

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD
THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.
ESTABLISHED 1871.

Vol. 35.

TORONTO, CANADA, THURSDAY, FEBRUARY 27, 1908.

No. 9.

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At the 58th Convention of the Diocese of California Mr. W. H. Crocker, on behalf of the Crocker heirs, presented to the Church the block of land on Nob Hill, San Francisco, the site of the old Crocker mansion, where a splendid cathedral is to be erected. Mr. A. N. Drown gave \$50,000, the first cathedral endowment.

Upon the consecration of Dr. Ridge-way six of the English and Welsh dioceses have passed from Deaneries to Bishops' palaces. The Archbishop of Canterbury was formerly Dean of Windsor, the Bishops of St. David's and Bangor have both been Deans of St. Asaph, and the Bishops of Oxford and Truro have been Deans of Christ Church, Oxford, and of Ely, Dr. Paget having been successively Canon, Dean, and Bishop in the cathedral anciently dedicated to St. Frideswide, the Oxford virgin saint.

Since the announcement of the generous offer of Mrs. Hawkins of the tenor bell of the ring of ten in the north-west tower of Truro Cathedral seven others have been definitely promised. The ninth bell will be given by Messrs. T. B., T. R., and R. F. Bolitho; the sixth by Mrs. Moor, of St. Clement's, near Truro; the fifth by the Rev. R. Jermyn Cooper, vicar of Flyingdales, near Whitby; the fourth and second by donors who, at present, desire to remain anonymous; the third by Major Parkyn, of Truro; and the first will be provided through the kind efforts of Mr. E. W. Carus Wilson, of Penmount, Truro, by children in the Sunday Schools of the diocese. The seventh and eight bells are not definitely promised as yet. Mr. Cooper made his offer, which is now accepted, thirty years ago.



NORTH AMERICAN LIFE ASSURANCE COMPANY

SOME RESULTS OF LAST YEAR'S OPERATIONS.

Total Cash Income	\$1,815,097 69
Increase over 1906	68,553 69
Total Assets	8,735,876 08
Increase over 1906	936,811 63
Net Surplus to Policyholders	673,556 04
Increase over 1906	23,346 96
General Expenses	321,393 95
Decrease as compared with 1906	26,918 17
Payments to Policyholders during the year	607,347 44
Insurance in Force	39,335,272 00

Home Office:
TORONTO.

The Diocese of Perth, West Australia, has lately celebrated its jubilee. The first Bishop, Dr. Hale, was consecrated in 1857. It is still one of the largest and most unwieldy dioceses in the world and it is expected that many, if not all, of the Australian dioceses will allocate their thankofferings next June to the endowment of a new Bishoprick in the north-western portion of Perth.

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Synopsis of Canadian North-West

HOMESTEAD REGULATIONS.

ANY even numbered section of Dominion Lands in Manitoba, Saskatchewan and Alberta, excepting 8 and 26, not reserved, may be homesteaded by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one-quarter section of 160 acres, more or less.

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

The homesteader is required to perform the homestead duties under one of the following plans:

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

(2) A homesteader may, if he so desires, perform the required residence duties by living on farming land owned solely by him, not less than eighty (80) acres in extent, in the vicinity of the homestead, or upon a homestead entered for by him in the vicinity, such homesteader may perform his own residence duties by living with the father (or mother).

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

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

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

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

W. W. CORY,

Deputy of the Minister of the Interior.

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

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A lady in every parish in the Dominion to obtain new subscribers for the Canadian Churchman. Liberal terms offered. Apply to Canadian Churchman Office, 36 Toronto St., Toronto, Ont.

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Good Shepherd of Thy lambs, Oh! may Thy servants be Obedient to Thy charge, To feed them as for Thee; To teach them day by day Their Heavenly Father's fear, And ever show to them The way of duty clear!

O Thou, Who when on earth Didst with Thy loving hand Gently embrace, and bless That little childish band, Teach still all parents' hearts How safe their children are, When folded in Thine arms And in Thy Church's care!

We think of them to-day, Thy servants now at rest, Who built in faith and love Many a guarded nest, When, near Thine altar, Lord, They nurtured in Thy sight The young, ere yet they took Into the world their flight. Perhaps their prayers with ours Are blending now to-day; Better than we they know That Love to which we pray. Oh, may that Love Divine Teachers and learners bless, And make them all to grow In truth and holiness.

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And Clergy List of the CHURCH OF ENGLAND IN CANADA

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The issue for 1908 contains portraits and sketches of His Grace the Archbishop of Toronto and Primate of all Canada, the Right Rev. W. D. Reeve, D.D., Assistant Bishop of Toronto, and the late Rt. Rev. H. T. Kingston, Bishop of Fredericton. It also contains a comprehensive article on the Pan-Anglican Congress and statistics and descriptions of the 23 Dioceses; Reports of the Missionary Society; Woman's Auxiliary; Brotherhood of St. Andrew, Lay Help, Interdiocesan S.S. Committee, and a complete list of the Bishops and Clergy with dates of ordination, etc.

J. P. CLOUGHER

PUBLISHER

173 Huron Street, TORONTO

The Rev. W. Barker, rector and rural dean of St. Marylebone, London, and Prebendary of St. Paul's Cathedral, has been appointed Dean of Carlisle Cathedral.

A superb chalice and paten have lately been dedicated to the service of God in Hursley Church in memory of the late vicar, the Rev. J. G. Young, who held that living for over 40 years. This memorial has been presented by some 250 parishioners and friends of the late vicar. The chalice in design and workmanship is singularly beautiful, being modelled from a chalice of the early part of the 15th century. The chalice has six brilliant amethysts set in the knob and in one of the panels of the base is a crucifix which is surmounted by a star of small diamonds.

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

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

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

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Phone Main 4643. Box 34, Toronto.
Office—Union Block, 36 Toronto Street.

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Lessons for Sundays and Holy Days.

March 1.—Quinquagesima.
Morning—Gen. 9, to 20; Mark 4, 35-5, 21.
Evening—Gen. 12 or 13; Rom. 11, to 25.
March 8.—First Sunday in Lent.
Morning—Gen. 22, to 26; Mark 8, 10-9, 2.
Evening—Gen. 22, to 26; 1 Cor. 1, to 26.
March 15.—Second Sunday in Lent.
Morning—Gen. 27, to 41; Mark 12, 13 to 35.
Evening—Gen. 28; or 32; 1 Cor. 7, 25.
March 22.—Third Sunday in Lent.
Morning—Gen. 37; Mark 15, 42 & 16.
Evening—Gen. 39; or 40; 1 Cor. 12, 28 & 13.

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

QUINQUAGESIMA SUNDAY.

Processional: 305, 390, 393, 532.
Holy Communion: 12, 317, 319, 558.
Offertory: 222, 367, 523, 541.
Children's Hymns: 336, 339, 567, 570.
General Hymns: 240, 477, 512, 543.

FIRST SUNDAY IN LENT.

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

QUINQUAGESIMA—THE NEXT SUNDAY BEFORE LENT.

The Scriptures for this Sunday contain pointed references to the subject matter of the third part of the Creed. At Matins we are reminded of God's covenant with Noah, at Evensong of God's promise to Abraham. The Covenant and the promise meant life and blessing to the faithful descendants of Noah and Abram. The History of the World since the patriarchal days is but the story of the fulfillment of the promise of God's faithfulness to the Covenant. The spiritual interpretation of God's promise to Abram is supplied

for us by St. Paul. The disciples of Jesus Christ are the seed of Abram, and in them God's promises are fulfilled. Now even as God put a rainbow in the sky to remind Noah and his descendants of the Covenant of life and blessing, so Jesus promised to His disciples the Holy Ghost, the Comforter, whose presence would mean life and blessing to the seed of Abraham. When we stand in the proper attitude to the sun we are bound to see the phenomenon of the rainbow. And when we stand in proper relation to the Son of God we perceive within ourselves the operation of the Holy Ghost. We realize that life and blessing are ours in Christ Jesus through the operation of the Holy Ghost. The Collect for to-day reminds us of the necessary ministry of the Holy Ghost. "All our doings without charity are nothing worth." But love is the fruit of the spirit. "Therefore give us love." "Send the Holy Ghost," we pray this week. And why this petition? Because the operation of the Holy Ghost is essential to the fulfillment on our part of one of God's commandments, "Sanctify yourselves, therefore, and be ye holy; for I am holy" (Lev. 11:44). "The commandments of God are enableings," writes one. God requires holiness in His children. He sends the Holy Ghost whose particular function is the sanctification of all the elect people of God. Notice, therefore, how the Church emphasises the Ministry of the Third Person of the Blessed Trinity. The object of worship is the establishment, or restoration, or preservation of communion between man and God. Therefore, there can be no worship without the aid and guidance of the Holy Ghost. In every service, rite and ceremony there is a recognition of the Presence and work of the Holy Ghost. One of the deficiencies of our Communion Office (one which undoubtedly will be remedied when the question of Prayer Book Revision receives the serious attention of the Canadian Church) is the omission of the Epiclesis, the prayer for the sanctification of the elements by the Holy Spirit. Then let us open ourselves freely to the gracious ministry of the Comforter. For all earth's troubles arise from the lack of love. May the Lord Jesus open our eyes to see that truth. And may we be rich in love, the greatest of gifts, because it is the very bond of peace and of all virtues. We are about to enter upon the discipline of Lent. That discipline will prove of the greatest spiritual value in the light of the Church's teaching during the pre-Lenten season. Mindful of God the Father who made us, of God the Son who redeemed us, and of God the Holy Ghost who sanctifieth us, we shall appreciate the reasons for discipline. Such appreciation will mean real exercise of privilege. And the reality of exercise will result in manifold blessings.

Unfair Personalities.

All our readers should lay to heart the lesson in good manners by our correspondent, H. S., who writes, we may say, from a far distant point. It is, we fear, the result of bad school and college example, supplemented with the manners imbibed from the daily press, that the ordinary letter writer's first thought seems to be "Who wrote that?" Not "I quite disagree with that reasoning," but to endeavour to gauge the mental or social standing of the writer. Thus the reply too often begins with a sneer or jibe. One result is the great disinclination of the ordinary correspondent to give his full name. Then the irate answerer belittles the grammar, the ignorance and so on of the writer, and, lastly, this journal is be-rated for its presumption in publishing such a contribution. So far as in our power we leave out such padding, but too much has to be printed, because we wish to be quite fair to every one. Having said so much we ask all our contributors to make this department a really useful and inter-

esting one by eliminating all unfavourable reference to the personality of the respondent, all needless criticism of what he has written and confine themselves to putting before our readers what they wish to write in as concise, courteous and convincing an argument as possible.

Moderation.

At present a wave of reform is spreading through the Church in Canada in the matter of giving money for the missionary needs of the Church. By all means help it onward. At the same time by no means disregard the wisdom of moderation. Let us make ourselves plain. When a man can in fairness to the regular claims upon him, and in view of his income, with self-denial, give fifty dollars to an extraordinary demand, it is, we think, neither wise nor fair to try and stampede him into giving one hundred dollars. You help a man to be a good giver when you measure your demand to his known means. When, however, you are instrumental in placing on his conscience and earning power too great a burden you give undesirable point and pain to his declaration in the service that he is "a miserable sinner." We should be, on the other hand, rather keen to aid our "brother" in realizing those other cheerful and inspiring words: "The Lord loveth a cheerful giver." And this we can best do by "letting our moderation be known unto all men." In order that we may not be misunderstood we will add that the views above expressed must be taken to apply to devout and self-denying Churchmen only, and not at all to those whose practice it is to give as little as possible to Church and charity, and as much as possible to selfish pleasure and social indulgence.

A Lean Year.

Some figures that we have indicate a regrettable diminution during last year of the receipts of the Church in the Mother Land. In the year 1903-4 the whole revenue from voluntary sources was £7,811,673. In 1906-7 it was £7,462,244. In some respects there was an advance. Bishop's Funds for Church Extension advanced from £99,740 to £146,688; educational and charitable help to the clergy increased £30,000; Easter offerings, £4,000; the support of parochial clergy, £6,000. But foreign missions were £9,000 less; elementary education was £170,000 less and the funds for general parochial purposes were reduced by £169,000. It is also intimated that the figures relating to baptisms, confirmations and communicants will show a corresponding decline. This is much to be regretted. It is better, however, to face the truth manfully than to try and cover it up.

London Play Centres.

For many years Mrs. Humphrey Ward has been a leader in London philanthropy. The poorer children have appealed to her and she mainly has organized the play centres for children in London, and what has been done in London she is trying to have adopted in the other large cities. This society attempts to get out of the costly buildings and play grounds a fuller return in the children's interests than they give now. Most of the schools are closed in the British Islands at half-past four, some are opened again in the evening but most are not. Mrs. Ward thought it a pity that these schools should be closed, and so many children left wandering in the large city's streets, and finding the mischief always ready for the hands of aimless and idle children, or else kept cooped up in poor homes. In London there are now play centres where in addition to games and entertainment for the children they are provided gymnastics, physical drill, and hand labour for the older ones. The society had 15,000 last November and were now pressing the London County Council to aid

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the labour teaching, as that was the great inducement to bigger boys and girls.

A Prison Governor's Views.

The management of prisons is now of great interest owing to the intended removal of the Ontario Central Prison from the city of Toronto, which now hems it in, to a large well situated farm. But even more difficult is that of a city prison. Colonel Campbell, the former head of the Edinburgh jail, in addressing an aid society asked, what was the good of sending a man time and again, year after year, to prison for three or six months. He agreed with Sir Robert Anderson as to the determining of sentences. He thought short sentences utterly useless. A man who made a fool of himself by getting drunk should get a good birching and be turned out of court. The best way of dealing with women was to send them to homes and boys to reformatories. There was a certain class of men who, no matter what was done for them, would always go back to crime. In such cases he would not only have the determining of sentences, but gradual liberation. If a prisoner improved and behaved he would allow him to work outside, making him sleep in prison for two or three months instead of entirely curtailing his liberty, until he was free from prison discipline.

Church Progress.

We hear many a jeremiad concerning the lethargy and leakages and losses of the Church and we sometimes wonder whether the authors of these jeremiads believe in the teaching of the parable of the mustard seed or of Daniel's fifth kingdom, represented by the stone cut out of the mountain growing and expanding till it filled the whole earth. For ourselves we prefer to dwell on the positive and constructive side of the Church's work and to note her progress. Look, for example, at the Sunday School contributions referred to in Bishop Richardson's Lenten letter to the children. They run from \$2,600 in 1903 to \$10,000 in 1907, a total four times as great as it was four years ago. Surely this is a cheering record of progress and it teaches, among other things, the value of good organization in our Sunday Schools joined to loyalty and missionary enthusiasm in the hearts of the ministers who have control of them. We are further led to expect that some of the best triumphs of the Church will be found in the Sunday School and every earnest minister and member of the Church ought to take a pride in doing anything to extend and develop so hopeful a department of Christian work.

Influenza

Or as it is popularly called "Grip," has become a regular winter visitor. We cannot say that we welcome the persecutor, but we thankfully acknowledge the attack to be less severe than that of some years ago, when many lives were lost through its novelty and severity. People have come to recognize the early symptoms of the disease, and by prompt care and judicious treatment they are now better able to head it off. We would naturally have preferred it to have remained in Russia—whence it is said to have come to us or other foreign parts—but like an unwelcome guest who will not be denied, we must make the best of it.

Irish Humour.

It would be a sad day for the world in more senses than one were, as some hard-hearted man, we believe, suggested, that the "Green Isle" be submerged in the sea for twenty-four hours. There is no country that supplies us with more cheeriness and humour than Ireland. We are advised that in the County of Waterford the other day a Roman Catholic priest refused to pay his poor rate because the poor rate collector had not paid the priest his dues. The county court judge who tried the case, however, felt himself bound to administer the law of the land rather than the moral

law, and so his reverence had to pay his rates, although his dues were still owing.

Bird Destruction.

We are glad to find the Royal Society is moving seriously for the protection of bird life, and has collected a number of statistics to justify legislative interference. Among them is the fact that during the last six months of 1907 there were catalogued at the plume auction sales held in London 19,742 skins of the bird of paradise, 1,411 packages of the nesting plumes of the white heron, representing the feathers of nearly 115,000 birds, besides enormous numbers of the feathers and skins of almost every known species of ornamental plumaged birds. At the June sale 1,386 crowned pigeons heads were sold, while among miscellaneous bird skins one firm of auctioneers catalogued over 20,000 kingfishers. A feature of recent sales is the offer of large numbers of lyre birds' tails and of albatross quills. What wanton destruction! Legislation may do much but fashion will succeed. Cannot our great ladies confine their depredations to the common and unnecessary sparrow? His plumage could be manipulated to deceive the very elect.

Mother's Failures.

Miss Annesley Kenealy had been entrusted by a friend to select "a mother's help, domesticated and fond of children," and details the results: One half in their bad writing and spelling showed a lack of practical education and application. Seventy per cent. were "fond of games and devoted to outdoor life and accomplishments," which failed to fit them for indoor work. Many were extremely pleasant, several decidedly pretty and engaging. They were a credit to their country so far as comeliness, cheerfulness and general niceness were concerned. But in practical every-day common sense standards of domestic and personal training these girls represented a social tragedy. They belonged to the ever-increasing class of men and women who are not taught anything thoroughly, who begin and end life as smatterers. They didn't like sewing, could not manage a machine, liked dusting the drawing room and arranging the flowers. Knew nothing of reading aloud or how to make a poultice. And so through a wearying list of "sorry I can't do this," what they could not do being the most obvious duties of a small unexacting home. The one thing they did really well was going for walks, not one was suited or trained for marriage with a young man of moderate means. "It is no use," sums up the writer, "to teach girls domestic economy and house-keeping out of text books. They must dust, sweep, market, and play the parts of parlour maid, cook and store-keeper as seriously as though they were earning their living by it. Such girls, if necessary, can command fair salaries; they make excellent wives for men of large or small incomes."

WIPE OUT THE DEBT.

We understand that the Committee of Laymen who were appointed to look into the financial condition of St. Alban's, the cathedral of the Diocese of Toronto, has brought in its report. The committee has made temporary arrangements with the owners of the mortgage on the property. Now is the time for the Churchmen of that diocese to remove the reproach of a cathedral overburdened with debt from the start and to fulfil the obligation which rests on each and all of them. In other words to get to work, and before the summer comes to clear off the whole cathedral debt. There is one good way of getting it. The committee has been empowered to continue its good offices and to add to its number. Let the committee appoint two or three of the most active and influential Churchmen in each parish of the city of Toronto to undertake an immediate canvass of the parish to

which they belong. These men should be sought out, appointed, and got to work without delay. As much as possible, where men of means are to be visited, they should unite their forces. It is a large enterprise and calls for judicious and businesslike handling. To make a success of this canvass calls for the same kind of tact, energy and perseverance as has made these men successful in their various callings in life. The cause is an inspiring one—to rescue the Diocesan Cathedral, to free it from its burden of debt, and place it on a secure foundation for future completion. The call is imperative and comes with intense earnestness and pathetic power from God's honoured and venerable ambassador, Archbishop Sweatman. For long years this cathedral has been the crowning wish of his life. Comparatively few Churchmen know how this noble and unselfish Prelate has longed, and toiled, and denied himself to provide for his beloved diocese a sacred temple worthy of the Church over which he presides, and the cause to which it is dedicated. And now Churchmen and women of Toronto Diocese, in city, town and country, old and young, rich and poor alike, will you not range yourselves beside your aged Spiritual Leader and before he crosses the ocean as your representative at perhaps the greatest gathering of your Church the world has ever seen, the Pan-Anglican Assembly, to be held in the city of London in the month of June next, and grant him the yearning desire of his heart—St. Alban's Cathedral freed from debt—no longer a perpetual cause of poignant sorrow to his troubled heart, but a source of inexpressible joy and gladness even to the end of his days? Let those who can give thousands, give and give quickly, and so with the hundreds, fifties, twenties, tens, fives, ones, or even less, for as no one is too rich, so no one is too poor, to give at the call of the King of Kings through his loyal and faithful ambassador.

DECADENCE.

Nations, like all created things, grow old, lose their youthful vital energy and are passed by or overwhelmed by others. This problem, which confronts every man worthy of the name of statesman, probably influenced Mr. Balfour in choosing "Decadence" as the subject of his "Henry Sedgwick Memorial" lecture recently delivered at Cambridge. Mr. Balfour was inclined to believe that in a modified form, and while the rule of decline and fall held good with all nations, the decay of a particular group might operate to the benefit of civilization as a whole, and decadence would thus become recognized as a necessary condition of progress. We think, however, that in an increasing degree decline is likely to differ in character to that of, say, three thousand years ago. Day by day the world is more closely bound together. The arbitrament of the sword does not entail tribal extermination as in the period of the world's history, when half a dozen nations occupied the space of Palestine. The nearest approach to Old World ways characterized the advance of Russia eastward, and as the result of the clash between Russia and Japan. The result, one result at least, of this conflict is not the banishment, extermination or slavery of the people of the soil, but what these people relish as little as slavery the enforcement of improved habits of domestic life, cleanliness, intelligent, and hard work, education, in other words the fitting of the country people to hold their own with other nations. We are told of the results in China, which has been oppressed and plundered, and part of whose territory was the field of battle. China has changed, has accepted the new ways forced on her by other nations, and it is now thought may go further and faster than Japan in the race of nations. One dialect is being taught, railways are spreading, and with modern methods and centralization of power, national spirit and confidence is growing. Thus

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new forces arise in the world and Britain's burden is made more difficult and expensive. Mr. Balfour is much impressed with the possible results of the uplifting of all classes of the community. In every grade of society some worthy and some very unworthy schemes are advocated with this beneficent purpose as the ostensible motive. But with advancing luxury and ease of life there is, at least there seems to be, a relaxation of the national spirit and an indifference to what our forefathers thought so highly of the privilege and duty of doing our share in holding together a vast Empire and taking a proper share of its burdens. Mr. Haldane, the Minister of War, is evidently a more farseeing and patriotic administrator than he is generally credited to be. He strives to reanimate the national spirit. In the Mother Country there is, if possible, a greater readiness than with ourselves to leave matters to professional people. Is it, in part, the consequence of the taste for games which has degenerated so greatly, and may be extending beyond sports. The spectatorial habit dominates and now instead of young men taking part in the exercise they sit aloft and pass praise, or blame on the hired athletes below. General Baden Powell is one of the many who are striving to make the race more manly, and his fad is to make boy scouts, teaching them habits of observation, the power of strong endurance and manly self-control. "There is no better training," said the General, "for good citizenship than the game of football, but it must be the real game played for love, not the idle watching of paid players, while money found its way into the book-maker's pockets." It is in this apathetic tendency which Mr. Haldane finds the chief trouble, the inclination to leave the defence of the country and Empire to trained and paid soldiers. The mass of men do not volunteer so as to create the essential force which may be needed some day, and what is still more necessary the trained staff to transport, guide and feed such armies as will be required. Mr. Balfour philosophizes admirably, but a nation needs a stronger tonic than a summing up like this: "Movement may be controlled or checked by the many: it is imitated and made effective by the few. If we suppose mental capacity to be measurable, and then imagine two societies possessing the same average capacity—but an average made up in the one case by equal units, in the other of a majority slightly below the average and a minority much above it—few can doubt—that the second, not the first, would show the greatest aptitude for movement. It might go wrong, but it would go."

IS THE CHURCH OF ENGLAND TOO CONSERVATIVE?

An esteemed correspondent from Eastern Canada in a recent communication complains that the Church of England is too conservative. The charge has been made before, and it has a familiar ring. Probably in our more impatient moods the great majority of us have made it at different times, and perhaps some of us, when things do not move as quickly or easily as we would wish, may be tempted to make it again. It does so much depend upon our own individual viewpoint as to how we feel on a subject like this. There are occasions when we bless the conservatism of the Church of England, and again there are times, when in our hurry for the immediate realization of some pet scheme, we bitterly rail at what seems to us its blind and unreasoning aversion to change. As a matter of fact, however, is the Church of England pre-eminently distinguished among Christian bodies for its conservatism? Is conservatism in other words one of its essential characteristics? In one sense it is, in another sense it is not. In the latter sense the Anglican Church is the least conservative Church in Christendom, because she, of all Churches, has the least to conserve. This may

seem a startling statement and we hasten to explain. The Anglican Church of all Christian bodies, historic or non-historic, stands in one respect the least committed to certain positions. We have more than once before drawn attention to the fact, that despite what zealots on either side may claim, the Church of England has committed herself to no single or exclusive theory on any of the great fundamentals. The various parties or schools of thought, that have existed among us from the beginning, and will undoubtedly continue to exist in some shape or form proves this. Prebendary Sadler, better known, we suspect, to the older than to the younger clergy, once remarked that one of the strongest proofs of the Scripturalness of the Prayer Book was the fact that, like the Bible you could prove any system of theology out of it, if you went a certain way to work. And hasn't this as a matter of notorious fact been done, and is it not still being done, every day of the week? How many theories on the Sacraments, Inspiration of Holy Scripture, the Atonement, the world to come, and other equally fundamental points, have been held and are at this moment being held by loyal and faithful Anglicans the world over, whose chief boast is that they are "Prayer Book Churchmen." We need not dwell on this, because the differences between members of our own Church in their interpretation of its formularies are as evident, and practically as pronounced and acute, as are those which divide the various Christian bodies around us. Owing to the force of circumstances, and largely, no doubt, to the national temperament, the policy of the devisers of the "Reformation Settlement" was to "let sleeping dogs lie." The Church of England abhors definitions on matters of abstract theology. Standing, therefore, to-day, absolutely uncommitted to any theological system, she may fairly be described as the least conservative Church in Christendom. Under another aspect again she is the most conservative religious body in existence. "The mission of the Church of England," says the Bishop of London, "is the teaching of the exact truth," neither more nor less, the naked truth, unembellished with human theories. Therefore, of all Churches, she has the best right to live up to the motto, "What we have we hold." For she deals not in human theories, but in simple statements of divine facts, of which being the steward, custodian or guardian are not her own to play fast and loose with. How her members, so long as they accept these facts, interpret them, is a matter of indifference. Human interpretations of these facts will always differ, as inevitably as human temperaments, intelligences and viewpoints will continue to vary to the end of time. But it may be further urged, "the Church of England is too conservative in her methods." Her machinery is antiquated, her tools and weapons in many cases are out of date. It is time that she waked up." This charge is often made, and possibly some of us devout and loyal Churchmen in our own time have made it, when matters moved too slowly to suit us. But how does the case in this respect really stand. Is there another religious body in existence, that has so adapted its methods to the changing circumstances of the age as has our Church in every portion of the English-speaking world. We have become so accustomed to the developments, one might almost say the revolution, of the past thirty or forty years, in the methods of the Anglican Church, that it is hard to realize the tremendous expansion that has taken place. But we only need to glance for a moment at the condition of things to-day, and to contrast it with that of, say, the middle of last century, to be impressed with the fact, that in her methods, as in her theology, our Church is the most adaptable, and the least conservative of all the Churches. That she still adheres to certain points of Church order and discipline is, of course, undeniable, but this certainly does not justify the change of ultra conservatism, or in any way preclude the likelihood of their ultimate modification.

But there is a time for everything and great bodies sometimes move slowly. This, however, is a question of its own.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

The approach of Lent brings with it a season of great opportunity and great responsibility to the Church. It is a time when people are willing to yield themselves more readily to the teaching and spiritual influences of the Church's duly accredited officers. It is a time when we may strike a more personal note and make a more direct appeal to the hearts of our people. It is the annual season of revival when we may drive home the results of the teaching of the rest of the year. It is an occasion when the priest may come into very close personal relations with his flock on the one hand and enter into special fellowship with the divine and unseen on the other. The wisdom of the Church is always felt in the cycle of teaching that is planned for the year, and at no period is that wisdom more fully felt than in the season into which we now so soon enter. We trust that physical and spiritual strength may be vouchsafed to all the brethren to carry them through the great work that lies before them at this time. May they be specially gifted with power to plead the Master's cause effectively in the presence of the Master's brethren. May they see clearly the truth themselves and as clearly hand it on to others. May they give of themselves in such fashion that they to whom they minister may recognize that virtue has gone out from them. And finally may all realize at Easter not only that duty has been faithfully performed, but that a visible response has been made in a more whole-hearted surrender to the Christ. It all means work, energetic, whole-souled work, but rest will come at length—

"When the world's last picture is painted
And the tubes are twisted and dried,
When the oldest colour has faded,
And the youngest critic has died,
We shall rest, and faith we shall need it
Lie down for an aeon or two,
Till the Master of all good workmen
Shall put us to work anew."

"And only the Master shall praise us
And only the Master shall blame
And no one shall work for money
And no one shall work for fame;
But each for the joy of the working,
And each in his separate star
Shall paint the thing as he sees it
For the God of things as they are."

There certainly is great inspiration in the spectacle of one of the very foremost statesmen on this continent lending the influence of his name and eloquence to the stimulation of interest and enthusiasm for missionary effort among laymen. Mr. W. J. Bryan twice a candidate for the office of president of the greatest republic in the world, twice defeated in an attempt to reach that exalted office and once set aside by his brethren, is one of the most remarkable men of the age. Out of almost complete obscurity he leaped at once into the forefront of national political activity. He went from one end of his country to another discussing public questions under the fierce fire of journalistic criticism, he has continued to do this practically ever since and to-day he is still without a serious rival, the unquestioned leader of his party. The staying quality of the man, his courage in standing by principles when his doing so meant the alienation of most powerful friends without the compensation of making new friends thereby, his unquestioned integrity concerning

which the tongue of good report has ever been heard, all these things indicate that he is a man of no ordinary parts. We have not heard that Mr. Bryan poses as a religious leader, but he seems ever ready to throw the weight of his influence on the side of religion whenever the opportunity naturally opens to him. His plain and earnest advocacy of missions, the effect of which he had seen with his own eyes in foreign lands, was an object lesson and an inspiration to all. We think that the hour has come when the man of business and the man of public affairs realizes that the best of life is not in possessions or in power. Never could the Church feel bolder in presenting its message to the world, never could it look forward with greater hopefulness to the winning of the hearts of men to the cause of righteousness than now. There are, of course, many dark clouds on the horizon, but the causes for hopefulness are now far greater than probably at any other period of the world's history.

We were very much interested in a critique of the Book of Common Prayer which appeared in the Westminster of the current month and came under our eye a few days ago. Two of the hymns which "Spectator" criticized have evidently struck the reviewer in the same way. One or two of the most objectional hymns we fancy will be withdrawn, for if we can judge public feeling aright the Church would not stand for their inclusion in a hymnal bearing its imprimature upon it. But the fate of Kipling's Recessional is more doubtful. It is needless for any one to profess his admiration for the poem as a poem, but to incorporate the same into a hymnal to be used in public worship that is an entirely different matter. The public or "national occasions" on which that hymn could be sung with any degree of fitness would be few and far between and, therefore, it need not occupy a place in the hymnal. What we anticipate will happen, if the hymn remains, is this. If it is set to a taking tune choirmasters who desire to show off their choirs on special occasions, whether they be "national" or not will trot out this hymn, regardless of the appropriateness of the words altogether. Now say what we will the temptation to do this is by no means negligible. A friend told us the other day of a layman who confessed to paying no attention to the words of a hymn so long as the tune was agreeable. That ought not so to be. The inclusion of the "Recessional" will foster just that defect in public worship, the yielding ourselves to a tune rather than to the sentiments which that tune is supposed to help us to express. Canadians are hardly prepared to sing with much unction such words as these, "Far called our navies melt away," since Canada has declined to invest a single dollar in a navy either national or imperial. Again there is a harsh and self-sufficient note struck in the following lines, which seem out of tune with the worship of Him who was as ready to honour a Samaritan as a Hebrew:

"Such boastings as the Gentiles use
Or lesser breeds without the law."

The reference to the "Gentiles" and the "lesser breeds" conveys to us a tone of contempt that ought not to find a place in worship. Unless some one has the courage to recast that poem we feel convinced that it is liable to do far more harm than good in a Church hymnal.

Spectator.

The Churchwoman.

NIACARA.

Port Colborne.—On Wednesday afternoon, February 19th, the annual meeting of the Woman's Auxiliary was held in the Guild Hall. The attendance was large, and the reports for the year were very encouraging. The secretary's report showed a membership of fifty-four; the treas-

urer's report showed a balance on hand of over \$200. Considering the fact that the Auxiliary gave \$150 towards the Guild Hall, the ladies are to be congratulated on the state of their finances. The following officers were elected for the ensuing year: Honorary president, Mrs. D. Russell Smith; president, Mrs. S. J. Sidey; first vice-president, Mrs. D. Armstrong; second vice-president, Mrs. G. S. Macdonald; secretary, Mrs. W. A. Wright; treasurer, Mrs. E. O. Boyle; Management Committee, Mrs. S. Mouck, Mrs. C. McNeal, Jr. Delegates to annual meeting, Mrs. J. Mathews, Mrs. D. H. Fortier. Substitutes—Mrs. R. Greenwood, Mrs. E. Milliken. A very pleasant part of the afternoon's proceedings was the presentation to the president, Mrs. S. J. Sidey, and the secretary, Mrs. W. A. Wright, in recognition of their untiring efforts on behalf of the Auxiliary. To Mrs. Sidey was presented a life membership of the Society, which costs \$25, and a handsome gold emblem pin of the Society. Last week being the twenty-fifth anniversary of the wedding of Mrs. W. A. Wright, the Society took advantage of the occasion by presenting her with a handsome cut glass dish and silver berry spoon. Each presentation was accompanied by a well-worded address.

Girls' Auxiliary.—The annual meeting and election of officers was held on Thursday, the 20th inst. The treasurer reported a balance of \$42.50. During the year the balance due on the piano was paid, a set of service books given to the church, \$100 paid towards the Guild Hall debt, and cut flowers supplied for the altar. The following officers were elected: Honorary president, Mrs. D. Russell Smith; president, Miss E. O'Neill; vice-president, Miss H. Fortier; treasurer, Miss Ada Ramey; secretary, Miss M. McCoppen; delegates to the annual meeting, Miss Boyle and Miss Sidey; substitutes, Miss Grobb and Miss Rose.

Fonthill.—Holy Trinity.—The annual meeting of the Woman's Auxiliary in connection with this church was held at the residence of the president, Miss Williams, on the 18th inst. There was a large attendance. Miss Williams addressed the meeting, reviewing the work accomplished during the past year, which was shown to be more than satisfactory. A paper on the coming Pan-Anglican Assembly was read by Mrs. W. T. Henderson, and one on the missionary Diocese of Athabaska by Mrs. R. T. Burns. The officers elected for the ensuing year: President, Miss Williams, vice-president, Mrs. S. E. Davidson; secretary-treasurer, Mrs. W. H. Rines; delegates to the annual diocesan meeting, Mrs. E. Hewer and the vice-president. There are 31 members on the roll, a gain of six over last year, with an average attendance of 14. The treasurer's report showed a balance of \$21.23. The sum of \$12 was voted for the different missions receiving grants from this branch. During the past year a new surplice and cassock had been given to the Rev. Mr. Lyon, a new Prayer Book placed on the reading-desk, and a bale, valued at \$16, sent to Devon Mission, Sask. Altogether the work being done by this branch will compare favorably with any in the diocese. The anticipations for the coming year include another bale, and a handsome improvement in the chancel of the church.

Brotherhood of St. Andrew.

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

Brotherhood men should subscribe for the Canadian Churchman."

Chapter quotas should be sent in at this time from every Chapter in Canada, and the attention of all secretaries is called to this fact.

The Chapter officials should also see that there is plenty of Brotherhood supplies on hand, and should especially see that there are sufficient buttons for all the members. Accounts for supplies should be looked up, and payment sent in to head office.

At February 20th the amount pledged on extension work account was \$1,872.72, and at the same date \$1,179.52 had been paid.

General Secretary paid a visit to Hamilton, and addressed a meeting of exactly one hundred Brotherhood men and boys in St. Mark's parish house on Monday, 17th inst. The Canadian President was also present, and made the announcement that the next Dominion Convention would be held in that city in the fall of the present year.

The results of the recent Brockville Conference are showing: First, St. Paul's, Brockville, formed a probationary Junior Chapter, then St. John's, Prescott, formed a Junior Chapter, then followed

in close succession Chapters at Burrill's Rapids and Oxford Mills, and Junior Chapters at Merrickville, Ont., and at Verdun, Que.

St. Paul's, Kingston, newly revived, is going ahead vigorously, and the members are an earnest body of men. The vicar, the Rev. W. F. Fitzgerald, is greatly interested in the Brotherhood, and he has men ready and willing to follow such an enthusiastic leader.

Trinity, Aylmer, Ont., Chapter, in sending quotas and Chapter subscription to Extension Work, report ten members, with good, steady work going on. At the last meeting two new members were admitted and another was placed on the probationary list.

Arrangements were made by the Peterboro' Brotherhood men and boys to pay a visit to Lakefield on the 18th inst., where a new Chapter has just been formed, and where a Junior Chapter will likely be formed at the Church Boys' School. Mr. Jos. Bell, of St. John's Chapter, Peterboro', is at the head and front of the arrangements, and that ensures success.

On Sunday, February 9th, four Juniors were admitted, after the Corporate Communion, at St. John's, Peterboro'.

As showing the extent of the correspondence at the head office, 504 letters were sent out in the three weeks from February 1st to February 21st, as well as supplies, charters, etc.

The number of active Senior Chapters in Canada, at time of writing, is 320, a most gratifying showing compared with the 112 Chapters of 1903.

There are 82 active Junior Chapters in the Dominion, growing from the eight Chapters of the year 1902.

The city of Toronto is well to the front in the way of contributions towards the Extension Work of the Brotherhood. The amount pledged so far is \$1,066.06, one Chapter contributing through members and friends \$210, another \$150, still another \$143, and most of the Chapters being represented.

New Senior Chapters have been formed at St. Philip's, Norwood, Man.; St. Matthew's, Oxford Mills; St. Andrew's, Newcastle, N.B., and St. George's, Brandon, Man. New Junior Chapters have been organized at St. George's, Parrsboro', N.S.; St. John's, Prescott; St. Clement's, Verdun, Que.; Trinity, Merrickville, and Memorial, London.

Home & Foreign Church News

From our own Correspondents.

NEWFOUNDLAND.

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

St. John's.—The Rev. C. H. Barton, B.A., curate of Faversham, Kent, in the Diocese of Canterbury, has been selected by the Lord Bishop of Newfoundland as Principal of Queen's Theological College. He is expected to arrive from England shortly to assume his new duties.

NOVA SCOTIA.

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

Halifax.—St. Paul's.—On Sunday evening, February 16th, the Lord Bishop of Ontario preached in this church. The sacred edifice was crowded in every part. The rector and the curate, the Ven. Archdeacon Armitage and the Rev. A. R. Beverley, respectively, read the Prayers, and the Bishop read the Lessons and preached the sermon. He chose for his text the opening words of St. Paul's Epistle to the Romans, "Paul, the bond-servant (the slave) of Jesus Christ." Special music was acceptably rendered by the choir under the able direction of Mr. C. M. Wright, organist and choirmaster.

Lunenburg.—St. John's.—The Lord Bishop of the diocese visited this parish on the 26th of January. The service of Confirmation was held in the parish church at 11 a.m., at which the rite of Confirmation was administered to fifteen persons. At 2.30 p.m. the Bishop held service in St. Barnabas' Church, Blue Rocks, at which twenty-nine candidates were presented to him for Confirmation, making a total of forty-three for this parish. The large number of candidates and the impressive services both here and in the beautifully enlarged and remodelled church at Blue Rocks speak well for the spiritual activity of this parish.

The annual meeting of St. Barnabas' was held on Thursday, February 13th, at which the affairs

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of the church were found to be in a most flourish-
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\$18.10. The following new officers were elected
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Tanner. Committee—Hodgson Mason, Ephraim
Greek, Joshua Knickle, Alfred Tanner, Alexander
Knickle, and Enos Young. The rector and ward-
ens of St. John's were present at the meeting.

The enthusiasm of the people of St. Barnabas'
for their new church is shown by the generous
response to the collection toward the payment of
the church debt, which was taken on Sunday,
February 9th. This one day's collection
amounted to \$743.22. This is the more remark-
able as Blue Rocks has hitherto been looked
upon as a mission station, and the congregation
are mostly fishermen, whose business is not
lucrative nor incomes large. This, together with
the fact that the collection taken in St. John's
the year before for church debt amounted to over
\$700 and last year to between \$600 and \$700,
presents a splendid financial record for the
parish.

MONTREAL.

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

Montreal.—St. George's.—On Sunday, Febru-
ary 16th, a record was created in this church,
when all previous collections for missionary pur-
poses were eclipsed, the morning's collection
alone amounting to \$5,060. In the evening about
two hundred dollars were added to the Mission-
ary Fund. This sum was in addition to the ordi-
nary offerings for the day. A striking fact in
connection with this collection was the number
of comparatively poor people and children who
contributed. The amount collected will be de-
voted to the Montreal Diocesan Mission Fund.
A special day will be set apart shortly to receive
contributions in aid of the North-West Mission
Fund.

St. Edward's.—At the annual gathering of the
teachers and scholars of the Sunday School of
this church, which took place in the parish hall
of the church on Friday 14th, the rector, Rural
Dean Sanders, was presented with a beautiful
brass reading pedestal. The rector, after giving
a brief description of the work that is being done
by the Sunday School, called upon the superin-
tendent, Mr. Mallory, to give an "account of
himself." Instead, Mr. Mallory read the follow-
ing address to the rector: "Dear Mr. Sanders,—
The superintendent, teachers and scholars of St.
Edward's Sunday School, having observed the
many years of untiring and devoted service you
have rendered to the moral and spiritual needs
of its members, your warm and eager interest in
aught that concerned their progress and welfare,
have felt that they would like to show you some
small token of their gratitude and esteem. They
would like to have you feel that your cheering
and encouraging words and devoted efforts have
gone home to them, one and all, in a way that
will help and strengthen them to fight the good
fight, and face the future with hope and courage.
This being the annual Sunday School gathering,
we take this opportunity of asking your accept-
ance of the accompanying reading pedestal." Mr.
Sanders, in acknowledging the present, said
this was a surprise to him, and that he appre-
ciated the gift very much. He would use it in
all the Church services, and would always think
of the donors in his prayers. He was glad to
see that he had so many friends to stand by him
and help him in his work. A short musical pro-
gramme was then given by the scholars of the
Sunday School, after which the prizes were dis-
tributed to many of the scholars.

THE DIOCESAN SYNOD.

(Continued.)

The Synod of the Diocese of Montreal
on Thursday afternoon, the 13th inst., con-
sidered the postponed motion of Archdeacon
Davidson respecting the excessive use of to-
bacco, which has been on the agenda for several
days. The motion read as follows: "That this
Synod rejoices in every reasonable effort by in-
dividuals or societies for the lessening of the
excessive use of tobacco, and more particularly
that of cigarettes in our land and Empire. It
will give all moral and practical support to the
propositions which have been and which may
be brought before the Legislature and other in-
fluential bodies, which represent the vital in-
terests of our people. This Synod would fur-
ther, through its Executive, memorialize the Par-
liament, the Provincial Legislature, and other
influential bodies by transmitting the resolution
towards the upholding of every movement which

aims at the removal of a menacing and an ad-
vancing evil." The discussion of the motion
took a slightly personal tinge, when the side
issue of whether clergymen should or should not
smoke crept in. In the end Archdeacon David-
son moved that the words, "juvenile and," be
inserted in the first paragraph of his motion
before the word, "excessive," and this was car-
ried. Those who took part in the discussion on
the motion included Archdeacon Davidson, who
spoke of the evil effects of over-indulgence in
tobacco, and the Rev. G. Osborne Troop, who
agreed with him. Vice-Chancellor Davidson be-
lieved that smoking by the clergy set a bad ex-
ample. The Rev. Dr. Paterson Smyth was in
favour of suppressing juvenile smoking; and the
Rev. Arthur French invited the non-smoking
critics to attend a meeting of "the free-and-
easy," established in connection with the Church
of St. John the Evangelist, and which had only
seven members five years ago, and now has one
hundred. It had proved a great success, and
there was no lack of tobacco smoke at times.
The report of the Committee on the Bishop's
Charge, which had been referred back to the
committee, owing to objections to certain por-
tions taken by the Rev. Dr. Paterson Smyth, the
Rev. Dr. Symonds, the Rev. Arthur French, and
the Rev. Frank Charters, and especially to the
phrase, "The baseless theorizings which dis-
figure an ephemeral latter day theology," used
in connection with the Higher Criticisms, was
submitted with the objectionable portion elimi-
nated, and the report was adopted. The amended
part of the report was as follows: "Your com-
mittee heard with great attention the words of
the Lord Bishop on the subject of the Higher
Criticism. Occupying, as he does, the seat of
authority as pastor pastorum in the diocese, we
recognize that it is his place to guide, direct,
and feed the flock of God committed to his care.
How fidelity to that duty always presses on his
conscience is ever apparent in his conduct of the
diocese, and notably so in that portion of his
charge under the title of the Higher Criticism.
Members of Synod and Church people in general
may well ponder the weighty words spoken by
His Lordship on the subject. The committee
suggests that this portion of the charge be
brought to the notice of Church people and the
clergy, with a reminder that it is an utterance
of their Father in God, and may be received by
them to the relief of possible doubt. Your com-
mittee notes with satisfaction His Lordship's
solemn recalling of the fact that the clergy are
the appointed guardians of the faith once deli-
vered to the saints, and that Bishop and clergy
are bound in the sight of God to defend the faith
as they received it."

The Rev. Rural Dean Dart, who read the re-
port of the M.S.C.C., asked for support for the
Society. The total of last year's assessment was
\$10,254, and \$4,000 more was needed this year.
The Ven. Archdeacon Ker urged renewed effort
in missionary work, as did Principal Rexford.
The Rev. Dr. Paterson Smyth was in favour of
a great simultaneous missionary meeting
throughout Montreal. Finally, an amendment
was carried, accepting the apportionment made
by the Mission Board, and calling upon the
clergy and parishioners to raise the apportion-
ment. It was moved that the Bishop in his
coming visit to the Pan-Anglican Congress
should be accompanied by four delegates, each
of whom would receive \$200 travelling expenses.
The Bishop demurred at having his own ex-
penses paid from the Synod Fund, but the Vice-
Chancellor was of the decided opinion that this
was the correct course.

Friday Morning.—On the last day of the
forty-ninth annual session of the Synod of the
Diocese of Montreal, the attendance this morn-
ing was smaller than that of the previous days,
though there was still a large excess over the
quorum requirements. The major part of the
morning session was taken up with discussion
on a question of procedure in legislation. The
Rev. J. A. Elliott took objection to the present
plan of requiring an alteration of the Constitu-
tion of the Synod to be ratified at the next
annual meeting before it could go into effect.
This, Mr. Elliott claimed, resulted in long delay
of perhaps a much-needed reform, and accord-
ingly he moved that alteration might be made
at a sitting by a two-thirds vote of the clergy
and of the laity present, provided that due notice
had been given, and provided also that two-thirds
of the clergy of the diocese were present and two-
thirds of the parishes were represented. This
motion was seconded by Vice-Chancellor David-
son, who also emphasized the need of expediting
legislation, and who could see no danger in the
motion as presented. Many objections were
raised to it, however. Dr. Alex. Johnson and Mr.
Lansing Lewis finding fault with the wording,
while the Rev. Dr. Paterson Smyth, the Rev. A.
G. Doull, and many others pointed out the dan-

ger of hasty legislation. The Rev. Dr. Symonds
declared that the number mentioned in Mr.
Elliott's motion were so seldom present at ses-
sions of the Synod that he feared the result of
the motion would be too block legislation. The
motion was finally referred to the Committee on
Canons. The following resolution was moved
yesterday by Ven. Archdeacon Naylor, seconded
by Ven. Archdeacon Davidson, and carried:
"That the thanks of this Synod are due and are
heartily tendered to the clergy, organist, and
Choir of Christ Church Cathedral for the mag-
nificent service provided last night for the mem-
bers of this Synod; and that this Synod believes
that service to have been a spiritual uplifting to
all present." Thanks were also given to the
preacher, the Rev. Dr. Paterson Smyth, and to
the committee. The elections of the various
committees, for which balloting went on yester-
day, were read as follows: Executive Council—
Clerical Members—Archdeacon Ker, Rural Dean
Carmichael, Rural Dean Robinson, the Rev. F.
Charters, Dean Evans, Archdeacon Naylor, Rural
Dean Lewis, Canon Longhurst, Canon Smith,
Canon Chambers, Rural Dean Dart, Rural Dean
Sanders, the Rev. J. H. Bell, Rural Dean Jeakins,
Rural Dean Taylor, the Rev. J. Paterson Smyth,
the Rev. G. O. Troop, Canon Dixon, Archdea-
con Davidson, Archdeacon Norton. Lay Mem-
bers—H. G. Mudge, Richard White, F. W. Heath,
F. P. Butler, G. F. C. Smith, Alex. Johnson, L.
H. Davidson, W. H. Robinson, Senator Owens,
Enoch Buzzell, Edgar Judge, E. R. Smith, J. M.
Fisk, Thos. Hunter, Alex. Pridham, L. O.
Shorey, Judge Foster, Strachan Bethune, Lansing
Lewis, E. C. Pratt. Diocesan Court—Dr. Ker,
the Rev. Dean Robinson, Dean of Montreal; Dr.
Rexford, Dr. Wood, Archdeacon Naylor, Canon
Chambers, the Rev. G. O. Troop, Canon Renaud,
Canon Rollet, Archdeacon Davidson, Canon Elle-
good, Archdeacon Norton, Dr. H. Symonds,
Canon Longhurst. Provincial Synod—Clerical
vote for the Provincial Synod—The Rev. G.
Abbott-Smith, Very Rev. Dean of Montreal, the
Rev. Principal Rexford, Ven. Archdeacon Ker,
the Rev. Rural Dean Robinson, Ven. Archdeacon
Naylor, the Rev. Arthur French, the Rev. Canon
Smith, the Rev. G. O. Troop, the Rev. Canon
Renaud, the Rev. Rural Dean Sanders. Substi-
tutes—Ven. Archdeacon Davidson, Ven. Arch-
deacon Norton, the Rev. E. Bushell, the Rev.
Canon Dixon, the Rev. H. Symonds, the Rev.
Canon Empson. General Synod—Clerical vote
for General Synod—Very Rev. the Dean of Mont-
real, Ven. Archdeacon Ker, Ven. Archdeacon
Naylor, the Rev. G. Abbott-Smith, the Rev.
Rural Dean Robinson, the Rev. Principal Rex-
ford, the Rev. Canon Smith, the Rev. F. Char-
ters. General Mission Board.—Clerical vote for
General Mission Board—Very Rev. Dean Evans,
Ven. Archdeacon Ker, the Rev. Principal Rex-
ford, Ven. Archdeacon Naylor, E. R. Smith, and
J. Y. Overing, substitutes. Bishop's College.—
Trustees of Bishop's College, Lennoxville—L.
H. Davidson, K.C., Lansing Lewis, F. W. Heath,
James McKinnon, E. N. Robinson. Council of
Bishop's College—Ven. Archdeacon Davidson,
the Rev. F. Charters, Ven. Archdeacon Ker, the
Rev. J. M. Almond. Jubilee Committee.—Com-
mittee on the Jubilee of the Synod, appointed by
the Lord Bishop—Messrs. G. L. Flanagan, J. Y.
Overing and the Executive Council.

At Friday afternoon's session, the closing ses-
sion of the Diocesan Synod, Archdeacon Ker
submitted a resolution to the effect that it was
desirable that all places where alcoholic liquors
were retailed for consumption on the premises
should close every week-day evening at six
o'clock, and that a copy of the resolution be sent
to the Provincial Premier and the Mayor of
Montreal. The Rev. Arthur French, of the
Church of St. John the Evangelist, opposed the
motion, and emphasized the magnitude and diffi-
culties of the question, desired to enter his pro-
test against the proposition. Mr. R. Wilson-
Smith also opposed the motion, and in the end
it was referred back to the Synod Committee on
Temperance. The question of the observance of
the Lord's Day also came up for discussion.
The Rev. H. E. Horsey remarked that the work-
men's unions favoured Sunday observance, but
the remedy for the present conditions lay largely
with the employers and the big corporations,
since, if a workingman declined to work on Sun-
day, he would lose his place. He trusted that all
members of the Synod would do their utmost to
suppress Sunday labour. Archdeacon Ker said
the management of the Grand Trunk would be
glad if Sunday labour could be abolished. It
was the same he thought, with the C.P.R. Some
time ago a deputation had waited upon the
officials of the railway, and found that the au-
thorities were in favour of reducing Sunday work
to an absolute minimum. It was hopeful to know
that such was the attitude of these, the two
largest employers of labour in the country.
Much of the blame for Sunday labour, said Arch-

deacon Ker, must be ascribed to Church people themselves. Young people ought so to be trained that their sense of duty of Sabbath observance might prevent them ever making demands for unnecessary labour. The corporations did Sunday work because a demand for it existed. Dr. Davidson, the Vice-Chancellor, said that the greed of corporations and individuals was responsible for Sunday labour. If the clergy would tell their congregations straight out that it was wrong by taking a Sunday excursion, or otherwise, to create a demand for Sunday labour, the matter might be righted, and the old-fashioned English Sabbath return. It was reported that the total sum raised for parochial purposes in the diocese during the past year was \$160,130, as compared with \$137,992 for the previous year, while for diocesan objects \$17,254 was raised, compared with \$15,958, and for extra diocesan, \$14,018, compared with \$12,442. The grand total raised for the year was \$225,403, compared with \$187,672. The report further stated that the number of churches in the diocese was 159, that there were 10,407 church-going families, 33,191 souls, and 14,384 communicants. Church values, the report stated, amounted to \$994,168, as compared with \$953,850 for the previous year, while land values were \$852,205, as compared with \$799,870; parsonage values were \$164,320, compared with \$159,500. Diocesan missions had received \$13,087, compared with \$12,837; the M.S.C.C. got \$12,094, compared with \$10,767; the total sum raised at the Sunday Schools was \$5,805, compared with \$5,460. The report of the St. Andrew's Home was presented by the Immigration Chaplain, the Rev. Canon Renaud, who stated that during the year 3,847 persons had passed through the Home, an increase of 1,282 over last year. The report was carried. With regard to the report of the Committee on the Superannuation Fund, Dean Evans expressed regret that so large a number of the clergy had no share in it, as many as forty-seven of the active clergy being disqualified through not fulfilling the conditions of the fund, which required a payment by the clergy of \$5 and an offering annually. By these payments every clergyman in the diocese may rank. The Rev. H. P. Plumtre spoke on Sunday School work, and was of opinion that much good must result from the formation of Sunday School Associations. Mr. Plumtre said he thought that much more use might be made of the large library of Sunday School literature. The need of a general secretary was felt, and they were looking forward to such an appointment. Mr. Plumtre paid tribute to the good work done by the Ven. Archdeacon Ker in connection with Sunday Schools. The report on Jewish missions was read by the missionary, the Rev. D. J. Neuge-wirtz, who stated that 302 services and meetings were held during the year, with a total attendance of 5,047. Among the Jews, he said, the preaching of the Gospel was making an impression. There was a change coming over many of the Jews in regard to their attitude towards Christ. They had the spirit of inquiry. Some had grown weary of the rationalistic teaching of reformed Judaism, and both here and in orthodox Judaism there were not lacking those who desired to know the light that Christianity offered. The Rev. J. H. Gagnon presented the report on Church Work in the Lumber Camps, and pleaded for the support of Church people.

This terminated the business before Synod, and the session was brought to a close by the pronouncing of the Benediction by the Bishop, after which the members dispersed.

ONTARIO.

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

Kingston.—St. George's Cathedral.—The Sunday School has attained a higher attendance than ever, averaging closely upon 300. The pewing of the Cathedral galleries, painting of the dome, cementing of cellar floors, and improvements in St. George's Hall, have cost \$6,000. The first payment on subscriptions have brought about \$1,500. On Sunday morning, the 16th, Dean Farthing made a touching reference in his sermon to the late Dr. Wilson, of New York. Dr. Wilson called on the Dean during his recent visit to Kingston a couple of weeks ago.

The Rev. R. S. Forneri was to have held missionary meetings on Sunday, February 16th, at Sydenham, Harrowsmith and Murvale, but was prevented on account of the state of the roads.

Dr. R. V. Rogers, K.C., will accompany Bishop Mills to the Pan-Anglican Synod, which meets in London this year.

It was with deep regret that the news was flashed all over the country, that the Rev. Dr. Wilson, of New York, formerly curate of St. George's Cathedral, of this city, had suddenly passed away while at a convention in connection with the Missionary Alliance in Atlanta, Ga. He was a man that was beloved by all classes of people. He was buried in New York.

Brockville.—St. Paul's.—The third of a series of lectures given under the auspices of the Guild of St. Paul's, took place in the schoolroom on Monday evening, February 17th. Dr. Jackson lectured on the subject of Nurses and Nursing, His Honour Judge Reynolds presided. After the lecture a short musical programme was rendered.

St. Peter's.—A "Valentine" tea and social was given in the schoolroom on the evening of February 17th. It was well attended and the proceeds amounted to \$250.

Lombardy.—The scholars and friends of the Sunday School, have presented Mrs. Meek, who has had charge of this work, with an affectionate address and a purse of gold.

Milford.—The choir of the church gave an oratorio so successfully, that it was repeated for the benefit of the Diocesan Mission Fund.

OTTAWA.

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

Cummings' Bridge.—St. Margaret's.—A most delightful time was spent last evening at a skating party given by the Woman's Parochial Guild of this church. The attendance was very large, the ladies did everything in their power to insure a pleasant evening, and they certainly did it in regal fashion. Skating was indulged in from eight till ten o'clock on the Ceders fine rink, after which all went over to the residence of Mr. and Mrs. J. H. Fletters opposite the rink, where a bountiful spread was partaken of, during the evening excellent musical selections were rendered by Messrs. J. and W. Burton, and T. Paterson, and recitations by others, all of which were fully appreciated. The thanks of the Guild are tendered to all who ably assisted in making the evening such a success. The proceeds are to be devoted to the Parish Hall Fund.

TORONTO.

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

Toronto.—St. Paul's.—The Lord Bishop of Huron preached in this church last Sunday morning, and the Bishop and the Ven. Archdeacon Fortin, of Winnipeg, addressed the members of the Aura Lee Society in the afternoon.

St. Matthias'.—The Rev. F. G. Scott, rector of St. Matthew's, Quebec, preached in this church last Sunday morning.

St. Luke's.—The Lord Bishop of Quebec occupied the pulpit of this church in the evening as well as in the morning on Sunday last. On both occasions His Lordship took for his subject the forthcoming Pan-Anglican Congress in London, and he gave a great deal of most interesting and useful information regarding the general scope of the work to be done there, and the need of constant and earnest prayer on behalf of its deliberations and the preparation therefor.

The churches in this city, so far as reports have been received to date, show the following advances under the influence of the Laymen's Missionary Movement: St. Paul's Church has increased from \$5,400 to \$15,000; St. Mark's Church, Parkdale, from \$600 to \$2,500; St. Luke's Church, from \$750 to \$2,500; St. Peter's, from \$600 to \$2,400; St. Margaret's, from \$515 to \$2,000; St. Matthew's, from \$200 to \$2,000; Church of the Epiphany, from \$600 to \$2,500; St. John's, from \$300 to \$1,200; Church of the Redeemer will double the amount given last year which was between \$2,500 and \$3,000; St. Simon's Church, without fixing a definite sum, will more than quadruple the contributions of last year, which were about \$1,200.

A.Y.P.A. Presidents Organize.—The presidents of a number of Toronto branches of the A.Y.P.A. met in the schoolhouse of St. George's on Wednesday evening, 12th February, and formally organized under the name of the Toronto Presidents' Association of the A.Y.P.A. The Association makes no claim to be representative of the organization in Toronto, but is in-

tended merely for mutual edification of the presidents, and to provide a form for the discussion of matters of common interest. Officers were elected as follows: Chairman, Clarence Bell (St. Mary's, Dovercourt); vice-chairman, D. H. Bissell, St. George's; secretary-treasurer, T. J. Sargent (St. John's, Norway), 29 Wardell Street; chaplain, the Rev. C. B. Kenrick (St. George's); additional members on Executive, H. S. Sheppard (St. Philip's); Stanley Boyd (St. Cyprian's); W. C. Cale (St. Aidan's). The next meeting will be held on Monday, 9th March, in the schoolroom of St. Mary's, Dovercourt, when a supper will be tendered the members of the Association by the chairman. Afterwards a paper will be read on "The Value of a Lantern for A.Y.P.A. Lenten Services," illustrated with one hundred lantern slides. A paper will also be read by Vice-Chairman Bissell on "Difficulties Experienced by a President." Discussion will follow. The educational influence of the papers to be read before the Association will doubtless have the effect of keeping the programmes of the branches up to a high standard. In the formation of the Association the following branches were represented: St. Alban's, St. George's, St. Mary's (Dovercourt), St. Cyprian's, St. Mark's (Toronto Junction), St. John's (Norway), Church of Messiah, St. Aidan's, St. Martin's, St. Clement's, St. John's (Weston), St. Philip's, All Saints', St. Bartholomew's, St. John's (Dovercourt), Christ Church, Holy Trinity.

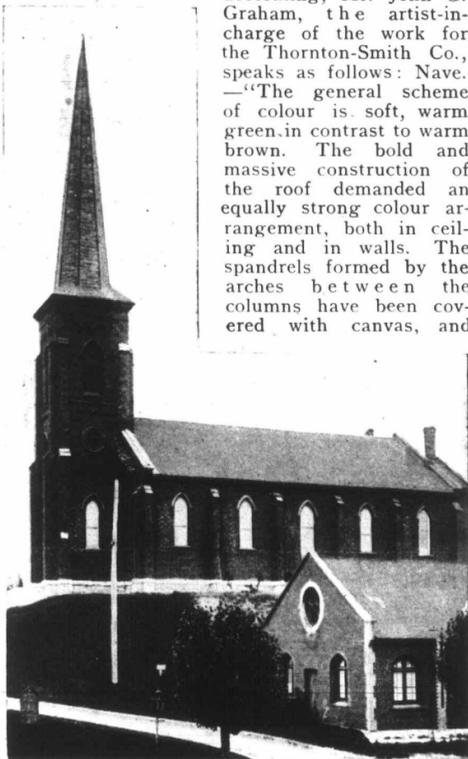
Wycliffe College.—A red-letter day in the history of the College, indeed, was Friday, February 21st, which day saw the official opening of the new wing. When at 8.15 the chairman of the College Council, accompanied by His Grace the Archbishop of Toronto, the assistant Bishop, the Principal of Wycliffe College, the President of Toronto University, the Provost of Trinity College, as well as representatives of other colleges, took their places on the platform the spacious and gala-decorated Convocation Hall was filled to overflowing. After the Doxology had been sung, the assistant Bishop asked all to join in thanksgiving to Almighty God for His goodness. Mr. Millicamp, chairman of the Building Committee, in the course of his report, spoke in the highest terms of the architects, Messrs. Gordon & Helliwell, and of the contractors, remarking on the fact that the conduct of the workmen was most gentlemanly throughout. In a few gracious words Dr. Hoyles introduced to the audience Dr. Falconer, the President of Toronto University, who, after referring to his long friendship and respect for Principal Sheraton, which carried him back to his student days, spoke briefly of the relation of a theological college in the University. On behalf of the Council the President of the College was then asked to accept from the students three beautifully carved oak Convocation chairs in affectionate memory of the late Principal. One chair, larger than the rest, bears this inscription: "These Convocation chairs were presented by those who were students of Wycliffe College in the year 1906-7 in memory of the late Rev. James Paterson Sheraton, M.A., D.D., LL.D., first Principal, who died January 24, 1906." One of the most pleasing features of the evening was the unveiling of the portrait of the late Principal. The splendid portrait, the gift of the Alumni, was painted by Mr. Wylie Grier. As the curtains were drawn back by the Rev. L. Skey, President of the Alumni, all felt that the work of the artist had been crowned by no small measure of success. The present Principal in accepting the gift referred to the fact that in every continent were students of the "little Doctor," upholding before mankind the truths learned from him; and as a tribute to his worth stated that as long as Wycliffe stood Dr. Sheraton would be "the Principal and the Doctor." His Grace the Archbishop in his ever-pleasant manner extended his congratulations to Wycliffe, and expressed the hope that the College would ever be the nursery of strong theologians. Upon Dr. Hoyles, on account of Mr. Blake's illness, devolved the pleasant task of presenting a magnificent case of silver to one who, for fifteen years, has laboured faithfully for the welfare of the College, often at personal inconvenience. Dr. Cody thanked the Council for their kindness to him, and said that, as the epitaph on Archbishop Parker's tomb, erected in his lifetime, had been a spur to that venerable man, so the gracious words addressed to him would at least be a standard for him in all his work. Although Mr. Blake, without whom the addition to the building would never have been accomplished, was unable to be present, he sent a message breathing of heartfelt gratitude to Almighty God, and urging upon the students loyalty to the great principles for which the College has always stood. To the new dining hall, which is most collegiate in appearance, the Archbishop with his conferees then proceeded, where he held a short dedicatory service. The remainder of the

evening was given over to social intercourse and strolling around the College. The students' rooms, always a source of attraction, were thrown open for inspection, and many availed themselves of the opportunity of obtaining a glimpse into student life. The new wing contains, besides the dining hall, a commodious faculty room, Principal's office, and two storeys of students' rooms, accommodation in the latter respect being increased 40 per cent.

Trinity College.—The Lenten Season's series of Saturday afternoon lectures at this College this year will be on the subject of "Some Novelists of the Nineteenth Century." The programme is as follows: February 29th, "Jane Austen," by Prof. W. J. Alexander; March 7th, "Charlotte Bronte," by the Rev. Oswald Rigby, Port Hope; March 14th, "Victor Hugo," by Major W. N. Keefer; March 21st, "Robert Louis Stevenson," by Prof. J. G. Carter Troop, Chicago; March 28th, "Honore de Balzac," by Prof. H. Walter, of McGill; April 4th, "George Eliot," by the Rev. Canon Welch.

Eglinton.—The members and associates of the Rural Deanery of West York held the February meeting at this place on the 10th and 11th inst. The Monday evening was devoted to Bible study. A lesson on the healing of the nobleman's son was given by the Rev. T. W. Powell to a class of adults. Holy Communion was celebrated the following morning at eight by the Rural Dean, the Rev. G. B. Morley, assisted by the Rev. A. K. Griffin. The Chapter met for business at ten o'clock. After the opening prayers the Rural Dean gave a devotional address on the second question in the Ordering of Priests, which was followed by a study of Acts 6:1-7, Greek Testament, led by the Rev. J. Hughes Jones. The minutes of the previous meeting having been read and confirmed, the Rural Dean called upon the Right Rev. Bishop Reeve for a paper on "Reading the Liturgy." The subject is one of deep importance to the clergy, and received at the hands of the Bishop a treatment which could not fail to be of great service to those who were privileged to hear it. Four points were strongly emphasized: (1) Read intelligently; (2) intelligibly; (3) with devotion of manner; (4) with distinctness in utterance. The Organizing Agent (the Rev. Pierre de Lom) addressed the Chapter on the United Thank-offering of the Diocese of Toronto, to be presented in St Paul's Cathedral, London, Eng., in connection with the Pan-Anglican Congress on June 24th next. Lunch was partaken of at the rectory at one o'clock. At the afternoon session a discussion on Mason's book on "Baptism and Confirmation" was opened by the Rev. John Gibson, and was taken part in by most of the brethren. Votes of thanks were accorded to the readers of the papers, and a very hearty one to the Rev. T. W. Powell and Mrs. Powell for their warm and generous hospitality. The meeting closed with the Benediction, pronounced by Bishop Reeve. In addition to those above mentioned the following were present: The Revs. T. W. Paterson, W. E. Cooper, E. B. Taylor, W. J. Brain and the secretary. An apology for his absence was received from the Rev. L. H. Kirkby.

Barrie.—Trinity.—This church has lately been completely renovated and restored at a cost of \$8,000. The windows are new throughout the church, including two beautiful memorial ones in the east, the gifts of Miss Tothill and Mrs. Col-Campbell. The organ has been rebuilt and placed in a chamber constructed for the purpose. The pews are also new, and are of the best quality quarter-cut oak ends, curved ash backs, and elm seats. The reredos and altar table, presented by Mrs. Plummer, is of oak, and beautifully hand-carved. The pulpit, given by Mr. Joseph Boyer, is also oak, with Gothic panels, in keeping with the general architecture of the building. The prayer desk and hymn book were presented by Mrs. S. Dymont. Of the decorating, Mr. John G. Graham, the artist-in-charge of the work for the Thornton-Smith Co., speaks as follows: Nave.—"The general scheme of colour is soft, warm green in contrast to warm brown. The bold and massive construction of the roof demanded an equally strong colour arrangement, both in ceiling and in walls. The spandrels formed by the arches between the columns have been covered with canvas, and



Trinity Church, Barrie.

Painted with a free treatment of the rose in rich colour. A conventional rendering of the same flower, in a tint, forms the ornamental panels around the walls, the background being slightly enriched with soft tints of red and blue. The gable over the chancel arch has been lined out into one large panel containing a band with the inscription, 'This is the House of God, this is



The Rev. W. B. Heeney, Vicar of Barrie.

the Gate of Heaven.' The entire background of the panel has been filled with a foliated scroll ornament in two colours. The chancel arch is flanked by two circles containing the symbols, 'The Dove' and the 'Crowned Cross.' Chancel.—The sparing use of colour in the nave gives greater value to the richer colour in the chancel. The ceiling has a simple ornament in soft gold colour, enriched with blue on a cream ground. The walls are painted a deep red, capped by a hanging stencilled ornament in green and blue, outlined with cream. Round the base of the wall a band of low-toned blue has been stencilled in gold and outlined. On circles, formed by the ornament, have been painted the symbols of the

four Evangelists—the winged Man of St. Matthew, the winged Lion of St. Mark, the winged Bull of St. Luke, and the Eagle of St. John. Other circles in the same band are filled with various symbols. The panel over the east window has been filled with a free rendering of the Vine, and two symbols representing Bread and Wine. The panel over the chancel arch, the panel over the east window, and each of the symbols, have all been painted by hand, directly on the wall." A cork matting of green shade to harmonize with the mural decoration has been put in, through the energy of Mr. J. M. Smith, who did the collecting for it. The parish hall has been extended a distance of nine feet. A basement large enough for furnace, coal, store-room, and a commodious kitchen, all with cement walls and floors, has been constructed below the ground level, and two beautiful rooms above. The larger, with two windows, will be known as the Guild Room, and will probably be used for the meetings of the various societies during the week and for a Bible Class room on Sunday. The smaller room will be chiefly used by the infant class of the Sunday School. The interior of the main hall has been appropriately stained, which adds greatly to its appearance, making it in many ways the finest hall in Barrie. Good taste has been exercised in both external and internal painting of the woodwork about the parish hall. A very admirable electric lighting system has been installed, both in the church and in the Sunday School. A doorway has been made on the south side, thus making exit much easier in case of fire. A new shingle roof adds much to the appearance of this building, and makes it complete. This extensive work was entrusted by the vestry to the Advisory Board, which is made up of the following gentlemen: The vicar, the Rev. W. B. Heeney; the wardens, W. A. Boys, R. L. Barwick, A. E. H. Creswicke, A. C. Garden, Dr. McCarthy, R. Powell, W. R. Tiffin, Geo. Vickers. At a meeting of this body held in the latter part of July, at which alterations and improvements were in the main decided upon, it was left to a sub-committee composed of the wardens and Dr. McCarthy to carry into effect. Upon these gentlemen, Mr. Bennett, Mr. Porritt and Dr. L. G. McCarthy, has fallen the burden of the looking after this work, and to them is due the gratitude of the congregation for so faithfully and efficiently discharging the duties entrusted to them. Much gratitude is also due Mr. N. G. Beggs, the architect, for his careful and successful work.

Port Hope.—St. Mark's.—The Rev. A. J. Cobb, the rector of this parish, has tendered his resignation of this living, the said resignation to take effect at Easter. A meeting of the congregation has been called to consider the situation thus created, and an effort, it is understood, will be made to get Mr. Cobb to change his mind in the matter.

HURON.

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

London.—It is understood on reliable authority that the Ven. W. Young, Archdeacon of Norfolk, will be appointed to the new office of Diocesan Agent and Clerk of the Lands and Investment Committee in connection with the Synod of Huron, and will receive a salary of \$1,500 a year, an increase of \$300 over the salary he received as Diocesan Clerk. The new office was created as a result of the change in the management of the Synod funds, and will take in part of the duties formerly carried out by the Secretary-Treasurer.

Granton.—St. Thomas.—On Thursday evening, the 13th inst., the Rev. D. J. Cornish was inducted into this living in the presence of a large congregation. The ceremony was conducted by the Ven. J. B. Richardson, Archdeacon of London. After the reading of the Bishop's license and mandate, the keys of the church were presented to the rector by Messrs. Clatworthy and Webb, the churchwardens. Evening prayer followed, the Rev. Arthur Carlisle, rector of Lucan, officiating. The Archdeacon preached an appropriate sermon on Church Worship, in which he commented upon the meaning and design of the induction service. Among those present was the Rev. J. Abrey, pastor of the Presbyterian Church.

Delaware.—A tower measuring 50 feet x 10 feet is being added to the church here. Mr. Adamson, the rector of the parish, hopes to place a tubular bell in the church at Mt. Bridges, during the coming spring.

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Brantford.—Grace Church.—In this church on Sunday morning, the 16th, Archdeacon Mackenzie referred to three matters of importance which would call for a meeting of the congregation in the near future, viz., The Laymen's Missionary Movement, the stand to be taken by Grace Church in reference to the Evangelical work in the city, and the appointment of a curate. The rector referred to the great need for a young man to assist in the work of the parish. Two names had been suggested for the appointment: the Rev. H. F. Woodcock, of the Ontario Diocese, who had preached so acceptably in Grace Church the previous Sunday, and a Trinity student who was very highly recommended by the Rev. J. Bushel, of Toronto, formerly curate of Grace Church. He hoped all these matters would be dealt with by the congregation very shortly.

ALGOMA.

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

North Bay.—St. John's.—A very bright, beautiful and dignified Consecration service took place at North Bay, Ont., on Wednesday morning, the 12th of February. A relaxation of the winter's severity resulted in a large attendance, both of clergy and laity. The church consecrated was St. John's, North Bay, built some twelve years ago, and situated on the Main Street of that prosperous and growing town. The consecrator was the Right Rev. the Lord Bishop of Algoma. The clergy present were: Canon Boydell, of Sudbury, who acted as chaplain to the Bishop; the Rev. A. T. Lowe, of New Liskeard; the Rev. D. A. Johnson, of Sturgeon's Falls; the Rev. E. W. Roland, of Powassan; Rev. E. P. S. Spencer, of Cobalt; Rev. R. E. Cowling, of Haileybury; the Rev. Mr. Bishop, the rector, and the Rev. John Fairburn, rector of Mattawa, Diocese of Ottawa. There were also present the following Catechists: Mr. John Leigh, of Englehart; Mr. T. Graham, of Coppercliff; Mr. R. C. Bartels, of Calander. The function was an imposing one. Preceded by a full surpliced choir, the catechists, clergy, chaplain, and Bishop marched in solemn procession out of the vestry down the main aisle till His Lordship was met at the main entrance by the wardens, and rector, who presented their petition praying the Bishop to consecrate said church. The petition read, and the Bishop's assent thereto being given, the choir and congregation joined in saying the 24th Psalm, and then the procession returned to the chancel, where the Consecration service proper was duly performed. His Lordship preached a very powerful and appropriate sermon for the occasion, taking for his text, Eph. 2:21 and 22. "In whom each several building, fitly framed together, groweth into a holy temple in the Lord; in which ye also are builded together for a habitation of God in the Spirit." (Rev. Version.) After giving a tacit account of the past history of the church in North Bay, of the struggles and determination and persistent efforts on the part of its rectors and people to bring it to completion and wipe off its long overhanging debt, His Lordship dwelt at length upon the words of his text, and kept his people spell bound for about forty minutes. A celebration of the Holy Communion followed, the Bishop being the Celebrant, the Gospeler, the Rev. Canon Boydell, the Epistoler, the Rev. John Fairburn. A very large number communicated, and the service brought to a fitting close. Luncheon was provided at the Alexander Cafe, for the Bishop, clergy and catechists, and a recess taken till 2.30 p.m. Then a meeting of the Deanery Chapter took place in the school room in the afternoon, at which there was a good attendance and several Church topics were discussed. A meeting was held in the church in the evening, at which many of the visiting clergy spoke. This brought the proceedings of this memorable red-letter day to a close. St. John's now bids fair to become one of the most active parishes in the diocese.

RUPERT'S LAND.

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

Winnipeg.—St. Peter's.—This church is again to the fore in the progress of North Winnipeg. Having laboured under somewhat of a disadvantage in the rendering of the musical portion of their services since the enlargement of the church owing to the organ being inadequate to the building, at the parishioners' meeting at Easter, 1907, several of the parishioners urged that action be taken with a view to installing a modern organ and the matter was referred to the incoming vestry, and a committee consisting of Messrs.

Francis, Hague and Oxton were deputed to secure information to lay before the vestry and at a special meeting held July 15th, 1907, they reported favourably on an organ to be installed for the sum of \$2,600. The vestry decided to purchase the organ and deputed a committee consisting of Messrs. Todd, McCrudden, Francis, Hague, and Oxton to complete the purchase and superintend the installation. The order was placed July 18th, 1907, and the instrument is now in use. The organ was formally opened by a recital on Thursday evening, February 20th, on which occasion Mr. J. C. Murray, organist of St. Stephens Church, Portage Avenue, gave a recital.

St. Matthew's.—A missionary meeting was held in the school-house on Monday evening, the 17th inst., under the auspices of the A.Y.P.A. A very interesting address was given by the Ven. Archdeacon Phair, on the subject of Indian Missions, and papers were read describing the work of missionaries in Japan.

SASKATCHEWAN.

Jervols A. Newham, D.D., Bishop, Prince Albert, N.W.T.

Fort Saskatchewan.—Previous to the departure of the Rev. Canon d'Easm to Calgary, he was made the recipient of various gifts and addresses. On behalf of the congregation he was presented with a purse containing \$100 and an address, and the members of the local Boys' Fire Brigade Brass Band, of which the Canon had been organizer and leader, presented him with a letter of farewell and a case containing a couple of pipes, a tobacco pouch and a box of tobacco as a small token of their respect and regard for him.

NEW WESTMINSTER AND KOOTENAY.

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

Fernie.—On February 11th, the following clergy of the Church of England in East Kootenay, the Rev. E. P. Flewelling, rector of Cranbrook; T. A. Fawcett, B.A., vicar of Michel; and R. S. Wilkinson, rector of Christ Church, Fernie, met on the invitation of the rector in the rectory of Christ Church, Fernie, with a view to organizing a rural-decanal chapter in the district set apart by the Synod of Kootenay, as the rural deanery of Cranbrook. After the celebration of the Holy Communion the clergy repaired to the rectory and proceeded to organize. Regrets were read from the Rev. M. H. Winter, vicar of Fort Steele, at his inability to be present, after which the Rev. T. A. Fawcett was asked to act as Secretary, and the Rev. E. P. Flewelling was nominated for recommendation to the Bishop for the office of Rural Dean. The Rural Dean-elect then took the chair, after which a paper on the "Ideal Parish" was read by the Rev. T. A. Fawcett, with a free and very helpful discussion after which the afternoon session closed.

At eight o'clock a choral Evensong was rendered by the rector, the Lessons being read by the rector of Cranbrook, and the sermon, a very practical one on "Courage," preached by the vicar of Michel.

On the second day of the conference, at 8 a.m., the Holy Communion was celebrated by the Rev. E. P. Flewelling. The business of the forenoon session was altogether informal. In the afternoon a paper was read by the Rev. R. S. Wilkinson, on "The Church's Relation to Social Problems," which subject was dealt with in a manner which showed much insight, and the discussion which followed was most satisfactory. The time for the next meeting of the Deanery was left in the hands of the presiding officer. Cranbrook was selected as the next place of meeting, with the Rev. R. S. Wilkinson as special preacher. The fourth chapter of the second epistle to Timothy, in the original, was selected as the passage for Bible study at the next session. Papers were appointed to each member of the Deanery, the subjects to be selected later. It was moved and seconded that a copy of the minutes be sent to the "Canadian Churchman." A vote of thanks was tendered to the Rev. R. S. and Mrs. Wilkinson, for their excellent hospitality. Choral evensong was rendered in Christ Church by the Rev. E. P. Flewelling, by whom also an excellent sermon was preached. Thus ended, to the entire satisfaction of all, the first conference of the Deanery of Cranbrook.

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New Denver.—St. Stephen's.—On the evening of the first Sunday in the year a special choral service was held in this church in which a number of English workmen assisted. A large congrega-

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tion was present at the service. The vicar, the Rev. E. Baynes, preached from Psalm 90:12. The service concluded with the singing of the well-known hymn, "Onward, Christian soldiers." A photograph of the party was afterwards taken by one of the number in remembrance of the English Church Mission and their esteemed friend in charge, who upon several occasions, has held service in their camp.

COLUMBIA.

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

Victoria.—The Rev. C. E. Cooper, of this city, was recently presented with an address and a gold-headed walking stick made of ebony, suitably inscribed by the members of the West Athletic Association, a local organization, Vice-President Monteith made the presentation, which Mr. Cooper suitably acknowledged.

On Wednesday afternoon, the 12th, a very interesting meeting was held in the cathedral school-room. A number of subjects connected with women, which are to be discussed at the Pan-Anglican Congress were considered, and several very interesting papers were read by ladies present. The meeting was presided over by Bishop Perrin. The meeting, not only of Bishops and clergy, but of laymen and women of the Anglican Communion, for the discussion of subjects of common interest, was, the Bishop said, an unique occasion. The interest in the event was growing by leaps and bounds in the Old Country. Already 10,000 tickets had been sold for the united meeting in Albert Hall. At former Church congresses an attendance of three or four thousand was considered very large. An allusion was then made to the subjects, to which the ladies had devoted their attention during the last month. Mrs. Averil then read an interesting paper on the subject of "Marriage and Divorce." The terrible prevalence of the evil of divorce in the United States was spoken of, and the unhappy consequences to children alluded to in feeling terms. To the absence of religious teaching many attribute this evil as well as the still more terrible practice of suicide. This was an age of rush and excitement. Marriage was undertaken without due consideration and wives and husbands chafed under the bonds they had so hastily forged. Fifteen years ago the reader had never met a divorced person. Now scarcely any community was so small that men or women were not to be found there who had sought the aid of the law to release them from vows solemnly undertaken. The reluctance of young women to accept the responsibilities of motherhood was touched upon, and a beautiful picture was drawn of the tender love between parents and children. The danger of breaking down the old barriers between right and wrong was shown. Allusion was made to the helpfulness of the St. Andrews' Brotherhood. In the course of her address Mrs. Averil related some very touching personal reminiscences. The Bishop said a few words concerning the duty of the clergy with regard to divorced persons, who presented themselves for re-marriage, and said that before a license was issued the officials should ascertain whether or not either of the persons had been divorced. In the absence of Mrs. Cooper the Bishop read an admirable paper prepared by that lady on "Gambling Among Women." Mrs. Cooper took the ground that card playing for stakes, however small, was wrong. Card playing was in itself an intellectual pleasure. The element of gambling added nothing to this. It was the craving for excitement to which it ministered that led to ruin. Mrs. Cooper believed that the practice of playing cards in the afternoon was the cause of much waste of time. A short discussion

followed, joined in by the Bishop, Miss Crease, Miss Toller and Mrs. Robertson. Mrs. Dickson followed with a paper on "The Attitude of Churchwomen Towards Amusements." While the writer believed in the necessity for amusement she did not think that any hard and fast rules should be made as to what amusements should be engaged in. The apostle's injunction should be followed, "Be Temperate in All Things." Women had great influence, and if it were exercised lovingly and wisely, great good would be done. Mrs. Toller read a paper on working women, in which she contended that married women could not engage in wage earning without doing injustice to the home. She did not think that the influence on the husbands was a good one, as it took away an incentive to exertion. Miss Crease pointed to the fact that all women were not married, and thought that young girls might very properly assist in maintaining the home. Mrs. Robertson read a short but excellent paper on the evils of the drink habit. She did not think the habit was on the increase. The dangers of the use of alcoholic stimulants to the physical, mental and spiritual condition of women was pointed out. Women should both by precept and example do all in their power to discourage the drinking customs of the day. At the next meeting to be held in March, the following subjects will come up for consideration:—1, Phase of modern religious belief—their truth and error. 2, Alleged loss of interest in education amongst highly educated women. 3, Need for better religious education for the young and of more theological religious and Biblical study for thinking women.

St. Barnabas.—The Rev. E. G. Miller, the rector of this church, was recently presented with an illuminated address and a handsome cheque by the brethren of Dominion Lodge, I.O.O.F., No. 4, of which lodge Mr. Miller is a member.

Cedar Hill.—St. Luke's.—The Rev. H. A. Collison, B.A., Trinity College, Dublin, has been appointed by Bishop Perrin to succeed the Rev. R. Connell as rector of this parish. Mr. Collison, who is the son of the Ven. Archdeacon Collison, of the Diocese of Caledonia, assisted the Rev. P. Jenns at St. John's Church for some time, and was chaplain to seamen at San Francisco. Mr. Collison entered upon his duties on Sunday, February 16th.

CALEDONIA.

F. H. DuVernet, D.D., Bishop, Prince Rupert, B.C.

This diocese will be well represented at the Pan-Anglican Congress next June. Dr. Ridley, the former Bishop, and five of the missionaries at present in England on furlough, are the delegates chosen. These missionaries are the Rev. J. Field, the Rev. R. W. Gurd, Mrs. Gurd, Miss Jackson, and Miss Soal. Bishop DuVernet considers that it is his duty to "stand by the helm" at this critical time. Many eyes are upon Prince Rupert. "The Magnetic North" is attracting great interest. Construction from the Pacific end of the Grand Trunk Pacific Railway is likely to begin in a few weeks.

Correspondence.

UNFAIR PERSONALITIES.

Sir,—While reading the "Canadian Churchman" I am often distressed and pained, as I am sure many others are, by the unfair way in which your correspondents refer to each other. How hard it seems for Christians to discuss Christian subjects, to comment on the opinions of others, or even to express an opinion of their own, in the Church paper, without unnecessarily introducing sarcasm and even unkind personalities? Surely a Christian may express his opinion,—a well-meaning and often a learned opinion,—without finding, in the communication of another on the subject that he himself is abused. How can we, the readers of the "Churchman," accept their ideas as conscientious, and as from those who have the Church's interest at heart, who are also Christian men and brothers, when they have recourse to personalities for emphasis. Would the correspondents meeting face to face say such things to each other as they say of each other in a cowardly way in the correspondence column?

H. S.

THAT NAME OBJECTIONAL.

Sir,—By the letters appearing in your columns I imagine there are many who, like myself,

strongly object to the proposed name of our new hymnal. It is unsuitable to my mind and sounds as if copied from our dissenting brethren. Our Prayer Book stands on its merits, and has no equal, why not make our Hymn Book as worthy? By all means let it be "The Canadian Church Hymnal," or substitute the word "Anglican" in place of "Canadian."

An Anglican.

COWPER'S "FOUNTAIN" HYMN.

Sir,—With "Spectator" and Mr. Plumtre, I take exception to the first stanza of this hymn; my reason being that it contains false doctrine. In neither Old nor New Testament imagery are sinners represented as being "plunged beneath" either "the blood of the lamb," or "The Blood of The Lamb." In fact, our word "plunge" is used but once in the English Bible; viz., in Job 9:31; and here its application is diametrically opposite to that in the stanza in question. Further, there is no instance in early Christian literature (except among Anabaptists and their confederates) of "fountain" applied to a reservoir into which one might plunge or be dipped. In heathen Mythology and literature, however, it is so used; e.g., "the fountain of youth." The imagery of the hymn was evidently suggested by such passages as Ex. 24:8; Zech. 13:1; Heb. 9:19-21, and 13:20; where in the act of sprinkling is ever expressed or implied. True, in Rev. 1:5, "washed" is used; but even here no such thought occurs as the being "plunged beneath that flood." Shall we, then, reject the hymn? by no means; for the doctrine intended is true and precious. Why not, then remodel it? But a few slight changes would be needed; e.g., in the first stanza:—

There is a fount whose streams, of blood,
Flow from Emmanuel's veins;
And washed, by faith, in that pure flood,
We lose our guilty stains.

This would bring this stanza into congruity with the fourth, "E'er since, by faith, I saw the stream." Then, in the third stanza, change "dying" to "risen." To the "harp" of the sixth stanza, no just exception can be taken; for, in that Book in which the celestial realm is most fully depicted, we have "harps" mentioned three times in this connection. But it may be objected that in proposing these changes I am exposing myself to the charge of "hymn-tinkering;" yet I am proposing that our committee should do no more than the editors of all extant hymn-books have done, in changing C. Wesley's "Hark, how all the welkin rings," to "Hark the herald angels sing;" and his "Jesu, Refuge of my soul" to "Jesu, lover of my soul;" and, not to mention many others, Toplady's "When these eye-strings burst in death" to "When my eye-lids close in death." This latter change was made for anatomical reasons; shall we not, then, for Scriptural reasons make the changes which I have suggested; and thus preserve in a true doctrinal form a hymn which is so precious to multitudes in the Church Catholic?

H. A. Thomas.

"THERE IS A FOUNTAIN FILLED WITH BLOOD."

Sir,—It may be entirely personal in myself; but I confess, I have never yet been able to see any good or sufficient grounds for the hypercriticism that has been levelled against Cowper's beautiful and intensely spiritual hymn;

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

To object to the hymn on the ground that it represents "an effete theology" or an "intense materialistic expression of the doctrine of the Atonement," is to pass an unqualified condemnation, alike upon the teaching of our Blessed Lord Himself, and the Book of Common Prayer. Precisely the same objection was made during the ministry of Christ, and the passage is recorded by St. John (6:52), "How can this man give us His flesh to eat?" The idea was at first sight intensely materialistic, but so far from qualifying it in any form Christ adds, "Except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you." Now, I submit with the greatest possible confidence, that taking these expressions as they stand, and as used continuously in the Eucharistic office, that the hymn doesn't begin to compare with them in the intensity of "materialistic expression." The office is far too solemn to permit any enlargement upon it.

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Hair Specialists,
115, King St. W. Toronto.



But behind such frivolous and unmeaning objections, there stands the grim spectre of unbelief. Without entering into any controversy on this awful mystery which the Church has consistently taught throughout all the ages, permit me to ask this question, Why has the doctrine of the Atonement and the vicarious sacrifice of Christ, been so persistently assailed by heretics ancient and modern? The answer is very simple and it is recorded in the chapter above referred to,—"How can this man give us His flesh to eat. . . . This is an hard saying; who can hear it? . . . From that time many of His disciples went back, and walked no more with Him." By no human ingenuity can you convert the supernatural teaching of the Eucharist into an intelligible human philosophy; and the attempts that are being made here, there and everywhere have so honey-combed modern Protestantism that the majority hardly know what they believe or why. Some believe one thing, some another, and quite a large number believe nothing at all—certainly nothing, that in any shape or form contravenes, or appears to contravene their ideas of what ought or ought not to have been given in the form of a Divine revelation. Now the painful aspect of this whole question is found in the fact, that the simplicity of the Gospel is lost in so-called human wisdom; with the result that teachers within the fold are doing infinitely more mischief than foes that are without. It is 107 years since Archbishop Magee in his prefatory address on the doctrine of the Atonement made the following weighty remarks which are applicable to-day as they were then. "In these latter days Christianity seems destined to undergo a fiercer trial than it has for many centuries experienced. Its defenders are called upon, not merely to resist the avowed invader, who assails the citadel from without, but the concealed and treacherous foe, who undermines the works, or tampers with the garrison within. The temporizing Christian, who under the mask of liberality surrenders the fundamental doctrines of his creed; and the imposing rationalist, who, by the illusions of a factitious resemblance, endeavours to substitute philosophy for the Gospel; are enemies even more to be dreaded than the declared and systematic Deist." A false and spurious Theology has, in these latter days, enthroned itself in the very temple of God, so that men pledged to proclaim the Gospel, and paid for the work, are found in pulpits doing something entirely different, and if you attempt to make a charge of dishonesty you are certain to be visited by an outpouring of the seven wrathful vials of so-called religious "Liberalism." In fact, we are realizing to the full, that period in Jewish history when every man did that which was right in his own eyes. For doing substitute believing and you have the actual state of modern Protestantism. One cuts up the Bible and converts it into a sort of "crazy quilt;" or as they prefer to call it, a polychromo, another learned doctor makes his own diagnosis and it is called "The New Theology," while another wonderfully learned theologian, known of as "the conservative school," tells us that it is the old theology translated into modern terms; and so on ad infinitum. In another sense it is a theology "having neither beginning of days nor end of life." In the face of much that transpires to-day it is a pertinent question to ask the responsible teachers of the Anglican Church if she be still groping in the dark, or if she has any depositum of Faith worth contending for. And to revert to the hymn once more, permit me to say that the most saintly of God's people since Cowper's time have found their highest consolation in this much abused hymn; and saintly lives have consecrated it to a permanent place in the Church of Christ, which in the striking words of St. Paul to the Elders at Ephesus, "He hath purchased with His own blood." When the spiritual life of the Church is high there is a fervour of soul conspicuously absent in days like the present, and the very intensity of "materialistic expression" is but the measure of the soul's anxiety to realize itself in

the fountain of life. Thus Wesley;—

"For ever here my rest shall be, close to thy
bleeding side,
This all my hope, and all my plea, for me the
Saviour died,
My dying Saviour and my God, fountain for guilt
and sin,
Sprinkle me ever with thy blood, and cleanse and
keep me clean."

Permit me to add in conclusion that I make
these observations without any thought of con-
troversy; for in truth, we stand greatly more in
need of faith than we do of controversy.

Robert Ker.

SPECTATOR'S EFFETE THEOLOGY.

Sir,—Allow me to thank Mr. Doull for his timely criticism of "Spectator's" dissent from the use of a Bible and Prayer Book expression in reference to the Atonement. It surprises me that Mr. Doull's courteous warning was not more practically received. But "Spectator" goes on further astray in his reply, by saying the "Blood" expression used in connection with the essential quality of the Atonement "has largely been abandoned by the Church." He says, "it has been laid aside," and it does "not meet the requirements of our understanding," but like the Athanasius Creed, does not commend itself to this generation. These are sweeping statements which at once indicate "Spectator's" advanced views. Does he want a popular religion? It seems so. That is what the people wanted in our Lord's day; but the Church and the world then as now are opposed to each other. To try and change the Church to bring it in harmony with "this generation," as "Spectator" desires, reminds me of the man who was well; took medicine to make himself better and died. The numerous sects which have broken off from the Church of England during the past few hundred years are still changing and changing until they find each change requires to be changed again. Above all things, why does any Church of England clergyman want to empty and blot out forever the "Fountain filled with blood?" Why will one deliberately say the "Church has abandoned it." That it is an "effete Theology," for when has "the Church laid it aside." I find it still in the Bible and in the Prayer Book, and especially in that most comfortable service, the Holy Communion. Would "Spectator" blot out the words our Saviour, used such as "This is my Blood," "Body and Blood," "Precious Blood," "The Blood of our Lord Jesus Christ?" Surely not, but that would be the sequence of the drift. The Church has not abandoned it, nor laid it aside, neither has it become an effete theology, and never will "till He comes." Who said, Do this in remembrance of Me. Will the innovations and changes that a few clergymen seek to bring about through their presumed enlightenment over the holy men of God who were led by the Spirit of God to compile a form for the public worship of God and which has stood through the centuries be successful? It is impossible. There are to-day and always have been a few men,—good men, zealous men, who advocate changes of a seemingly trifling or of a more radical nature, as in this case, who are met by a host of others led by the Spirit of God as St. Paul was, who stand up loyally in support of the Faith once delivered to the Saints, and Mr. Doull is one of them. This attack on the "Fountain filled with blood" reminded me of a choice greengage tree in my garden which has been so infested with the black knot, that last season the fruit was much less in quantity and quality. The tree will surely be killed unless I find a remedy for the pest. The attacks made on the Church by men who wish changes to suit their own fancy, will, if allowed to go on, kill the Church as the "black knot" will surely kill the plum tree.

E. C. Ireland.

New York.

NOT A PROTESTANT COMMUNION.

Sir,—A large number of Catholic Churchmen who have read the offending invitation of the Laymen's Missionary Movement Committee, Mr. Gwynne's letter in the Churchman condoning the same, take his reply as an aggravation of the offence. Churchmen do not accept dictionary terminology, or Privy Council decisions on Church doctrines and practice. The Rev. Dr. Roper's opinion of the use of the term "Protestant" is probably the same that he would have regarding the use of the term "Mormon," that

English Catholics have no need to be ashamed because they have no connection with it. Catholicism and Protestantism are diametrically opposed to each other, and no amount of juggling with definitions can reconcile them.

W. H. Fairbairn.

HYMN 389.

Sir,—I have just read in the "Canadian Churchman," of January 20th, a letter from "A W.A. Member," objecting to a verse in Hymn 389. I cannot give the verse as I have no copy of the Book of Common Praise, but I wish only to refer to Psalm 84, verse 3, which quite justifies, I think, the Rev. H. F. Lyte's words.

Another W.A. Member.

THE CHURCH OF THE EMPIRE.

Sir,—"Spectator" in "Canadian Churchman," of February 6th, said, "the Roman Church has much greater right to the title, Church of our Empire," (than the Church of England). "Since it is the faith of so many more of its citizens." Will he please substantiate what he intended to say by statistics?

William Roberts.

THE NAME OF THE NEW HYMNAL.

Sir,—If not too late, I should like to suggest that the name of the new Hymnal now being prepared for presentation to, and adoption by, the forthcoming meeting of the General Synod, should be "The Canadian Church Hymnal." It seems to me that such a name for the new book would be much more appropriate than "The Book of Common Praise" for many reasons. I shall, however, not enter upon a discussion of the point, but would simply submit the suggestion. I would like to add, that when finally accepted by the General Synod and authorized for publication, it is earnestly to be hoped that the book (whatever its name), may become the universally used Hymnal of the Canadian Church.

Robt. C. Scott.

THE TERM "PROTESTANT."

Sir,—In the present controversy perhaps the following words from the Rev. G. F. Holden, in a sermon recently preached, may be helpful:—"The term Protestant is involved in the holding of any positive truth. If we hold any series of propositions implicitly, we thereby protest against the opposite of these. We may go much further. The term Protestant is intertwined with some of the noblest things "in our rough island star;" nay, we may go further still. The term Protestant is not necessarily in antithesis to the term Catholic. In its historic sense, it is used in opposition to the term papal, and not to the term Catholic. And now may I point out that it is not a term which is contained in the Prayer Book, that it is found in the office for the coronation of the King, where it is used once, and we know it was inserted there in the main from a political motive; that it is a word which witnesses to strife and contention, and that it has in it all the drawbacks of a negative term. When we are asked what we believe, it is surely an insufficient answer to say in effect, "I believe some one else is wrong." "We want to state what we do believe, not what we do not believe." Perhaps the teaching of Dr. Roper, to which Mr. Gwynne refers, was to the above effect, which is very different to classing the Church of England as one of the "Protestant communions." I am quite sure he would not accept the definitions of "Protestant" and "Protestantism" as given in "the Standard Dictionary" and apply them to the Church of England. The following are the definitions referred to:—Protestant—"a member of one of the bodies of Christians that adhere to Protestantism as opposed to Roman Catholicism; in general, a Christian who denies the authority of the Pope and holds to the right of private judgment in matters of religion. It is now generally applied to and accepted by all Western Christendom, embracing the various Lutheran, Reformed, and other ecclesiastical bodies, though it is disclaimed by some High-Church Anglicans." Protestantism—"the principles and common system of doctrine taught by Luther and other Reformers of the 16th century, and by evangelical churches since. Its chief features and fundamental doctrines are the supremacy of the Bible, justification by faith, individual responsibility,

and freedom of conscience and worship." However it is not Dr. Roper's teaching which is under discussion. Unless his exact words were given it is a pity to draw some one else into the discussion. I am quite sure Mr. Gwynne did not wish to put the Church in a false position, it only shows us how careful we must be in the use of terms which may be applied in two or more different ways.

Chas. L. Ingles.

A GREAT DISLIKE TO THE NAME.

Sir,—I very much dislike the name, "The Book of Common Praise," and I have not met any one who does like it. To my mind, we should make use of the name already given to our Church in Canada by the General Synod; then the title of our new hymn book would be: "The Hymnal of the Church of England in Canada." This name is (1) clear and definite. (2) It can give offence to none. (3) It has a more familiar and pleasant sound to the ears of our people. But why not submit this important matter to a vote of all our clergy and laity in Canada, as has been done with such good results in the question of selecting the hymns. I am confident that, if this were done, the name "Book of Common Praise" would not be chosen. And I further urge that every clergyman and layman of our Church in Canada has a right to a voice in this matter.

N. Hewitt.

"I OBJECT."

Sir,—The suggestions that, for the last few weeks, have streamed in upon the Compilation Committee from every quarter: from Bishops and dignitaries of the Church, from parsons, ordinary and extraordinary, and from laymen who are eminent to laymen who are nobody in particular, have afforded no little profit and suggestion, and will, doubtless, have a great influence in the final shaping of our Canadian Church Hymn Book. But to one member of the committee at least some of the comments and criticisms have afforded no little amusement, and one expression, at least, has evoked from time to time his sense of the humorous. That is the very common expression, "I object." Writer after writer declares his dictum: I object to Hymn 002; or, I object to tune 006; or, I must personally object to tune 005; or, I must firmly object to Hymn 003. In fact, as one reads them one almost feels like saying: Bless you, dear heart, do you know to what Church you belong? Do you know that you belong to the great, big Church of England, and has it ever struck you that for your "I object" there may be thousands, and perhaps tens of thousands, who just as strongly, and perhaps a great deal more strongly object to your objection? Take, for instance, the hymn that is now being subjected to so much criticism by your correspondents, "There is a Fountain Filled with Blood." While it is possible that a few stray Churchmen of the higher critical variety may object to it on account of the fancied effiteness of its theology, there are thousands and tens of thousands who love it, and want it, and are edified by it, and will go on singing it, as a prominent Ontario Churchman says, when the poor, simple, stammering tongues of the critics lie silent in the grave. Or, to take another instance, One writer objects to a hymn because it flavoured to him of a holiness movement. Well! well! Are we to have no hymns for the promotion of holiness in our Church? If the Church of England is not an incorporated holiness movement, it will be hard to justify its existence. In fact, in more than one parish in Canada it seems to have ceased to exist, because the inhabitants of the place wherein it was found never connected the idea of holiness with our Church or our Church's clergymen. Some one else objects to a hymn because it savours of the boastful and vain-glorious spirit that pervades the singing of the Free Methodists and the Hornerites. I know nothing or little of these sects, but one would almost think that the critic knows very little of the greater life of the Church of England if he has never heard in a mission service in one of the grand English churches conducted by Canon Hay Aitken or Canon Knox Little, a vast congregation singing with spiritual fervour and delight hymns of this heart-touching and soul-stirring kind. And to think it possible that a man living in the twentieth century should be capable of such an incredible spirit of mental delusion as to say that such a hymn as:—

"I am trusting Thee, Lord Jesus,
Trusting only Thee,"

is of a boastful and vain-glorious spirit! Of course, there is a place and a time for every-

thing. It would be little short of mental aberration to give out a hymn of this kind on an occasion of thanksgiving for national mercies, or in a service for soldiers at a time of patriotic jubilation, but in a devotional service these hymns have a special beauty and a special appropriateness. And then as to the tunes. If a few writers of the very select class have objected to some of those simpler melodies, one cannot help feeling from the comments that have been received that there will be widespread and influential objection to these objections. So many of the critics, with an awesome tone of horror, have whispered the awful words, "Moody and Sankey," that you would imagine the whole book was simply crowded with tunes of this sort. Now, in the first place, there are very few of them in the book, probably not more than a dozen or so out of eight or nine hundred. But I am free to confess that I am utterly at a loss to understand the objection to them. Why men with a splendid organ, a splendid choir, a splendid organist, and a splendid choirmaster, capable of handling the finest style of music, should agitate for the removal of a few, an exceedingly few, tunes, that they do not want and would not sing, and would never under any circumstances use, but yet are loved by multitudes of people, and give them comfort and cheer and profit and help, passes my understanding. They will not, as a rule, give up anything dear to them that they want to use. They will not give up some of their utterly, to some people, unprofitable, stale, and worthless sort of tunes of the "Maud" variety, "faultily faultless, icily regular, splendidly null"; tunes with neither savour or salt; with neither attractiveness or melody; tunes that nobody ever would sing in spite of their correct chromatic features and good tonality, if they hadn't the music. They will not give up one of these tunes, which are dismal, ungetatable, and simply Greek to the crowd, or caviare to the general, as Shakespeare said, and yet they want a great multitude of people to give up a very, very few tunes of the simpler order simply because they rule that they are not up to their fancied ecclesiastical standard. After all, what is Church music for? It is to express spiritual feeling and emotion. And the choir is not there for its own edification or to elevate the standard of ecclesiastical music, much less for the purpose of educating their musical faculties. It is there for the glory of God, and to help the people to sing. Whether a hymn be written contrapuntally in the manner of a fugue, canon, or other high form of writing, or in the manner of a simple melody, it is equally acceptable in God's sight if it comes from the heart. How many of these tunes that the critics object to are excellent music, and are well enough written from the theoretic standpoint, but, forsooth, a vast number of Church people are not to have a very, very few simple tunes at all, and these nearly all in the private or parochial missions section, simply because a very limited number of Churchmen who object to them never use them at all. Is it not, after all, a kind of "dog-in-the-manger" Churchmanship? It is just as if a man says: You like these tunes; you say they do you good; you find they are a blessing to your heart; but you shan't have them. Why? Because I do not like them; I object. The poor, simple soul protests: "But they help me; they really do." But they oughtn't to help you. I object to your being helped by them. Really, my friend, it's like a brown bread faddist objecting to people eating white bread because he prefers brown. Thus there is a real danger, it must be frankly said here, that men who have known nothing else than a narrow and limited type of Church hymnology and Church music, and, perhaps, do not want to know anything else, which is worse, if there be any such left in the 20th century, would endeavour to make a kind of A. & M., or C.H., or H.C. monopoly prevail. Now, no Church Hymn Book to-day can claim a monopoly of all that is good. There is much dead wood in all the well-known Church Hymn Books—dead wood in the matter of hymns, dead wood in the matter of tunes, and our Church is far too big a Church to have only one style of hymns. Our new Church Hymnal seeks to include all kinds. Just a word in conclusion. The one great feature of hopefulness with regard to our new Hymn Book is that it will appeal to all classes of people. We must remember that we are a cosmopolitan country, and that our Church must, therefore, be a cosmopolitan Church. Are the great multitude of our common people, the great mass of our citizens in city, town, village and country not to find the hymns and tunes they love in the Church of England? Are we to say to them: Depart from us; we are too aristocratic and exclusive for you. We only have one style of hymns and tunes in our Church, and with a rigidity of ecclesiastical hauteur disdain their simpler tastes. We must never forget that these tunes with melody and swing are loved by great

multitudes of people. And, as a prominent Churchman has said: "If we do not give free vent to emotional moods and occasion, we drive Church people to find them in some Christian body wiser than the Anglican Church"; and, therefore, with all my heart I add, from all narrowness and prejudice, from all bitterness and uncharity, and from all Pharisaic and myopic Churchmanship, good Lord deliver us.

Dyson Hague.

THE BOOK OF COMMON PRAISE IS A MISNOMER.

Sir,—I am glad that the subject of the title of our new hymn book has again been referred to in your columns. I am one of those who hope that the title "Book of Common Praise" will not be adopted. Except in the use of the word "common," it is not original there being two, if not three, hymn books already in existence called the Book of Praise. The complete title as adopted by the committee seems to me a feeble imitation of "Book of Common Prayer." I don't think it is in very good taste. I question if it is very good English. The Book of Common Prayer is the Prayer Book. Is the Book of Common Praise a Praise Book? Moreover, is the title accurate? The Prayer Book is something much more than a book of prayers. It contains the greatest hymns of praise that we possess. I refer of course to the Gospel Canticles, the Te Deum, the Benedicite, the Gloria in Excelsis, and the Veni Creator. It also contains the Psalter. If then any book is our Book of Common Praise it is the Prayer Book. But I would ask further, How many hymns in the new book are hymns of praise? It will be found on examination to contain, as it should contain, confessions of sin, declarations of faith, aspirations after holiness, etc. Possibly definite ascriptions of praise will be found to be in a minority. The word "prayer" signifies any spiritual communion with God, and includes confession, petition, adoration, praise, and thanksgiving. And "The Prayer Book" therefore is a proper term for a book which includes these elements of worship. But the same cannot be said of the word "praise," and I submit therefore that "Book of Common Praise" is a misnomer.

C. B. Kenrick.

THE HYMN BOOK OF THE CANADIAN CHURCH.

Sir,—Now that the new hymn book is well on its way, and that it is stirring up a large amount of correspondence, it is time to settle its name and character. I want it called The Hymn Book of the Canadian Church. As we now speak of "The Prayer Book," so we can then speak of "The Hymn Book"; the rest being the limiting part of the title. This title is much better and nearer the truth than that proposed. Hymn Books contain much more than "Common" or any other kind of "Praise." Many hymns are really prayers. Many others are chiefly intended to set forth doctrines. Parts of them are used in readings, addresses, and sermons. Quite a number are wretched doggerel, that can hardly be either read or sung to the praise and glory of God. If we can come to one Hymn Book, let it be worthy of our Church. A few years ago a clergyman amused the Synod of Huron by telling of a lady near Shelbourne, who had a "bundle of hymn books," for her use when attending services in the different churches in that neighbourhood. Will the new book but add one more to the "bundle?" But then by way of greater variety it is to be a "praise book." If the new book is speedily to take the place of those now in use throughout this Dominion, it will have to be much better than any of them; and we will have to know a good deal more about it than we are likely to find out between now and next September. If it could be adopted in a temporary way then, and a cheap edition provided for all our parishes, for use during the next three years; by that time it could be finally set forth, revised and improved, for our Canadian Church. No book can be permanent that will not give us hymns setting forth the special teaching of all the Sundays of the Church year. On the great doctrine of the Atonement it must speak with no uncertain sound. In 1893 I heard a preacher in Boston, of course not of our Communion, advising his people to get rid of that doctrine. I know about what scanty courtesy it received soon afterwards at the "Parliament of Religions." In our own Church we are not now fighting as those that beat the air. It may be "effete" to some to read:

"Sinners plunged beneath that flood
Lose all their guilty stains."

But what else have we to offer. "The Blood of Jesus whispers peace within." It "cleanseth from all sin." Since the great body of the clergy and laity of the Church know very little about the new Hymn Book, which will not be sent forth either with a bad name, or stripped of the doctrine of the Atonement, it will be well to "hasten slowly" in a matter only second in importance to a revision of the Prayer Book.

T. Loftus Armstrong.

THE CATHOLIC CHURCH.

Sir,—I have read Mr. Stark's letter with much interest. His accounts of the "learned and high official of our Church," and the Trinity Professor remind me of a young Churchman who, after listening one Sunday evening to a forty-five minute sermon in which the preacher tried hard to explain away the preface to the Ordinal and praised very highly certain Protestant bodies which had no use for it, was overheard to say: "Well, I didn't come to church to-night to hear that other churches are as good as our own and seemingly better!" I am quite aware that some of our clergy unfortunately hold very loose views as to Church essentials, but the Church herself, as she expresses herself in her formularies, does not—she is most explicit; and we cannot accept the opinions of individuals, however charitably disposed they may be, in place of the direct official teaching and consistent practice of the Church. Our laity would do well to make a study of the history of the Church of England, her Prayer Book (including the preface and other introductory matter, the rubrics and preface to the Ordinal) and the book of Canons. The Trinity professor, if he be correctly reported, would surely have been better employed while addressing a gathering of Church people, had he aimed at strengthening them in their own Church principles instead of bolstering up the Presbyterian ministry which at all events is generally speaking, loyal to its own official belief. It is owing to such laxity on the part of Church people that so many regard the Church as a Protestant sect, or try to elevate private bodies of professedly Christian people into branches of the Catholic Church, thereby encouraging the sin of schism and weakening the cause they are pledged to uphold.

F. H. Hartley.

BOOK REVIEWS.

An Annotated Psalter. Arranged by J. M. Thompson, Fellow and Dean of Divinity, St. Mary Magdalene College, Oxford; Examining Chaplain to the Bishop of Gloucester, Oxford. Clarendon Press. Price, 2/.

This "Psalter" is the Prayer Book version. The author states the object of his book to be that the Psalter may be sung with the spirit and the understanding. The actual text is untouched. Corrections and alternative translations are added, whenever necessary, at the foot of the page; some archaisms and obscurities are similarly explained. A few headings, general and special, summarize the more obvious meaning of each psalm, "without excluding other possible interpretations." All else is left to the insight or need of the worshipper. The book is specially designed for use at public worship; and it is hoped that it may do something to encourage the more general use of Christ's hymn book as the hymn book of all Christians. We turned to the 68th Psalm, especially to verse 30, so strangely rendered in the Prayer Book, and found the verse rightly rendered and well explained. The same may be said of verse 31, where the author, in a future edition, might perhaps explain how the Ethiopians got to be called Moravians in our prayer book. We think this book likely to prove most useful, and no less interesting; it could be used as a help in Church to the intelligent joining in the Psalter. We heartily commend it.

"The American Church Almanac." We have received a copy of this Year Book for 1908. It contains as usual, very full information in regard to our sister Church and the clergy in the United States, and it will be found to be a most useful and reliable reference book on this subject by any one in Canada who may at any time be needing information on the subject of the American Church. A copy can be obtained by any one who may be desirous of possessing same by writing to the publisher, Edwin S. Gorham, New York, U.S.A., for the small sum of 25c.

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By order of the Board.
JAMES MASON,
General Manager.
Toronto, January 22nd, 1908.
Head Office—8 King St. West, Toronto

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The Lord Bishop of Durham has appointed the Rev. Edwin Price, rector of Sedgfield and Honorary Canon, to be Archdeacon of Auckland.
The Right Rev. Henry Yates Satterlee, D.D., for the past twelve years Bishop of Washington, died at his re-

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ANNUAL MEETING
The Sun and Hastings Savings and Loan Company of Ontario.

The General Annual Meeting of the above Company was held on Monday, 17th inst. The President occupied the chair. After reading of the minutes of last Annual Meeting, the Manager was called upon to submit the Financial Statement, which was done in detail, and from which the following figures of interest are taken:—

Total Mortgage Loans and Secured Investments	\$1,185,301.96
Net Income from Investments	103,845.80
Reserve and Contingent Fund	90,000.00

There was added to Reserve from the profits of the year the sum of \$15,000, and \$5,000 carried to Contingent Account. The usual Dividend of Six per cent per annum, payable half yearly, was paid on the Permanent Capital Stock.

Very much interest was shown in the Company's business by the Stockholders present, and general expression of approval and satisfaction with the year's business.

As shown by statement, there are now on the books of the Company 1,404 First Mortgage Loans, on all of which very careful valuations are made. The periodical repayment system of loaning is adhered to closely by this Company, and the result is favorably shown in the fact of the very small amount of mortgage properties coming into the hands of the Company.

The security for Stockholders, Debenture holders and Depositors is, as expressed by those present, considered by them of the very safest investments to be had. The large and growing Reserve was commented upon very freely, and expressions of confidence due to this and the general careful management was regarded as the main source of the Company's continued success.

The Board of Directors and Officers as elected for the present year are:—President, Whitford Vandusen, Esq.; Vice-President, Ambrose Kent, Esq.; Managing Director, W. Pemberton Page, Esq.; J. T. Gilmour, M.D.; H. W. Aikins, M.D., Toronto; Sir Mackenzie Bowell, K.C.M.G.; Rev. Amos Campbell, Belleville; W. J. Fawcett, Esq., Brussels; Solicitor, H. H. Dewart, K. C.

sidence at Washington on Saturday, aged sixty-five.

A very handsome carved oak pulpit has recently been placed in St. Andrew's Church, Cleveland, as a memorial to the late Mrs. S. R. Lee who was for many years a member of the congregation.

A handsome walnut prayer desk has been given by Mrs. B. Casterta to the Church of the Redeemer, Lorain, Ohio. The desk is in Romanesque style, and was made in England.

Holy Trinity Memorial Chapel, Philadelphia, is shortly to be enriched and beautified by the placing of seven handsomely carved panels above the altar, the whole costing about \$2,000.

Thirteen handsome windows of Munich art glass have been installed in Christ Church, Janesville, Milwaukee. Ten of them replace old ones in the main body of the edifice, in the vestry room, and two small ones in the vestibule.

A memorial window was lately unveiled in the south transept of Christ Church, Poughkeepsie, which has been placed there by Mrs. C. H. Buckingham in memory of her husband. The subject of the window is the sacrifice of Isaac.

A striking testimony to the value of women's work in the Church is provided by the Women's Home Mission Association, who during last year gathered no less than £15,300 towards the admirable work of the Additional Curates Society.

A faculty has been granted by the Consistory Court at Carlisle to the widow and family of Sir Wilfrid Lawson, Bart., M.P., of Brayton Hall, empowering them to place stained-glass

CAN YOU USE FOOD WHEN YOU GET IT?
Thousands of Stomachs Starving Where Mouths Are Well Fed. Costs Nothing To Relieve This Condition.

Eating is fast becoming too much a part of the daily routine, if not a mere tickling of the appetite—a thing to be gotten out of the way as quickly as possible. Little thought is given to "what kind of food," its effect upon the system, and whether it will be of use in building up the tissues of the body.

Your stomach will revolt, if it is not already doing so. It must shut up for repairs. What of the dizziness, and sometimes pain, which stop you after a hurried lunch? What of the general distress after a heavy dinner, a feeling of pressure against the heart which calls a halt and makes the breathing difficult? Is it common for you to be oppressed with belching and sour eructations? Are you constipated and then do you laughingly toss a dime to the druggist for his most palatable relief? Beware of temporary cures that are but palliatives. Many antidotes for the common ills which our flesh is heir to seem at first to relieve, but in reality, if not injecting poison into the system, lay the foundation for a deeper-seated and more far-reaching disorder.

Three-fourths of all diseases originate with a breaking-down of the digestion and nine-tenths of all digestive troubles originate with one or more of the symptoms named above.

Beware, then, of Indigestion and Dyspepsia. If you find yourself aching, listless, lacking in ambition when you should be on the alert. Do not doctor the stomach. It needs a rest from food and drugs. Do not flush out the bowels. It takes more than forcing food through the passageway to make blood and tissue and nerve. Do not starve your stomach. Food is a thing to be worked for all there is in it and your stomach will do the work if you will help it in Nature's way.

Stuart's Dyspepsia Tablets contain nothing but the natural elements which enter into the healthy stomach and intestines to perform the function of digestion. Governmental tests and the investigations and sworn oaths of expert chemists attest this fact. Stuart's Dyspepsia Tablets go to the source of the trouble and positively restore the glands and fluids of the mucous membrane to their proper condition. They promptly relieve the distress of all troubles originating in the stomach or bowels (with the one exception of cancer).

Stuart's Dyspepsia Tablets are recommended by physicians and all reliable pharmacists. If you are a sufferer from indigestion or dyspepsia try a fifty cent package to-day. At all druggists', or if you prefer send us your name and address and we will gladly send you a trial package by mail free. F. A. Stuart Co., 150 Stuart Building, Marshall, Mich.

If it's your stomach — your liver — your bowels — or a rundown system that is making you feel so badly, you certainly will feel better after a morning glass of



Abbey's Efferescent Salt

25c. and 60c. bottle. At druggists.

In the east window of Aspatria Church, with an inscription to the memory of Sir Wilfrid.

Mr. George C. Thomas on the 26th ult. completed the 40th anniversary of his connection with the parish of the Church of the Holy Apostles, Philadelphia. For the whole of that period of time Mr. Thomas has held the positions of people's warden and superintendent of the Sunday School.

A new altar, a memorial to the late rector, the Rev. Dr. George D. Johnson, is being put into the sanctuary of Christ Church, Staten Island. Its cost will exceed \$1,000, and it is given by those who were members of Christ Church congregation during the late Dr. Johnson's rectoriate.

Probably the only diocese in the world for at least five hundred years past, that numbers within its borders more deacons than priests, is the American missionary district of Oklahoma. The list of clergy in the January number of "The Oklahoma Churchman," the new diocesan paper, shows the clergy list to consist of one Bishop, eight priests and ten deacons.

Three Irish Deaneries are at present vacant, namely, those of Connor, Cashel and Ossory. The first-named is connected with one of the largest of the Irish dioceses, which includes the great city of Belfast. The second is associated with one of the most historic spots in Ireland. The Dean of Ossory presides over the most beautiful cathedral church in Ireland outside of Dublin.

Canon Wilson, of Worcester, has for some months been examining numerous pre-Reformation documents belonging to Worcester Cathedral, and has discovered much which throws fresh light on the history of the Cathedral, the King's School, and the ancient Priory. Some of the documents, which have been cleaned, classified, and catalogued, are more than 600 years old.

A member of St. John's Church, Lower Merion, Pa., has erected an unique memorial upon the grounds of the church property in an angle between the church and the parish house. It is a bronze sundial mounted on a beautifully carved pedestal of Indiana limestone, upon the base of which is the following inscription:—"Unto you that fear My Name shall the Sun of Righteousness arise with healing in His wings."

There was lately dedicated in St. Andrew's, Wheeling, West Virginia, a beautiful reredos, given by Mrs. Hearn as a memorial to her husband and to her little daughter. The reredos is of paneled oak of a design that harmonizes with the handsome oak mission of the church. Mrs. Hearn has also given to the church as a memorial to her son, Frank, a pair of seven-branch brass sanctuary lamps.

The Rev. Canon Grierson, B.D., rector of Seapatrik, in the Diocese of Dromore, Ireland, was, on the occasion of his having attained the 20th anniversary of his appointment as rector of the parish, presented by the parishioners with a purse of sovereigns and congratulatory address. Mrs. Grierson was also presented, in absentia, on account of a severe cold, with a handsome gold necklet. The Rev. Canon Grierson made a very feeling reply.

Mr. James Dod, organist of the Church of the Transfiguration, New York, and his two sisters have presented the Church of St. Mary's-by-the-Sea, Point Pleasant, N.J., with a handsome font ewer in memory of the late Mrs. Denslow, who was for many years a warm personal friend of the Dod's and a communicant of the church of which Mr. Dod is the organ-

Locomotor Ataxia Prevented

NERVES STRENGTHENED, BLOOD ENRICHED, HEALTH RESTORED BY DR. CHASE'S NERVE FOOD.

"Prevention is better than cure." The truth of this statement is learnt when one becomes the victim of locomotor ataxia. Mrs. Robt. Bustard is able to appreciate the value of Dr. A. W. Chase's Nerve Food all the more now that it prevented her from becoming a victim to this terrible disease. There is no nerve disease that isn't terrible; so much the greater is the value of this excellent blood builder and nerve force restorative increased.

Locomotor Ataxia is a form of paralysis which interferes with the movement of the legs and is usually indicated by a peculiar shuffling in walking. Many people experience loss of sensation in the hands, partial loss of memory and a dizziness and uncertainty in walking. These are indications of partial paralysis and locomotor ataxia and should be treated at once while there is hope of complete recovery. Dr. Chase's Nerve Food nourishes and strengthens the nervous system and by furnishing rich, red blood, sends new life to all parts of the body.

Mrs. Robert Bustard, Maxwell, York Co., N.B., writes: "I can say that Dr. Chase's Nerve Food entirely cured me of what I believe was the beginning of locomotor ataxia or paralysis. My nerves were very bad and at night I could not sleep at all, nor could I control my arms or legs. They seemed to fairly jerk me off the bed."

"For six months I was this way and cannot describe what I suffered, but now I am entirely cured, thanks to Dr. Chase's Nerve Food. It is a pleasure to recommend this great medicine to anyone suffering as I did from nervous disease."

Dr. Chase's Nerve Food, the great blood-builder and restorative, 50 cents a box, 6 boxes for \$2.50, at all dealers, or Edmanson, Bates & Co., Toronto. The portrait and signature of Dr. A. W. Chase, the famous receipt book author, are on every box. Write for Dr. Chase's 1908 Calendar Almanac.

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ist. Mrs. Denslow was very fond of the church at Point Pleasant, and frequently worshipped there in the summer season.

On the Feast of the Circumcision, a pulpit was consecrated in Christ Church, New Haven, Conn., by the Bishop of the diocese in memory of his father, the Rev. Joseph Brewster, for 28 years rector of the parish. The appropriate subject chosen for this pulpit is that of the gospeling of the nations. Upon its face appear the figures of those great saints who delivered the message of the Gospel to the different nations. The first figure is that of St. Vladimir, of Russia, as the representative of the Eastern or Greek Church. He is followed by St. Francis, of Assisi, as the representative of Italy. Then came St. Boniface, of Germany, St. Germain, of France, St. David, of Wales, and St. Patrick, of Ireland. All these figures are carved in high relief upon the face of the pulpit. But the two figures which will attract the most attention are those of St. Columbia, of Scotland, and St.

Augustine, of Canterbury, the representative of England. These are carved in full and surmount the newel posts which are at the base of the stairway leading into the pulpit. Around the base of the pulpit is carved the text, "We preach not ourselves but Christ Jesus the Lord and ourselves your servants (slaves) for Jesus' sake." The pulpit is surmounted by an elaborate canopy or sounding board. Upon the inside of the pulpit is a brass plate bearing a suitable inscription. Mr. Brewster is said to have been the first priest in this diocese to discard the black gown in the pulpit and one of the first to establish the daily service and weekly Eucharist. His memory is warmly cherished by the parishioners, because of the nobility of his nature and the plenitude of his kindness.

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

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

THE SUN AND HASTINGS SAVINGS AND LOAN COMPANY.

A Very Gratifying Report.

We are pleased to call the attention of our readers to the report of the Annual Meeting of The Sun and Hastings Savings and Loan Company, held on 17th inst. The statement given in this report is an extract from the general report of the company's business for the past year. To any of our friends holding Stock and Debentures in this Company the report will be of very great interest, and should be satisfactory. The large Reserve now shown by the statement, some \$90,000, \$20,000 having been placed from the profits of last year to this fund, must increase the confidence of investors. Money being invested in real estate, first mortgages, upon the periodical re-payment system of interest and principal, gives to Stockholders the very best security possible for their investments. The Net Income for the past year was the large sum of \$103,845.80. Dividend of 6 per cent. per annum, payable half-yearly, was paid to the Permanent Stockholders. This old established Company appears to be growing in strength and favour every year.

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A Parish House to cost about \$2,000, is about to be erected at Berwick, Pa. Mr. L. Townsend, recently deceased, left by his will provision for a tower and a bell for the parish church at the same place.

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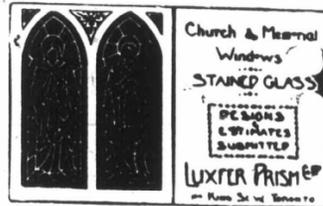
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The Rev. F. L. Deane, M.A., rector of St. Mary the Virgin, Glasgow, has been appointed Provost and Canon of Glasgow Cathedral.

Dr. Boyd Carpenter, who completes twenty-five years' service in the episcopacy shortly, is promoting a scheme for new residential houses at Ripon. Writing in the "Diocesan Gazette," he describes plans for providing residences for the four Canons instead of, as at present, possessing one house that has to be used in turn by them. The Bishop hopes at a cost of between £5,500 and £6,000 to alter the present position on the lines indicated, in order that the Canons may be in actual residence all the year through. He is also arranging that the Residential Canons shall each have a well-defined sphere of Church work under his charge. For instance, Canon Waugh, who is Examining Chaplain, will continue to hold the latter office and give help to the Bishop in respect to diocesan finance; the Bishop of Knaresborough will act as Suffragan; Canon Garrod will act as helper in educational movements both in day and Sunday School, and the canonry to be presently vacated by Archdeacon Danks will, says the Bishop, be held by one who will devote himself to mission work.



Holy Trinity Church, Sac City, Iowa, has received a silver Communion service as a memorial gift from a donor in Pennsylvania.

Improvements have been in progress during the past year in the Lady Chapel of St. James', Hackettstown, N.J. The most notable, the gift of an anonymous parishioner, is the altar piece. In addition to this several other gifts have been presented, notably a peal of five bells, four of which are memorials.

The Rev. J. H. Cooper, curate of St. John's, North Adams, Western Massachusetts, was ordained priest on Sunday, January 19th, by the Bishop of the diocese. Mr. Cooper was formerly a Methodist minister. He was confirmed in St. Stephen's, Pittsfield, and on the 7th July last was ordained to the diaconate in St. John's.

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