

Canadian Churchman

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

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TORONTO, CANADA, THURSDAY, JANUARY 9, 1908.

No. 2.

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

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If it were proved that missions were ever so bad, as they were sometimes said to be, the conclusion is simply that the missionaries are doing the work in the wrong way. We still have to do our best for the heathen.—Bishop of St. John's, Kaffraria.

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The parish church of Harold's Cross in the Diocese of Dublin has lately been enriched by a number of memorial gifts, which include a beautiful chancel window, to perpetuate the memory of the late Rev. W. B. Askin, who was for nearly half a century the rector of the parish, a Communion Table, a Prayer Desk, chancel chairs and offertory plates. All of these gifts were dedicated a short time ago by His Grace the Archbishop of Dublin in the presence of a large congregation.

The Archbishop of Canterbury, accompanied by Mrs. Davidson, has been making a tour in a motor-car through the scattered parishes in the Romney Marsh. In each district he visited the church, and also addressed the school children. At Dymchurch he expressed his approval of the plans prepared by Mr. J. A. Reeve, of Westminster, for the restoration of the church, which will cost at least £1,000. It is many years since an Archbishop was seen in some of the parishes, and the first occasion on which a motorist successor of St. Augustine has visited the district.

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The funeral service of the late Most Rev. Dr. Wilkinson, Primus of Scotland, took place in the church of which he had been vicar, previous to his elevation to the Episcopate as Bishop of Truro, St. Peter's, Eaton Square, London. Before the body left Scotland special services were held both in St. Mary's Cathedral, Edinburgh, and St. Ninian's Cathedral, Perth. The Lord Bishop of London officiated, and Bishop Richardson, Canon Body, Prebendary Storrs, the vicar of the parish, and His Grace the Archbishop of Canterbury also took part. The body of the Bishop was finally laid to rest in Brompton Cemetery, the Rev. Canon Scott-Holland, of St. Paul's Cathedral, saying the sentence of committal. A very large number of people attended the funeral service, both at the church and afterwards at the grave. There was a special memorial service held at the same time in Truro Cathedral, the Bishop of the diocese and of St. Germans taking part, at which there was also a large attendance.

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TORONTO, THURSDAY, JANUARY 9, 1908.

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Morning—Isai. 55; Mat. 11.
Evening—Isai. 57; or 61; Acts 11.

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

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

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

FIRST SUNDAY AFTER EPIPHANY.

Processional: 219, 299, 547, 604.
Holy Communion: 190, 192, 317, 323.
Offertory: 213, 220, 232, 300.
Children's Hymns: 333, 342, 536, 565.
General Hymns: 79, 214, 290, 534.

SECOND SUNDAY AFTER EPIPHANY.

Processional: 79, 224, 435, 488.
Holy Communion: 310, 311, 320, 629.
Offertory: 81, 536, 540, 631.
Children's Hymns: 76, 332, 335, 336.
General Hymns: 222, 207, 532, 546.

THE FIRST SUNDAY AFTER THE EPIPHANY.

By a characteristic question St. Thomas drew from our Lord an answer which has inspired much zeal and energy in extending Christ's Kingdom in every age: "I am the Way and the Truth, and the Life; no one cometh unto the Father, but by Me" (St. John 14:16). The statement gives us three reasons for lifting up Christ before men. And the first is because Jesus is the Way. "God made man to be immortal." Jesus shows us the way to immortality. He Himself is the Way. This unique assertion means that he who would attain unto eternal life, to the perfect manhood, must identify his life, his methods, with the life and methods of Jesus Christ. That is to

say personal sanctification and love are essential. God is Holy. He reveals His Holiness in Love which is perfect, because just and merciful. So the Son of God revealed His Holiness in Love. He walked in love amongst men. Therefore we must "walk in love" if we would live and work to the pleasing of God. To walk in the way of love—in Christ—is to journey towards immortality. This walk in love means perfect obedience to the will of God. Think of the spirit of obedience in Jesus (vide Gospel). Pray to God! "Teach me to do Thy will." Obedience entails self-sacrifice. Calvary shows that Jesus had encountered the world's supremest effort to thwart His will and that He was not deterred by that effort. Self-sacrifices, crosses, are the natural and expected consequences of our determination to obey the will of God. Eternal life, eternal possessions, and unending joy, must be given the precedence over their earthly counterparts. To give that precedence means the taking up the daily cross. The way of Christ further means that we are to seek God's glory not our own. Soldiers perform valiant deeds for the glory of the Empire. Shall not we Soldiers of the Cross be valiant for the Kingdom's sake? Then shall Jesus say of us: "The glory which thou hast given me, I have given unto them" (St. John 17: 22). Such a way we must walk, such a life we must live, if we would attain unto immortality. Have all our brethren this knowledge? Are they thus seeking immortality, the perfect manhood? There is only one answer—No! And will not that answer make us zealous in prayer and in work, zealous for the glorification of the Lord God among the Gentiles. Pray in the spirit of the Collect for this Sunday. Let us present our bodies to God,—a living sacrifice,—a truly reasonable sacrifice. And in the way of Love we shall advance to that unity which Christ Jesus prayed for, and which St. Paul reminds us can be found in Him alone. Every member of the Catholic Church must be interested in missions, because through them the way to immortality is revealed to those who have not trodden the Way of Love.

Our Own People.

Selfish people say, in response to appeals, that charity begins at home. Very true, but generally the beginning is not visible to the naked eye. Our appeals for aid are too often met with the same excuse. Let us begin at home and take up as a text the last number but one of the Canadian Churchman. From the Dioceses of Saskatchewan and Calgary came accounts of hard toil and loss of life, compared to which the hardships of mission work abroad seem as nothing. Why should work among our own people be slighted? Why should ten cents be grudged to them and ten dollars given out to missions in parts of the earth of which the donors know nothing and care less? As one correspondent says of only one district: "An earnest, energetic and unmarried priest is greatly needed to take up the work in conjunction with the present missionary. Will not some priest who can fulfil the above conditions volunteer for the work? The settlers are principally English and poor, nearly all of them new arrivals in the country."

Gospel of the Hereafter.

We have been fortunate in securing for publication in the Canadian Churchman the manuscript of a series of sermons recently delivered by the Rev. Dr. Paterson-Smythe, rector of St. George's Church, Montreal, on the Gospel of the Hereafter. (1) The Gospel of Hades; (2) the Gospel of Judgment, (3) the Gospel of Hell, (4) the Gospel of Heaven. We feel that our readers

cannot fail to be stimulated by the vigorous treatment of the subject by the gifted preacher, who we may say, for the information of our readers, was considered one of the most eloquent and learned divines of our sister Church in Ireland

Canadians, Too.

There is also in the same number a letter by the Rev. James E. Fenning, rector of Markham, touching on a more vital matter than the United States canon of the "open pulpit" or the question of the "seat of authority." Years ago the Trinity University established the Mission of Minden and Stanhope, where under the care of a priest with some experience, young men could be circuit riders in a poor district which will never be anything else. The mission did immense good, not only to the poor people, but to the inexperienced young men. We hoped to hear of similar commonsense efforts being made from one end of old Canada to the other. In every diocese there are similar poor districts and there are supporters of every theological school who could, if they would, establish such missions in each. Why do they not do so and why is Mr. Fenning obliged to write his letter. Perhaps in part because no one is sufficiently in earnest to lay the matter before the Lord as the Bishop of St. Andrews said and never to rest afterwards until it is successful.

Public Honour.

It is of vital importance to the future of Canada that Canadians should strive to maintain a high standard of public honour. There is, and it can only be said with regret, a tendency in some quarters to slight the principles of honour when they conflict with individual or public advantage or gain. There is only one true rule in such cases. What is right should be done in all our dealings. Personal or public gain of money, position or power does not make wrong right when obtained by unworthy means. We know no means by which the moral tone of a people can be more readily lowered and its future prospects clouded than by disregarding the maintenance of a high standard of public honour.

Oratory.

We have seen it somewhere stated that the days of the great orators are gone. Certainly a marked change has come over the tastes of the people in this regard. Flights of eloquence nowadays are few and far between. And the laboured peroration with its cumulating climax is like a pressed flower found between the leaves of an old book—a mere suggestion of departed fragrance and beauty. To-day people look for clear, lucid statement. Argument to be effective must be pithy and pointed. The tropes, figures, flowers of speech and metaphors of other days are a weariness to the modern flesh. "Say something and when you have said it stop speaking" seems to be the modern point of view.

Church Clubs.

In some Canadian cities the English idea of Church Clubs for boys has been successfully adopted. As we get these clubs from England it is well that we should know the pitfalls which grow up there. We produce part of an address which strikes us as being too severe and apt to fail from exaggeration. Yet it is well to know possible dangers: "The Church football or cricket club is often a sorry sham. Not long ago, a match between two cricket clubs was taking place. The two clubs were called by the names of, and apparently represented, two well-known religious organizations. But included in the eleven representing one of these religious organizations there were some men who, next

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Before the body
services were
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Lord Bishop of
and Bishop Rich-
body, Prebendary
of the parish, and
Bishop of Canter-
bury. The body of
was laid to rest in
the Rev. Canon
St. Paul's Cathed-
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large number of
the funeral service,
and afterwards at
was a special me-
at the same time
al, the Bishop of
of St. Germans
which there was also

day, would be playing in the Sunday League cricket clubs. If you start with the philanthropic idea of giving amusement under the Church's eye, you are in danger of getting together a body of people who are called by the name of the Church, but really are entirely indifferent to it, and are sometimes actually out of sympathy and antagonistic to it."

Personal Example.

Modern tastes and modern methods govern today and the craving for novelty is as keen as it was in the days of St. Paul, but there is one sterling factor in life that is still unchanged and seems as firmly fixed as the everlasting hills—it is personal example. It matters not what shifts people may put themselves to, or what devices they may invent to supply their seeming needs, nothing can effectually take its place or equal its power. The personal factor dominates in the home, in society and in public life. The personal character of the clergyman largely moulds the personal character of his parishioners and the effect of personal character is felt throughout every part of the Church.

Conventual Teaching.

A modest letter in a London paper has drawn attention to the almost incredible neglect of English parents. This lady told of a girl who was being educated in a Belgian or French convent and the great difficulties thrown in her way in having her attend the English services. This simple communication has produced a shower of others and will be productive in, we trust, some better regulations being generally adopted. If for the sake of learning a language or for economy a girl is sent to a convent school that is no reason why the parents should abandon all control over her spiritual training. Arrangements can easily be made and should be enforced for the girl's attendance and training at her own Church.

Creeds.

"There is a great deal of cheap talk nowadays about Creeds," says an able contemporary. It goes on to say, "Who is God? Why should he be obeyed? These questions cannot be answered without formulating beliefs. . . . Morality cannot be taught at all except on the basis of the great truths underlying it in which men believe. Every statement of these truths is a creed. When we depreciate creeds, let us be sure that we understand what we are saying." The atheist has a creed: "I believe there is no God." The agnostic has a creed. "I do not know that there is a God." Through all the variations of schism from the first to the present century in each sect the expression of its belief or unbelief is a creed. Popular religion says: "I believe in religion but not in creeds." This very expression is its creed and what a poor, weak foundationless creed it is. A veritable shifting sandbank as compared with the solid rock of truth on which the creeds of our ancient Church are founded.

The Mission Movement.

From every quarter comes word of an aroused and remarkable interest in missions. Sir Andrew Wingate, K.C.I.E., who has held high administrative posts in India, we are informed, made a striking speech in opening a missionary exhibition held recently at Bromley. On the basis that two missionaries were set aside to every 50,000 heathen, the present missionary staff of all the Churches could only touch 325 millions, thus leaving 675 millions of heathen still unreached by Christianity. The recent Shanghai Conference had shown that the universal opinion of the men who know best is that the youth of China and India are in a plastic and receptive condition, and the Christian Church has an unparalleled opportunity to mould them for Christ. The recent ominous rumblings in India show that it is not education but character,

not books but the Bible, that plays the greatest part in the highest education of a nation. We are living in a generation in which Christ is speaking as never before. He has prepared our ears.

Sir Andrew went on to mark the change of tone in men of business towards missions. They are beginning to ask themselves, Is it a fact that the Kingdom of Christ is the best investment for my money? He urged that we should use all our modern equipment for the mighty opportunity given us in the next half-century.

New Bishop of Chichester.

After an unprecedented delay, extending from September 8th to the 17th December, during which period of time the See is known to have been offered to the Bishop of Wakefield and is said to have been offered to the Bishop of Gibraltar, it was publicly announced that the King had been pleased to approve of the appointment of the Very Rev. C. J. Ridgeway, D.D., the Dean of Carlisle, to be Bishop of Chichester, in succession to the late Dr. Ernest Roland Wilberforce. The Bishop-designate is a brother of the Bishop of Kensington and of Sir West Ridgeway. He was educated at Trinity College, Cambridge, and graduated in 1863. He was ordained in 1866 and two years later became vicar of North Malvern. From 1875 to 1880 he was rector of Buckhurst Hill and in the latter year he went to Scotland as rector of St. Paul's, Edinburgh. Four years later he was appointed by Mr. Gladstone to succeed the present Bishop of Ripon—Dr. Boyd Carpenter—as vicar of Christ Church, Lancaster Gate, London. Here Dr. Ridgeway did a great work and maintained a very large and devoted congregation which contributed most liberally, year after year, to the Hospital Fund, Foreign Missions and the work of the Church in poorer parishes. In 1899 the late Bishop of London, Dr. Creighton, appointed him to a prebendal stall in St. Paul's Cathedral. Three years later he became Rural Dean of Paddington and in 1905 Mr. Balfour nominated him to the Deanery of Carlisle. It was on his promotion to the Deanery that he received the degree of D.D. Since his appointment to the Deanery of Carlisle he has done a great deal to improve the services at the cathedral, and has also taken an active part in the life of the city and county. He has shown a great interest in the work of the United Boards of Missions. He has also held other important appointments in addition to those which have been already mentioned. Dr. Ridgeway is the author of several devotional books in reference more particularly to the Holy Eucharist and Confirmation and of various volumes of sermons. The new Bishop is a man of moderate views. The appointment is on the whole an excellent one.

"THE SEAT OF AUTHORITY."

A correspondent asks in a recent issue, why it is that our clergy so seldom co-operate in union revival services, held by other denominations, and expresses the opinion that this abstention on the part of the clergy is neither right nor expedient. The Church, he thinks, is bound to suffer, and a "golden opportunity has been lost." Then we have had recently several letters strongly and almost indignantly condemning certain strictures passed upon one of our city clergy, for holding a union service in his church. Such condemnation, it appears to our correspondents, is entirely unwarranted, and any one guilty thereof brands himself as being "hard and unsympathetic." With this particular case we do not intend to attempt to deal, but as it has introduced the broad question of our relationship with other religious bodies in their special efforts for reaching the careless, some attempt on our part to clear up a few points in con-

nection therewith may not be inopportune. In the first place let us say that sweeping condemnation and the attributing of unworthy motives is just as uncalled for, and just as unjustifiable, in one case as in the other. There are men neither "hard," nor "unsympathetic," nor "re-actionary," nor "unprogressive," who do conscientiously object to making common cause with the other denominations on these occasions, and on the other hand there are clergymen of our Church, who entirely uninfluenced by an "itching for notoriety," and in every respect loyal and devoted Churchmen, who consider it their duty to lend a hand. There are two or three reasons, and it seems to us very respectable ones, which restrain our clergy in habitually participating in these "union" functions. The first is that in going officially to another minister's church, you put him and his congregation in a false position, and it may be added yourself also, because you cannot return the compliment by inviting him into your own. This, it may be said, is the other man's affair. Nevertheless it does not fundamentally alter matters. The fact remains that you accept a favour or an honour which you cannot reciprocate. This we know constitutes a very substantial obstacle with many of our clergy to accepting these one-sided invitations, to "hold forth" in the churches of other denominations. Some may be tempted to call this a piece of affectation, but we are convinced that it is made by scores of our clergy in absolutely good faith, and they are to be respected for it. Secondly, there is the uncertainty of where to draw the line. We have no intention here of attempting to make invidious distinctions between certain denominations, but it is undeniable that they do exist in people's minds, sometimes as a mere matter of personal preference, and sometimes as involving fundamentals. To fraternize with one or two denominations and then to stop short, appears to many of our clergy a vastly more offensive course than to leave things as they are. Again, there is the question of Church order and discipline, which to a very large number of men, personally by no means averse and in some cases eager to establish fraternal relations, is a very serious matter indeed. They cannot bring themselves to deliberately break the order of the Church. To men so constituted such a course is all but criminal and utterly abhorrent, the law of the Church or the principle of obedience is a sacred thing. On the other hand while we do think that the conservative party in the Church has the stronger case, we cannot deny a certain sympathy with those whose zeal for the extension of God's Kingdom has carried them beyond the limits of ecclesiastical order, for after all churches were made for men and not men for churches, and we can quite understand, and in a measure respect the position of a man who feels that he is sometimes called upon to sacrifice the letter of the law to the spirit of the Gospel, and that in violating Church order he is choosing the lesser of two evils. We will even go a step further and say that in our opinion the day cannot long be postponed, when the Church in Canada will have to seriously apply herself to the solution of this question. The policy of politely ignoring each other has almost had its day. In the meantime, however, the taking of the law into his own hands by individual clergymen, cannot be commended. And to blame the law-abiding parson, who conscientiously, and often sorely against his personal inclinations, holds aloof is a piece of gross injustice. The law-keeper is at least as worthy of respect as the law-breaker. What at this juncture is needed, is a little patience and self-restraint. The American Church has officially moved in the matter, and have, as we said, some time ago supplied us with an object lesson free of cost. If results are satisfactory the Canadian Church may follow suit. In any case we can afford to wait.

The "evidence This is ing into are called they use intolerant something standing ginning finitely fore bec about it. coming, religion tion, w "Scienc ligions. class of tolerant intolerant cannot tion as tion of agnosti very ab ly belie ligious i spiritua just as entitled the po probab all kno negativ the po tive, a be dog false lacks agnost his ow ions a instinc no ea him. gener they men v count of bo his sc taken weigh own who atrop thing sesse borne or p claim it is ing i pain: mode men they haps imag that matt neg: eage tion cont clas or a bac: enot

THE BEGINNING OF THE END OF AGNOSTICISM.

The "agnostic," so called, is not as much in evidence as he was fifteen or twenty years ago. This is due to two causes, first the ever increasing interest being taken by scientists in what are called "psychic phenomena." The thinking portion of mankind are by no means as certain as they used to be in the old days of rampant and intolerant scientific materialism that religion is something with which science can have no understanding. Many eminent men of science are beginning to dimly suspect that religion has a definitely scientific basis of its own, and are therefore becoming chary of dogmatically asserting the impossibility of knowing anything for certain about it. For all they know now the day may be coming, when the great fundamental truths of religion will be susceptible of direct demonstration, when as the late F. H. Myers put it, "Science will prove the preamble to all religions." And secondly the more thoughtful class of people are coming to realize that an intolerant agnosticism is just as indefensible as intolerant orthodoxy, that the man who says you cannot believe puts himself in just as false a position as he who says you must believe. The position of the intolerant, dogmatic and aggressive agnostic is, when one comes to consider it, a very absurd one. The man who says and honestly believes, as countless thousands do, that religion is a reality, that there is such a thing as spiritual communion with a Higher Power, is just as likely to be right, and is just as much entitled to a respectful hearing as he who denies the possibility of such a thing. On the whole probably he has the better right, because, as we all know, it is notoriously harder to prove the negative than the positive. The agnostic is in the position of the man who must prove a negative, and, therefore, of all men has least right to be dogmatic. And then he puts himself in the false position of one who is proud of what he lacks rather than of what he possesses. The agnostic, i.e., the honest agnostic who goes by his own experience and has not formed his opinions at second hand, is defective in the religious instinct. He is like a man, for instance, who has no ear for music. Music has no meaning for him. It is unintelligible to him. Such men are generally the objects of mild pity. Very often they deeply pity themselves. We have known men who have gone heavily all their days on account of this defect. No one at all events thinks of boasting of it, and the man, with no music in his soul, who sneers at or underrates music is not taken seriously. His opinion is considered of no weight or worth. But the agnostic, who by his own account is devoid of all spiritual faculties, who on one side of his being is deaf or blind or atrophied and incapable of apprehending spiritual things, actually affects to pity the man who possesses the sense denied to him. For it must be borne in mind that the agnostic does not deny, or profess to deny the truth of religion. His claim simply is that, so far as he is concerned, it is an impenetrable mystery. He can see nothing in it. Against this position, as the result of painstaking investigation, and honestly and modestly held, we have nothing to say. Such men are not to be harshly judged, and, no doubt, they are to be found here and there, though perhaps not in as great numbers as is generally imagined. But the trouble, as we have seen is, that the great majority of agnostics will not let matters rest at that. They itch to thrust their negations upon others. They seem nervously eager to demonstrate the fact that their own position is unassailable, and to throw discredit and contempt upon those who differ from them. This class of people, it is true, are not as numerous, or as much in evidence as they were a few years back, but they are still numerous and active enough to do much harm among the unwary and

superficial, who in religious matters constitute, we fear, as yet, the majority of mankind. In religious matters, indeed, it would seem that the only individual who claims infallibility is he who professes to know nothing. He can think and feel, not only for himself, but for everybody else. For downright, dogmatic "cocksureness," that is absolutely certain of itself and cannot in the wildest flights of its imagination conceive of its being mistaken, give us the average unthinking agnostic.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

The legislation passed at the recent General Convention of the Protestant Episcopal Church of the United States with such apparent ease and so little discussion has since called forth a perfect avalanche of letters and articles in the Church press. We refer to the question of the open pulpit. It seemed to us at the time to have been a remarkable enactment to have been consummated without apparently much public discussion in advance. We have always taken the position that it is not a matter of expediency, but a point of duty that great questions affecting the Church should be brought before the public in advance of legislation so that they may be discussed from various points of view and a wise and lasting conclusion reached. So far as we can see this is the usual procedure of the Episcopal Church, but the so-called open pulpit appears to have escaped public notice until the canon was actually the law of the Church. The result has been that the canon is either hopelessly ambiguous in language or it comes upon a people quite unprepared for its effective acceptance. Had half the attention been given to this subject before the Convention that has been bestowed upon it since, it is safe to say that the American Church would at least know definitely where it stands upon the subject.

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We feel constrained to say one or two words about the apparent method followed in securing for the Church the legislation above referred to. It is one with which we are not unfamiliar in this country. It would seem as though two sets of men, looking at the subject from entirely different points of view desired to secure directly opposite results. One set wanted to open the pulpit to ministers of other communions and the other wanted to close it even against the irregularities already sanctioned. Neither presumably wished to show their hand in advance, and when the conclusion of the matter was reached equivocal language was resorted to, with the result that one set of men says this nails the open pulpit advocates and another says this is the thing we want; now we can fraternize with our brethren of other communions. It looks as though each party to the agreement was attempting to outmanoeuvre the other. The net practical result in our opinion will be that they who desire an open pulpit will have it and defend their position by quoting the canon. They who reject the open pulpit idea will cleave to the old rule and justify their action by the same canon. Thus the position of the American Church will not be a very edifying one in the eyes of other communions. It would be more in accord with Church ideals to have made up their minds one way or the other and so expressed it without evasion or equivocation. We like a straight ring to Church business. But when all is said and done the new canon is bound to lead to a new chapter in Anglican history. The subtle distinction between an address and a sermon is not likely to be enforced. If a distinguished minister of the Presbyterian or Methodist Church is invited to occupy an Anglican pulpit we may depend that there will not be many preliminary direc-

tions as to the character and content of his utterances. Our own feeling is that such liberty would have to be very carefully used else it would do more harm than good, but there are occasions when one feels a sense not only of loss but of meanspitedness in not being able to invite a fellow disciple to address our people.

■

We wonder to what extent the Revised Version of the Scriptures finds a place on the lecterns of our Churches in Canada. Many of us can remember the persistent fight that Professor Clark carried on for years in the Provincial and General Synods to secure official recognition from the Church for this version. After suffering many defeats his persistency was rewarded by a practically unanimous vote of the General Synod permit the Revised Version, if the Diocesan gave consent. So far as we have been able to observe very few Churches have availed themselves of this permission. We are not aware that the Bishop instead of waiting for this priest and for the tardy acceptance of what is almost universally accepted as a superior rendering of the Scriptures would be interesting. We are disposed to think that the time has come when the Bishops instead of waiting for this priest and that rector to come to him for permission to make the change ought to be using their influence to hasten it. Surely twenty-five years have been sufficient to make ample test of the worthiness of this revision. It makes many things clear that are obscure in the old version and it more accurately represents the original. The reasons we have heard urged against a change are almost purely sentimental ones. We are reminded that there is a loftier diction and a sweeter rhythm in the old than the new, but truth is not a matter of music. Then again a change, it is said, will break old and loved associations, it will unsettle the minds of the common people by casting doubt upon the accuracy of what they regarded as the very inspired word of God. Of course if we have to give way to associations then there will never be a change. As the old people pass off the scene the young people pass on, and associations are being formed in a new generation all the time. But let us remember that our little ones have formed no such associations yet and would it not be only fair and right to the children to have those associations formed around the truer rendering? It seems to us to be quite unworthy of us to deny to our children the opportunity of having their love go out to the more accurate version. What is more, we have no sympathy with the alarm that men's faith will be shaken by such a change. They who are sufficiently familiar with the Scriptures to appreciate the difference are not the ones likely to be easily affected in prejudice. But we make a great mistake when we fail to trust the truth. It is in our opinion a grave responsibility to withhold the Scriptures in the form that is regarded by those best qualified to know as most truly conveying the Divine will.

Spectator.

THE GOSPEL OF THE HEREAFTER.

The Gospel of Hades.

Sermon Number I.

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

I would not have you ignorant, brethren, concerning them that are asleep.—1 Thess. 4:13.

I.

We begin to-day a series of Advent teaching on the things that shall be hereafter. They are all Gospel. All "good news." The Gospel of Hades, the Gospel of Judgment, the Gospel of Hell, the Gospel of Heaven. To-day we begin with the "Gospel of Hades," "The good news of the waiting life that shall be after death." In an educated congregation, such as this, it is not

necessary to combat the ignorant notions of popular Protestantism that at death men pass into their final destiny—heaven or hell—and then (perhaps thousands of years afterwards) come back to be judged as to that final destiny. In the New Testament heaven and hell are spoken of as states after the judgment. The Bible never thinks of death as the important thing. In the Bible men are never exhorted to be ready for death. The important thing is "the day" when the Lord shall appear. Warning, reproof, exhortation, encouragement are all directed to that great day at the end of the waiting life—the judgment at the second coming of the Son of Man. Even our Lord Himself had to undergo the common lot of that humanity which He took on Him. Not even Christ himself went to heaven when He died. He says, after resurrection, "I have not yet ascended unto My Father." Where, then, did His Spirit go? The whole Church throughout the world repeats every Sunday, "He was dead and buried, and descended into Hades"—the life of the waiting souls. St. Peter tells us in his first Epistle that in those three days Christ's living Spirit went and preached to the spirits in safe keeping who had been disobedient in the old world. For which cause, He says, "was the Gospel preached to them that are dead." Which at once suggests to you the further fact that the waiting life before the judgment is not an unconscious sleep—which is an idea one sometimes hears of—but a real, vivid, active life into which our dear ones are gone. This sleep theory is condemned as a heresy by the early Church, and declared by our reformers to be contrary to Scripture. It is a life so vivid that our Lord's Spirit is said to have been quickened, made more alive, as He passed in. So vivid that the men of the old world could listen to His preaching. So vivid that Moses and Elias—those eager, impetuous leaders—in that wondrous life could not be held by its bonds, but broke through to stand on the mountain with Christ a thousand years after death. So vivid that Lazarus (whom our Lord describes as in Abraham's bosom) is depicted as living a full, clear, intelligent life; and Dives is suffering and thinking about his five brothers on earth. Do you want further proof? Look at our Lord and the thief on the cross. The two men had been hanging together dying on the cross, just about to get through the veil to the world beyond. The poor thief did not know what was beyond that veil—darkness, insensibility, stupor, oblivion. The only one on earth who did know hung there beside him. And when the poor dying one turned with the words, "Lord, remember me when Thou comest into Thy kingdom," He promptly replied, "To-day you shall be with me." If anyone knew surely He knew. If it meant anything, it meant "There shall be no oblivion, no unconscious sleeping. To-night, when our dead bodies lie here upon the cross, you and I shall live and know each other as the two men who hung dying together on Calvary." Ah! the wonder to him as he went in beyond the veil, as though the Lord would lead him, lest he should be afraid.

II.

One does not wonder that this is not evident to all men while the mistranslation of this word "hades" remains in the Authorized Version of the Bible. The old English word hell = the hole = the unseen, had not yet stiffened into the awful meaning that it has attained in our day. Even in games it was used. In the old English games of forfeits, on the village green, the "hell" is the hidden place where the girls ran away to escape being kissed. You can see it had no awful meaning necessarily connected with it. The old word only means the "unseen place." Therefore it did not seem repulsive to translate the Greek word "Hades," the Unseen, by the English "hell." The revised version has put all this right. Take a few examples out of many. "His soul was not left in Hades (not hell), nor did His flesh see corruption," (Acts 2:31). "I have the keys of death and of Hades," (Rev. 1:18). At the end of the world "death and hades gave up the dead," (Rev. 20:13). In Hades (not hell) the rich man lifts up his eyes, being in torment—not in hell certainly. "The Jews of our Lord's day believed in a great waiting life before the judgment. The general name for it all was "Hades." The abode of the blest and good in it was called "Paradise" and "Abraham's Bosom." To the readers of the Revised Version, all that I have been proving is quite unnecessary. Unfortunately our conservative instincts prevent our altering the word in the Creed which is a great loss. In repeating, "He descended into hell," people miss all the glorious meaning that it had for the early Church. (1) The proof of it in our Lord's perfect manhood, since He went into Hades just like ourselves; and (2) the joy

and comfort in the completion of the victory of the Cross. No longer should men think that the old world before Christ was forgotten in the Atonement. The gifts of God had been carried by Christ into the great world of the departed.

III.

(1) The Bible, then, teaches to every careful student that there is the intermediate life beyond the grave, a vivid conscious life. (2) That all men go there when they depart this life. No man has ever yet gone to heaven. No man has ever yet gone to hell. No man has ever yet been judged. No man has ever yet been damned. Thank God for that at any rate. The Bible teaches that all who have ever left this earth are waiting yet—from King Alfred to Queen Victoria; from St. Paul to Bishop Westcott; from the poor struggler of the ancient days in the morning of history to the poor struggler who died in Dublin last night. (3) It teaches us the faithful who have died in Christ are happy and blessed; they depart to be with "Christ," into the beautiful training school, the preparation for heaven. "The Paradise," or "Park of God," as the Jews called it. The park is not the palace, but it is the precincts of the palace. Paradise is not heaven, but it is the outer court of heaven. And they are "with Christ," though unclothed, waiting to be clothed with the body which is from heaven, growing, we doubt not, nobler and purer, progressing as they learn more of unselfish self-sacrifice; fitting themselves for the eternal life of unselfish activities that shall go on for ever in their final state. And it teaches us those who have died outside of Christ are not happy; but at any rate they are not yet judged. They are not in hell. And who can doubt, if they are unhappy, that it is because the loving Father sees it to be the best for them. Perhaps you will not care to follow me so far. That subject of their fate is too large to touch to-day, but at any rate the Bible is clear about this, that their judgment is still in the future, that God willeth not the death of a sinner, that "His mercy endureth for ever," that the Judge of all the earth will do right—aye, and far more than mere right—for every poor human soul that He has made. (4) We have no reason to doubt that character is continuous. A man is the same character when he lays down his body and passes within the veil—the same man that he was before. That is what makes this earth-life so solemn—its making of character for that unseen life. (5) Nor need we doubt that they remember the things on earth. "Son, remember that thou in thy lifetime," says Abraham to Dives in Hades. Our Lord came back from Hades remembering all the past. The redeemed in the spirit-land praise God for redeeming them from their past sins on earth. And so we hope they all can remember us and love us as they ever did—only infinitely more. And now I want you to try and realize, to concentrate thought and imagination, our own relation to that world of the departed—that wonderful, wonderful, wonderful world, where our dear ones are gone within the veil. Some years ago I met with a story in a sermon of Canon Liddon. The story caught on to me. An old Indian officer was telling of his battles—of the Indian Mutiny, of the most striking events in his professional career; and as he vividly described the skirmishes, and battles, and sieges, and hairbreadth escapes, his audience hung breathless in sympathy and excitement. At last he paused; and to their expressions of wonderment he quietly replied, "I expect to see something more wonderful than that." As he was over seventy, and retired from the service, his listeners looked up into his face with surprise. There was a pause; and then he said, in a solemn undertone, "I mean in the first five minutes after death." That story caught on to me instantly. That has been for years my closest feeling. I feel it at every deathbed as the soul passes through. I believe it will be my strongest feeling when my own death-hour comes—eager, intense, glad, curiosity about the new, strange world opening before me. A few weeks ago I stood by a poor old man as he was going through into the Unseen. In the early morning he was, as it were, fumbling with the veil of that silent land—wishing to get through; and we were talking together of the unutterable wonder that was only an hour or two ahead. I left him and returned to see him in a couple of hours; but I was too late, he had just got through—got through into that unutterable wonder that I was stupidly guessing about, and the poor old worn body was flung dishevelled on the bed, as one might fling an old coat, to be free for the journey. He was gone. Just got through—and I felt, with almost a gasp, that he had solved the riddle of life; that I would give anything, risk anything, for one little glimpse through; but I could not get it. I could only guess the stupendous thing that had come to

him. For all the stupendous changes that have ever happened here are surely but trifles compared with that first few minutes in the marvellous life beyond, when our friends pass from us within the veil, and our hearts follow them with eager questioning—"What are they doing? What are they seeing? Are they remembering and thinking of us?" More and more of late years I keep asking those questions at deathbeds. I seem to myself constantly as if trying to hold back the curtain and look through. But the look through is all blurred and indistinct. Oh! how one longs and agonises for a glimpse of them, for some communication. How one rebels at the inevitable silence. But it seems inevitable at present. Our faculties of apprehension are not adapted to that sphere of existence. Between the material and spiritual there is a great gulf fixed. A mighty change has passed on those who are gone. They are spiritual—I am but material, and with material senses only. I suppose that was why St. Paul could not utter what he saw when in some tranced condition, the life was shown to him—"whether in the body or out of the body," he could not tell. I suppose that was why Lazarus could tell nothing of these marvellous four days in which his disembodied spirit mingled with the spirits of the departed.

"Where wert thou, brother, those four days?"

There lives no record of reply.

Which, telling what it is to die, Had surely added praise to praise."

I suppose it was all unintelligible to mortal ken when his spirit had come back to the body it had left. If, in a crowd of blind men, one got his sight for a moment, and then his blindness returned, what could he tell to his comrades or realize to himself? No; we cannot picture them in that hour of passing through. We can but think dimly of what we know from Scripture about them. But without picturing, we can guess what they are doing. And when one day you stand by your dead, and look at the calm face, and feel the intolerable pressure of the questions: Where is he? What is he doing? What is he seeing? In that solemn hour after death, believe it, your boy, your wife, your husband is experiencing the startling, wondrous revelations of the new unseen life—a real life—an unbroken continuance of the life begun on earth, where he shall be the same boy or man that he was an hour ago, with the same character, aspirations, desires; but, oh! with what a different view of all things! How clearly he recognizes God's love, God's holiness! How clearly he sees himself, his whole past life. If he ever cared for Christ and His will, how gladly, wonderingly, he is reaching out his hand to Christ! And how blessed will seem to him the beautiful discipline, the training in self-sacrifice, beautiful deeds, the vision of the coming glory of heaven in the future!

IV.

May we go a step further? Up to this we have been dealing with acknowledged facts. It is allowable to make a venture of faith and speculate on a matter of which we cannot give definite proof? There is a beautiful old allegory of Knowledge, the strong mailed knight, tramping over the great tableland that he surveyed, and testing and making his ground sure at every step, while beside him, just above the ground, moved the white-winged angel of Faith. Side by side they moved, till the path broke short off on the verge of a vast precipice. Knowledge could go no further. There was no footing for the ponderous knight; but the white-winged angel rose majestically from the ground and moved across the chasm, where her companion could not follow. Our path has broken off; knowledge can go no further. May we speculate with faith on something we cannot prove? I am thinking of a speculation very dear to myself, about that progress of our dear ones in the presence of Christ. Will not much of that progress in the life beyond come through unselfish ministry to others? Let us see what reason there is to hope it. All the true hearts who lived here the sweet life of unselfish helpfulness can you imagine them doing it less in that land with Christ? Think you that Christ, who, in His quickened spirit, went down into Hades to preach to the spirits in prison would not have all helpful souls to follow His lead? Think how else could the word of Christ be fulfilled by His Church, "Go preach the Gospel to every creature?" Every creature. What a mockery it would seem, as the heathen die at the rate of several thousand each week, if the Church's work did not go on in the unseen! Think if the men of ancient Tyre and Sidon would have repented at the teaching and work of Christ if the mighty works had been done in them, do you not think, he has taken care since

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that the men of Tyre and Sidon should have their chance? If the heathen Socrates, and Plato, and Marcus Aurelius, and Epictetus would have fallen at His feet as their Master and Friend—and you know they would—do you think they have not learned to know Him by now? If the millions of those Hindoos who have died without Christ's Gospel would have accepted it, do you think it is not being taught to them now? And if possibly it be, does it not give you some glimpse of the glory and delight of the Hereafter for every unselfish soul that wants to help another? "You have preached your last sermon," said one to Frederick Denison Maurice as he was dying. "Aye," he said; "but only my last sermon in this life." He believed he was going through the veil to preach to men. I believe it, too, though I cannot prove it for you, nay, even though there be difficulties in the way of believing it. Yet, many men greater than we are believing it, impelled by the stirring of Divine impulses within. If it be true, ah! think of it, you who are trying to forget yourselves, and live for others—think of the blessedness of your life in the waiting land. With the weak and the ignorant needing to be helped; with the little children needing to be mothered and loved; with the great heathen world who have gone within the veil never yet having heard of Christ; with the Canaanite and the Amorite cut off in their sin, and yet not come to their Day of Judgment. Ah! that wonderful Paradise land—that wonderful Church of God in the Unseen; with its vast numbers; with its enthusiastic love; with all its grand leaders who have been trained on earth. We and them together form the great continuous Church of God. We are all one long procession; they at the head in the Unseen. What a life it is! What a work it has! Said I not well it was a Gospel of Hades, a good news of God? It will make you solemn as you feel that character passes on unchanged. That is good; but it will do more. It will take away the sting and the horror of death. It is not the pain of dying that makes the horror when I come to die. After all, men bear far more pain without flinching. It is not merely the parting for the present with those I love. We have constantly to do that when they go to other lands without breaking our hearts about it. It is not even any doubt about a future Resurrection at the second Advent. I may believe that, and yet, get little comfort from it. That Advent seems to far away. It may be next week; but it may be 5,000 years hence, and meantime what of my life? Sleep? Unconsciousness? Darkness? What? No wonder I should shrink from that mysterious unknown. But teach me the ancient Scriptural doctrine of the Hades life as it appears in the Bible. Teach me that in the hour after death I shall pass into the Unseen with myself, with my full life, my feelings, my character, my individuality, and in that solemn hour death will lose its horror. Is not that a Gospel? In the awful days of bereavement it will bring God's peace, and it will bring elevation of character. "Where your treasure is, there will your heart be also."

"He is not dead, the child of your affection,
But gone into that school
Where he no longer needs your poor protection,
And Christ Himself doth rule."

You think of your friend as serving at one side of the veil, and you at the other; each in the presence of Christ. You think how he is being lovingly trained and disciplined. How all his abilities are being used in self-sacrificing deeds for others. Not in a glorified selfishness in thanking God that he is safe though his brethren be lost. Ah, no! but in perfect self-sacrifice, even as his Lord. You think of him as learning to fight for righteousness—to help the weak, aye! mayhap, to go out—God's brave young knight—out into the outer darkness after someone who has missed of Christ on earth. Realize that and your whole life must perforce grow nobler. And realize that you won't have to wait for the Resurrection or the Advent to meet him and learn all. When your death comes, he will be waiting for you. He has been praying and watching over you. He will tell you of all that has been happening. And together in Christ's loving presence, side by side, you will work and wait, and help your brethren; and look forward to the glory of the heaven that is still in the future. Is not that a Gospel worth the preaching? Thank God for the blessed doctrine of the Paradise life! Thank God for all His servants departed this life in His faith and fear!

Kindness is catching, and if you go around with a thoroughly developed case, your neighbours will be sure to get it. Be kind one to another.

SHINGWAUK AND WAWANOSH HOMES.

By the Bishop of Algoma.

The Shingwauk and Wawanosh Homes at Sault Ste. Marie, like the Diocese of Algoma, in which they are situated, belong neither to the East nor to the West. And they have suffered doubly in consequence of this fact. Because they are not Western schools, the Government has given them only half the grant given to similar schools in the West. And because they are not Eastern schools, they are identified in the public mind with whatever reproach may be cast upon the schools of the West by such statements as the recent report of Dr. Bryce, the chief medical officer of the Indian Department. As a matter of fact, the report in question does not refer to the Shingwauk and Wawanosh Homes. It has to do only with the schools of Manitoba and the North-West. Dr. Bryce did not inspect, or even visit, the Shingwauk and Wawanosh Homes. If these Homes had been visited, we are confident the report would have contained some reference to their exceptional condition. Within the past two years the buildings have been thoroughly overhauled, cleansed, and improved. New drains have been put in. A good water supply has been inaugurated, and under the advice of a committee of medical men the sanitary conditions of the Homes have been made as satisfactory as they can be made. These measures have been long delayed for lack of funds. They were made essential by an outbreak of typhoid fever in the year 1904. In that outbreak several pupils died, and action could no longer be deferred. The Government saw the necessity, and yielded to our importunate request for aid towards effecting the needed improvements. It advanced, by way of a loan, some thousands of dollars for the work. Indian schools have been lately alluded to as centres of disease and abnormal mortality. And it is quite true that the mortality in the average Indian school, judged by the white man's standard, is grievous. And no wonder. For the Indian children enter the schools in large numbers with the germs of tuberculosis and other maladies, as yet undisclosed, implanted in their systems. The sad state of things as regards tuberculosis disease on the ordinary reserve is revealed in a report of Dr. Bryce printed in the report of Indian Affairs for 1906. And the schools into which these children enter are not perfect and complete enough in their outfit and appointments to cope successfully with these evils and to eradicate them. But it is worthy of note that in the Shingwauk and Wawanosh Homes, despite the outbreak of fever alluded to above, the death rate for the past twelve years (the period during which the present Principal has been in charge) has been 18.1 per thousand, while on the Reserves the death rate has ranged from 21.0 on the Georgian Bay to 55.2 around Port Arthur, or, going further west, from 81.8 on the Alberta plains, 3,000 feet above the sea, to 86.4 in the splendid Edmonton country. (Vide Report of Indian Affairs alluded to above, p. 274.) The truth is that to get a true perspective of the work and conditions of the Homes, we must not look at them from our white man's standpoint, but in comparison with the prevailing conditions among Indians on their Reserves and in their wigwams. The public mind is being rightly stirred to a proper apprehension of the sad condition of the poor Indian. And in this connection we owe much to the searching investigations and lucid reports of Dr. Bryce. The missionary and Indian teacher have long been painfully conscious of existing evils. And they have striven, but have failed, to bring the truth adequately home to the general public. There is a danger now that gross injustice may be done these noble men, of whom the Rev. E. F. Wilson, the founder of the Shingwauk and Wawanosh Homes, is a sample, who have given a large part of their lives to the uplifting of the Indian race. It is being discovered that Indian schools are far from perfect; that the methods employed in them have often been antiquated; that the buildings are unsanitary at times, and the management and supervision not up to the level of modern requirements. And there is a danger of unjust reproach being cast upon those who have not only done, according to their best knowledge and ability, noble pioneer work in training the Indians, but have, beyond question, brought up their charges very perceptibly in the scale of civilized living and of Christian principle. A strange argument (if, indeed, it can be called an argument) has been used against such schools as the Shingwauk and Wawanosh Homes. They do not make converts! The Diocese of Keewatin, it is said, without such schools, has converted 3,000 out of a population of 5,000 Indians, using purely evangelizing methods. But the Diocese of Algoma, using such schools from the beginning, has converted only some 600 Indians

out of 8,000! It is hard to see the connection. Schools are not designed to convert, but to uplift and to train. The missionary catches the pupils and sends them to the school to be taught. Evangelists and schools are not competitive agencies, but complementary. Both are needed, and in Algoma both are used. Why, then, so few converts in Algoma as compared with the Diocese of Keewatin? The answer is simple, and has nothing to do with the question of schools or evangelists. Algoma converted no more because there were practically no more to convert. Keewatin had an open field and no opposition from any other body of Christians. But long before our Church began her work in Algoma the Jesuit missionaries had practically possessed the land. Only a few groups of Indians remained to be converted, and it represents no small achievement that under such circumstances our missionaries won them nearly all. There remain to-day in Algoma but a few wandering pagans around Lake Nepigon. And for these, in face of the strong influence of a well-organized Roman mission, our travelling missionary, the Rev. B. P. Fuller (whose praise has been written by an outsider in the "New Era" for October) is labouring and praying with apostolic zeal. Henceforth our work among the Indians in Algoma can be little more than holding and uplifting those we have won. But let none belittle this task, and let none imagine that in the uplifting process industrial schools play an unimportant part. They exercise a civilizing as well as a Christianizing influence over their pupils which raises them appreciably towards the standing of good citizens. And surely our aim should be to turn our Indians into citizens, able to face the world, to compete successfully with others, and to stand before temptation. Many of our Shingwauk boys are to-day earning an honourable living at carpentering, farming, plumbing, and the like. Two are priests in the Church, ministering acceptably to their brethren. And such of our girls as have gone from the Wawanosh since its reopening six years ago are doing well in service or as wives and mothers. In addition to these there are others, and not a few from the Shingwauk Home, who have gone back to the Reserves. But going back to the Reserves is not necessarily in these parts the terrible thing it is sometimes supposed to be. Whatever it is in the West, the Reserve in the East represents a wonderful advance upon primitive Indian life. In the Reserves from which the Shingwauk and Wawanosh draw most of their pupils, there is to-day no such thing as "blanket life." The people live in fairly decent little houses, dress decently, and behave decently (when not hindered by depraved white people), and are ministered to wherever possible by clergy who devote their lives to the work. In uplifting them thus far (as they will do in lifting them still further if they are not closed) the industrial schools, through the trained pupils they have sent back, have played no inconsiderable part. One fact is very significant. So far as the Shingwauk and Wawanosh Homes are concerned, material, that is Indian children, would seem to be abundant! Whatever may be true in the West, these schools have never in the past twelve years needed agents. I am not aware that either the Principal or any member of the staff in those years has gone away seeking pupils. Our numbers, it is true, have been limited to sixty or seventy through lack of funds. But those sixty or seventy have always been forthcoming without effort on our part. And at times we have not merely exercised the usual care in selecting, but have turned away children who might well have been admitted had there been funds to maintain them. But can these Homes continue to live now that the M.S.C.C. has finally refused to aid them? It is a serious question. The persuasion seems to be growing that the Government is responsible for their maintenance. So far, however, the Government has not increased our per capita grant or shown any disposition to undertake our complete support. And if it did decide to maintain these schools, would it or would it not guarantee us our religious control and supervision? It is easy to say, "Oh, yes, beyond doubt." Those actually in power at the present moment might use that reassuring expression. But who knows what influences may come into play in the future? It would be a grievous thing after all the money and labour and thought and prayer which the Church has expended upon these schools, were they to be alienated from her, or by a process of secularization turned into godless schools. It seems to be the fashion of the hour to say: "Nonsense! No fear of that." But surely it were wise policy for the Church to claim her right at this juncture, and to enter into agreement with the Government to provide, in addition to the use of the school property rent free, a certain modest sum to supplement an ample Government grant, and to receive in return

guaranteed rights of religious control and supervision. Thus the Government would practically maintain the schools, and would control, direct, and inspect them, so far as secular teaching, discipline, and sanitary conditions were concerned; while the Church would order and supply religious regulations and teaching, and give moral and spiritual guidance, direction and support. Let the Government play such a part, and play it well; let it appoint proper officers on the Reserves and in the schools to look after sanitary conditions, and to teach the Indians how to live the civilized life and to fight disease; and let the Church supply the moral and spiritual motive as she alone can supply it. Let the Government and Church combine for the transformation of the Indian into an enlightened, industrious, God-fearing citizen; then there need be no talk of the Indian race dying out; but we might look for it in time—not in a decade or a generation, for at best it is slow work to civilize native races, but in time—to take its place in the citizenship of this great Dominion. And who would have so good a right to the title, "True Canadian," as they who could trace their descent from the native people of the land?

The Churchwoman.

TORONTO.

Toronto.—The monthly meeting of the Board of the Woman's Auxiliary of the Toronto Diocese was held on January 2nd, in St. Philip's school-house, Toronto. According to the usual custom, this being the first meeting of the New Year, it was preceded by a service and celebration of Holy Communion in the Church, the service being taken by the Ven. Archdeacon Sweeny, and a most inspiring sermon was preached by the Rev. T. W. Powell, of St. Clement's Church, Eglinton.

After adjournment to the schoolhouse Mrs. Sweeny welcomed all those present on behalf of St. Philip's, and the other branches assisting in their entertainment. It was reported that six members had been presented with Life Memberships as Christmas gifts, some by their branches and some by friends. The usual course of Epiphany lectures will be held this year in St. James' school-house on Friday mornings at 11 a.m. The subject will be "Japan," and the first of the series will be given by the Rev. C. A. Seager on "Japan before the Introduction of Christianity." The lectures on succeeding Fridays will be given by different clergymen who have kindly and willingly consented to do this for the benefit of the Society. A pamphlet has just been issued by the Literature Committee entitled "Our pledges, what they are and what they do," which gives all the latest information about the different Missions towards whose support we are pledged to contribute. It is expected that this will prove most useful and instructive, and it is hoped that branches as well as individual members will avail themselves of this opportunity of learning about and becoming more interested in those for whom they work. A new departure this year will be the holding of a Normal Study Class by the the First Vice-President, Miss Cartwright. A limited number of representatives from the branches are to attend this class and to undertake to give the lesson again to their own branch or to a special class composed of members of that branch. There will be five of these classes, and they will be held on Monday, January 27th, and succeeding Mondays at the schoolhouse of the Church of the Redeemer at 8 p.m. Among the correspondence this month was an interesting letter from Miss Spencer, of Matsumoto, Japan, giving a description of a number of meetings recently held there for unbelievers. The workers first parade the streets and attract large and curious crowds to follow to the meeting place where native Christians act as ushers and where many who are thus led become earnest enquirers and it is hoped that many may ultimately become Christians. A letter from Miss A. H. Bull, of the C.M.S., India, spoke of the great fear of famine in North India during the next five months, owing to the terrible want of rain in that district. There is great need that some kind of work should be provided for the people, especially in the Native States where the governments move so slowly that there is time for terrible suffering before anything is done. The wells and tanks which were dug last time are proving a great blessing, but more are needed, and we are asked for our earnest prayers that means may be provided to help these poor people in this great necessity. A three minute talk was given by Miss Hoyles who has lately returned from India. Miss Hoyles took as her subject the society

which was formed by native Christians two years ago at a place near Calcutta where there were present representatives from India, Burma, and Ceylon, many of whom were members of the Church of England. This society which is entirely under Indian management, with an advisory board of Englishmen, is called "The National Missionary Society," and it has for its aim the establishment of Missions in unoccupied parts of India, and the awakening to a sense of their responsibilities towards their own countrymen of those who have become Christians. Women are full members of the Society, and it is expected that a great work will be done by them, among women. There is now a Travelling Secretary who is an excellent man, and there are 100 branches. Forty candidates have offered themselves for work, but all these may not be found suitable. The Society is not antagonistic to other societies, but aims to help them and the missionaries now in India are entirely in sympathy with its object, realizing what a tremendous work can be done by them and by them alone in bringing their own countrymen to the knowledge of Christ. The Extra-Cent-a-Day Fund, which amounted this month to \$91.93, was voted to the Church of England Zenana Missionary Society, whose work among the women in India must appeal to every member of the Woman's Auxiliary.

Winnipeg.—St. Mathew's.—The members of this Branch of the Woman's Auxiliary met on the afternoon of the 31st ult., at the residence of Mrs. Jackson, for the purpose of presenting the President of the Branch, Mrs. Pattinson, with a gold pin and a certificate of life membership in the Society. The rector of the parish, the Rev. R. B. McElheran, was present at the meeting, which was well attended.

Brotherhood of St. Andrew.

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

Brotherhood men should subscribe for the Canadian Churchman."

With the Travelling Secretary.—On the day after Christmas a five weeks' trip through Eastern Ontario was commenced with the special object of arousing interest in the Eastern Ontario Conference to be held in Brockville. Whitby was the first place stopped at, and acquaintance was renewed with the Rev. A. F. Barr, recently appointed rector of All Saints', Whitby. The matter was taken up in Mr. Barr's usual energetic manner. He accompanied the Travelling Secretary in a number of calls upon the men of his parish, and a good, encouraging meeting was held on December 26th. At the conclusion of an address from Mr. Thomas, and after the work had been thoroughly discussed, eight men promised to form a probationary Chapter, and plans for holding future meetings were arranged. The Chapter formed years ago had become dormant, but the present members have taken the matter up very earnestly, and are determined to support the rector in his desire for a good, active Brotherhood Chapter. The following day Cobourg was reached, and generous hospitality was given at the rectory by the Rev. Canon Spragge. A few earnest men met Mr. Thomas on the evening of December 27th. A good, practical "talk" was given, and the Chapter will now go forward with renewed energy as a result of the visit. Amongst those present at the meeting was an active member of Almonte Chapter (lately moved to Cobourg), and in calling on the men on the following morning members of Christ Church, Belleville, and Durham, Ont., Chapters were met with. The Travelling Secretary had the pleasure of meeting at the rectory the Rev. Mr. Reed, of Trinity College, and many very interesting "talks" were had together on Brotherhood work. Kingston was the next place on the list, and that city was reached quite late on Saturday night, owing to delays on the railway. Every kindness was shown by the Dean of Ontario, who extended a warm welcome to the Travelling Secretary, and for two days Mr. Thomas was the guest of Dean and Mrs. Farthing. It was close on midnight before the plans for work in Kingston had been talked over, and on Sunday, 29th December, the Travelling Secretary gave a most instructive address at morning service at St. James' Church, bringing before a large congregation the activities of the Brotherhood of St. Andrew. At 4.15, in St. George's Cathedral, a stirring address to men was delivered, over one hundred men being present, the leading points being the words, "He that is not with Me is against Me," and concluding with a personal call to the men

present to take up active service, and make the choice at the beginning of the new year. The Dean of Ontario and Canon Starr were present and took part in the service, and the presence of the choir and organist assisted greatly in making the meeting a success. At evening service at St. Paul's Church an address on Brotherhood work was delivered to a congregation nearly filling the church, a great number of men being present. On Monday correspondence was attended to. A call was made upon Bishop Mills, who showed great interest in Brotherhood affairs, and especially about the Brockville Conference, and a number of leading Churchmen were called upon at their places of business, and in the evening an enthusiastic meeting of the men of St. Paul's was attended. The vicar, the Rev. W. F. Fitzgerald, was in the chair, and spoke strongly about the need for an active Chapter in his parish, and, after the work had been fully laid before them by the Travelling Secretary, and after A. G. Dunbar, member of Dominion Council, had spoken about the Conference, nine men were admitted as active members, officers were elected and night of meeting chosen. Both the wardens were present, and became members. The men who are taking the work up are earnest and energetic, and the outlook ahead of this Chapter and of the parish is of the brightest. Train was taken on Tuesday, the last day of the year, for Brockville, Mr. Thomas saying good-bye at the Kingston station to Dean Farthing, the Rev. Mr. McTear, of Bath, and Mr. Dunbar, who was going to Belleville, and would likely get in touch with Brotherhood men there. Arriving at Brockville, the rector of St. Peter's, the Rev. H. H. Bedford-Jones, was at the station to extend a welcome, and a number of men were called on together. Brotherhood work, and especially the Conference, was talked over until midnight, Mr. Snyder, one of the active workers of St. Peter's Chapter, calling at the rectory and joining in the council of war. The men of Brockville have been working for nearly a year in connection with the Eastern Ontario Conference, and have perfected their plans so that everything points to a successful Conference.

Home & Foreign Church News

From our own Correspondents.

NOVA SCOTIA.

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

Halifax.—St. Paul's.—The passing of Miss Jane Tremaine, whose death occurred at her residence, 56 Hollis Street, in this city, on Sunday night, December 22nd, removes on the most familiar figures from this church. Miss Tremaine, who was in her eighty-seventh year, was the daughter of the late Mr. James Tremaine, a merchant of this city in the forties, and who at one time was a director of the Bank of Nova Scotia. Miss Tremaine was seldom, if ever, absent from the services at this church, the church which she loved so well, and she was herself beloved by every member of the congregation, and for the long period of eighty-six years she was connected with it. Born in the year 1821, she was soon afterwards baptized, and confirmed later by Bishop John Inglis. She saw six rectors in St. Paul's and five Bishops in the diocese, while she often referred to the fact that more than twenty-five curates had officiated in the parish during her lifetime. It was under the ministry of, perhaps, the most famous of all the curates of this parish, the Rev. Wm. Cogswell, that she developed the strong religious principles which influenced her for so long a period of time. She showed great spirituality of mind, and devoted herself to the service of Christ in every good work. She was the constant helper of every clergyman connected with the parish, and was familiarly known as "The Deaconess." There was no department of work in which she did not take a living and abiding interest. Her first care was the young, and for nearly sixty-five years she taught in the Sunday School, almost without a break. As late as November of this year she was in her place as teacher of a large class of young women, who were as devoted to her as she was to the work of her Master. She was especially interested in St. Paul's Home for Girls, and every year collected the subscriptions of the congregation for that important work. St. Paul's Working Society, which aims at useful help to the thrifty poor, was one of her favourite societies. It is one of the oldest in the church, and had her continuous assistance up to the day she was compelled to remain in bed through weakness. The work which appealed to her with the most

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insistent voice was St. Paul's Mite Society, which for a long term of years has supported a diocesan missionary in one of the struggling shore parishes. She collected mites from over a hundred persons every month for the sustenance of this Mission, and carried on the executive work of the whole society as well. This entailed an immense amount of labor, but it was with her a labour of love, and in it she never grew weary of well-doing. Miss Tremaine took a special delight in all classes for Bible study. She was forward as well in every missionary movement. Until quite recently, her heart was so young she claimed membership in the Young People's Society. The Christmas dinners gave her a special field for charitable work, and one of her last acts was to remember the poor by a donation for the Christmas dinners of 1907. Miss Tremaine was a singularly beautiful character, devout in mind, trustful in spirit, charitable in thought, word and deed, loving in disposition, a faithful and true friend, who will long be missed in what she thought was the most hallowed spot on earth, the place she loved most to be—old St. Paul's Church. On the evening of September 29, 1898, a social gathering took place at St. Paul's Rectory to commemorate the fiftieth year of Miss Tremaine's long and splendid career as a teacher in St. Paul's Sunday School. The rector, the Rev. W. J. Armitage, gathered his fellow-workers around him, with Miss Tremaine in the centre, and in a few retrospective and appreciative words presented that lady, on behalf of the Sunday School staff and teachers, with a very chaste and handsome silver bowl, inlaid with gold, and an engraving on the one side, commemorative of her jubilee year as a teacher, and St. Paul's Church on the other. After the presentation, Bishop Courtney gladly consented to reply for Miss Tremaine, who was too overcome with recollections of the past and the present manifest appreciation of her work to respond. His Lordship said that he had often, with some success, transformed himself at a wedding into the bride, but he hardly thought he could change himself into Miss Tremaine, who felt so deeply and was filled with devout gratitude to Almighty God for His love and protection vouchsafed during such a long term of service. However, the Bishop's well-known sympathetic powers came to his assistance, and he fittingly disclosed the eloquence of Miss Tremaine's soul upon the occasion. He referred pathetically to the shadows which necessarily lower over such a long career, but now only rendered a happy relief to the golden light of her jubilee year. The grain sown so often appeared small and bare, but many were the blessed encouragements. Amidst the shadows of apparent failure when the seed, "Though it sink in turbid waters, hidden from the yearning sight, it shall spring in strength and beauty, ripening in celestial light." The unchangeableness of God, Christ's love and our service, was impressingly illustrated by the great contrast of 1848 with 1898, and the intervening vicissitudes of St. Paul's Sunday School history. His Lordship closed by a prophecy of Miss Tremaine's abundant entrance into the joy of her Lord, and her rapturous coming with Christ "When her golden sheaves are bending, and the harvest anthem rings." The funeral of Miss Jane Tremaine, which took place from her late residence on Christmas Eve, was attended by many friends. The body was taken first to St. Paul's Church, where services were held, those officiating being Bishop Worrell, the Ven. Archdeacon Armitage, and the Rev. L. J. Donaldson. The body was interred at Camp Hill Cemetery.

On Sunday morning, the 29th ult., the rector, the Ven. Archdeacon Armitage, preached a memorial sermon, choosing for his text Acts 9:30. During the course of his sermon the rector spoke in terms of the warmest eulogy of the deceased lady, extolling her many virtues.

At the evening service the Lord Bishop of the diocese held a Confirmation service in this church. The Bishop gave a most earnest and practical address. There was a large congregation present, and at the close of the service Christmas carols were sung.

During the mild weather of the past two months the work of excavating for the foundation of the cathedral at Halifax has been pushed forward by the contractors.

No elections have yet taken place to the important rectories of Windsor and Pictou.

The parish of Baddeck, C.B., is also vacant, and Christ Church, Sydney, will soon require a priest in consequence of the appointment of the Rev. C. D. Schofield as Dean of Christ Church Cathedral, Fredericton.

Lunenburg.—St. John's.—Christmas Day at this church was, as usual, observed with interest and enthusiasm. The extensive ropes of spruce,

the crests and shields, the arches of holly, outlined by tiny, glittering electric bulbs, and overhung with an illuminated cross and stars, adorned the historic choir and nave appropriately for the Christmas festival, and testified that there is a generation of workers in the congregation who have inherited the artistic tastes and interested ardour of those who now sleep, but whose names will always be connected with Lunenburg's oldest church. Much of the credit is due to Mr. Rupert Kaulbach, from whose estate the spruce came, and the untiring labour of Mr. James Knickle, who directed the work. Captains Benj. and Joseph Smith, Messrs. John Schwartz, Walter Wilson, and Harry Smith and a host of others, both men and women, who met night after night to make preparations for the Christmas season. The choir, forty strong, entered the west door, singing the processional hymn, "Hark, the Herald Angels Sing." The last strains of the grand old hymn ended as the members reached their places. The organ then introduced Caleb Simper's "Sing, O Heavens," which was very efficiently sung by the choir. The rendition of Field's "Te Deum" in D evidenced the ability of the choir to interpret the more difficult musical themes when under the able leadership of Mr. J. T. Arenburg, the choirmaster. The "Jubilate" was by Mr. R. R. Forman in C. Max Vogricht's "There were Shepherds Abiding in the Field," a wonderful musical description of the still night, and the appearance of the angels to announce the "Glad Tidings" held the congregation in rapt attention, who also joined heartily in the singing of the familiar hymn, "Christians, Awake." The whole service was brought to a grand climax by the magnificent rendering of White's "Jehovah's Praise." Too much cannot be said in praise of our organist, Miss Conrad, who in this anthem sang in clear and lovely voice the solo, "His Glorious Power, O Radiant Sun, Display." Her ability as an organist is unquestioned, and her solo, with her own accompaniment, showed capacity to cope with the most difficult conditions. The same ability was evidenced by her splendid rendering of "The March of the Magi Priests," by DuBois, as the congregation filed out from the service. The rector's message to his congregation was based upon the significance of the gifts of the "wise men from the East," and he exhorted his people to strive to cultivate a deeper consecration of life, that they might know true Christmas joy.

Liverpool.—The Rev. H. A. Harley has removed from Digby to take temporary charge of this parish, of which his brother, the Rev. A. W. M. Harley, has for several years been the energetic and much-loved priest-incumbent. The latter is doing good work as Professor of English Literature at King's College, Windsor.

Londonderry Mines.—A priest is needed as successor to the Rev. William Driffield, who has been elected rector of Digby. The neat church and rectory in this "iron village" in the Cobequids occupy one of the most beautiful inland situations in Nova Scotia. Amongst resident incumbents since the organization of the parish in 1880 have been the following: The Rev. V. E. Harris, the Rev. Canon Brock, the Rev. A. Gale, the Rev. W. J. Ancient, and the Rev. E. P. Hurley.

ONTARIO.

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

Kingston.—St. James'.—There were two hundred and thirty-four communicants in all in this church on Christmas Day, and the offerings amounted to \$107. On the following Sunday, December 29th, the new water-power was used in this church for the first time, and it proved very satisfactory. On New Year's Eve, despite blustery weather, one hundred people came to church. The Rev. W. F. Fitzgerald was the preacher. On the following morning sixty were present at the service, and forty-five made their Communion.

Barrie.—St. Mark's.—On Christmas Eve the Rev. Dr. Nimmo, the rector of this church, was presented at the house of Mr. W. A. Milton by the members of the congregation with a handsome raccoon skin overcoat and the following address: "To the Rev. J. H. Nimmo, M.D., rector of St. Mark's Church, Barrie."—Reverend and Dear Sir,—The congregation of St. Mark's Church respectfully and affectionately request your acceptance of the accompanying gift—a fur coat—which has been unanimously subscribed for by the entire body of your par-

ishioners, and on their behalf is, now presented by ourselves, the churchwardens of the parish. Your parishioners take the present opportunity of expressing to you their sincere regard and their appreciation of your unselfish and untiring efforts in their behalf, and of adding to these every good wish appropriate to the present season. (Signed), J. S. Sibbit, Rector's Warden; J. M. Stuart, People's Warden." Dr. Nimmo, who was completely taken by surprise, acknowledged the kind gift in appropriate terms.

TORONTO.

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

Toronto.—The following delegates were chosen on Friday afternoon last at a special meeting, which was held at the Synod office, to represent this diocese at the Pan-Anglican Missionary Congress, which is to be held in London (D.V.) next June: His Grace the Archbishop of Toronto, the Rev. Provost Macklem, the Rev. Canon Tucker, Dr. N. W. Hoyles, K.C., and Miss Tilley, President of the W.A. The sixth delegate, who will represent the St. Andrew's Brotherhood, will be chosen this week.

Holy Trinity.—Being the unanimous wish of the congregation of this church, His Grace the Archbishop of Toronto has been pleased to appoint the Rev. D. T. Owen assistant rector to the Rev. John Pearson, D.C.L. Mr. Owen, who has been senior curate of St. James' Church, for the past five years, leaves shortly to take up his new duties.

A public meeting, under the auspices of the Evangelical Alliance, will be held at the Toronto Bible Training School on Friday evening, January 10th, at eight o'clock. The Lieutenant-Governor will preside, and addresses will be given, amongst others, by the Rev. Canon Welch, Dr. N. W. Hoyles, K.C., and His Grace the Archbishop of Toronto.

St. Augustine's.—The Rev. F. G. Plummer, the rector of this parish, attained the age of fifty years on New Year's Day last. On the previous evening about 130 members of the various parochial Guilds met at Mr. Plummer's house and presented him with a handsome easy chair and an address, the address being read by Mrs. McCausland. Mr. Plummer suitably acknowledged the gift. A splendid birthday cake, decorated, amongst other things, with fifty candles, was also on view. A very pleasant evening followed, and refreshments were served.

St. Philip's.—The Rev. T. G. McGonigle, rector of Cookstown, preached in this church last Sunday evening.

Duntroon.—Church of the Redeemer.—On Sunday, 22nd December, a large congregation witnessed the dedication of the new memorial bell, which was purchased recently from the McShane Bell Foundry, Baltimore, Md. The bell was mounted on a temporary frame, which was beautiful decorated, and placed on the chancel step. The dedication prayers were said by the incumbent, and the ceremony was concluded with the words, "All things come from Thee, O God, and of Thine own have we given Thee. For this bell, and all other blessings which Thou has bestowed upon us, may Thy Holy Name be praised, Father, Son, and Holy Ghost, Three Persons in one God. Amen."

Mrs. James Leach, who is the senior lady in the congregation, was invited by the incumbent, to start the bell ringing for the first time. After it had been rung two or three minutes and its sweet tone had almost died away, the whole congregation joined in the Doxology, followed by Hymn No. 303 (A. & M.), which were rendered so heartily that it brought tears to the eyes of nearly all present. The incumbent preached from Ex. 39:25, "They made bells of pure gold." In his discourse he said that bells were used on the high priest's robe to remind the congregation that he was performing a sacred duty for them in the sanctuary, although he was absent from their sight. After giving a brief outline of the history of bells, and the date they were first used in England on churches, he said that this bell would hereafter be used principally to remind this congregation that they have also a sacred duty to perform by attending divine worship in this house of prayer, when it will notify all by its sweet tone the hour of service. He spoke also about the work of the early pioneers of the Church in this vicinity, who, by their noble work and united efforts, have left us this beautiful little church and parsonage free of debt. It is in loving memory of some of those faithful members who have entered into their rest that this bell is erected. They, with those

who are still left with us, worked hard to place this congregation in the prosperous condition it is in to-day. Let us thank God for these blessings, and let us rise with greater effort to carry on the work of our dear Lord in our own parish and in the church throughout the world, but let us remember that if His work is to be carried on effectually we must seek His grace through the channels which He has prescribed. The whole service was very impressive throughout. Many said it was the most solemn ceremony which they ever witnessed. The bell is composed of the very best bell metal, 210 pound pattern, 209 pounds in all, and bears the following inscription cast thereon: "Rev. A. M. J. Durnford, Incumbent. Wardens: John Hewson, David Smith. Committeemen: George Leach, James Little, Ben. Kerr, Thomas Boyes. In loving memory of James Leach, Francis Hewson, J. Hamilton, J. Davis."

Chatsworth.—On the evening of Friday, December 27th, the Rev. W. G. Reilly and Mrs. Reilly celebrated the 25th anniversary of their wedding. The congregations of the united parishes of Chatsworth, Desboro' and St. Mark's embraced the opportunity to present Mr. and Mrs. Reilly with a silver tea service, salver, fern dish, and pocket communion set. The citizens of Chatsworth also presented them with a handsome silver centre piece, while many of their friends added to the list by sending beautiful and useful articles. The happy event was celebrated in the Town Hall, which was handsomely decorated for the occasion. At six o'clock all present were invited to partake of the good things with which the tables were bountifully supplied. In proposing the toast to the health and happiness of Mr. and Mrs. Reilly the Rev. Rural Dean Ardill, rector of Owen Sound, paid a warm tribute to the high character which they have borne in the community during the thirteen years of their residence in Chatsworth. He also referred to the excellent work done by Mr. Reilly in the vast district over which he presides as the spiritual guide of God's people. In forcible words the Rural Dean pointed out to all present the laborious and strenuous nature of the work which their rector has to do. He impressed upon them the necessity of hearty co-operation in all things concerning the welfare and upbuilding of the Church, and the salvation of souls. They must not forget that although the clergyman is the guide in spiritual things he is also a human being, and needs as all others need that due regard should be given to his physical health, and domestic comforts. The Rural Dean paid a hearty tribute to the brotherly kindness which he had at all times received from Mr. Reilly, and reminded the people of the unwavering devotion which he has shown for their spiritual uplifting. Dr. Oldham acted as chairman and made a neat speech, in which he set forth the many good qualities of the rector and his wife. Mrs. Dr. Oldham made the presentation and read the address from the congregations. John McDonald, Esq., manager of the Merchants Bank, made the presentation and read the address on behalf of the citizens of Chatsworth. He also made a short speech eulogizing the happy couple whose life among them was so well known, and assured them of the high regard in which they were held by the citizens generally. Other speakers followed, all bearing testimony to the worth of Mr. and Mrs. Reilly, and wishing them many years of health and happiness. An attractive and well arranged programme of vocal and instrumental music was well rendered and added much to the enjoyment of the evening. Although the weather was most unfavourable, and the roads in a very bad state for travelling, the hall was crowded with members of the various congregations, many of them having driven several miles in order to be present. At the close the National Anthem was sung. The Rev. Mr. Reilly and Mrs. Reilly are to be very heartily congratulated upon the way their parishioners honoured them on this very auspicious occasion.

NIAGARA

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

Port Colborne.—St. James'.—The Rev. D. Russell Smith, the rector of this parish, recently received the offer of the living of the parish of Perry, in the State of New York. It was a most advantageous offer, but Mr. Smith has declined it, preferring rather to remain in his present sphere of work. His decision in this matter will greatly please his people, who are much attached to him. The services in this

parish on Christmas Day were very well attended. At the various celebrations during the day one hundred and fifty persons made their Christmas Communion. On Boxing Night the annual Christmas entertainment took place in the schoolhouse, and it was in every way a brilliant success. The building was packed with people and many were turned away unable to get in.

HURON.

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

Blenheim.—The Rev. E. C. Jennings has been appointed the rector of this parish. Mr. Jennings has had a wide pastoral experience, and has always done good work in every field, and left many friends behind him. He has the gift of teaching and an accurate knowledge of the subjects of Church history and Church teaching, and always succeeds in building up his people in strong, decided Churchmanship. We bespeak a warm reception and a cordial support for him in his new field of labour.

Chatham.—Holy Trinity.—The usual Christmas services were held on Wednesday last, with two celebrations of the Holy Communion, when about sixty met at the Lord's Table. The church was decorated with flowers and white hangings, and the service was bright and hearty. The offertory, which was a large one, was as usual presented to the rector. On Sunday, December 29th, His Lordship Bishop Williams administered the rite of Confirmation to fourteen candidates during the morning service. His address to the large congregation was one of the best ever heard in the city, and was listened to with deep attention. The service was most impressive, and was entered into with deep feeling by all present. This is the third Confirmation held in the church in less than two years, nearly sixty candidates having been prepared to receive the Apostolic blessing. After the service the Bishop, churchwardens and lay representatives were entertained to luncheon at the rectory by the Rev. Mr. and Mrs. Hodgins.

Christ Church.—The city was deeply shocked on Thursday, December 26th, when the sad news was circulated that the Rev. Robert McCosh, the beloved rector of this church had suddenly been called to his reward. For some time past he had been in poor health, but lately had felt better, and his sudden death was a shock to his many friends. The deceased rector was about sixty years of age, and had been in charge of Christ Church for fourteen years, formerly having been rector of Wingham, Petrolia, Bayfield, and Passadena, California. The funeral was held on Monday, and was largely attended, eighteen of his brother clergymen being present, with the Bishop, to pay their last sad tribute to his memory. The service in the church was taken by the Right Rev. David Williams, assisted by the Very Rev. Dean Davis, Archdeacon Hill, and the Rev. J. W. Hodgins, rector of Holy Trinity. The officers of the 24th Rifle Regiment were also present, and a firing party of twenty-four men preceded the funeral cortege, and fired the usual last salute at the grave. The Bishop's address was very feelingly given, and deep sorrow characterized the whole proceedings. Mr. McCosh will be much missed in all departments of life in this city.

Appin.—St. Alban, the Martyr.—This church was dedicated to the worship of God by the Lord Bishop of the diocese on Sunday, December 29th. The Bishop was assisted by the incumbent, the Rev. E. G. Dymond, and the Rev. George Elliott, one of the former clergymen in charge of the parish of Glencoe and Appin. The musical portion of the service was led by the organist and choir of St. John's Church, Glencoe. His Lordship preached an able and instructive sermon from the words, "Not on the things which are seen, but on the things which are unseen; for the things which are seen are temporal, but the things which are not seen are eternal." The congregation deserve great credit for paying off the sum of \$300 in a comparatively short time, which amount included the debt on the Building Fund and the cost of renovating the outside of the church.

Millbank.—A very successful Christmas entertainment was held by the Grace Church Sunday School in Ritter's Hall on the evening of December 26th, the Rev. C. F. Washburn in the chair. Although he has been only six months in the parish, Mr. Washburn has won the goodwill of his people to the extent that they presented him with a beautiful fur-lined overcoat, with otter collar, while the people of the outside

Mission (Crosshill) have given him a fine, new cutter.

Thornbury and Clarksburg.—Special services were held in the parish church on Christmas Day, and for the first time the choir were vested with white surplices, the ladies wearing college caps. They presented a very neat and attractive appearance. On Sunday, the 29th ult., the services were continued, and in the evening, when the Rev. Thos. Marsh, late of Hay River, gave a very interesting missionary address to a large congregation. The special music prepared by the choir on each occasion was well rendered, and they are to be congratulated upon the results of their labours.

Wingham.—St. Paul's.—The Rev. T. S. Boyle, B.D., the rector of this church, was surprised in his study on New Year's Eve by a deputation, mainly comprised of young ladies, representing the young people of his congregation. A flattering address was read by Miss Fleuty, secretary of the Young People's Association, and a heavy ebony cane, gold-mounted and suitably engraved, was handed to the rector, a "spontaneous tribute" from all the young members of the church. Mr. Boyle has done particularly good work among the young people during his two years' pastorate, and is especially popular among them. His work among young men has been strikingly successful, and their new parish club house, when finished, will be due chiefly to his energy and enthusiasm in the matter.

RUPERT'S LAND.

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

Westbourne.—The Rev. E. C. Storr, who only arrived in Winnipeg from England during the past month, was ordained to the Diaconate by His Grace the Archbishop of Rupert's Land in St. John's Cathedral in that city on Sunday, December 22nd. After the service he was licensed by His Grace to the curacy of this parish. Mr. Storr was educated at Wellington College, and afterwards at Pembroke College, Cambridge, taking his B.A. degree in 1902. Four years later he proceeded to the degree of M.A. After taking his bachelor's degree he attended Livingstone College, where a short course in medicine is given to those who intend going to the foreign field. He then went to the Hostel of the Bishop of Durham, Dr. H. C. G. Moule, at Bishop Auckland, where he was in charge of a mission district. Before coming to Canada, he studied at Ridley Hall, Cambridge, under Dr. T. W. Drury, now Bishop of Sodor and Man. In his vacations he assisted in the children's special service missions, at seaside resorts, generally undertaken by university students, and in the university camps for public school boys.

Pilot Mound.—Christmas Day and the following Sunday were observed as follows: At 8.30 a.m. on Xmas Day the Holy Communion was celebrated. There were fifteen communicants. More than usual were present at 11 a.m. for the full Morning Service taken by the incumbent, the Rev. T. H. Walton, when about 50 worshipped and joined very heartily in the whole service. On the following Sunday evening the Archbishop, who had confirmed at Mather in the morning and at Clearwater in the afternoon, confirmed two candidates in Pilot Mound in the presence of about 90 people. This visitation was particularly welcomed by the Church people as it was the first time the Archbishop had visited Pilot Mound since he became the Diocesan. This was due to no fault of our hard-working Archbishop, but to more or less unavoidable circumstances. He was pleased to find a keen congregation with a Sunday School of 35, a Woman's Auxiliary of 15, and an active Chapter of the Brotherhood of St. Andrew.

Edrans.—St. Mary's.—The above church was opened for Divine Service on Sunday, December 8th, by His Grace the Archbishop of Rupert's Land. The church, which is situated on the corner of Robert Street and Norfolk Avenue, is a handsome building and reflects great credit on all concerned. The opening services were very well attended, notwithstanding the very severe weather which prevailed during the day, the congregations being large. The services were very highly appreciated by all. Morning service was held at eleven, baptism at three o'clock, and a confirmation in the evening, when fourteen candidates were presented. The Archbishop's ad-

dresses at this service to the candidates were most earnest and practical.

Services of the Church have been held from time to time in the village of Edrans since 1902 by the clergyman in charge of Austin. Owing to the great distance and the condition of the roads in winter it was found impossible to maintain any regularity in the supply of services. The new church just opened for services was commenced while the Rev. J. A. Poston was vicar of Austin. When he resigned the incumbency over a year ago, building operations were suspended and for a time it almost looked as if there was small prospects of the church ever being completed. In September last, however, the parish was separated from Austin and a lay reader, in the person of Mr. William Ruddell, was placed in charge of the Mission. Courage once more revived. The Church-people rallied around Mr. Ruddell and the result has been the completion of the church. Services are held at Pine Creek and Elk Park as well as at Edrans, and, if, as the Archbishop desires, Wellwood is added, quite a strong group of Missions will be formed.

CALGARY.

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

Calgary.—On December 17th the Bishop held the first meeting of his Clerical Council, consisting of the Dean, the Archdeacons of Macleod, Calgary, and Edmonton, the Canons, and the Rural Deans. There was an excellent attendance. The Bishop gave an address and the discussion which followed was general. A resolution re the raising of the sum required for Diocesan Home Missions and for the M.S.C.C. was unanimously agreed to. Much practical help is looked for from this Council.

On Wednesday, the 18th, there was a meeting of the Apportionment Committee, and this was followed by a very important quarterly meeting of the Executive Committee, at which a large amount of important business was transacted. It was decided that the sum to be raised in the diocese during 1908 for diocesan mission purposes and for M.S.C.C. be \$90,000. The Rev. J. S. Chivees and R. A. Robinson was elected to fill two clerical vacancies on the Executive Committee. At the result of correspondence between the Indian Department and the Bishop it has been decided to close the Calgary Indian Industrial School on December 31st.

On Sunday, December 22nd, an Ordination was held in the pro-Cathedral, Calgary, when Mr. Louis O. Mott of Alice was ordained Deacon, and the Rev. Evan H. Webb, of Coleman, priest. The sermon was preached by the Ven. Archdeacon Webb, M.A., who also presented the candidates.

The Rev. Willis G. James, B.A., has entered upon his duties as rector of St. John the Evangelist, Pincher Creek, and has been succeeded at Okotoks by the Rev. A. Fletcher, B.A., LL.D., of Durham, England. At the evening service on the 4th Sunday in Advent, the Bishop held a Confirmation in St. John's Church, East Calgary, the Rev. G. A. Ray, M.A., incumbent.

The Bishop took the eight o'clock celebration in the pro-Cathedral on Xmas Day, when there was a very large number of communicants, and he preached at the eleven o'clock service when the attendance at Holy Communion was again large.

Correspondence

THE TRUE MEANING OF THE CANON.

Sir,—Having read with interest the letters under this heading in your issue of December 26th, allow me, as a priest of the American Church, to say a few words in that regard. In the first place I admire the sincerity and kind wishes of Mr. Jennison, although I cannot quite agree with his argument. Indeed, I feel that Mr. Jennison's Symonds-like sincerity leads him to do the very thing which he would have us all to refrain from doing, namely, unpopularize the Church in Canada, I quite agree that the Church is not so popular in certain rural districts as are some Protestant sects, but surely it is unfair to attribute this unpopularity to our guarded pulpits; and it is equally unreasonable to say that unguarded pulpits would remedy this evil. If the guarded pulpit were the real cause of this unpopularity, why does it not produce the same

effect on the Roman Church? Would any sane person be guilty of saying that an unguarded pulpit would increase the membership of the Roman Church? To my mind, if there is any one thing more than another which would play havoc on the membership of the Roman Church, it would be to have a number of unloyal priests within her fold, who were forever grumbling at the existing laws of that church and continually clamouring for a recognition of the preachers of all denominations on an equality, or almost an equality with themselves. This, most assuredly, would shatter the faith of many in an Apostolic ministry, and would naturally lead them to join Protestant sects, feeling as they would, that any preacher was a lawful priest of Christ's Church on earth, so long as he had the title, "Rev." attached to his name, no matter where he got that title or how he got it. Now, since we have (unfortunately) some such priests in the Anglican Church, can we wonder that so many of our weaker members have now cast their lot with various Protestant sects? Instead of our guarded pulpits being the cause of our weakness in rural districts, I feel that the real cause is:—

1. Loose teaching on the part of some unfaithful priests, (but not necessarily the priests whose charges are weak).
2. Inability to appreciate our liturgy. In proof of the second reason, may I ask why is a volume of cheap revival hymns more popular in some rural districts than our superior Church hymns? Is it due to our guarded pulpits? No, like our liturgy, our hymns are not appreciated by that class of people. They, being to a great extent, uncultured, prefer cheap hymns and a cheap service. As a still further proof of my argument, may I draw attention to the fact that our losses are almost wholly confined to the uneducated classes; very seldom indeed does a refined and educated man leave the Church to join a Protestant sect, although great is the number of refined and educated men (largely clergymen) who have left the Protestant sects to enter the Church. Therefore I contend that instead of leaving our pulpits unguarded, we should make some wise provision for that class of people with whom our Church at present is not popular. Such provision I will leave for some one else to suggest. Those who uphold the unguarded pulpit appear to put little or no stress on the importance of ordination. They seem to hold that virtue and sincerity is all that is necessary. If this be so, what then does St. Paul mean by "stewards of the mysteries of Christ," (1 Cor. 4:1). Again, what does he mean by saying, "stir up the gift of God, which is in thee by the putting on of my hands," (2 Tim. 1:6). If ordination were unnecessary, why did not S. S. Matthias, Paul, Timothy, Titus, etc., commence work without it? Were they not virtuous and sincere immediately before their ordination? Then there must be something necessary in addition to virtue and sincerity, and this something is conveyed by the laying-on of hands. But you say these preachers are ordained. By whom, may I ask? Be it well understood, we do not doubt their virtue or sincerity, but we do doubt the validity of their ordination. It is not a matter of stubbornness but a point of conscience.

An American Catholic.

Sir,—I am very sorry that any words of mine should have hurt the feelings of Mr. Symonds, and that I in any way misrepresented him. Nothing was further from my thoughts. As regards the question at issue I am still very far from being in accord with him. I do not object to the Canon itself, but to the wrong construction put upon it. I can accept as my own the following words of Dr. Brady who describes himself as "the introducer of the resolution which brought the question before the Convention, and therefore as, constructively, the originator of the whole matter." "I am one of those who hold the Church's orders sacred and inviolate. I am also convinced that the admission of godly men, Christian ministers or Christian laymen, to our churches, to make addresses with the permission of the Bishop, does not in any way weaken, impair, or invalidate our orders. If such a course would have such a result, it would be an evidence of the weakness of our claim rather than anything else." I hold, however, that the changes made by the Bishops completely alter the meaning of the Canon as first adopted by the House of Deputies. The lament of the editor of "The Southern Churchman" quoted in my former letter shows this, so does the words of the Bishop of Porto Rico, a man who seems to sympathize in some respects with the hopes expressed by Mr. Symonds. The Bishop writes, "The same writer calls attention to the fact that I invited some of the denominational ministers to say some words of fraternal good-will to us on the occasion of the opening of our new church in San Juan. It is

true, I did. Was it not better than to have invited their ill-will by neglect of such courtesy? A Bishop should have a good report among them that are without. I am not careful to defend myself for seeking thus to heed the Apostolic injunction." Such is the Bishop's position. Now listen to his expressed views as to the Canon. "May I further call attention to the fact that the new canonical provision does not give permission to any Christian man to preach, but simply to make addresses?" There is a distinction which will be seen to be important, if anyone will take the pains to look up the words in the Greek." The Bishop of Springfield in his address to the Diocesan Synod spoke as follows on the so-called "Open Pulpit." First, we must note that this is a mere newspaper phrase invented, I believe, by some reporters at Richmond, with probably little knowledge of that of which he wrote. "The Church knows no such phrase, nor has the General Convention made it easy or possible for any but duly ordained ministers to preach in the pulpits of the Church, rather the Convention has, in my judgment, closed the door against any other ministers more firmly than before. Let me show this:—A resolution was offered making a Canon to allow sectarian ministers to preach in churches. This, being referred to the Committee on Canons, was killed by that Committee. The Committee offered instead of it an addition to Canon 19, saying that nothing in this Canon should prevent the minister in charge of any congregation, when authorized by his Bishop, from permitting a sermon or address therein by any Christian person approved by the Bishop." This resolution passed the Lower House, but was not concurred in by the Bishops, and therefore died. The Bishops then took the matter up and after very long and careful consideration deemed it expedient to sanction lay addresses, believing that there are laymen of the Church fully qualified to make useful addresses upon moral and religious topics, and that such men should be used under careful safeguards. They therefore passed by resolution, without reference to the Committee on Canons, this addition to Canon 19:—"Nothing in this Canon shall prevent the Bishop of the Diocese or Missionary Jurisdiction from giving permission to Christian men who are not ministers of this Church to make addresses in the Church on special occasions." Being accepted by the Lower House, this amendment is the law on the matter. You will note that the word sermon is struck out, and also the word person. This latter had been inserted to allow of women addressing meetings in churches. Further you will note that the clergyman has no power to invite whom he will. In every case there must be the Bishop's permission; and the Bishop himself is only to give such permissions on special occasions. It is worse than foolish to use the words "open pulpit" of such a permission as this. There is no recognition by the Church of any ministry other than that which comes through the threefold order of Bishops, Priests, and Deacons. Should there be a special occasion on which it might be desirable for a man not a priest to speak in church, having satisfied myself that the man was a baptized Christian, I should give such a man permission. But the occasion must be a very special one. For instance, the Child Labour question is a great and pressing one. If I knew a Christian man thoroughly familiar with the subject, and able to speak on it, I should be quite willing that he should have the opportunity to bring it before the Sunday morning congregations in our more influential churches. It would not matter whether such a man were a recognized preacher in some religious society or not; he would come to us as a simple layman who had a message to all Christian people on a vital subject." It is clear that neither the Bishop of Porto Rico, nor Bishop Seymour, of Springfield, regard the Canon as giving "Christian men who are not ministers of this Church" liberty to preach in our churches. I should not have used the word "amend" in my former letter. This mislead Mr. Symonds as to my position. The whole tenor of that letter shows that it is not the Canon, but the abuse of the Canon to which I object. The Canon as understood and explained by the Bishop of Springfield appears to me to be a decided gain to the Church, and if it can be strictly enforced in its integrity, I shall be delighted. And now again assuring Mr. Symonds I had no intention of speaking unkindly or unfairly of him, I leave this subject to the judgment of your readers without further comment.

John Fletcher.

Sir,—After reading the letter of the Rev. Dr. Symonds in your issue of the 12th December, I wrote to the "New York Churchman," and have a reply from Mr. Silas McBee, the editor, who writes as follows:—"The copy of the 'Church-

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man' for November 23rd, which is sent you contains the correct form of the Canon as it was passed. The Canon as reported on page 710 of the issue of November 9th, was the form in which it passed the House of Deputies, but which was afterwards changed by the House of Bishops and passed in the form given in the issue of November 23rd. Publishing the Canon in its incomplete form in issue of November 9th was an error on the part of our reporter. The copy of the paper for 23rd November referred to by Mr. McBee was duly received, and if the Rev. Dr. Symonds will refer to page 770 under the heading of American Church News, he will find the full text of the Canon as amended at Richmond, which is exactly as given in my letter which appeared in the "Montreal Standard" of 16th November, and in the "Canadian Churchman" of 28th November. The Rev. Dr. Symonds writes that he is one of those who consider the enacting of this Canon (presumably the form as quoted by him appearing in the "New York Churchman" of 9th November), one of the most important, and perhaps the most important Act, of any Anglican Communion, since the Reformation. The words are strangely similar to those which appeared in the paragraph of the "Montreal Standard" on 9th November, and will the Rev. Dr. Symonds tell us whether or not he inspired the article in the "Standard." In the "New York Churchman" of 21st December, page 972, is an article entitled "Safeguards of the Pulpit," by the "Evangelical" Bishop of Porto Rico, the last paragraph of which reads as follows:—"May I further call attention to the fact that the new canonical provision does not give permission to any Christian man to preach, but simply to make addresses. There is a distinction, which will be seen to be important, if any one will take the pains to look up the words in the Greek." And yet the Rev. Dr. Symonds repeats, that the change of the wording makes little practical difference, and if this is so, why did the House of Bishops decline to pass the Canon as submitted by the House of Deputies. The reason is obvious. In a second letter from the Rev. Dr. Symonds, which appeared in your issue of 2nd January, he quotes "a leading clergyman in the Diocese of New Jersey," who rightly does not anticipate, as a result of the Canon, any considerable increase in the number of pulpit exchanges, seeing that in future he must first procure the authority of his Bishop. As for legalizing what many clergymen had been doing for some time past, the general consensus of opinion at the Richmond Convention was that it would prevent what had been done in the past, and safeguard the pulpit in the future. Of course there are priests, such as Dean Hodges, the Rev. Dr. Symonds, and "a leading clergyman in the Diocese of New Jersey," who will interpret the Canon to suit their own views, just the same as there are priests, though they are few in number, who are not true to their ordination vows. The Rev. Dr. Symonds has gifts which entitle him to a high place in the Church of England, and as has been said to me, all of us would like to see him occupy the place his gifts entitle him to, but unfortunately he has given the impression that he is not sound, and this impression is rapidly gaining ground.

O. R. Rowley.

Montreal, 3rd January, 1908.

APPORTIONMENTS.

Sir,—Rural Dean Dobbs points out that no claim is made that apportionment is "perfect or the ideal system;" only the best one at present in sight; and that "in the working out of details, defects are being remedied as they appear." From this it might be thought that Mr. Dobbs and other leaders would welcome well-meant efforts to locate defects and be willing to consider suggested remedies. Such, however, is not the case. Public discussion is deprecated and condemned. "It is the duty of every Churchman to abstain from criticising—at least in print and where no good can be effected—a system which has been of such incalculable benefit to the whole spiritual and practical life of the Church." This earnestly propounded contention will not do at all. Why printed contributions to the consideration of a weighty theme should be necessarily pernicious and constitute a breach of a Churchman's duty, is difficult to comprehend. On the contrary, if every number of this paper contained a dozen letters concerning M.S.S.C., it would be the most promising sign imaginable. Nothing is so bad as indifference. What we need is to interest the common mind of the Church. Apportionment in the past has done great things and it is useless to expect its subversion. But it certainly might be applied so as to call forth

greater zeal and create a deeper sense of responsibility among the laymen, in whom, after all, is vested the giving power. The clergy have too much to do with this matter, and too much is expected from them. They stand between two fires. The authorities expect them to collect the money, and make them responsible for it. This, on the other hand, is disliked by the people. The average layman objects when his spiritual adviser is present to his mind in the part of an habitual beggar. There is too much of this financial sacerdotalism. It is occasionally necessary and legitimate for missions of this kind to be undertaken by gifted priests specially set apart for the purpose. But as a permanent feature of parochial life it is a most unfortunate and injurious thing. No society has a right to force a clergyman into such a position. That, however, is exactly what is being done. As a possible remedy the following suggestions are made. Firstly; the names of all churchwardens should be published in the "Synod Journal." Secondly; at a time prior to the Easter vestries a communication should be addressed to churchwardens by the Rural Dean, or the Diocesan Chairman or Treasurer, asking that the people be consulted at the approaching vestries, as to what the parish will attempt to raise, and a reply to this point returned. Thirdly; apportionments may then be made having some regard to the offer of the parishes, though not necessarily confirming them if the amount be deemed too small. At any rate, the reference to the people and wardens will do a world of good in arousing local interest. Finally; the clergyman, as a result of these steps, can count on the co-operation of his laymen, and giving to the M.S.S.C. will become an integral part of parochial finance. Mr. Dobbs alludes to the wonderful success of the Laymen's Missionary Movement in Toronto. The secret of this success is the fact that it is a laymen's movement. If steps are taken to bring the great and sacred cause of M.S.S.C. more effectively home to the laity, difficulties will be marvellously overcome, and the magnificent record of St. Paul's Church, Brockville, may be approached by other parishes.

W. P. Reeve.

THE MEANING AND EFFECT OF THE NEW CANON.

Sir,—It is worthy of note that Dr. Symonds, in his letter of December 27th, does not join issue with me as to the "meaning" of the new Canon, but only as to its practical "effect." I grant that these are two different matters. Of course he could not dispute the meaning of the Canon. The humblest layman in the church would realize in a moment what the Bishops of the American Church meant to do when they deliberately removed the word "sermon" and substituted for it the word "address," and added the clause "upon special occasions." Furthermore it is interesting to note that all the Bishops who have yet been reported in the press as referring to the subject have left no room for doubt as to what was their intention in framing the new Canon. But as to the "effect" of the Canon, that I grant Dr. Symonds, is another and a very different matter. There is no disguising the fact that there are in the American Church priests who wishing to do no ill, yet set little value upon Church authority; that there are others whose natures are impatient of all restraint in ecclesiastical matters; and that there are yet others to whom the breaking through the laws and discipline, and more or less openly denying the doctrines of the Church to which they have sworn allegiance in their ordination vows and by whose altars they live, is a favourite method of winning a cheap sensational popularity in the eyes of the so-called religious world. I fully expect that to such the new Canon will present itself as a fresh opportunity to be turned to their private ends. However, it ill becomes us of the Canadian Church to say much on this score; we lay ourselves open to our American brethren retaliating with the old proverb, that "people in glass houses should not throw stones." But surely Dr. Symonds places himself in a regrettable position if he, as would certainly be inferred from his letter, applauds such lawless action and finds delight at the prospect of it.

R. R. Macaulay.

THE OPEN PULPIT.

Sir,—Some interest has been displayed over the Open Pulpit Canon passed by the General Convention at Richmond, and enquiry has been made as to its exact wording. Bishop Doane quotes it thus:—"Amendment to Canon 19.—"No minister in charge of any congregation in this

Church, or in case of vacancy or absence, no churchwardens, vestrymen, or trustees of the congregation, shall permit any person to officiate therein without sufficient evidence of his being duly licensed or ordained a minister in this Church; provided that nothing herein shall be so construed as to forbid communicants of the Church as act as lay readers, or to prevent the Bishop of any Diocese or Missionary District from giving permission to Christian men who are not ministers of this Church to make addresses in the Church on special occasions." He says of it:—"I hail, with great satisfaction, the passage of the amendment to Canon 19 which came up in two or three different forms in both the Houses, but was finally adopted by a large majority; almost, I think, unanimously in the House of Bishops. It does not mean what it was called, 'the open pulpit' of constant exchange and interchange. It leaves the whole question where it belongs, to the discretion and decision of Bishops; and it does mean that there are men not in our Orders, not authorized in any technical sense to officiate in our Church, who have a message to deliver, a message from God which our people need to hear, and can, now (deliver it) without an apparent violation of our Canon law, or any interference with the teaching of the preface to the Ordinal."

Frank E. Hodgins.

Sir,—The Bishop of Vermont who was present at the General Convention, and who always takes a very definite lead in all matters under discussion, makes this pronouncement inter alia in his diocesan paper. I give his exact words. "With regard to what has been commonly but inaccurately spoken of as the question of 'the open pulpit,' the action taken by the House of Bishops (amending a resolution of the Deputies who afterwards accepted the Bishop's amendment), simply allows a Bishop on a special occasion to permit an address being given in one of our churches by a Christian man not one of our clergymen. This is really regulating and restraining what has before been done sometimes, without a Bishop's permission, sometimes by the exercise of a doubtful power on the Bishop's part." I would like to ask this question, namely; Is there a deeper spirit of unity among the denominations manifesting itself both in word and deed as a consequence of the "exchanging of pulpits" which has always been a so-called principle with them? Perhaps some one will say yes. If so, then why do they not sink minor deficiencies and show in action what they mean in words. In other words, why do they not unite and make one body until they do that, or show their readiness to do it. We will be content to follow the lead of conservative Old England, and as it was so well expressed by the Bishop of Montreal in a recent charge, "We will still continue to plough our lonely furrow."

J. M. Coffin.

Sir,—Mr. Macaulay, in your issue of Dec. 26th, speaks of the incongruity of inviting men who are conscientiously opposed and actively antagonistic to the Church's orders, discipline and doctrines to cloak their real convictions and assume the preaching office in the Church's pulpits. But

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Baptists and Methodists are almost as diametrically opposed to each other as possible, in order, discipline and doctrine, and yet they freely invite one another to exchange pulpits, to the mutual advantage of both bodies. Surely there are other things in our common Christianity to preach about than points on which we differ, and a Baptist, a Methodist, or a Presbyterian could give a helpful and inspiring message to a congregation of Church of England people without cloaking his own convictions or offending theirs. Mr. Fletcher is shocked at a Universalist preaching on a special occasion in St. James' Church, Cambridge, but do not many Church of England pulpits resound with the preaching of universal salvation to-day? Most welcome to me were the utterances of Bishop Brent quoted not long since in your paper, respecting the standing as churches of the other great Protestant bodies, and I wondered in what terms he would be denounced by “Catholic,” a “Young Churchman,” J. M. B., and the rest, who so vigorously denounced with uncomplimentary epithets, your different correspondents in the same line of thought. An Aged Churchman.

Sir,—Canon 19.—“Of persons not ministers in this Church officiating in any congregation thereof,” enacted by the last General Convention of the American Church has received the general attention of Canadian Churchmen. One phase of the discussion thereon has been based upon an assumed distinction between the prophetic and the priestly offices which is not warranted by the standards of the Anglican Communion. The Prayer Book clearly shows that the ministry of preaching is connected with the priesthood. The priest fulfills the function of the prophet. The deacon is invested with authority to read the Gospel in the Church of God, and to preach the same if he be licensed by the Bishop. Note the proviso. The priest is invested with unqualified authority to preach the Gospel. And in the great service of the Holy Church, the Holy Eucharist, it is the priest who preaches the sermon. A lay reader is not given authority to preach. He may read the Homilies or such sermons as are provided for him. But the Church does not contemplate his assumption of the ministry of preaching. The priest is the prophet, the prophet is the priest. Is not Canon 19 based on this principle? This Canon, while true to Catholic belief, is truly liberal. It unchurches no man; it does not deny to others the gift or privilege of speaking for Jesus. It allows a Bishop to give permission to Christian men who are not members of the American Church “to make addresses in the Church on special occasions.” By this enactment the American Church does not commit herself to a recognition of the ministries of the various Protestant bodies. She most evidently allows to denominational ministers a privilege which is accorded her own laymen, namely, of making addresses on special occasions. A recent correspondent hails this enactment as a step towards reunion. But to me it comes as a statement of principle, a safe-guarding of the Church's position, and as a defining of limits. “Interchange of pulpits” cannot serve the cause of re-union. For it is usually accompanied by meaningless generalities and vagueness which do little credit to the sincerity of either preacher or hearer. First, let there be frank discussion on the real points at issue, e.g., ministerial priesthood and sacramental grace. Then will come definite steps towards re-union. But we need not expect such frank discussion in an “open pulpit.” Therefore, why open the pulpit door to those with whom we agree to differ?
W.

BOOK REVIEWS.

Genesis of Churches. By James Croil, author of “The Missionary Problem,” etc. Foster Brown & Co., Montreal. \$1.00; by post, \$1.25.

We were amazed when we got this beautiful book, and learned the price of it. We consider it worth at least five times the announced cost. It gives, along with other most interesting information, not only an account, but also exceedingly well executed pictures, of cathedrals, and principal churches in the United States, Newfoundland, and our own Dominion. It is a book not only for our own day, but one which will prove of interest and usefulness for ages to come. The Church historian of the centuries to come will prize it highly. It is not confined to any one religious body, but gives us the best buildings of them all that are deserving of mention. We are sure that the book has only to be known to be eagerly sought after.

Moses and the Exodus; (one of) a series for schools and families. By the Rev. J. Paterson-Smythe, B.D., LL.D., late Professor of Theology in the University of Dublin, now rector of St. George's Church, Montreal; 1s. net.

This is an admirable Book for Bible classes, and classes generally. We do not think we can give it too high praise. It is not only exceedingly good for its purpose, but is no less good as a model of instruction for other portions of the Bible. A close study of its matter and method would give new light and instruction to every earnest Sunday School teacher, and indeed to every clergyman. The cost is insignificant compared with the value of this book of 128 pages. We hope that no person interested in the Bible, whether teacher, or not, will fail to get it. We are sure that Dr. Smythe's other contributions to this “series” will prove of equal value.

The Prodigal and Other Poems. By Peter McArthur. New York, Mitchell Kennerley.

We commend these poems to all who like what is easy and pleasant reading, yet suggestive of deep thoughts. They say true poetry should set you to think what the poet intended you to see below the surface ideas of his work; we think we can recommend this book on that account. The poems have appeared in several magazines, even including “Town Topics,” and “The Smart Set,” there are over forty of them. We think the first half the better portion, though the rest are good. Of these we would mention, as appropriate for every father, “A Confession.” And, as being “up-to-date,” a “Parent's Plea,” “An Indian Wind Song” is good. The piece, “To the sponsors at the Baptism of Daniel Carman McArthur some might term realistic in its description. The book would make a pretty birthday present.

The International Journal of Apocrypha. London, (England); 15 Paternoster Row, No. 11. Price, 6d. net.

This is a quarterly edited by some of the foremost scholars of the day, not only in England, but also of Germany and the United States. The “council” includes such names as those of the Dean of Canterbury, the Chief Rabbi of the Spanish and Portuguese congregations in England, the Rev. Israel Levi, Professor of Jewish History and Literature, Seminaire Israelite de France; Dr. Margoliouth, Professor of Arabic, Oxford; Dr. Sayce, the great Assyriologist; Professor Toy, of Harvard, U.S.A., and about thirty other most eminent scholars. Among the patrons are our own Primate, Archbishops of Canterbury, York, Armagh, Dublin, Rupert's Land, West Indies, New Zealand, Sydney, Melbourne, Primus of Scotland, and the Chief Rabbi. The numbers of this quarterly have exhibited a steady improvement all along, both as to matter, and treatment. The present one is especially interesting. The editorial introduction is a good synopsis of work going on. Canon Cheyne contributes a characteristic paper on the Maccabean Psalms, showing the influence upon himself of his critics. There is an interesting paper by W. W. Gibbins, Secretary of the Early English Drama Society on “The 16th Century Esdras Play.” Also one on the “Gospel of Barnabas, by W. E. Oxon, LL.D., F.R.S.L., which is good. There are many other good things in this excellent quarterly; in fact the whole number will prove a great value to all scholars interested in the subjects with which the quarterly deals.

Some Hymns and Hymn Writers. Representing all who profess and call themselves Christians. Short studies in the Hymnal of the Episcopal Church. By William Budd Bodine, D.D., (Princeton), rector of the Church of the Saviour, Philadelphia. Illustrated. Philadelphia: The John C. Winston Company.

We are at a loss where to begin to speak of the excellencies of this truly monumental book. If we look at the “get up,” this is equal to anything we have seen. We call it monumental for it gives us good portraits of all the most eminent hymn writers of every known Christian name we have ever heard of. There are 68 of them, including even the once famous Timothy Dwight. There is a portrait of the author. An engraving, “O day of rest and gladness,” two women, grandmother and daughter, outside an old church; “O come let us sing unto the Lord,” three vested choir boys; “We praise Thee, O God,” three young girls. St. Cecilia, copy of the well-known picture. The amount of time and labour spent in getting up this book of over 400 pages must have been immense. Every one must value the portraits of the men and women whose hymns are so familiar in every Christian home, and would be grateful

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to the author for giving them to us. In addition to these excellencies the letter press of the book is most interesting, giving us, often in full, the gems of the various hymns. Not the least advantage to be gained from the book, is the “first lines of hymns,” by which one is enabled to turn at once to the account given of the author. There is also a full “Index of Authors.” We are quite sure that any one who sees this book will not rest content till he gets it.

The Key of Life; A Mystery Play. By Frederic George Scott. Quebec: Dussault and Proulx. Price, 50 cents, postpaid.

The Rev. F. G. Scott is well-known as a poet of high order. He has given us an exceedingly good imitation of the Old Miracle Plays, such as “Everyman,” but the treatment is his own, and very good it is. It would be not at all a bad idea to have “The Key of Life,” got up reverently and given by grown-up Sunday scholars, under the guidance of some one with a reverent and appreciative mind. The Prologue and Epilogue are very good, and breathe the spirit of the earlier days of the Mystery Play. The scenes are laid, 1. “On the Battlements of Heaven;” then the annunciation. 2. St. Joseph and St. Mary at the inn. 3. The Shepherd of Bethlehem; the Angel Message; the Manger. 4. Herod's Court. 5. The Court of Death. We are sure this little book will give pleasure to all who read it. It deserves wide reading.

Mornings in the College Chapel. Second Series. Short addresses to young men on Personal Religion; by Francis Greenwood Peabody Plummer, Professor of Christian Morals in Harvard University; Houghton, Mifflin & Co., Boston and New York. Price, \$1.25.

There are 73 of these addresses delivered, we conjecture, in the chapel at Harvard; they contain very many useful and inspiring thoughts, and much good advice. We cannot say that they are at all distinctly Christian. They abound with references to the teachings of “Jesus,” but we read them through without the least conviction that “Jesus” was anything more than a most exalted preacher, both by precept and example. There is no mention whatever of the Personal Holy Spirit as a need for every one to have as impeller to good, or strengthener to bring forth the fruits of goodness. He is not mentioned as a Divine Person working in men; we do not see why these lectures could not be read to his scholars by an enlightened Buddhist, such as wrote a while ago in the “Hibbert Journal” about Christianity and Buddhism. The lectures would not at all satisfy any Christian who has been thoroughly awakened to the need of the grace of God, ministered by the Holy Spirit of God.

PLEASING GOD.

To please God! What a privilege to lie open to us day by day! Now, if we truly appreciate this privilege, let us show that we do so by availing ourselves of the many opportunities offered to us of pleasing God by an acceptable tribute. We need not go far to seek the materials of an acceptable offering; they lie all around us, in the work of our callings, in the little calls which Divine Providence daily makes to us, in the little crosses which God requires us to take up; nay, in our very recreations. The great point is to have the mind set upon seeing and seeking in all things the service of Christ and pleasing God.—Dean Goulburn.

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British and Foreign

From the heirs of the late Mr. C. J. Cox the Episcopal Hospital in Philadelphia receives the sum of \$10,000 for the endowment of free beds.

The fine old organ in the Church of St. Luke and the Epiphany, Philadelphia, which has recently been remodelled and enlarged, is now complete, and is estimated to be worth \$20,000.

The Church in the Diocese of Washington, D.C., has gained a valuable convert from Presbyterianism in the person of Dr. W. F. Gales, Professor of Greek in the Washington High School.

In our day, too often, even earnest Christians seem positively to undervalue the Divine authority of the Book, as if it was a fetter, or, perhaps, an outworn "swathing band," cramping the higher faith.—The Bishop of Durham.

An interesting discovery has been made lately at Bowes, in North Yorks. On one of the church bells there is an inscription, dated 1664, which runs, "Jesus be our Speed." Underneath are the initials C. R., with two crowns, which evidently refers to Charles II.

A Guild of Scrubbers has been formed at St. Anne's Church, Bermondsey. It is composed of twenty-one members of the congregation—ladies and gentlemen—and its object is to keep the church clean by the members' personal labours.

The Bishop of Tuttle Church House is now nearly completed and ready for use, and it stands as a memorial of the heroic work of the venerable Presiding Bishop of the American Church while in charge of the work in the Territory of Idaho.

The Rev. Canon Robins, the new Rural Dean of Rochester, mentioned at the Mayor's banquet, which was held recently at Gillingham, that 125 Bishops will be visiting the ancient city of Rochester this year on the occasion of the Lambeth Conference.

His Majesty has sent a letter of congratulation to Mr. John Needham, aged ninety-five, who, at the parish church at Barwell, has been a bell-ringer for eighty-four years, and has acted as parish clerk at 600 weddings, 1,500 funerals, and 2,500 baptisms.

Plans for the reconstruction of Ely Cathedral organ are in course of execution. The cost of the work contemplated will be about £2,000, to which Mr. Carnegie will contribute £750. The Dean and Chapter give £500, and £700 has been raised from other sources.

Mrs. Huson, of Cambridge, Mass., has presented to St. Mark's Church, Coldwater, in the Diocese of Western Michigan, the church which she used to attend as a child, a handsome Litany Desk and a fine reredos, both of which are after the same general design.

The Rev. R. W. Geldart, Rector of Clyst St. Lawrence, Devonshire, was appointed to that living in 1865, on the death of the former rector, who had held the benefice for the long period of sixty-one years. The immediate predecessor, therefore, to the present rector was instituted to the living a hundred and three years ago!

A fine piece of ecclesiastical metal work is the magnificent silver altar, made by Messrs. Barkentin & Krall, 291 Regent Street, London, which is destined shortly to be shipped to its home, St. Mark's, Philadelphia. Messrs. Barkentin & Krall and their clever assistants have produced an altar that will vie for all time with the grand old metal altar fronts, reliquaries, and reredoses of the Continent. It is in solid silver, chased

with scenes from the life of our Lord, has over one hundred statuettes of angels and saints in the same metal, at least four hundred jewels, and many enrichments of foliage and patterns, all forming one harmonious whole which must be seen to be appreciated.

A memorial has been placed in the venerable Church of St. Peter at Hebron, Conn., in a window panel reserved for that purpose to the late Mr. F. P. Bissell, a vestryman of that church for sixty-one years. He was warden and parish clerk at the time of his death. In the lower part of the panel his wife is commemorated.

Trinity Church, Marshall, in the Diocese of Western Michigan, has been lately presented with a new organ, which is a very fine instrument. It is the gift of a parishioner, Mr. Way, in memory of his parents. Another memorial gift to the same church is a handsome brass Prayer Desk, which was given by his parents in memory of Richard Perrett, lately deceased.

Although the late Mr. G. F. Bodley was only associated with Mr. Gilbert Scott as a consulting architect, his death is a serious loss both to the Liverpool Cathedral Committee and to Mr. Scott. The latter, however, who will carry on the work alone, has the complete confidence of the committee. Of a sum of £283,000 so far subscribed or promised, there is still £165,000 available for building purposes, so that the work will at any rate be able to proceed without interruption for some time to come.

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The Church of St. Giles, Colchester, which is noteworthy as being the burial place of the two Royalist knights, Lucas and Lisle, shot by General Fairfax after the siege of Colchester, is now undergoing restoration. On a recent Sunday, while an old oak chest in the vestry was being examined, there was found in it a purple altar cloth bearing the insignia of the Lucas family and the date "1617." The cloth had evidently once draped the altar in the Lord Lucas Chapel on the south side of the church, and had probably been hidden under a pile of documents in the oak chest to escape the attentions of the Roundheads. The relic is in excellent preservation.

With the object of studying mission work on the spot, the Rev. Lord William Gascoyne-Cecil lately visited China, and he has given his impressions in a series of articles in the London "Times." Of the C.M.S. medical mission at Hang-chow, in the Province of Cheh-Kiang, he says: "Medical missions have done a stupendous work in China; more than any other form of missions they have

shaken the prejudice against the West. We saw many of these missions, all well appointed. Perhaps the one thing that impressed us most was that of Dr. Main, at Hang-chow. He has established such a position in that city that when one walks round the vast city of Hang-chow with him, one finds it hard to believe that Europeans were ever unpopular in China; and when one enters his leper refuge and sees the happy smiles of welcome on the faces of the poor sufferers, one understands the reason of his popularity. The Mandarin Che Tseng, who spoke excellent French, and who was in charge of the questions that concern foreigners in this Province, told us that there was no friction in that city with Protestant Missions."

Children's Department.

THE LAST MONDAY.

"Come, Eliza, shet up that book and go to bed; Sunday's over now, and to-morrow is comin' along pretty quick. You'll need all the sleep you kin git 'fore it comes."

The little girl, who had been reading her Sunday School book by a small, smeary lamp, closed it reluctantly, saying, in a pettish tone—

"I wish there weren't any more Mondays. I hate Mondays! I'd like never to see another."

"You better mind how you talk, gal," said the poor, foolish, ignorant mother. "You mought be dead afore to-morrow night, and then you wouldn't be bothered with any more Mondays, sure enough."

"I wouldn't care," muttered Eliza, going off slowly to her shabby bed in what was really the garret of the house. She did not mean that, of course; she was no more anxious than the rest of us to give up living. But her little life was a pretty hard one, especially on Mondays, when she had to stay at home from school, which she loved, and cook, and clean, and nurse, which she hated. For Mrs. Flynn helped to make their living by taking in washing, and on Mondays, the big wash-day, she put the whole family burden on Eliza's thin shoulders.

The child went to sleep in a sullen, resentful humour, thinking how wet and sloppy the kitchen would be next day, how cross ma always was on wash-days, how the children fussed and quarrelled, and how her little back would ache before night.

But when she waked up the next morning, there was quite a different look in her eyes; the heavy expression had vanished, and in its place shone a surprised light, as if something was about to happen.

The first thing that happened was a hurry-call from the kitchen to "come right down and hunt up something to make the fire burn; it was just doing horrid." Generally, Eliza waited for a second call before beginning her scuffling day; but this morning she was down and had rooted out some bits of dry wood, and coaxed the fire into burning before Mrs. Flynn had had time to give that second call. And now the mother's face took on some of Eliza's surprised look—it seemed to be catching.

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It certainly spread to the not very clean faces of the twins when they got their breakfast without crying; for it, and no doubt the baby would have adopted the look, too, only he was only a few months old and took everything for granted.

The father had left for his far-away day's work before Eliza got down from her loft, but he came in for his share of surprise when he got home; for instead of a sloppy kitchen and a half-cooked supper, he found things quite tidy and comfy.

"Seems like you all bin havin' good luck to-day, Mistis," he said, cheerfully.

"It's that 'Liza," answered Mrs. Flynn. "I dunno what's come over the gal, she's been so spry to-day."

"How was it, kid?" asked her father, crumpling the girl's hair with a rough caress. "What's got in your bones?"

"It was cause it was the last Monday," Eliza answered, with a queer little three-cornered smile.

"The last what?" asked her father, sharply.

Then the little girl, sitting on a cricket round behind the stove, her favourite cozy corner, told about her Sunday night dream of a great, white angel coming and telling her she would have only one more Monday to live, and if she wanted her folks to miss her and be sorry she was gone, she'd better be extra nice that day.

"I knew 'twas nan' but a dream," said Eliza, "but I jest thought I'd make believe 'twas my last Monday and see how it felt."

"It felt pretty good to me," said Mrs. Flynn, but she looked a little anxiously at Eliza. She didn't like that dream, being ignorant and foolish about such things.

"Mother!" cried Eliza, eagerly, coming out from her "glory hole" behind the stove, "I'es both play it every Monday! Wouldn't it be fine?"

"Humph!" grunted the mother. She was thinking that if this was a "last Monday," she ought by rights to have scrubbed some of those clothes a little harder, and given them another rinsing. But Eliza went to bed tired and happy; she was sure, from the tone of those grunts, that her mother meant to join this new, delightful game of "the last Monday."—Elizabeth Preston Allan.

BETTY.

On one of the sandy beaches a young girl of fourteen had been working since early morning. Back and forth she walked, thrusting her long rake into the surf and drawing out masses of the shining ribbon-like weed. Her clothing was thin and patched, and was but slight protection against the wind, which was already sharp with approaching winter. On her head she wore a man's tarpaulin, while her feet were incased in heavy, unyielding rubber boots.

As the hours went by her piles of seaweed grew larger and larger. At last she stopped with a gesture of weariness.

"I guess there's two cords of it," she said, aloud. "Anyway, it's time I



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was getting grandfather's supper."

For some moments she stood gazing out over the dreary waste of water. In the distance were the sails of a few cod-fishers returning from Block Island. Beyond these, a long line of black smoke denoted the presence of an ocean steamer. But the girl scarcely noticed either; but her speculative eyes were scanning the masses of seaweed which rose and fell with the tide.

As she was turning away she caught sight of something among the seaweed. At first she thought it was a plank or piece of timber, and she waded deliberately into the water with her long rake. Anything that would make fuel would be well worth the saving. But as she reached out with her rake and drew it toward her, she found that it was a small box or chest.

It was very heavy, and required all her strength to draw it from the water and beyond reach of the surf.

While she was examining it, she heard the rumble of heavy wheels behind her. A moment later, a gruff voice called:

"Hullo, Betty! got any seaweed to sell?"

The girl pointed silently to the piles she had gathered. The man gazed at them critically.

"How much do you think there is?" he asked.

"Two cords. I've been all the morning gathering it."

The man put his hand in his pocket.

"How much?" he asked.

"Twenty cents a cord—that's what I got yesterday."

Apparently he thought it cheaper to buy the seaweed at that price than to gather it himself, for he paid the money without protest.

Then he caught sight of the box.

"Hullo! what's that?" he questioned, as he strode forward and tried to turn it over with his foot. "H'm—mighty heavy," he grumbled. "I'll be bound there's something in it."

He stooped down and examined it

more carefully. On one end was a name and address, which had been partly obliterated by the action of the waves. He scanned it curiously.

Then he grasped the lid of the box and gave it a sudden wrench. But it only resulted in turning the box over on the sand.

"Well, I'll take it home, and I'll be bound I can get it open with an ax," he said. "When did the thing wash up?"

"It didn't wash up," she answered. "I waded in and got it."

"H'm! then I suppose you claim it?" looking at her, furtively. "What are you going to do with it?"

"Send it to the owner."

"But you're the owner, Betty. Didn't you save it from the sea? Finding's keeping the world over. As for the other owner, he's likely been sleeping in the ocean this many a day. Now, see here," persuasively, "the box is good black walnut, and I'd like to have it. It'll make me a fine tool chest. Suppose I give you a dollar and call it square? That'll be worth more to you than the old box. What do you say?"

"The box isn't mine to sell," she replied, calmly. "I'm going to send it to the name that's on it."

"The more fool you, then!" he said, roughly. "Seems to me if I had a grandfather who needed things like yours I'd be more considerate about taking money. Ever been able to get him them specs yet?"

She closed her lips tightly, but he read an answer in the sudden tears which came into her eyes.

"That's it," he said, triumphantly, "the poor old man hasn't had any specs for a year, and can't read a newspaper, or even the Bible he dotes on. There's fine specs in Peace Dale for only two dollars, the very best. Now it doesn't seem right for an old man to go moping round day in and day, out, and his own flesh and blood not willing to help him. Don't get mad," as an angry flame came into her face; "maybe you ain't so much to blame, as I don't suppose you've had the money. But seeing how it is, I'm willing to make the box two dollars, just the price of the specs."

"You can make it two hundred, if you want to," she said, quickly; it doesn't make any difference. I can't let you have the box, for it isn't mine."

He laughed grimly. "All right, then; but you'd better be thinking it over. I'll be down again to-morrow, and I'll have the two-dollar bill all ready. You might ask the old man, to-night, if he'd like to have some specs, and see what he says. It isn't likely he'll want them very long."

Chuckling quietly to himself at the look which his last words had brought to her face, the man proceeded leisurely to his wagon and drove on to the first heap of seaweed.

The girl watched him with a dumb look of terror creeping into her face. "What did he mean by that?" she whispered, piteously. "Grandfather is not sick, nor so very old. He is not going to die."

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For a moment her eyes rested doubtfully on the box at her feet, then she made a strong effort to control herself.

(To be continued.)

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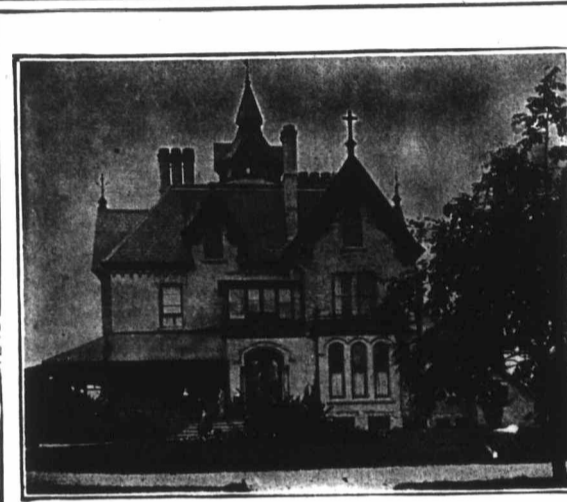
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