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# Canadian Churchman.

TORONTO, THURSDAY, NOV. 17, 1904.

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Box 2640, TORONTO  
Offices—Union Block, 36 Toronto Street

## LESSONS FOR SUNDAYS AND HOLY DAYS.

Nov. 20—Twenty-fifth Sunday after Trinity.

Morning—Micah 4 and 5, to 8; Hebrews 12.  
Evening—Micah 6 or 7; John 6, 41.

Nov. 27—First Sunday in Advent.

Morning—Isaiah 1; 1 Peter 1, to 22.  
Evening—Isaiah 2, or 4, 2; John 10, 22.

Dec. 4—Second Sunday in Advent.

Morning—Isaiah 5; 2 Peter 1.  
Evening—Isa. 11, to 11, or 24; John 13, 21.

Dec 11—Third Sunday in Advent.

Morning—Isaiah 25; 1 John 3, 16—47, 7.  
Evening—Isaiah 26 or 28, 5 to 19; John 18, 28.

Appropriate Hymns for Twenty-fifth Sunday after Trinity and First Sunday in Advent, 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.

### TWENTY-FIFTH SUNDAY AFTER TRINITY.

Holy Communion: 173, 197, 321, 324.  
Processional: 189, 215, 219, 239.  
Offertory: 174, 184, 203, 217.  
Children's Hymns: 178, 240, 333, 334.  
General Hymns: 186, 210, 223, 226.

### FIRST SUNDAY IN ADVENT.

Holy Communion: 203, 310, 313, 314.  
Processional: 46, 49, 217, 261.  
Offertory: 51, 52, 205, 362.  
Children's Hymns: 281, 335, 343, 363.  
General Hymns: 48, 50, 53, 477.

### Our Christmas Number.

Is not prepared and printed the week before Christmas, but has been in preparation for months already. It is so far advanced that we have no hesitation in saying that it will be the best that the Canadian Churchman has issued, and our readers know that we have always striven to make our Christmas number and the illustrations a credit to Canada. This number will, we trust, be one which can be sent abroad with satisfaction to the sender and pleasure to the receiver. It is not too soon to send in orders for it, quite the reverse, and we wish that those who desire to have extra copies sent, either to themselves or to friends, would let us know at once. For twenty-five cents, the cost of a good Christmas card, we will send a copy, prepaid, to any part of Canada, Great Britain, or the United States.

### Apocryphal Times.

The efforts made to give the rising generation more knowledge than their predecessors are constant. Censorious people sometimes wish to know in the language of the legislator, "what has posterity done for us," or to prophesy that the more trouble that is taken for the young the less will they appreciate it. All the same, we appreciate a little volume sent us by the "Young Churchman," of Milwaukee, entitled: "From the Exile to the Advent," the preparation of the world for Christ, and being the history of the apocryphal age. It consists of a course of fifteen lessons covering the history of God's chosen people, the Hebrews, from 587 before Christ to the Christian era. We know, when we were young, the blank which seemed to exist between the captivity and the coming of Christ, the period which must have been filled with momentous events. This little work gives an excellent outline which the student can fill up, and it is designed to fit in, as an Inter-Testamentary course, between Old Testament history and the life of Jesus Christ the Messiah. We do not remember when we have seen a work like this, costing only twenty cents, so full of little-known but much-needed knowledge. One of these undesirable religious novels, called Deborah, by James M. Ludeon, was published a year or two ago treating of this period, but like all such works, subordinating history to story. The work we now mention is by the Rev. Wm. Walter Smith, secretary of the Sunday School Commission.

### The Metropolitan Parish.

To our old fellow-townsmen, the Rev. Dr. Rainsford, and to his work in St. George's, New York, the world is in great part indebted for the creation of the modern city parish. There are now in New York other immense parochial successes, notably that at St. Bartholomew's, practically created by Dr. Greer, now Assistant Bishop of New York. The idea has developed in other places and in other religious bodies besides our own. The necessities of an immense city like New York with swarms of poor of every nation and tongue, and of ambitious poor from every part of North America, has resulted in the development of agencies and charities before unheard of. What the old monasteries and modern Sunday schools aimed at, and much more is accomplished with appliances suited to present day needs. Connected with St. Bartholomew's, we read that an organization of men visit Blackwell's Island every week, the German pastor meets the emigrants, brightens the forlorn homes, and gets up entertainments to off-set the saloons; then there are a number of glee clubs and French and German choirs, services for Chinese, Japanese, Armenians, Syrians, Turks and Copts, besides the usual parish visitors, Girls Friendly, and other societies, that are to be found in every energetic parish. We in Toronto know that there are Chinese and other foreign Sunday schools and services, but (although we may be mistaken), we have not heard of any of these or of the other agencies of the Metropolitan parish being attempted by our larger down-town parishes, they seem to be left to others to initiate or carry out.

### Country Organizations.

These immense charities are, as we said, the result of large centres of population. Comparatively speaking, we have few large centres in Canada, even in Montreal about two-thirds of the population is French, with its own habits and language. But we have iterated and re-iterated that some modification of our present mode of work in country parts and in new settlements seemed to be necessary. In "Canada in the Twentieth Century," Mr. Bradley repeatedly says that out of the towns the Church is practically non-existent. Could not a modification of the new city organization be successful? Would it not be possible somewhere

to try the experiment of a centre from which, in regular duty, the workers could go and where the desolate and unhappy and the failures could find relief. We do not believe in handing everything over to bodies like the Salvation Army, instead of to our own people, and we know that our own people would do the same work. What we seem to need is direction, and what is irreverently called on the other side, business clergymen, men whose organizing power would inspire our richer laymen with confidence and their own enthusiasm.

### Australian Decay.

The Russo-Japanese war is awakening the colonies in the Antipodes from their golden dreams of security. They must give up herding in large cities, living luxuriously, paying high wages, and in fact, living for this world only. Would it not be better for them, for us also, to realize the fact that the Anglo-Saxon race succeeded so phenomenally in the past because it was a prolific race, which prided itself on its families, and whose greatest love was in providing for them. This old spirit needs being re-awakened, as well as the evil spirit of sterility being driven out. Bishop Frodsham, of North Queensland, has spoken out with great boldness on the birth-rate question. Perhaps his remarks have been more outspoken than those of any other public preacher or teacher in Australia. "There are," he said, "few Australians who do not know that the birth-rate is diminishing with such alarming rapidity as to endanger the existence of the nation. With a quickly diminishing birth-rate, the cry for a 'white Australia' becomes almost pathetic in its inherent futility. The decline is due to the deliberate avoidance of procreation, and is brought about by the growth of luxury and the decay of religion. Added to this there is undoubted proof that deliberate abortion is being practised among married and among unmarried women. Wherever such practice is detected, the civil law punishes, but behind the civil law is the Divine law, and behind the human judge is God. No matter how strongly men may deprecate a mediæval conception of hell, they cannot as Christians disbelieve in the terrible fact of eternal separation from God. With a feeling of deep responsibility, therefore, I warn those unhappy parents who do these things that all murderers have their part in that separation which is the 'second death.' And if aught can be said in extenuation of some poor mother, what can be said of those abominable women and degraded men, who, for the sake of a few pounds, assist in the crime of child-murder?"

### The First Loyalists.

We are glad to find from the New York Churchman that an organization is at last in existence to right the wrongful presentation of the history of this continent. So much is said of the "Mayflower" and the "Zealots" of New England, who sought a new home in order that they might persecute others in America, instead of being put down in England themselves; that the fact is overlooked that their advent to the Continent was long after the quiet coming of law-abiding Church people in Virginia. We are glad to read that this is being changed, that the descendants of the first comers will be heard from, and that we may hope for saner histories in the schools in the States by and by. The Order of Jamestown, 1607, tentatively formed on the occasion of the pilgrimage there six years ago, was formally organized in Boston during the sessions of the General Convention, with Bishop Randolph, of Southern Virginia; Bishop Nelson, Bishop Mann and Bishop Nichols, as the president and vice-presidents, while for acting officers the Rev. William T. Roberts was chosen president, Mrs. Roberts, secretary, and others notable in the councils of the Church. It is one of the chartered objects of the order to further the study of the beginnings of the Church in the nation, and it is an

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