

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD

THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.

ESTABLISHED 1871.

VOL. 32.

TORONTO, CANADA, THURSDAY, JANUARY 4, 1906.

No. 1.

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HOMESTEAD REGULATIONS.

Any even numbered section of Dominion Lands in Manitoba or the North-West Territories, excepting 8 and 26, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one quarter section, of 160 acres, more or less.

ENTRY.

Entry may be made personally at the local land office or the district in which the land to be taken is situated, or if the homesteader desires, he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the local agent for the district in which the land is situated, receive authority for some one to make entry for him. A fee of \$10.00 is charged for a homestead entry.

HOMESTEAD DUTIES.

A settler who has been granted an entry for a homestead is required by the provisions of the Dominion Lands Act and the amendments thereto to perform the conditions connected therewith, under one of the following plans:—

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

(2) If the father (or mother, if the father is deceased) of any person who is eligible to make a homestead entry under the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.

(3) If a settler was entitled to and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.

(4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land.

The term "vicinity" used above is meant to indicate the same town, township or an adjoining or cornering township.

A settler who avails himself of the provisions of Clauses (2), (3) or (4) must cultivate 30 acres of his homestead, or substitute 20 head of stock, with buildings for their accommodation, and have besides 80 acres substantially fenced.

The privilege of a second entry is restricted by law to those settlers only who completed the duties upon their first homesteads to entitle them to patent on or before the 2nd June, 1889.

Every homesteader who fails to comply with the requirements of the homestead law is liable to have his entry cancelled, and the land may be again thrown open for entry.

APPLICATION FOR PATENT

should be made at the end of three years, before the Local Agent, Sub-Agent, or the Homestead Inspector. Before making application for patent, the settler must give six months' notice in writing to the Commissioner of Dominion Lands, at Ottawa, of his intention to do so.

INFORMATION.

Newly arrived immigrants will receive at the Immigration Office in Winnipeg or at any Dominion Lands Office in Manitoba or the North-West Territories, information as to the lands that are open for entry, and from the officers in charge, free of expense, advice and assistance in securing land to suit them. Full information respecting the land, timber, coal and mineral laws, as well as respecting Dominion Lands in the Railway Belt in British Columbia, may be obtained upon application to the Secretary of the Department of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, Manitoba, or to any of the Dominion Land Agents in Manitoba or the North-West Territories.

W. W. CORY,

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TORONTO, THURSDAY, JAN. 4, 1906.

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

Address all communications, FRANK WOOTTEN, Box 34, TORONTO.

Phone Main 4643. Offices—Union Block, 36 Toronto Street.

LESSONS FOR SUNDAYS AND HOLY DAYS.

- January 7—First Sunday after Epiphany.
Morning—Isaiah 51; Matthew 4, 23-5, 13.
Evening—Isaiah 52, 13 & 53 or 54; Acts 4, 10 to 32.
- January 14—Second Sunday after Epiphany.
Morning—Isaiah 55; Matthew 8, 18.
Evening—Isaiah 57 or 61; Acts 8, 26.
- January 21—Third Sunday after Epiphany.
Morning—Isaiah 62; Matthew 12, 22.
Evening—Isaiah 65 or 66; Acts 13, 10 to 26.
- January 28—Fourth Sunday after Epiphany.
Morning—Job 27; Matthew 15, 21.
Evening—Job 28 or 29; Acts 17, 10 to 16.

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.

- Holy Communion: 173, 216, 319, 321.
- Processional: 76, 79, 165, 220.
- Offertory: 74, 240, 256, 289.
- Children's Hymns: 80, 178, 334, 336.
- General Hymns: 72, 78, 288, 536.

SECOND SUNDAY AFTER EPIPHANY.

- Holy Communion: 191, 313, 315, 520.
- Processional: 81, 202, 232, 540.
- Offertory: 24, 75, 210, 257.
- Children's Hymns: 238, 243, 246, 342.
- General Hymns: 27, 77, 177, 545.

What We Ought to Do.

These words put in the simplest form the question of all others which most perplexes the mind of man. What we ought to do as to the general trend of each of our lives, and what we ought to do in respect to each act of life. It is profound in its theological application, involving as it does the knowledge of right and wrong, the doing of good or evil. To the unaided reason it is limited in its application by the light of the sun and the moon and the effect of material things through the senses on the mind. But he who walks by the eye of faith, directed by the revealed Word, informed by the Divine Spirit, has an authentic chart by which, like a steadfast mariner sailing to the haven where he would be, is infallibly guided through the devious currents and over the storm-tossed billows of the sea of life; and whenever the fog thickens, or the storm bursts, or he is assailed by doubts within and danger without, in answer to his earnest prayer he will be taught both "to perceive and know what he ought to do," and

also will be given "grace and power faithfully to fulfil the same" by the Captain of his salvation.

A Helpful Diagram.

We beg to call attention to a lucid and helpful diagram, which appears in another column, giving a very succinct sketch of our Lord's life and ministry, and indicating those chapters of the Gospels which lay special stress on the seven stages of His earthly career. We shall be glad to send copies of this diagram for use by superintendents, teachers and scholars at the rate of \$1 per hundred, postpaid.

Gather Them In!

Now is the time to put the newly formed resolution into force. Deeds are the true tap-roots of good resolves—not thoughts, or even words. Sunday School teacher or scholar, Brotherhood officer or member, Young People's Society member, churchwarden, sidesman or member, or Church man, woman or child, wheresoever you may be—in the North-West, British Columbia, Nova Scotia, or by the far-off Mackenzie river, or anywhere else in broad Canada, begin now, right away, to gather them in. "Who?" you ask. Why, everyone who is not already a member of the Sunday School, the Brotherhood, the Young People's Society, or of the Church. Don't be discouraged at a refusal. You are on the right track: keep right on. It is un-British, un-Canadian, un-Christian to allow yourself to be disheartened and beaten at the start, or even later on. Bulldog tenacity of purpose and effort has made your race and country what they are; and you will need a like pluck and perseverance, softened and sustained by a gentleness, tenderness, and devotion to your Leader, a Leader whose genius and power are to that of a Nelson or Wellington as the light of the tiniest star is to that of the meridian sun, to enable you to be a stayer and a winner in this war. Keep up the battle all along the line. Never let a day of this new year go by without a determined effort to gather some one in; and the end of the year will gladden your heart and brighten your memory with some of the most enduring pleasures and purest recollections of life.

The National Spirit.

Among the factors which have largely contributed to the new life and progress of our Church must be reckoned the national spirit, which, to the young Canadian, embodies an ideal of lofty aim and aspiration for all that relates to himself, his family, his country and his faith. This spirit, under wise control and due experience, contains a germ of great promise for our Church, our country and the Empire. Any attempt at coercion from without or repression from within cannot fail to prove futile, or even injurious. It is a natural growth of the soil—a product of the climate. It springs from the genius of the country and the peculiar temperament of the people. Its roots are in the Constitution and in the statutory law of the land. Its voice is heard in the Legislature and wherever opinion has developed into conviction and finds authoritative expression, whether from the pulpit, platform or the press. A concrete example of the work of this spirit within the Church may be found in the evolution of the idea of a Book of Common Praise for the Church in Canada, and the tactful, thorough and masterful way in which this idea has passed, from the initial, to the preliminary stages of development. We expect great things from the growth of a national spirit within our Church and hope we may live to see the fruition of some of them.

Corporate Churchmanship.

A noticeable and most gratifying feature of the General Synod at Quebec was the spirit of Brotherhood which marked the meeting and intercourse of the delegates, and visiting Churchmen from all the widely separated dioceses who were there commingled. This is as it should be. Acquaintance not seldom begets friendship, and sometimes establishes relationships of the most agreeable and helpful character. If there is any department of our paper which we highly value it is that which gathers together information as to the work and progress of our brother Churchmen from one end of Canada to the other. Here we meet on paper, and in print we note with profit and pleasure the record of the activities of those to whom we are bound by the sacred tie of a common faith and though we may never meet them face to face, yet who can deny that there is thus afforded to us a sympathetic communion of interest which is at once consolatory and cheering. We wish to have this department representative in the truest sense of all that transpires throughout the Canadian Church which is most important to the various parts and of most general interest to the whole body, and we cordially invite our brother Churchmen to keep in touch with all those who, though they may be geographically widely separated, are yet spiritually very near to one another.

Our Paper.

The Churchman has an ambition at once laudable and inspiring. It is to have its weekly visits longed for and welcomed, not only in many thousands of Canadian homes, but in every Church family throughout our country. It is no small privilege now-a-days to have a clean, wholesome, attractive and instructive journal regularly enter your household in which there is not a page in which you would not wish your child to see. Not only so, but one that always brings an influence for good; that binds together Christian families in affectionate interest in each other's welfare, and promotes the common progress of their beloved Church. Whilst we cannot be too thankful for the past efforts of valued friends, we again appeal at the beginning of the New Year to each of our patrons to secure us before the end of January at least one new subscriber, and we know that we shall not appeal in vain.

Recent Episcopal Appointments.

One of the brightest auguries for the Church progress during the New Year has been the excellent work already done by the members of the Episcopate who received promotion last year. Men in the prime of life, ripe in scholarship, sound in judgment, matured in thought, abounding in energy and fruitful in good works—they have given to the clergy and laity in their several dioceses the stimulus of authority which wins a respect and example which provokes emulation. The power for good of a good leader is not only measured by the limits of the field of his accustomed employment and the exercise of his qualities therein. There is a far-reaching influence which must also be taken into account. The purer and stronger the light and the greater its attitude, the wider and more beneficent is the dispersion of its rays.

Our Christmas Number.

We would be more than mortal were we insensible to all the kind things which have been said to us about our Christmas number. Our well wishers—and we are really surprised, as

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well as pleased, at their extent will be glad to know that the demand has far exceeded that of any previous year. The issue, we fear, will be speedily exhausted, and it would be a matter of regret to be compelled to decline the orders of those of our readers who, through absence, illness, or any other cause, have been prevented from sending in their orders. If there are any such cases, it would be well for relatives or friends to write and advise us as soon as possible, so that we may put aside the numbers required before they are all gone.

New Departments.

It is our determination to increase the usefulness of the Churchman as a medium of information to our people on the work and progress of each established department of Church life and effort. It must, however, be remembered that it is essential to the successful carrying out of this purpose that those of our readers who are interested in any special department of work should, in short and well considered letters to the editor, give us the benefit of their convictions, founded on experience where possible. As for instance, in the Sunday school corner such letters cannot help but be suggestive and helpful, and will always be acceptable. Let no feeling of diffidence or modesty prevent any reader from writing what may seem to the individual of little or no value, but what really may prove both stimulating and suggestive to others. Much good work can be done in this way.

The White Plague.

Very few were aware that an exhibition of the weapons used in the war against tuberculosis was held in New York last month. An entire floor of the Museum of Natural History was devoted to the exhibition, which must have been of great interest. A chief place was given to a model of a block of crowded, dirty, almost airless tenements, containing 1,588 rooms, of which 441 had neither light nor air, and none had such a luxury as a bath. Beside it was a block of a model tenement showing what could be done. In this connection it is a pleasure to notice that M. Pelletier has refused to sanction any plans for houses in Montreal which provide rooms with only borrowed light and air. At the New York exhibition were plans from the New York tenement house department, from Boston, Chicago and other manufacturing centres showing how the improvements in crowded districts are effected. It is now held to be a disease of cities and close foul air. About twenty-five years ago the country districts in some parts of New England were thought to be the homes of consumption, and a belief in alcohol grew up, as it was often found that families faded away between 18 and 35, leaving perhaps one kindly wasterel who hung about the bar-rooms and lived to about the age of seventy-five. In northern lands like Iceland, people lived in dark, insanitary garrets to a very great age. No doubt there is much to learn yet, but much has been gained, and is steadily being gained, by sanatoriums, both public and private, and by fresh air and better food and sleeping rooms. There are other factors which locally favour the disease, foul factory air, coal and other dust and impure water.

The Pan-Anglican Congress of 1908.

The Committee of the above Congress welcomed, on Dec. 13, the receipt of the first revised answers to the questions sent by them to all Dioceses of the Anglican Communion. The answers which will be received in future are based upon the Pan-Anglican Pamphlet (S.P. C.K.) which contains a full account of the first

answers received from all parts of the world. The process of the revision of such answers in the light of much information is now being proceeded with, and the first set of such answers has come from the Diocese of S. Albans. The Diocese of Norwich has taken notable action in connection with its own revised answers. It has deputed two experts to prepare a memorandum on two subjects to be brought before its Diocesan Committee in two months' time. The Diocese proposes to continue this process for twelve months, sitting six times, and considering on each occasion two subjects which have been carefully prepared beforehand by experts; a report of all that has been done in connection with the Congress is to be presented to the United Boards of Missions on January 30th at the Church House; and at the next meeting of the Congress Committee the question of time and place and expenses in connection with the Congress itself is to be discussed.

* * *

A.D. 1906.

The Churchman, in the first issue of the New Year, most cordially greets its large and ever increasing circle of subscribers, contributors, readers and well wishers. Most gratefully we acknowledge the disinterested support and sympathetic interest which have come to us from all parts of our great Dominion and from far beyond its borders. Churlish indeed would we deem ourselves did we not freely and gratefully respond in the general way to the multitude of courteous and kindly compliments of which we have been the recipients. At the same time we are convinced that the measure of success and esteem which has attended our efforts is mainly due to our loyalty to the Church it is our honour and privilege to represent, the sincerity and diligence with which we have sought to advance its interests, and the spirit of fairness and kindness with which we have regarded those from whom we conscientiously differ, and who are doing good work in their own special way. We have had, it is true, our times of discouragement, of trial and trouble. In this respect we are not exempt from the experience of our readers, be they bishops, clergy or laity. To one and all the pressure of the burden of duty, with its attendant responsibilities and worries, comes at times with seemingly overwhelming force. But there is the certainty—beyond the darkest and longest night—of a sunrise on the morrow. And if there is a cause on earth which brings to the single hearted, faithful and unflinching worker consolation, satisfaction and a measure of success which he may not distinctly see, but which is none the less real and assured, it is the cause we have made our own, and of which it is our privilege and duty to be humble, yet faithful advocates. It would be strange indeed were the signs of life and progress everywhere evident in the Canadian branch of the Church to be found lacking in its authorized exponent. Throughout the 31st year of our publication we determined to signalize its close by the publication of a Christmas number which would testify in the most practical and acceptable manner not only to our own subscribers, but to the people of Canada as well, that in the realm of religious journalism our Church was being well and worthily represented. To this end we spared neither means, pains and labour. And now at the outset of the 32nd year of our issue from the press we have no hesitation in repeating what has been editorially published in the most disinterested and appreciative manner by two of the foremost journals of the Dominion. The Toronto News says that:—"The Christmas number of the Canadian Churchman is a very

creditable production. In addition to the usual budget of news from the dioceses of the Church of England and Church articles and correspondence, there are numerous stories and poems dealing with the great Church feast of the year. No pains have been spared to make the issue a worthy one. It is excellently printed on fine paper, and all the half-tone illustrations, some of which are full-page, are as clear and distinct as the best press-work can make them. The cover is a colortype reproduction of an old painting of the Holy Family, wreathed in holly and set against a background of mosaic. The children have not been forgotten, and scattered through the number are tales, verses and pictures which will delight them." The Toronto Globe has to say that:—"The Canadian Churchman issues a Christmas number of exceptional interest, and remarkably well printed. There is a fine three-colour frontispiece, and the pages abound with handsome and seasonable illustrations. The Canadian Churchman has gone steadily forward under Mr. Wootten's prolonged management, until it is now one of the very best Church newspapers in the country." The satisfaction we derive from these valued and capable comments we wish to share with our fellow workers in the Canadian Church. We have chosen two for publication as being fairly representative of the best class of Canadian journals. We may say that it was quite within our power to have filled this issue of our paper with comments of a similar character which have come to us from a variety of sources, and for each and all of which we again return our hearty thanks. And now the door of another year has opened, and we have passed over its threshold. The record of the year that has gone is closed. What of the New Year? We know full well that in many ways the past year has shown a distinct advance on its predecessors. We do not recall a department of Church work or enterprise throughout the various dioceses of Canada which has not been stirred by the new hope and quickened energy which has quietly but assuredly come among us. There is undoubtedly increasing, convincing evidence on all sides that men and women, aye, even children, are taking their religion more seriously. The Church, like an armed host—resolute, informed and aroused—is buckling on its armour and earnestly and steadfastly engaging the powers of evil. Never before has there been such unanimity. Never such zeal. Never such results. And was it not high time that the Church in Canada had begun to realize the greatness of her responsibility, the urgency of her duty. One thought of the North-West should flash conviction on the dull-est mind. If last year was a record year, then this year must beat the record! And the true way to begin is for each member of the Church, from the Primate of All Canada down to the humblest worker, to do what he ought to do, to do it now, and to keep on doing it, day in and day out, until at the end of this year it may be wearied and exhausted by all the effort, toil and even tribulation undergone, a new and more brilliant victory shall be won, and a new and more glorious record of work and progress established by the Canadian branch of the Church universal.

FROM WEEK TO WEEK.

Spectator's Comments on Questions of Public Interest.

Before these words reach the public, the year 1905 shall have gone forever and 1906 be upon us. One can hardly refrain entirely from reflections upon such a change, although it comes with wonderful frequency as we grow older. A year has come and gone, and its records are things

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of history. It has seen innocence transformed by vice. It has seen happiness supplanted by sorrow. It has seen health gnawed away by the insidious tooth of disease. It has seen a victim of the law expiate a crime that would have appeared an impossibility a twelvemonth ago. Tragedy written upon tragedy is embalmed in the year that has passed. And yet that is not the whole story. It would be a dreary outlook for the Church if it could only sit upon the bank and watch the stream of vice flow by without being able to direct or control it. But the Church has the power within it to do great things, and it is the consciousness of having availed ourselves of that power that will make the vanished year an enduring and a happy memory. The knowledge that we have lightly esteemed our responsibility, the recollection that we have taken a low and faint-hearted view of our capacity to transform the world for the better will hang like a millstone about our necks in the years to come. We may not be able to destroy disease, but we can glorify the outlook of the afflicted. We may not annihilate sorrow, but we can sanctify it. We may strengthen innocence so that it will be able to resist the allurements of vice. We may plant new hope, disclose new visions and transfigure human nature. A new year calls us with solemn and yet hopeful voice to renewed activity in the Master's service. It bids us devote ourselves with unselfish zeal to the spiritual interests of our people, to offer a higher type of Christian manhood as an example, to deliver a more direct and wholesome message, and to take more intelligent cognizance of the larger interests of the Church.

In enumerating the many things that might be done to unite and stimulate the Church in this country, Spectator would at this season beg to lay emphasis upon the value of the Church press. Families are now determining the literature that will be admitted to their homes during the year. We lay it upon the consciences of Churchmen to see that their list includes a weekly Church paper. We lay it upon the clergy to see that their congregations are not allowed to make choice of the papers that come into their homes without at least having their duty in this matter to themselves, their children and the Church placed before them in forcible terms. Men who have no communion with the current of Church thought can hardly be reckoned as intelligent factors in our Church life. When our bishops issue a pastoral they want an agency that will carry it to the fireside of every Churchman. When a clergyman or a layman desires to lay before the Church his views concerning some question of importance, he wants it to reach the whole Church public. A paper is like a telephone, every new subscriber makes it more valuable to every old one. It is not necessary to specify a paper that is in an exceptional sense important to the Canadian Church, for but one weekly paper exists.

Copies of "The Canadian Church Calendar" in sheet, tablet and pamphlet forms have come to hand. We take pleasure in commending to public attention these excellent productions of the Board of Management of Missions. The general appearance and letterpress are quite up to the English publications, and each contains in concise form valuable information about the missionary work of our Church. We do not see, however, any reason why such productions should only take into account the purely missionary aspect of Church work, nor why our vision should be exclusively focused on what we are doing in this corner of the vineyard. The Anglican Church in Canada is closely linked with the Anglican Church in every part of the world, and we need be no less truly Canadian by being a little more Catholic.

We would call attention to the title affixed to these productions: it is "The Canadian Church Calendar." Some may be constrained to ask which Canadian Church? For the purposes of unofficial designation it may be quite proper for us to refer to "the Canadian Church," or the "Anglican Church," but when we speak in an official capacity it is quite a different matter. The name of our Church as established by General Synod is "The Church of England in the Dominion of Canada." Whence came this other name "The Canadian Church" to appear on our first calendars? Many of us feel, no doubt, that our official title is awkward and somewhat misleading, and would gladly exchange it for another, but it rather makes us blink to find that a committee of that General Synod, containing all the bishops of our Church in Canada, should at a stroke effect a change that the whole body failed to sanction. The same course seems to have been followed in agreeing upon the letters M.S.C.C. to designate the General Missionary Society. Presumably they stand for the Missionary Society of the Canadian Church. At one blow all rivals or partners are wiped out of existence, and we stand alone as the Church of the Canadian people. This is pretty, but it suggests many difficulties. The matter of convenience was probably the inspiration, but the Church should have regard for accuracy as well as ease.

In another column His Lordship Bishop Reeve discusses a subject raised by Spectator a few weeks ago, and we should be glad if the matter were taken up by leading Churchmen in Canada that a satisfactory solution might be reached. We expressed regret at the present necessity for bishops and clergy from Western Canada appearing in England to solicit in person assistance for their work. It is quite evident (as His Lordship intimates, that there is nothing else to be done under existing conditions if we desire to sustain the work in our new country. But is it necessary to go on for ever in a groove that was marked out in the days when the Canadian spirit was less self-reliant than it is now? Is it not possible that the policy outlined but a few years ago for missionary work should need revision almost immediately? Spectator does not feel it incumbent upon him to furnish ready-made schemes for the carrying on of Church work in this country. His purpose is to call attention to questions that ought to receive public consideration, and to discuss the same with whatever information and intelligence he may possess. He no doubt will often have to be set right, and he certainly does not shrink from the serious discussion of any of his propositions, whether it be adverse or favorable. Bishop Reeve's letter will, we trust, throw open the subject of the relations of the Canadian and English Churches in their great forward movements within the Dominion, to intelligent consideration by our fellow countrymen and Churchmen beyond the Atlantic.

Here is a situation. A General Missionary Society is formed representing the whole Canadian Church. Its managing board sits down and asks the missionary bishops how much money they will need to carry on the work already in hand and to open new missions within the boundaries of their dioceses during the coming year. The amount is stated, and the board proceeds to secure the desired sum. Many Churchmen in Canada have, we fancy, during the past three years imagined that we were contributing all the assistance necessary to our brethren in the growing West. But that is not the case. In addition to the work being done by our General Missionary Society, the Canadian Woman's Auxiliary, the C.M.S., the S.P.G. and the C. and C.G.S., and possibly other English organizations, are ministering to the very con-

stituency for which our board provides. A Western diocese may be in direct receipt of assistance from three or four of these societies. Each is acting independently of the other, although we suppose there must be an exchange of information concerning their grants. The suggestion we threw out a few weeks ago was to have all Canadian Church work done through the Canadian Church. We have now, or ought to be able to provide the necessary organization to administer such a trust far more effectively than half a dozen different societies operating independently and at a great distance from the scene of action. If the Church Missionary Society of England, we will say, gives a hundred thousand dollars to Canadian work, why not commit that sum to our own missionary organization to be applied where it is most needed? The same thing might be done by other societies. Then a really equitable and wise distribution of assistance could be made towards our western work. We have not the figures before us, but we would be greatly surprised if some of the dioceses were not helped much more generously than others under the present method, simply because a little more enterprise is manifested in making their wants known.

In regard to the special point raised by Bishop Reeve we would simply say this, the necessary work of the Church has to be carried on whether the rules and regulations of the board of management cover the situation or not. We have to enlarge our outlook to meet enlarged necessities. It may be convenient and comfortable to say we will only raise money for missionary stipends and then forbid missionary bishops to collect for other purposes within our jurisdiction. That is simplicity itself. We presume, however, that it is sometimes necessary to found schools, establish Episcopal endowment funds and maintain other than the normal missions if the Church is to make the desired progress. A missionary policy to be worthy of our opportunities must include these things in its consideration. It ought not to be beyond the powers of the members of our board of management to outline a policy with which they could approach the English societies to have but one organization superintend our western missionary work where now three or four hold sway. It ought not to be beyond their powers to devise a plan that would cover all features of missionary enterprise either by raising a special emergency fund or laying down conditions under which special appeals might be made on behalf of special objects. If a committee could be appointed to consider this subject with the same thoroughness and fearlessness as the committee of the board on Indian work, we feel quite sure that something very satisfactory would result. We need to review our methods and build anew from the foundation.

SPECTATOR.

ENGLISH CHURCH MUSIC.—PAPER I.

By the Rev. Dyson Hague.

Broadly speaking, the music of the Church of England may be divided into four great sections:

1. Music in the pre-Reformation, or mediæval Church.
2. Music of the Reformation period, and that century.
3. Music of the Restoration period, until the nineteenth century.
4. Music of the Nineteenth century period and the present.

1. Up until the time of the Reformation, there was, practically speaking, and in the modern sense of the term, no congregational singing, no hymn singing, and no hymn tunes. Such a thing as a tune like Dyke's "Lead, Kindly Light," or a hymn like "Abide With Me," was utterly unknown.

The singing in the churches was choral and melodic. That is, it was practically confined

to the choir, and it consisted of the singing of plain song or Gregorian melodies in a dull, monotonous kind of unison. From the earliest centuries in England the native love of music in the West among the Welsh and in the North, especially in Yorkshire and the adjoining counties, had developed a remarkable power of singing in harmony, but as far as the Church use was concerned, the singing of the plain song was universal till the time of the Reformation. As Naumann says in his great work on the history of music: "The Church's music was originally melodic only, and more or less antagonistic to harmony." That is, the pre-Reformation genius of music was not congregational. It was essentially choral, that is, confined to the choir; it was essentially unharmonic, that is, the dull unison of the Gregorian chant or plain song; and it was essentially unprogressive. For nearly a thousand years the music of the Church was under the dead hand of a traditional Gregorianism.

2. At the period of the Reformation, or more accurately speaking, during the reigns of Henry VIII., Edward VI., Mary and Elizabeth, music in the Church of England underwent a great transformation. The spirit of joyous and popular Christian song had taken hold of the common people, and in England the Lollards and their spiritual successors, and on the continent the followers of Huss and Luther, entirely changed the taste of the north-west of the then Christian world. Sacred melodies, suitable for the people of every rank and condition, sprang up, and became popularized, and people in whom the word of Christ dwelt richly began to sing with grace in their hearts to the Lord in psalms and hymns and spiritual songs. While they were at the first largely melodic and doubtlessly modelled on the prevailing unison of the chapel, the Church, and the monastic rule, the century at the same time was witnessing that extraordinary transition from the ecclesiastical monotone and plain song of the mediæval world to the revival of the harmony and part singing in both secular and sacred, instrumental and vocal music, that divides the ancient from the modern world. The world that was waking in science, and art, and discovery, and literature, was awakening out of the deep sleep of the Middle Ages in the realm of music, and the young musicians of the day, the prophets and promise of an epoch were in the van of the new movement. Taverner, and Tye, and Sheppard, and Fairfax, and above all Marbeck, the first man to set to music the responses and canticles, and services of the Prayer Book of 1549, the pioneer of our present day liturgy, were shaking off the traditions of mediævalism, and arousing the Anglican musical world from the lethargy of centuries. At the same time it must not be thought that even at this date there was anything like our modern church music. Up till the time of Elizabeth such a thing as harmony in church music was unheard of, and unthought of. It was simply Anglicized Gregorianism. It was a chant or tune sung in modern form as to tune, though probably slower, but without the harmony of the modern chant or tune.

In 1560-1565 John Day published his Morning and Evening Prayer and Holy Communion set for four parts and became, with two other great Church musicians, the pioneer of harmonized services. These two men were Tallis and Farrant, whose tunes and chants are still amongst the best we have to-day. Tallis' chant, for instance, is a remarkable study for the student. It shows how a strong man can adapt the old order to the new, for it is simply a modernized Gregorian. Farrant's chant is more remarkable still, for it marks a clear break from the chant tradition of 1000 years, and the inauguration of a new and independent style of Church chanting. It is distinctly Anglican. The musical work of Tallis and Farrant moreover can never be overestimated. Thomas Tallis, chapel chorister, and organist to four of the famous historical sovereigns, Henry VIII., Edward VI., Mary and Elizabeth, is said to have been the second lay organist, if not the first, known in Church history. Before that the position of organist was confined to the monks or priests. He was one of the greatest, if not the greatest, benefactor to the music of the modern English Church. Farrant, the organist of the Chapel Royal, who lived about the same time, was the pioneer of the singing of solos, duets, trios, and quartettes in Church music, or verse singing as it is technically called. Of Tallis and Farrant, as far as their attitude to the world of modern Church music and chanting is concerned, it may truly be said:

They were the first, that ever burst
Into the silent sea.

THE EPIPHANY APPEAL, 1906, FOR FOREIGN MISSIONS.

To be read in all the Churches, January 7th, 1906, the First Sunday after the Epiphany.

Address from the Board of Management—Brethren Beloved in the Lord: To meet the in-pouring tide of settlers in the provinces and territories of our Canadian West with the ministrations of the Church, is the larger work of our Missionary Society, and must continue to be so for many years to come. But, at this Epiphany season the Foreign Missionary work is that which properly claims our special attention. If the home field is large, the foreign field is larger. If the one has a claim upon our patriotism, the other has a claim, no less strong, upon our obedience to the Divine command, "Go ye into all the world, and preach the Gospel to every creature." Both the one and the other seem to repeat in loud and ever louder tones the Saviour's appeal: "Lift up your eyes, and look on the fields; for they are white already to harvest." As we look upon the wonderful promise of those rich, virgin fields, an almost oppressive sense of the ever-increasing need of harvesters recalls yet another Divine injunction: "Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest." Here, then, we have before us the need, the promise of fruitfulness, the prayer for help; it remains for each of us to add that strong personal effort to attain, which should ever be the accompaniment of earnest prayer. Let us now look more closely at those parts of the foreign field, where we of the Canadian Church have been patiently and quietly sowing the seed of the Word of God.

Japan is the centre of our foreign work, and for this reason, as well as because this old but rejuvenated nation has been straight in line of the world's vision for the past year, it is well that Japan should have the largest place in this brief survey of our work. It was to this island empire of the East that the first foreign missionary of our Canadian Church went, in 1888—only seventeen years ago. Yet to-day in that country alone, we have now a staff of twenty missionaries at work, including fourteen clergymen. Moreover, the attitude of the whole nation towards Christianity has changed in that brief period from one of antagonism and restrictions to that of friendliness and freedom. The whole of Japan is an "open door" to the Christian missionary to-day, and numbers are added to the Lord daily of those that are being saved. The work of the Canadian Church in Japan is carried on in two groups, of Mission Stations, both of them under the Episcopal oversight of the Bishop of South Tokyo. The two districts together contain a population of five and a half million souls. The former group consists of four chief missionary centres, Nagano, Matsumoto, Ueda, and Naoetsu, with outstations attached to each. Work in this district was begun by the Rev. I. G. Waller, at Nagano, in 1892, and in spite of much opposition, encouraging progress has been made. At Nagano itself there is a good brick church, built in 1897, and a dispensary. The latter was begun, and for some time carried on, by a Canadian nurse sent out as a missionary by the Woman's Auxiliary. It is now carried on by a Japanese doctor and a native nurse, under Mr. Waller's direction. Matsumoto, about 50 miles distant from Nagano, is another strong centre of work under the Rev. Frank Kennedy. The Bishop visited this mission on the 28th May last, when Mr. Kennedy presented nine candidates for Confirmation, and the Holy Communion was administered to thirty persons. The Bishop considers that the time has come when a church should be built here, and expresses the hope that the Canadian Church will soon be able to provide funds for this purpose. On Monday, the 20th May, while the Bishop was still at Matsumoto, "tidings reached there," he says, "of the stupendous victory in the sea of Japan; and the social gathering of all our Christians, which had been arranged for the evening, grew into a meeting for thanksgiving, followed by other forms of entertainment partly improvised." "It need hardly be said," adds the Bishop, "that everything went off with spirit; but there was not a sign of boastfulness, or I believe of anything that could grieve the spirit of the Lord Jesus. This is indeed a noble-hearted nation, worthy to be brought to His feet." At the close of the evening, after much Japanese cheering, the missionaries gave three hearty British cheers, a compliment to which the Japanese were quick to respond by singing "God Save the King" in English. Ueda is the third town in the Nagano prefecture, with a population of about 27,000. It

comprises a district of some 350 square miles in a fertile valley, of which the principal product is silk. The population of the district is dense, but there are no very large towns. Our missionary work here was begun in the autumn of 1901, by the Rev. R. M. McGinnis, assisted by his wife. Their work has, under God, been so successful that there are already upwards of forty communicants. At the Bishop's last visit, on Ascension Day, five adults were baptized, and seven confirmed. By the help of the Woman's Auxiliary, a site for a Church has been secured here, and it is hoped that further help from Canada will permit of the erection of a suitable place of worship at an early date. The other group of Missions lies further to the South of the main island of Japan, and consists of three centres, Nagoya, Gifu, and Toyohashi. It was to Nagoya that our first missionary to Japan, the Rev. J. C. Robinson, went in 1888, and since his return to Canada the work there, which he began so well, has been successfully carried on by the Rev. H. J. Hamilton. In spite of many difficulties, substantial progress has been made. There are now two congregations in Nagoya, each with a neat church building. Another building has been rented to serve as a central mission hall, where evangelistic meetings are held almost daily. There is a flourishing kindergarten, and a Home for Aged Persons and Orphan Boys. Miss Trent has worked at this station since 1894, and Miss Young since 1895. There are now in the two congregations 150 baptized persons, of whom more than one hundred are communicants. Work in Gifu was begun a few months earlier than at Nagoya, by an English missionary, who was obliged to leave in 1896. It was taken over by the Rev. H. J. Hamilton, and upon his removal to Nagoya the Rev. Arthur Lea took his place. Here the duty of the chronicler becomes a sad one. After more than seven years of splendid work, Mr. and Mrs. Lea left Gifu last March, with their family, of seven young children, to spend a well-earned furlough in England and Canada. As they were about to leave England for Toronto, Mrs. Lea was taken ill, and subsequently died. Hers is the first death that has occurred to break the ranks of our missionaries since the work was inaugurated seventeen years ago. For us who are at home, surrounded by friends who share our sorrows and multiply our joy, an occurrence like this serves to emphasize the special trials of our missionaries in foreign lands. For the sorrows and bereavements which are the common lot of all men become doubly hard to bear in the loneliness of a foreign shore. The city of Gifu is a much smaller place than Nagoya, and has only one church building; but the number of Christians is not far below that given for the larger city, while the number of workers is exactly the same. A Blind School here and a Prison Gate Mission form valuable accessories to the evangelistic work. In Toyohashi, a town of about 20,000 inhabitants, missionary work was begun in 1893, in connection with Nagoya, and two years later the Rev. J. M. Baldwin took up his residence there. He is now assisted by a resident Catechist, and a lady missionary. The number of Christians is about fifty, one-half of whom are communicants. From all our missionaries in Japan, along with encouraging reports of progress, come touching appeals for more workers, with glowing descriptions of rich, untouched fields, waiting for the reapers. Young Churchmen of Canada! listen to this call of God. Never was opportunity greater; never need more urgent. The call of God to Isaiah is surely being repeated in your ears: "Whom shall I send, and who will go for us?"

Only in the briefest terms can we speak now of our fields of work—China, India, South America, Africa, Egypt, Palestine and Persia. In the two last named regions, a very quiet, but deep and true work continues to be done by our missionaries, the Rev. Dr. Gould in Palestine, and Miss McKim in Persia. As the work is entirely among the Moslems, it is very hard and slow, but when accomplished more lasting in its results. From India, the Rev. R. H. A. Haslam and his wife, Dr. Jean Haslam, write of the great opportunities they have observed for evangelistic work in the Punjab, where villages of from 200 to 2,000 in population are so numerous that, even if two or three villages are visited daily, the round can be made only once in from three to four years. To the South American Mission in Chile, under the Rev. C. A. Saddleir, the board has been able, during the past year, to send Miss Kelly as an additional worker, while Miss Thomas has returned after a well-spent furlough. The work here is carried on upon evangelistic, educational, and industrial lines, with results full of hope and encouragement. The great needs at present are a doctor, and another

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clergyman, for both of whom urgent appeals come to us. In Africa there are two fields of Christian work in which our Canadian Church has a small share. On the East coast, the Rev. T. B. R. Westgate is labouring single-handed in the southern part of the diocese of Mombasa, while Dr. Walter Crawford continues his work as a medical missionary at Kikuyu. To the Egyptian mission of the Church Missionary Society of England, Miss Harris has gone as a representative of our Canadian Church, being the latest missionary sent out by the board. She writes hopefully of her work among the Egyptian children, in the early training of whom lies the chief hope of winning these people for Christ. The last field for us to review is that vast empire of 400,000,000 souls—China; where our two ordained missionaries, the Rev. J. R. S. Boyd and the Rev. Wm. C. White, call loudly for more workers. The oversight of the native pastors, catechists and Bible women; the duty of teaching in the schools, with general direction of their work; the necessity of itinerating throughout the enormous districts for which these two men are responsible; the trying work of ministering to the unfortunate lepers—all this constitutes a task which may well cause them to cry out for helpers. Shall we not respond to their most reasonable request? Nor is it only, or chiefly, the request of the missionaries themselves. For, round about them are vast districts untouched by any evangelist; and the strongest appeal is that which comes from their millions of heathen inhabitants, by the mouth of our missionaries, for a band of devoted souls to preach to them the Gospel of the grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost.

With this rapid survey of the field, we must hasten to a conclusion. Our foreign work is carried on, as we have seen, in eight different heathen lands, by a staff of thirty-six missionaries all told, including fourteen clergymen, twelve wives of missionaries, eight single lady missionaries and three physicians, one of whom is the wife of a missionary. This number falls far short of the great and growing needs. Let us all, therefore, do what we can, not only to maintain our existing missions in fullest efficiency, but also to extend the boundaries of our work. To the women of the Church, and more especially to the mothers of our young lads, we have a very definite message. Will you not see to it that the work of the Church of Christ at home and abroad, is laid upon the hearts of your boys as they grow up and begin to ask what God is calling them to do? So much can be accomplished by quiet talks when opportunity offers, and by the tone and attitude of the home in regard to the work of the Church, as well as by the study of missionary literature and of the Word of God, to sow in their young hearts seeds which, under God's tender care, will bud and blossom into the fixed desire and purpose to devote their God-given powers to the work of God and the preaching of his saving Gospel of

Jesus Christ. Fathers and mothers, sons and daughters, will you not all give more earnest thought and prayer to the growing needs of the Christian ministry, seeking to turn into the most blessed channel of Christian activity the best young blood that throbs in the veins of our vigorous Dominion! We are admittedly enjoying a period of exceptional prosperity in material things, and we hope also of great awakening in spiritual matters. God grant that there may issue therefrom rich and abundant offerings, not only of material wealth for Christ and His Church, but also of the more precious wealth of human souls, who shall find their chiefest delight in absolute devotion to the work of the Church and ministry at home and abroad.

The Churchwoman.

ONTARIO.

Kingston.—St. George's Cathedral. — On Thursday afternoon, December 21st, a very pleasant event took place at the home of Dean and Mrs. Buxton Smith, when the Woman's Auxiliary of this cathedral presented Miss Macaulay with a life-membership. The junior branch gave the gold badge. After a very bright little speech by the Dean, who spoke of the faithful work and unselfish devotion to the Woman's Auxiliary of Miss Macaulay, and the pleasure it was felt by all the members of the society in rewarding their esteemed and highly-appreciated co-worker, he made the presentation. Mrs. Lennox Mills pinned on the cross. Bishop Mills and Dr. R. T. Walkem also delivered complimentary addresses. Miss Macaulay made a very pleasing reply, thanking the gentlemen for their kind remarks, and the members for their gift. Tea was served in the dining room; the centre-piece was a huge bunch of Christmas holly. Miss Martha Smith poured coffee, and Miss Bessie Smythe, tea, while Miss Jessie Smith, Miss Mildred Jones and Miss Eileen Rogers passed refreshments. Nearly all the members of both branches of the Auxiliary were present, besides the Rev. Mr. Lewin and Canon Starr.

OTTAWA.

Ottawa.—The regular monthly meeting of the Ottawa East branch of the Woman's Auxiliary was held especially in honour of Mr. and Mrs. bridge. The St. John's branch of the Woman's Auxiliary met last week in St. John's Hall, Mrs. Cuzner presiding. One of the chief features of the business transactions was the outcome of a letter received from the secretary of the Junior Branch of the Auxiliary of St. John's, in which

A NEW YEAR

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A dollar or more at a time may be deposited with us and we will add interest twice a year at THREE AND ONE-HALF PER CENT. PER ANNUM. One dollar will open an account. Deposits may be made and withdrawn by mail.

CANADA PERMANENT MORTGAGE CORPORATION
TORONTO STREET, TORONTO

a wish was expressed by the girls to associate themselves with the Senior Branch, owing to their numbers being few. The ladies will invite the Juniors to be present at their next meeting, when the question will be discussed and decided. Mrs. Doney read interesting notes from the Synod Journal, giving information of Ottawa Diocese, which was most instructive and was enjoyed. The Dorcas meetings will begin in January; the first one will be held on the 15th of the month.

Sunday School Corner.

The Rector's Duty to the Sunday School.—The superintendent should have free rein in the management of his school, but the Church must look to the pastor for the protection of its children from hurtful doctrines, and the actual work of teaching, so far as it relates to the matter taught, as well as the work of teacher-training should be under his direct supervision. The Sunday-school teachers are the assistants of the pastor in the teaching-work of the Church, and the pastor ought to value their assistance just as highly as he values the assistance of his official board. He ought to watch over them and their work, advise with them, and if possible, superintend their training. The pastor is the natural and logical teacher-trainer of the Church. If he can do this work at all, he ought not to be willing to leave it to anyone else. And he will find that the Church will give him time for it, for his people will be quick to discover that he could not make better use of the time he has. Everyone knows that in nearly every Sunday-school there are teachers who would not occupy their places another Sabbath if the character of their work was known; and some of us know that in a few cases at least these teachers would lose their places, not because they are

Compiled by Rev. C. Cameron Waller, Huron College.

DIAGRAM REPRESENTING OUR LORD'S MINISTRY IN SEVEN SECTIONS.

Birth and Early Training.	In Judea.	In Galilee.	On Journeys towards Jerusalem.	Last Passover.	The Forty Days.
		In Eastern or Central.	In Northern.		

Though we have four accounts, each Gospel lays stress on one section as below.

Matthew iv. 13—xiv. 33. Mark vii. ix. (incl.) Luke ix. 51—xix. 28. John xii. xix.

Of the other periods the fullest accounts are given as follows:—

Luke I, II. Matt. I, II.	John I.-V.	John XX.-XXI.
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Some Striking Features in Each Period.

Birth of John foretold. Annunciation. Birth of John. Birth of Jesus. Shepherds. Presentation. Egypt. Innocents. Jesus in the Temple. The Village Carpenter.	Baptism by John Baptist. Temptation. Call of John, Andrew, Peter, Philip, Nathanael, as disciples. Water made wine. Nicodemus. Woman of Samaria. John Baptist imprisoned.	Preaching at Nazareth. Moves to Capernaum. Many miracles. Twelve ordained. Sermon on Mount. Widow's son at Nain. In Simon's house. Parables. Storm quelled. Jairus' daughter. Five thousand fed. Walking on water. Discourse in St. John 6.	Things that defile. Syrophenician woman. Ephphatha. Four thousand fed. Blind man at Bethsaida. Peter's confession. Peter rebuked. Transfiguration. Demoniac boy. Tribute paid. Offences.	Feast of Tabernacles. End of first journey, St. Luke 13:21. End of second journey, St. Luke 17:10. End of third journey, St. Luke 19:28. N.B. St. Luke's narrative stands almost alone here. St. John's Gospel supplies the events at Jerusalem at the end of each journey.	Feast at Bethany. Triumphal entry. Temple cleansed. Long day's ministry with questions answered. Passover feast. Disciples' feet washed, and discourse on the Comforter. Agony, arrest, trials, crucifixion, burial.	Resurrection. Appearances on Easter Day, and first Sunday after. Appearance and Missionary Commission in Galilee. Ascension from Olivet.
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trifling, but because they have been taking advantage of their positions to fill the minds of the young with fevered "isms" which are inimical to the doctrines of our Church. There is more of this sort of thing than some of us would suppose, and our superintendents are right in their contention that the responsibility in such cases properly rests upon the pastor, and not upon themselves.—Dr. L. Leigh Pell.

The Use of Helps.—I don't decry the "lesson helps." God bless the teachers who have devised these helps for the busy men and women, the busy housekeeper, the busy merchant, the tradesman and the mechanic, the salesgirl and the seamstress, the wage earners who teach in the Sunday schools, with such scant time for study, and that time taken from their rest and sleep and hours of recreation. We must have these helps. Blessed be the restaurant and the cannery. Use all the helps you can get. But do not set the canned goods on the table uncooked. And do not open the cans in the class. Get them ready for table, as the women do the nice things they buy in the market place. Serve them in the daintiest china, in the clearest crystal. Do as the women folks do, even in the preparation of a dish they have prepared a thousand times; they ask other women if they know of any new way of cooking it. Exchange recipes with your neighbours; that's what Sunday-school conventions are for—to learn new ways of serving old dishes.—Robert Burdette.

"Be winsome to win some for Christ."—Miss Minich.

Let us be thankful that we never quite learn all of life's lesson, for it is good to be always a scholar in God's school.

The purpose of education is to give to the body and to the soul all the beauty and all the perfection of which they are capable.—Plato.

Prebendary Reynolds says:—"Among the many theories of the day, there was none which came within measurable distance of our Lord's theory, set forth in the parable of the sower. He has put into the child's mind the germ of many noble and beautiful things, which you have to encourage, or it will be choked by weeds. A teacher must both understand what to teach, and understand the children, and as a rule women were better at this than men. At the same time a teacher must recognize that there is a mystery in the individual life, which she cannot fathom. The teachers were earnestly advised to take a wide outlook—realize the faults that were abroad at the present day, that they might know against what they had to warn and strengthen their children, i.e., perjury—the prevalence of which was a subject of comment among magistrates, yet you may go into school after school, and not one child will know that the third commandment is directed against that sin. The early life of Napoleon, who describes himself as "an obstinate and curious infant," yet whose teachers never seemed to have grasped the real bent of his nature, was an instance of how a whole life might be marred by this failure on the part of a teacher."

HYMNAL COMMITTEE.

Extracts from Correspondence Received by Compilation Committee of the "Book of Common Praise."

I heartily congratulate you on a step which I hope will be a great blessing to the Canadian Church. We do not get on very fast in England. We have a good committee, of which the Dean of Winchester is chairman. We have met twice, but are now waiting for the reprinting of an old and very important Report of Convocation. There does not seem much enthusiasm for the proposal; but I hope our committee will put the arguments in favour of an authorized hymnal in a form that may carry conviction. I enclose a printed list I have prepared showing 251 hymns common to new editions of Hymns A. & M., C. H. and H. C., but you have got far beyond that. It is very interesting to see how you are ascertaining popular opinion. It will be strange if the Church of England is left behind its daughter Churches and other Christian bodies.—Canon Procter, Bishops Stortford, Eng.

If good work can be got here in Canada it would be a saving to use that rather than buy copyright of English music.—Canon Roberts, Adolphustown, Ont.

I am exceedingly thankful that Synod became so unanimous in the matter, and I feel that it is now our duty to follow it up by earnest and constant prayer for God's gracious guidance in all the difficulties and dangers

your committee will have to face.—Canon H. W. Gibbon Stocken, Gleichen, Alta.

I suggest that the National Anthem be included. Rev. J. M. Snowden, Ottawa.

I think the title "The Book of Common Praise," admirable.—Rev. John Ridley, Galt, Ont.

I suggest your examining Mrs. Carey Brock's Hymnal and The Church Army Hymnal. I enclose a print of some tunes of late Archdeacon Bedford-Jones.—W. B. Carroll, Gananoque, Ont.

No doubt the committee will consult the American Hymnal and the Canadian Presbyterian.—The Bishop of Calgary.

Please print names of authors with dates.—Walter Sparks, organist St. Paul's Church, Toronto.

In arriving at a fundamental principle in judging of the suitability of a hymn I should find it in the opening exhortation, as setting forth authoritatively the purpose to which we meet together, viz., "to confess our sins and to render thanks for the great benefits which we have received at His hands to set forth His most worthy praise and to hear His most holy Word and to ask those things which are requisite and necessary as well as for the body as the soul."—Geo. S. Holmsted, K. C., Toronto.

It seems to me that in the indexes two lists of hymns might be prepared, one arranged for the Christian year, Sunday by Sunday the other following the Calendar Lessons day by day.—Canon Jarvis, Napanee, Ont.

I hope more good missionary hymns will be provided.—N. W. Hoyles, D.D., Toronto.

I suggest "Softly Sing the Sweet Word Jesus," from Grubb's Mission Hymnal.—Jas. Lawler, Toronto Evening "News."

I suggest (amongst others) "O love that will not let me go," "Come ye disconsolate," "Brightest and best," "My God, I thank Thee," etc.—John D. Falconbridge, Toronto.

I am in favour of retention of marks of expression.—Percival J. Illsley, organist St. George's, Montreal.

I do not believe in garbled or abridged hymns.—W. F. Cockshutt, M.P., Brantford, Ont.

I suggest "Ancient of days," from American Hymnal.—Rev. T. S. Boyle, Wingham, Ont.

I suggest the following sixteen hymns from Irish Hymnal: "God reveals His presence," "Night's shadows falling," "The sands of time are sinking," etc., and "Ancient of days," and "We march, we march to victory," from American Hymnal. See Gower's fine tune in Tucker's American Hymn for Wordsworth's, "The day is gently sinking to a close."—R. R. F. Harvey, organist, St. George's Cathedral, Kingston, Ont.

I would suggest two W. A. hymns: "The love of Christ constraineth," and "Awake, awake, O Christian."—The Bishop of Ontario, Kingston.

Metronome numbers are sometimes of service. I enclose a tune by Rev. E. S. Medley, formerly of St. Stephen, N.B., which has been a favourite in some churches in this diocese.—W. M. Jarvis, St. John, N.B.

There should be a radical weeding out of hymns that have never become popular. The hymnal should give the name of the author at the foot of each hymn.—John A. Ewan, Toronto "Globe."

A good singable tune to every hymn, as little plain song as possible and none of the ancient notation. When a tune is set only to a hymn that is used only once a year, congregations and choirs forget it by the time it comes round again.—G. H. Loud, organist St. Margaret's, Toronto.

Add some processional and recessional compass not above F flat. Do not allow harmonies to be changed in well-known hymns.—J. W. F. Harrison, organist St. Simon's, Toronto.

I congratulate you on the energy and wisdom with which you are dealing with this important matter.—The Bishop of Qu'Appelle.

I have ventured to add as a suggestion three hymns from the Scotch Hymnal, which I have always found appealed particularly to boys. "O love that will not let me go," "O God Thou art my God alone," "A safe stronghold our God is still."—Henry W. Auden, Principal Upper Canada College, Toronto.

I hope your "Book of Common Praise" will have a great success.—Sir Geo. W. Martin, organist St. Paul's Cathedral, London, Eng.

I think it is of the utmost importance that the names and dates of composers and authors be given. On the side of literary information I recommend as a model "In Excelsis," a collection of more than 1,000 hymns.—Prof. G. M. Wrong, Toronto.

I think the course you have adopted is a good one and will end in a good hymnal satisfactory

to all or one that should be.—The Hon. Mr. Justice Hannington, Dorchester, N.B.

I hope you will include "The Story of the Cross," Spencer Page, Wapella, Sask.

The first requisite of a hymn is that it should be singable. There is a grotesque incongruity in standing up to sing rhymed theology.—Geo. O. Dickson Otty, St. John, N.B.

Most books have too many tunes and our children's hymns might be improved by more taking music. Some hymns may be omitted because they apply to occasions which occur too seldom in Canada to make it worth while to print them.—C. R. W. Biggar, K.C., Toronto.

I think your title is one of those happy inspirations which seem obvious after they are made. If the bulk of the book be reduced, so much the better. It is a pity to bury inspiring hymns in a mass of banality.—James Brown, M.A., formerly of Upper Canada College, Toronto.

We use the following refrain for the beautiful hymn, "Evensong is hushed in silence"—

Treading the path of life-long toil
And weary of pain and sin;
We look for the city with streets of gold,
Where dwells thy peace within.

Instead of

We are weary of life-long toil,
Of sorry and pain and silt;
But there is a city with streets of gold,
And all is peace within.

Rev. J. C. Davidson, M.A.,
Peterboro', Ont.

I suggest "Holy Father, hear me," "I've found a Friend," "Hark on high the joyful music," "We are soldiers of Christ," etc.—J. H. Jones, organist Trinity Church, St. Thomas, Ont.

We should aim to have a complete collection, even if we include as many as 1,000 hymns.—Stapleton Caldecott, Toronto.

I have marked those suitable for school use.—H. H. Petry, M.A., organist Trinity College School, Port Hope, Ont.

I think the title is an admirable one, fitting in so suitably with the Book of Common Prayer. This has commended itself to everyone I have spoken to.—Chanc. Kirwan Martin, Hamilton, Ont.

A really adequate hymnal ought to contain all the ancient office hymns. I would not regret the excision of several of the modern hymns for special festivals of the Apostles in Ancient and Modern. It has been said that the bane of the Anglican Communion has been the idolatry of respectability and the dread of enthusiasm. Such hymns as "Daily, daily," "Those eternal bowers," "He leadeth me," must not be left out if our hymnal is to be truly for the people. Do not let us be afraid of repeating good tunes.—Dean Paget, Calgary, Alta.

We like the Children's Hymn Book published by Rivington: "Jesus bids us shine," "Work for the night is coming," "Lord keep us safe this night," "Who is on the Lord's side."—Mrs. R. M. Dennistoun, Peterboro', Ont.

A large number of first-class Sunday School hymns, a nice collection of hymns for the sick room, the name of author and date, it is not sufficient to have them at the end of the book; no divorce between the good old tunes and the hymns.—Hon. S. H. Blake, Toronto.

Is it necessary or desirable to attempt to assign a hymn to every saint's day? A hymn that is weak and not popular should not be retained merely on the ground that every saint should have a hymn in his honour. There are many general hymns that are always appropriate. We need a larger number of missionary and mission hymns.—Rev. W. O. Raymond, St. John, N.B.

The number of new tunes should be reduced to the lowest minimum and only applied as alternatives and to new hymns.—Rev. C. H. Coles, Saskatoon.

Two or three hymns from C. M. S. Hymnal.—Bishop of Saskatchewan.

"In the hour of trial," "My faith looks up to Thee," and the Black Forest funeral hymn.—Hon. A. J. Matheson, Perth, Ont.

Home & Foreign Church News

From our own Correspondents.

NOVA SCOTIA.

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

Halifax.—St. Paul's.—At a recent meeting of the parochial branch of the C. E. T. S., which was held especially in honour of Mr. and Mrs. Robert Lindsay, who are members of the par-

[January 4, 1906.]

official staff, the honorary treasurer, Mr. George Knowdell, having explained the main object of the meeting, said that he esteemed it a high privilege in the name of, and on behalf of his fellow members, to show some token of their appreciation of Mr. and Mrs. Lindsay and their services. Mrs. Lindsay was then presented with two magnificent rocking chairs—one for herself, and a smaller one for the baby, while Mr. Lindsay received, with evident satisfaction, a most valuable beaver collar, exquisitely lined with satin. Mr. Knowdell next proceeded to read the following address: "Halifax, December 21st, 1905. St. Paul's Branch of the C. E. T. S. and Mission. To Mr. and Mrs. Herbert Lindsay: Dear Brother and Sister.—We, the members of St. Paul's branch of the C. E. T. S. and Mission, feel that we cannot let this season of the year pass without showing our appreciation of the most valuable services rendered during the short time you have been with us, and we ask you and your beloved wife, to accept these small presents, not for their value, but for the spirit they are given in, and we trust that God will abundantly bless you both, and make you a blessing to all you may come in contact with. We also extend to you both and your little one a Merry Christmas and a happy New Year. Signed on behalf of the St. Paul's branch of the C. E. T. S. and Mission by Bro. George Knowdell, treasurer." Mr. and Mrs. Lindsay having suitably acknowledged the great kindness and warm-hearted liberality of their fellow-members, refreshments were served around by the lady members of the committee, and a pleasant evening concluded in this flourishing branch.

FREDERICTON.

Hollingworth Tully Kingdon, D.D., Bishop,
Fredericton, N.B.

St. John.—St. Paul's.—A new reading desk, which has been placed in this church in memory of the late rector of this parish, the late Rev. Canon DeVeber, was installed and unveiled before the commencement of the regular evening service on Sunday, December 24th. The ceremony was a short, but impressive one, and was performed by the Rev. A. G. H. Dicker, the rector of the church. The surpliced choir marched in from the vestry at the regular hour, there being no processional hymn, and on proceeding to the chancel, the rector, instead of taking his place at the desk, knelt by the choir stalls to the right. For the unveiling he came to the front of the chancel, and kneeling to the east, delivered a short extempore prayer. Then going to the new reading desk, over which was draped a Union Jack, he unveiled it with the following dedication: "To the glory of God, and in loving memory of W. H. DeVeber, canon of Christ Church Cathedral, and for about forty years a rector of this church. In years to come when we see this reading desk may we remember him, and may God give us grace so to do." After which the covering was removed, and the rector took his place at the new desk. The desk is a handsome piece of church furniture, and is in keeping with the pulpit and the reredos. The body of the desk is of light oak with mahogany trimmings. In the front are two panels of Gothic design, the arches of which are supported by pillars of mahogany, the same being used inside the upper part of the arches. On either panels are the words "Alpha" and "Omega" beautifully carved. In the centre, over the arches and directly under the superstructure, is a brass plate with the following inscription: "In loving memory of William H. DeVeber, a canon of Christ Church Cathedral, and a former rector of this parish," and under the plate is a cherub's head. A panel of similar design to those in front adorns the side, on which is carved a ripened sheaf of wheat, to exemplify a life of usefulness. A very fine ecclesiastical chair also goes with the desk. The chair is constructed of the same woods as are used in the panels, and on the side is carved the letter I. H. S. The whole is the work of Messrs. J. & J. D. Howe, the carving being executed by their carver, Frederick T. Dodge.

QUEBEC.

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

Lennoxville.—Bishop's College.—The Lord Bishop of Quebec ordained Mr. George Bonsfield to the diaconate on St. Thomas' day, in the

college chapel. Mr. Bonsfield is the son of the Rev. George Bonsfield, rector and rural dean of Pembroke.

MONTREAL.

Wm. Bennett Bond, D.D., Archbishop, Montreal.
James Carmichael, D.D., Bishop-Coadjutor.

Montreal.—St. Mary's.—The united celebration of the fourteenth anniversary of the dedication of this church and the twelfth anniversary of the rector, the Rev. H. Jekill, as incumbent, took place on Wednesday evening, the 20th ult. Bishop Carmichael was the preacher, and there were also present the Rev. Messrs. Charters, Pratt and Baldwin. The Bishop and other visitors congratulated the rector and officials on the attractive appearance of the church, which was recently renovated and decorated, and on the prosperous condition of the church's affairs.

Christ Church Cathedral.—The Christmas Day morning service in this cathedral was unique in the record of Christmas services in the Church of England in Canada. The Rev. Dr. Barclay, of St. Paul's Presbyterian Church, by invitation of the Rev. Dr. Symonds, priest-vicar of the cathedral, read the Old and New Testament lessons appointed by the Book of Common Prayer for the Feast of Christmas. So far as is known there is but one precedent in the Church in Canada for the participation of an ordained minister, belonging neither to the Anglican communion, nor to another of the "territorial" churches, such as the Orthodox Greek Church, in service held in an Anglican church. That precedent occurred in the same cathedral last summer, when the Rev. Dr. Shaw read one of the lessons at a service in connection with the Bible Society centenary. The present case goes considerably further, as the Bible Society service was held in the afternoon and was not one of the services ordered and arranged by the liturgy of the Prayer Book. The latter authority provides for the reading of the lessons by a "devout layman," a practice which is not at all uncommon, either in England or here. In the past, however, the "devout layman" has always been a member of the Church of England. Many will remember the commotion that was occasioned when the then Dean of Westminster some years ago permitted a prominent Nonconformist divine to address the congregation in that great national edifice, but this also took place at a special service, and the speaker did not ascend the pulpit.—Montreal Exchange.

ONTARIO.

William Lennox Mills, Bishop, Kingston.

Lyn.—Christ Church.—A sacred concert was recently given in this church by Mr. A. H. Howell and his pupils in this town, which was greatly enjoyed by all who were present. The number taking part in the choruses—of which several were rendered, notably the "Halleluiah Chorus" from the "Messiah," was about fifty. Miss V. Buell, Miss N. Coad, and Messrs. W. H. Bryant and J. C. Thomson contributed songs to the programme, and their efforts were much appreciated.

Napanee.—St. Mary Magdalene.—The Christmas season was observed by the rector and congregation of this church with even greater joyousness than ever before on account of the fact that the church fabric is now entirely out of debt, the last mortgage having been paid off during the week previous. A scheme is on foot for the placing of a chime of ten bells in the tower of this church, which was only completed last summer. It is hoped that the aforesaid scheme will be carried to a successful issue during the present year. We add our hearty congratulations both to vicar and people upon the success which has attended their efforts to get out of debt, and which have been so faithfully carried on for some thirty years past.

Pittsburg.—St. James'.—The congregation of this church have decided upon a site for the new projected church. The old edifice is so dilapidated, and is located at the burying ground, a long distance from the vicarage at Joyceville. It was almost unanimously resolved to build near the parsonage. Already the people in the neighbourhood are drawing material for the new edifice.

Kitley.—The Rev. W. A. Howard, the rector of this parish, has removed to North Shefford, in the Montreal diocese. He will probably be succeeded by Rev. W. E. Kidd, Coe Hill.

Brockville.—St. Peter's.—The offering to the Diocesan Mission Fund amounted to \$40. The amount asked from this parish for the memorial to the late Archbishop Lewis has been paid.

Lansdowne Front.—St. John's.—The interior of this church has been decorated, costing over \$125. The congregation has completed the payment of the debt of \$1,300, incurred in completing the tower and roofing the church. The Guild carpeted the church at a cost of \$46. It is expected that the church will be consecrated when the Bishop next visits the parish.

Wolfe Island.—Trinity.—The congregation of this church began to celebrate the Christmas season on Thursday, December 21st, by holding a Christmas tree for the Sunday School at the home of Mr. Wm. Card. Santa Claus had already come, and presented gifts to all the Sunday School pupils, though he experienced some difficulty in this, through a fiery trial, which destroyed a portion of his snow white cap. As soon as he had vanished, Mr. George Friend read an address, and Miss Parkhurst presented a handsomely filled purse to the Rev. Mr. Lancaster. The address stated that the parishioners of Trinity Church desired on this occasion to give expression to their love and esteem, and deep feeling of appreciation of his work and worth. They one and all wished him a merry Christmas and a happy New Year. The purse contained \$70. Mr. Lancaster's reply was suitable for the occasion. The gathering broke up at a late hour in the evening, after all were satisfied with enjoyment. The Sunday School committee and members of the congregation beg to thank Mr. and Mrs. Card for the kindness of their home and many other kindnesses.

Odessa.—St. Alban's.—The debt on this church has just been wiped out. The Rev. Rural Dean Dibb received at Christmas a handsome present from England consisting of three chasubles with stoles and maniples to match. The first is of white satin with cloth of gold orphreys, the second of crimson silk brocade, with orphreys of dark crimson plush, and the third set is of green flax linen. They are all beautifully embroidered by the Sisters of Mercy at Clewes (in Buckinghamshire). These vestments are used only at the celebration of the Holy Eucharist. The white is worn at Christmas, Easter, and other high festivals. The crimson is worn at Whitsuntide, and festivals of Martyrs, and the green on ordinary occasions. Mr. Dibb hopes to complete the outfit soon with a violet set for Lent and Advent.

OTTAWA.

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

Ottawa.—In nearly all the city churches last Sunday the Christmas music was repeated, wholly or in part. The "watch night" service has largely fallen into disuse, or at least it was not observed this year, owing possibly to the fact that New Year's Eve fell on a Sunday. In many of the churches there were two celebrations of the Holy Eucharist, and in the others, one celebration. There was also Matins, with a sermon, in many places.

All Saints.—At Matins on Sunday last the rector, the Rev. A. W. Mackay, referred to the fact that he was completing his twenty-first year in the ministry in this city. Mr. Mackay was ordained in 1882 in Christ Church Cathedral, and appointed Missioner to Cumbermere and Rockingham, where he laboured until the close of 1884. On the first Sunday in 1885 Mr. Mackay began his labours as curate in St. John's Church, where he worked for fourteen years and three months under the Rev. Canon Pollard. In 1899, when the new parish of 'All Saints' was formed, Mr. Mackay was placed in charge as its first rector, and the growth and development of the work in that important district is eloquent testimony to his indefatigable labours and efficient ministrations.

Hintonburg and Westboro.—The Sunday Schools of St. Matthias' Church, Hintonburg,

[January 4, 1906.]

—The Hon. Mr. N.B. Story of the Sask. hymn is that it is a grotesque in rhyme rhymed the St. John, N.B. and our children are more taken by the omitted which occur too worth while to K.C., Toronto. those happy inspirer they are made, so much the pining hymns in a wn, M.A., form-Toronto. for the beautiful silence"—

—long toil sin; streets of gold, within.

g toil, sin; streets of gold, son, M.A., Peterboro', Ont.

me," "I've found the joyful music," etc.—J. H. Jones, Thomas, Ont. complete collection, as 1,000 hymns.—

for school use.—Trinity College

able one, fitting in Common Prayer, everyone I have Martin, Hamilton,

ought to contain all could not regret the modern hymns for es in Ancient and the bane of the en the idolatry of enthusiasm. Such se eternal bowers," be left out if our people. Do not let good tunes.—Dean

nn Book published shine," "Work for keep us safe this side."—Mrs. R. M.

ass Sunday School hymns for the sick date, it is not suid of the book; no old tunes and the Toronto.

to attempt to as-lay? A hymn that did not be retained every saint should. There are many s appropriate. We ionary and mission d. St. John, N.B. should be reduced only applied as al—Rev. C. H. Coles,

1 C. M. S. Hymn-an. y faith looks up to st funeral hymn—Ont.

church News respondents.

IA.

D., Bishop, Halifax

recent meeting of C. E. T. S., which r of Mr. and Mrs. members of the par-

and All Saints' Church, Westboro, held their Christmas entertainment in the town hall, Hintonburg, last week, and as usual the event was a great success. Early in the evening supper was served to the children and parents by the ladies of the two congregations. The programme was then brought on, and consisted of a cantata, Santa Claus and the Star Queen. The children of both schools took part, and rendered this entertaining composition in an excellent manner. Miss Lily Ross presided at the piano. The Rev. J. J. Lowe occupied the chair, and on behalf of the choir presented the organist, Miss L. Ross, with a set of Scott's works, accompanied by an address. An abundance of presents were distributed by Santa Claus, which part was taken by Mr. Alfred Bassett. The place was prettily decorated, and included a fireplace and chimney. Rev. J. J. Lowe thanked the congregation of St. Matthias' Church for the sympathy and assistance it had extended to him during Mrs. Lowe's illness.

Cornwall.—Trinity.—A largely attended meeting of the congregation of this church was held in Trinity Hall on Monday evening, December 18th, to consider affairs of the parish as affected by the death of the late rector. The Rev. E. W. B. Richards, B.A., curate assistant, occupied the chair. After alluding feelingly to the circumstances which rendered the meeting necessary, the following resolution was moved by the rector's warden, G. A. Stiles, seconded by John Sugden, warden for the people: "Resolved, that the vestry of Trinity Memorial Church, Cornwall, in special meeting assembled, desire to place on record their deep sense and real appreciation of the faithful and unsparing efforts of the late beloved rector of the parish, Rev. Robert L. M. Houston, in his capacity as such rector for the period of nearly twelve years; and this vestry further desire to express their heartfelt sympathy with the widow and family of the rector in the great bereavement which has befallen them in his sudden and unexpected death. This was carried by a standing vote. A letter was then read from Mrs. Houston, expressing her appreciation of the kindness that had been manifested by the wardens and the entire congregation in her recent bereavement. It was afterwards decided that the funeral expenses of the late rector be paid by the vestry; that in addition to the three months which, by the canon, the widow and family of the rector were permitted to occupy the rectory, they be left undisturbed until Easter; also, that the stipend be continued to them for the same period. In consideration of the fact that at a recent meeting of the Synod it was provided that in every case of the death of a clergyman a special collection be taken up for his widow and family in every congregation in the diocese, the Christmas offertory be given to the curate assistant, the Rev. E. W. B. Richards. All matters in connection with the appointment of a new rector were delegated to the Select Vestry, who will report to the full vestry before approaching the Bishop on the subject.

Crysler.—St. John's.—In this church the Christmas decorations were very prettily and tastefully arranged. The services on Christmas day were bright and impressive. Over one hundred persons were present, forty-five of whom communicated. An appropriate sermon was preached by the rector, the Rev. M. Gower Poole, and the offerings amounted to over \$40. The Sunday School entertainment and Christmas tree was held in the Orange Hall on the evening of December 26th at Crysler, and was very successful in every respect. The little children enacted their pieces admirably. There were some dialogues by the older pupils, and Miss Aston sang a solo which was much appreciated. Mr. Boldick rendered some excellent music from his violin. Mr. John Aston was appointed by the clergyman master of the ceremonies, and distributed the presents from the tree. A very pleasant feature of the evening was the presentation by the rector on behalf of the congregation of St. John's of two beautiful brooches to the Misses Wright and Fleming, organist and assistant organist of the above church. While making the presentation the clergyman dwelt upon the beauty of harmony in the choir, the congregation and home life.

TORONTO.

Arthur Sweatman, D.D., Bishop, Toronto.

Trinity College.—There has been an encouraging response to the appeal made to graduates and friends of the college to raise an income

fund of \$3,000 a year for the next five years as the annexed subscription list will show. The appeal to graduates in arts has a very solid foundation in the fact that they have received education at the college at less than cost price, and the appeal has equally as strong a claim on Church people generally, because of the vital necessity of maintaining in first-class efficiency the Church's own College for higher education. The capital which of course belongs, to the Church generally in the Province of Ontario, can only be preserved by the necessary annual deficits, amounting to about \$9,000, being regularly defrayed. In addition to the annexed list, the Rev. G. F. Davidson and A. M. Boyd, members of the corporation from Guelph, have promised that they will endeavour to bring in a list totalling \$200 a year from that city.

One Hundred Dollars a Year.—Dr. J. A. Worrell, K. C., Mr. F. G. Osler, Mr. H. C. Osborne, Mr. A. C. Frost, a friend (one year).

Fifty Dollars a Year.—Ven. Archdeacon Bogert (one year), Mr. Alex. Bruce, K.C., Rev. E. C. Cayley, Rev. Canon Cayley, Rev. Professor Clark, Mr. John Hamilton, Mr. Kirwan Martin, Rev. Dr. Rigby.

Forty Dollars a Year.—Mr. N. F. Davidson (half one year), Mr. and Mrs. Elmes Henderson.

Thirty Dollars a Year.—Mr. F. J. Henderson (one year).

Twenty-Five Dollars a Year.—Mrs. W. A. Baldwin, Mr. A. H. Campbell, Jr., Major E. H. Foster (one year), Mr. Frank Darling, Mr. Stewart Houston, Mr. C. S. MacInnes, Judge McDonald, Hon. A. J. Matheson (one year), Mr. J. C. Morgan, Dr. D. M. Rogers, the Bishop of Toronto, Rev. Canon Welch.

Twenty-four Dollars a Year.—Mrs. E. B. Osler.

Twenty Dollars a Year.—Mr. J. H. Ball, Mr. R. B. Beaumont, Rev. William Belt, Rev. F. C. C. Heathcote, Mr. William Ince, Ven. Archdeacon Mackenzie, Mr. F. J. S. Martin, the Bishop of Niagara, Rev. Dr. Roper, Rev. Dr. Symonds.

Fifteen Dollars a Year.—Mr. McGregor Young.

Twelve Dollars a Year.—Miss M. Henderson.

Ten Dollars a Year.—The Bishop of Algoma, Rev. E. A. Anderson, Dr. J. M. Baldwin, Rev. Dr. Broughall, Mr. J. H. Collinson, Rev. H. D. Cooper, Mr. F. N. Creighton, Mr. E. A. DuVernet, Mrs. Davidson, Rev. Canon Farthing, Col. J. Earl Halliwell, Dr. Albert Ham, Rev. R. W. Hindles, Mr. Beverley Jones, Mr. Alexis Martin, Mr. G. C. McTavish, Dr. C. Morse, Rev. F. G. Plummer, Mr. H. S. Southam, Mr. D. T. Symons, J. Grayson Smith, A. M. M. Kirkpatrick.

Five Dollars a Year.—Mr. R. Bayly, K.C., Mrs. Bedford Jones, Rev. J. S. Broughall, Messrs. A. Clubb & Son, Rev. Canon Davidson, Mr. W. S. Greening, Mr. G. C. Heward, Rev. F. H. Hincks, Mr. J. A. Houston, Mr. John Maughan, Dr. S. Johnston, Mr. P. S. Lampman, Mr. Peter Perry, Rev. R. Scaborn, Rev. J. H. Sheppard, Rev. D. R. Smith, Mr. G. B. Strathy, Mr. C. F. Wagnes (one year), Ven. Archdeacon Warren, Mr. A. Wright (one year).

Two Dollars a Year.—Rev. S. Bennett, Rev. G. Code, Rev. W. J. Creighton, Rev. A. W. H. Francis, Rev. C. A. Seager.

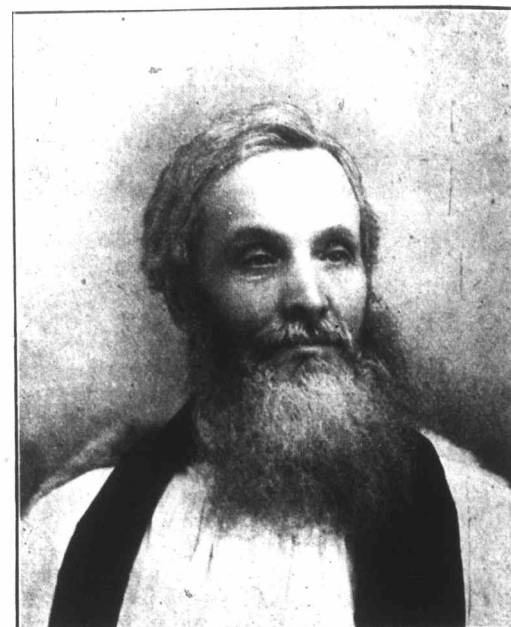
The committee in charge of this appeal consist of: Bishop of Toronto, Rev. Canon Welch, Rev. E. C. Cayley, Rev. G. F. Davidson, N. F. Davidson, Elmes Henderson, Kirwan Martin, C. S. MacInnes, F. Gordon Osler, D. T. Symons, J. A. Worrell, chairman; Rev. Dr. Jones, secretary. Subscriptions will be promptly acknowledged if sent to the secretary, Rev. Dr. Jones, Trinity College, Toronto.

The new chancellor is likely to be elected during the present month. Provost Macklem is leaving on the 5th inst., with Sir Henry Pellatt, for a six weeks' trip to the Mediterranean.

St. Peter's.—The memory of the Ven. Archdeacon Boddy is to be kept alive in this church, of which he was the first rector, and where for forty-two years, from 1863 to 1905, he occupied that position. A mural tablet of ebony and brass has been erected by the widow and children. The Rev. Frederick Wilkinson, the present rector, in speaking recently of this memorial, announced that the congregation intended shortly to place a memorial window in the church in honour of the late rector.

Dovercourt.—St. Mary's.—The Rev. Anthony Hart, the rector of this church, has the sincere sympathy of all Church people in his sudden and grievous bereavement in the death of Mrs. Hart, his beloved and devoted helpmeet. Mrs. Hart was one of those Churchwomen whom the Church can ill afford to lose. Faithful, diligent,

and intelligent, a true Churchwoman, a faithful wife and loyal friend, such workers always leave a void hard, if not impossible, to fill, but their memory is always cherished and their life work a source of emulation to others.



Rev. Joseph Stinton Cole.

"Servant of God, well done." By the death of the Rev. Joseph Stinton Cole on the 10th ult. at Toronto, another of the pioneer missionaries of Algoma was removed from the sphere of earthly labours. Born in Worcester, England, seventy-five years ago, Mr. Cole was educated at preparatory schools and at St. John's College, Cambridge, leaving within the specified time after taking his degree. Mr. Cole then went to France and Germany, where he carried on educational work as a mathematical master, and during his stay there acquired a thorough knowledge of the languages and literature of France and Germany. While in France Mr. Cole married a Miss King, daughter of Captain King, paymaster of the Turkish contingent in the Crimea. Coming to Canada in 1873, he refused the offer of the French professorship at University College, Toronto, together with many literary commissions from the Toronto papers. Choosing shortly after his arrival to take Holy Orders, he entered the Mission field in Algoma, for which the stipend was a mere pittance. However, he brought up a family of seven, of which two daughters and one son survive. His first charge was at the village of Erin, with outlying stations. From Erin he moved to Bracebridge, where he laboured most successfully in furthering the cause of Christ under Bishop Fauquier. From Bracebridge he went to Manitowaning, then on the outskirts of civilization, where he continued his Mission work until he retired, broken in health, but notwithstanding on moving to Toronto he kept up his work, visiting the poor and conducting services for the House of Industry and in hospitals and jails, being indefatigable always in his efforts to do charitable work. Mr. Cole was an acknowledged literary, music and art critic, his taste being beyond dispute. He also took great interest in the development of athletics, considering a sound body second only to a pure soul. In the life of this Missionary the young clergy in the Anglican Church have an example which they may well follow, for in doing so they are certain to secure their reward.

Balmy Beach.—At the close of the Christmas service in the Church of England Pavilion, Balmy Beach, the following address was presented to the Rev. Canon Dixon: "To the Rev. Canon H. C. Dixon, Balmy Beach.—We, the members of the congregation of the Balmy Beach Pavilion Church, ask you to accept this address as a slight token of love and esteem in recognition of the strenuous efforts you have put forth on our behalf for the past fourteen years to lead us into the higher life here on earth and fit us for the glorious one hereafter. Your work on all occasions has shown your love for us as a faithful pastor of Christ's flock, whose true servant we know you to be. You have been the means of leading many into the true light and into the paths of peace, and in Christ's name we thank you, especially on behalf of the congregation which you have so faithfully and untiringly served. Our earnest prayer is, that you, together with your loved ones, may be long spared in health and strength to continue bringing in the erring and strengthening the weak-hearted, so that when at last your noble work

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here is done and you lay down the cross to take up the crown you may hear those blessed words of the Master, 'Well done, good and faithful servant; enter thou into the joy of thy Lord.' Signed on behalf of the congregation: Evelyn Macrae, Joseph Lea, Alfred Haywood, Chas. B. Watts, F. M. Baker, W. G. Simpson, December 24th, 1905." The above was handsomely engraved and framed.

NIAGARA.

John Philip Du Moulin, D.D., Bishop, Hamilton.

Guelph.—St. James'.—On Thursday morning, December 21st, two beautiful memorial windows were dedicated in this church, one to the memory of the late Isabella Saunders, daughter of Mr. and Mrs. T. W. Saunders, and the other to the memory of five deceased children of the Rev. Rural Dean A. J. Belt. The former bore the figure of St. Cecelia, and was nicely inscribed. The window dedicated to the memory of the children was representative of the Ascension, and the inscription was a beautiful one. The Rev. Rural Dean Davidson was celebrant, and the rector, Rev. C. P. Sparling, server. The dedication service was conducted by the rector, and was of a deeply impressive nature.

Burlington.—St. Luke's.—On Friday evening, December 22nd, the parishioners gathered in the school room for the purpose of welcoming their new rector, the Rev. F. H. Hovey, and his wife. Several other clergy were present, and they, with Mr. Young, the senior churchwarden, who spoke on behalf of the congregation, in short addresses, heartily welcomed the new rector and his wife. Mr. Hovey replied, in suitable terms, after which a short musical programme was rendered. On the following Sunday, the Lord Bishop of the Diocese inducted Mr. Hovey into the living.

Milton.—Grace Church.—The services on Sunday, the 24th December, and on Christmas Day were very bright and well attended. Owing to the fact that Christmas Day came on Monday last year the decorations were put up in the previous week, and the white hangings placed in position for the Sunday evening service. The Christmas offertory for the rectory amounted to about \$10, and in the whole parish to \$61. A purse of over \$20 was given to Miss Mackenzie at the end of the week. Miss Mackenzie has been a most indefatigable worker in the parish as organist, Sunday School teacher and district visitor, and those who joined in this testimonial while feeling that the recognition of her services was but a small one, yet delighted to honour her. Miss Mackenzie was quite taken by surprise and now desires heartily to thank the donors. The new furnace will be in position this week and it is confidently expected that the church will now be thoroughly warmed for all the services. It is hoped that everything will be in readiness for the choir to appear in surplices on the first Sunday in the New Year.

HURON.

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

London.—Emmanuel.—The teachers and officers of this Sunday School, accompanied by a number of young friends assembled at the house of Mr. F. Fitzgerald on Wednesday evening, December 20th, for the purpose of making a presentation to his daughter, Evaline, who is the Sunday School organist. The presentation, which took the form of a combination secretary and china cabinet, was accompanied by the following address, which was read by Miss Netta Shoebottom: "To Miss Evaline Fitzgerald, Dear Friend.—We, the members of Emmanuel Church congregation, take this opportunity of conveying to you in a tangible form our appreciation of your services as organist of the Sunday School. Your term of service, we feel, has not been without sacrifice on your part, so we in return, in acknowledgment of your valuable work, gather here and ask you to accept this combination suite of secretary and china cabinet as a token of the esteem in which you are held by those among whom your lot has been cast to work. Wishing you every success in life, a merry Christmas and happy New Year, signed in behalf of Sunday School and congregation.

Robina Fraser, Netta Shoebottom." The Ven. Archdeacon Richardson added a few words in appreciation of Miss Fitzgerald's services. The rest of the evening was spent in games and social intercourse. The handsome piece of furniture was greatly admired.

Biddulph.—St. James'.—This church, after having been connected with its daughter church, Holy Trinity, Lucan, for many years, was severed from the latter in 1892, and with Granton and Prospect Hill, formed a new parish. It remained thus associated until December, 1901, when the two latter places were erected into an independent parish.

Chatham.—Holy Trinity.—This church was very tastefully decorated by the Chancel Guild for their Christmas services. The chancel drapes were white, and festoons of evergreen and holly were prominent, with large Christmas bells. The services on both Sunday and Monday were well attended, and the singing of the choir, under the leadership of Mrs. R. V. Bray, was much appreciated. Two celebrations of the Holy Communion were held, and over seventy partook of that sacred feast. The rector, the Rev. J. W. Hodgins, preached a splendid sermon on the "Angels' Song," asking all to strive for its fulfilment, and so help on the work which Christ came to perform.

RUPERT'S LAND.

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

Winnipeg.—St. Matthew's.—The Rev. R. B. McElheran has accepted this parish, which was offered to him a short time ago. The rev. gentleman is no stranger to the parishioners, for he was in charge of St. Matthew's when it was a Mission, and is also one of its founders. His many friends will give him a hearty welcome back again when he returns to this city to take up his new sphere of work in the early spring. St. Luke's.—An interesting ceremony occurred on Sunday evening, the 24th ult., during the ser-

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AMBROSE KENT, Vice-President.

joyful Christmas music in a most fitting manner. On Sunday evening, December 24th, besides the well-known Christmas hymns, Simper's anthem, "Arise, Shine," and Hutchison's "Nunc Dimittis" were rendered, while the service concluded with "Carol, Sweetly Carol," as a recessional. On Christmas morning Ives' "Te Deum" in A flat was sung, also the anthem, "Glory to God in the Highest," by Simper, while for the Holy Communion Simper's service in E flat was used. Hymns 322, 313 and 324 were also sung. There were many communicants, and a very liberal offertory. Some two months ago the vested choir was introduced, and the change has made a marked improvement in the services. This congregation has now been made self-supporting, and becomes a rectory.

Belmont.—Christ Church.—We give in this issue a cut of the interior of the above church. Services were first held in the district by the Rev. W. L. Cheney, one of the pioneers of the diocese, in 1880. Later Messrs. Middleton and Bedford, students, now priests, worked in the parish during the long vacation. The first regular incumbent was the Rev. W. E. Hobbes, B.A., who



Interior Christ Church, Belmont, Man.

vice at this church, when a brass memorial tablet was unveiled in the memory of the Rev. Wadlington Clarke, B.A., a former rector of the parish, who departed this life February, A.D. 1903. The inscription reads: "I know whom I believed, and am persuaded that He is able to keep that which I have committed unto Him." The unveiling was performed by the Very Rev. Dean Coombes, who referred feelingly to the affectionate remembrance in which Mr. Clarke was held by his former parishioners and friends. The memorial service ended with a Collect from the Burial service followed by the hymn, "For all the saints who from their labours rest." The Very Rev. Dean Coombes preached, and in the course of his sermon made an appreciative reference to the deceased.

Oak Lake.—St. Alban's.—The Christmas services in connection with this church were unusually bright and attractive. The church itself had been simply but tastefully decorated with evergreen, and the choir, under the leadership of the rector, the Rev. S. Ryall, rendered the

was appointed in 1898, and to whose earnest efforts the erection of the church was due. Mr. Hobbes returned to England in 1901, where he now has a living. He was succeeded by the present incumbent, the Rev. R. H. L. Girling, B.A. The parish has been gradually developing during the past few years, and before long it is hoped that it will become a rectory. The church was designed by J. F. Wilson, Esq., a resident in the parish, and is after the Norman style on a small scale, consisting of nave, aisles and chancel. The interior was renovated this year, the woodwork being stained and varnished and the walls kalsomined and stencilled. This work was done by an enthusiastic member of the congregation for a very moderate sum, and the work is of first-class order. The energetic branch of the W. A. raised funds to purchase pews and a furnace, and individual friends here and in the East contributed other portions of the furnishings. Of small country churches few could be found so complete in appointments, and "the choral service," our General Missionary was kind enough to say, "was worthy of a city church." A handsome and commodious vicarage,

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built two years ago, adjoins the church, and the property is being gradually beautified with trees, grass plots and flower-beds so as to make the whole worthy of the sacred cause to which it is dedicated.

SASKATCHEWAN.

Jervois A. Newnham, D.D., Bishop.

Bresaylor Settlement.—Sunday, December 10th, was a red letter day for this settlement, as on that day the Rev. W. H. English, who has been in charge of the district for some years past, first as lay reader, and latterly as deacon, was ordained to the order of the priesthood by Bishop Newnham, of Saskatchewan, assisted by Ven. Archdeacon Mackay, Rev. E. Matheson, and Rev. D. D. Macdonald. The service was held in the schoolhouse, which has been used as a church for several years. The candidate was presented by the Ven. Archdeacon Mackay, who has just recently come in from Lac La Rouge, about 250 miles north of Prince Albert, and where he had been busy all summer erecting a saw-mill and getting lumber sawn for the purpose of building a boarding school for the Indian children of that large Mission. The sermon was preached by the Rev. D. D. Macdonald, C.M.S. Missionary on Thunder Child's Reserve, and was a very suitable one for the occasion. The text was from 1 Tim. 6:12, "Fight the good fight," etc. The preacher outlined the position, responsibility, and duty of the minister as an officer, and of the people as members, of the great army of Christ. The sermon was listened to very attentively by the large congregation present. There were over thirty communicants.

Bresaylor Settlement, about twenty-five miles north-west of the town of Battleford, is quite an old settlement, as age counts in the North-West, having been settled in the early eighties. Some of the first houses were burnt down in the rebellion of 1885 while the owners were away helping to guard the town of Battleford; but after peace and order were restored the people went back to their homesteads and soon erected new houses. Their next step was to establish a school district and erect a building to be used as a public school in which to have their children taught. This building has been used regularly for Church services up to the present time, and will have to be used for this purpose for some time yet; but the people are now making an effort to raise sufficient money with which to build a church, and there is no doubt they will succeed in their undertaking. For the first time in its history as a settlement Bresaylor has now a resident clergyman of its own, and we pray for the prosperity of the place. It is a good Church centre, peopled almost exclusively with members of our Church. Besides Bresaylor Mr. English has some other Mission stations to look after. The country is filling up rapidly, and new Mission stations are multiplying. More money and more labourers are required.

KOOTENAY.

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

Kaslo.—St. Mark's.—When Archdeacon Beer became incumbent there was no Sunday School. At that time he started with twelve children, and for years he and Mrs. Beer carried on the work, leaving thirty-five on the roll when they gave up the parish. A photographer being in town, the Sunday School teachers availed themselves of the opportunity, and presented the Archdeacon with a photograph of the children and their teachers, taken in a group, with a written address. In a few words, bright and hearty, he acknowledged the same, pressing home upon the children the importance of steadfastness, that they might at last receive the crown of life. To us who have entered upon their labours, and can fully realize their difficulties, we know how many must have been the discouragements, for "Spectator" in a former number of the Canadian Churchman seems fully to have grasped the situation of the new West. There is ever the temptation to lower the Christian standard, and it needs daily supplies of grace to uplift the standard of Christian truth. We feel how far reaching is the Sunday School, and how vastly important such an institution is, for the children, through the Sunday School literature, as well as the words repeated, carry the message into the homes of parents, who are themselves indifferent and non-church-going; and thus may we not hope that the prophet's words may be fulfilled, "A little child shall lead them." Our first class girls have made a nucleus for starting a girls' branch

of the W.A., in which they seem much interested. We heartily wish you every blessing of the festive season, and hope you may be able to rejoice in a far wider circulation of your valuable paper in the coming new year.

Correspondence.

APPEALS IN ENGLAND.

Sir, In last week's Churchman (December 7th), which has just come to hand, "Spectator" makes some remarks which seem to invite comment. I am not going to enter upon the whole subject, but ask your permission to mention one matter which bears upon it. "Spectator" does not approve of Missionaries or others going to England and making appeals for their work in Canada, and asks whether some step cannot be taken to do away with the necessity and humiliation of thus soliciting support for Missionary maintenance and expansion, and remarks that as regards Canada "this is done away with by the General Missionary Society." What would he suggest in this case? The Diocese of Athabasca has no episcopal income. Since the resignation of the late Bishop Young it has been worked along with the Diocese of Mackenzie River by the Bishop of the later See, who is paid by the C.M.S. The burden, however, of the two is too great, and he is arranging to resign the latter and take over the former solely, but by so doing he will part with his stipend. An endowment fund to supply a Bishop's salary was started by the late Bishop, and (if the English societies make their usual grants towards it) is now so near completion that only about \$8,000 more is needed. The present Bishop's efforts to raise this sum were warmly approved and unanimously commended by the late Synods, the Provincial at Calgary and the General at Quebec. But when he brought the matter before the House of Bishops at the latter place and asked permission to make an appeal for it in their respective dioceses he was told: "No; we cannot do that. We heartily sympathize with you, but all appeals must now be made through the M.S.C.C. What, then, is he to do? He must not make any appeal in Canada. The M.S.C.C. does not raise episcopal endowments, and does not support Bishops. The W.A. is willing to help, and has nobly and generously contributed some \$1,700 towards the fund, but cannot shoulder the whole burden. Unless "Spectator" can suggest some other plan there seems no alternative but for the Bishop to pack his valise and make for England to advocate in person the necessities of his own" income, as he is barred from doing this in Canada. It may be added that whilst, under the circumstances above mentioned, only about \$8,000 is now required to complete the endowment, next year this amount will be increased by \$1,000, the year following by another \$1,000, and so on, because a sum of \$5,000, now available for the fund, will be reduced \$1,000 a year until it is exhausted, or until the fund is completed and supplies an income for the Bishop, and that amount will have to be made up. It is of great importance, therefore, that the \$8,000 be raised as soon as possible in order to avert this loss to the fund. Hoping I have not taken up too much of your space, and with kind regards, I am, very sincerely yours,

W. D. REEVE, Bishop.

"A RICH MAN ON RICHES."

The following story is told of Jacob Ridgway, a wealthy citizen of Philadelphia, who died many years ago, leaving a fortune of six million dollars. "Mr. Ridgway," said a young man with whom the millionaire was conversing, "you are more to be envied than any gentleman I know of."

"Why so?" responded Mr. Ridgway. "I am not aware of any cause for which I should be particularly envied."

"What, sir?" exclaimed the young man, in astonishment. "Why, are you not a millionaire? Think of the thousands your income brings you every month."

"Well, what of that?" replied Mr. Ridgway. "All I get out of it is my victuals and clothes; and I can't eat more than one man's allowance or wear more than one suit at a time. Pray can't you do as much?"

"Ah! but," said the youth, "think of the fine houses you own, and the rental they bring you!"

"What better off am I for that?" replied the rich man. "I can only live in one house at a

time; as for the money I receive for rents, I can't eat it or wear it; I can only use it to buy other houses for other people to live in; they are the beneficiaries, not I."

"But you can buy splendid furniture, and costly pictures, and fine carriages and horses; in fact, what you desire."

"And after I have bought them," responded Mr. Ridgway, "what then? I can only look at the furniture and pictures, and the poorest man who is not blind can do the same. I can ride no easier in a fine carriage than you in an omnibus for five cents, with the trouble and attention to drivers, footmen and hostlers; and as to anything I desire, I can tell you, young man, that the less we desire in this world the happier we shall be. All my wealth cannot buy back my youth, cannot purchase exemption from sickness and pain, cannot procure me power to keep afar off the hour of death; and then, what will all my wealth avail, when in a few short years at most, I lie down in the grave and leave it all forever? Young man, you have no cause to envy me."

INTENSITY BETTER THAN VIOLENCE.

Self-control is the only sure means of controlling others. Real self-control is never mistaken for weakness, though loss of control over self is sometimes mistaken for strength. A man who is quietly intense in the expressing and the carrying out of his purposes is far surer to accomplish his end than the man whose intensity dissipates itself in a violent outbreak of temper. Occasionally a man is found who brings things to pass even though frequently lacking in self-control; let us remember that his power is exerted, not because of that defect, but in spite of it. "The hottest flame does not crackle," says Alexander McLaren, writing of Daniel's "resolution too fixed to be noisy." Violence is usually a confession of weakness. Intensity ceases to be intensity when self-control goes, for intensity is the result of great strength compressed, or controlled, into small compass. "In quietness shall be your strength."

A MISTAKEN CONSCIENCE.

We know that there is such a thing as a mistaken conscience, imagining things wrong and inexcusable, which are not so at all; and it is possible that such an one hearing, "If our heart condemn us, God is greater than our heart, and knoweth all things," may be led to pain, and grieve himself all the more. Whereas these words, if he would consider them, may suggest a way of thought which may calm him and set him right. If your heart condemn you, that is, if you be inclined to vex yourself about something which you did at the time for the best, but which has turned out ill, remember that God is greater than your heart, and knoweth all things; and perhaps this matter may be of less consequence in His eyes than it appears now to you; your great concern about it may be in part a snare of the devil, to turn you away from present and pressing duties.—Rev. John Keble.

It is a pleasure to comment upon the conservative methods employed by the G. & C. Merriam Company in the publication of the Webster's International Dictionary. Not every little slang word or phrase is put into the book regardless of its scholarship or linguistic qualities. It is this conservatism, backed by the scholarship of the editor-in-chief, William T. Harris, Ph.D., LL.D., United States Commissioner of Education, and hundreds of others of the greatest educators of this and other nations which has made the International a standard in the United States Supreme Court and in all other courts of the nation, as well as in colleges and public schools.

O! be little, be little; and then thou wilt be content with little; and if you feel, now and then, a check or a secret smiting—in that is the Father's love; be not overwise, nor overeager, in thy own willing, running and desiring, and thou mayest feel it so; and by degrees come to the knowledge of thy guide, who will lead thee, step by step, in the path of life and teach thee to follow. Be still and wait for light and strength.



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A VISIT TO JERRY'S COTTAGE.

BY FREDERICK ROGERS, D.C.L.,
Author of "The Nonsense Stories,"
"Le Roman D'une Pussie Chat,"
Etc.

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Author and his Publishers from
Part II. of "In the End—being the
Romance of Two Worlds." E. H.
Renouf, corner St. Catherine and
University Streets, Montreal.

All the way home Lewin carried
Baby Watt on his shoulder. This
will show how quickly he and the
little boy had become comrades.

"Baby Watt seems to know you
very well," said his mother to the
young man.

"Oh, I guess he thinks I'm just
a big kind of playmate, who has
dropped in his way," replied Lewin,
laughing.

As they neared the two cottages he
noticed that one of them—the one
to the right of the path—seemed
empty, that is, there were apparently
no curtains on the windows, nor were
there apparently any chairs, or rugs,
or other articles on the little verandah
in front, facing the clearing,
whilst there were pretty curtains on
the windows of the nearest cottage,
and its little verandah seemed like a
room; that is, it contained two or
three easy chairs and there were a
couple of big rugs on the floor and
several articles, which probably be-
longed exclusively to the young gen-
tleman whom Lewin was carrying
on his shoulder. As they went up
the steps, Jerry said, "Look out for the
toys, Lewin, or you'll stumble over
them. Baby Watt will keep his toys
all over the place."

And Mamie said, "If the baby had
known we were going to have com-
pany to breakfast, he'd have tidied up
the verandah, wouldn't you dear?"

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Catarrh Cured**

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brought to our attention is the result of chronic
catarrh of the throat and middle ear. The air pas-
sages become clogged by catarrhal deposits, stopping
the action of the vibratory bones. Until these deposits are removed
a cure is impossible. The inner
ear cannot be reached by prob-
ing or spraying, hence the in-
ability of specialists to always
give relief. That there is a
scientific cure for most forms of
deafness and catarrh is demon-
strated every day by the
"Actina" treatment. The
vapor currents generated by
"Actina" pass through the
Eustachian tubes into the middle
ear, removing the catarrhal
obstructions as it passes
through the tubes, and loosen
up the bones (hammer, anvil and
stirrup) in the inner ear, making
them respond to the slightest
vibration of sound. "Actina"
has seldom failed to stop ringing noises in the head.
We have known people troubled with this distress-
ing symptom for years to be completely cured in a
few weeks by this wonderful invention. "Actina"
also cures la grippe, asthma, bronchitis, sore throat,
weak lungs, colds and headache; and all other
troubles that are directly or indirectly due to
catarrh. "Actina" is sent on trial postpaid. Write
us about your case. We will give free advice and
positive proof of cures. A valuable book—Professor
Wilson's 100-page treatise on Disease, Free.
Address New York and London Electric Association,
Dept. 127 C, 929 Walnut Street, Kansas City, Mo.

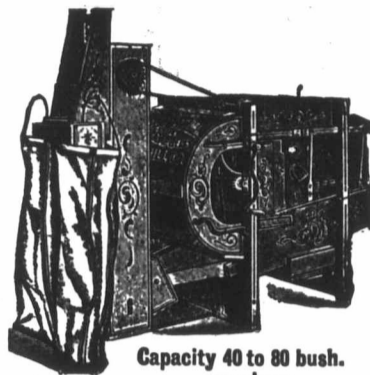


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Oats, Barley, Flax, Peas, Beans, Corn and all
seeds.
Large Hopper, Screw Feed easily regulated.
Agitator prevents clogging and distributes
grain evenly on screen.
Lower Shoe keeps screens clean—no other
mill has this.
End shake and adjustable side shake (three
widths).
Sixteen screens and riddles, grading any-
thing from finest seed to coarsest grain. Screens
japaned—can't rust.
Saves screenings for feed.
Works easily and smoothly, combines sim-
plicity with ingenuity.
The Chatham Fanning Mill will pay for itself
over and over in one year. It is the greatest
economizer and profit-builder on the farm. It
ensures bigger crops of better grain.
If it were not the best it would not now be in
use on hundreds of thousands of farms in
Canada and United States. Furnished with
or without Bagging Attachment, as desired.

PRIZE AWARDS—Highest awards at World's
Fair, St. Louis; Pan-American, Buffalo;
World's Fair, Paris, France; Toronto,
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GUARANTEE—Every mill guaranteed for five
years. Lasts a lifetime.

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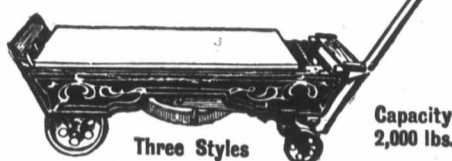
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Weight of Everything you
Buy or Sell.**

CHATHAM FARM SCALE



Three Styles

Capacity
2,000 lbs.

You need a Scale on your farm.
You need it right now—to-day.
Every day you put it off you lose money.
Suppose you sell some hogs at 5 cents a pound,
and trust to your dealer's scales, which are 1/20
out. That means a loss to you of 50 cents on
every 200 pound hog.
Then you sell 1000 bushels of grain at 75 cents.
This dealer's scales are only 1/40 out, but your
loss is \$18.75 on the deal.
The loss on a few transactions of this kind
would buy a dozen scales.
When crops are poor you need every cent
they are worth. When they are good you can't
afford to throw money away.

You need a scale on your farm at all times.
The less you think you can afford it, the more
you need it.
The important point is to get the right scale.
The Chatham Farm Scale is built in three
styles, each one strongly and honestly built,
ready to stand the roughest kind of usage.
Capacity 2,000 pounds—sufficient for all farm
uses. The knife edges are of oil-tempered tool
steel—practically indestructible—insuring ab-
solute accuracy no matter how constant the use.

The Chatham Farm Scale is easily con-
vertible into a useful truck. By moving the
lever you throw the weight off the knife
edges on to the solid frame of the truck. This
preserves the knife edges and gives solid-
ity to the truck. When you move the lever to
throw the scale into use again it automatically
adjusts itself without any trouble to you. It is
the only scale made in Canada that will do this.

The Chatham Farm Scale is absolutely accu-
rate. Before we ship a Chatham Farm Scale
it is thoroughly gone over by the Govern-
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which goes with the scale.

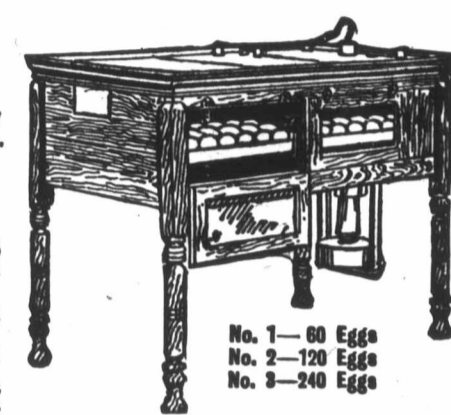
We will ship a Chatham Farm Scale any-
where in Canada. Don't send us any money.
Just send in your order and we'll send the scale
as fast as the railroad can get it to you. Our
terms of payment are acknowledged to be the
most liberal ever offered. Ask your neighbor.
Send us your name and address on a post card
and we'll mail you our booklet about the
Chatham Farm Scale.

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to you. Why not send the post card to-day,
while you think of it?

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Halifax, Chatham, Factories at CHATHAM, ONT., and DETROIT, MICH.

**Chicken raising a very easy
and simple way of adding
to the farm's cash profits.**

CHATHAM INCUBATOR



No. 1—60 Eggs
No. 2—120 Eggs
No. 3—240 Eggs

Poultry raising pays.
People who tell you that there is no money in
raising chicks may have tried to make money
in the business by using setting hens as hatch-
ers, and they might as well have tried to locate
a gold mine in the cabbage patch. The busi-
ness of a hen is—to lay eggs. As a hatcher and
brooder she is outclassed. That's the business
of the Chatham Incubator and Brooder, and
they do it perfectly and successfully.

The poultry business, properly conducted,
pays far better than any other business for the
amount of time and money invested.

Thousands of poultry-raisers—men and wo-
men all over Canada and the United States—
have proved to their satisfaction that it is profit-
able to raise chicks with the Chatham Incu-
bator and Brooder.

The Chatham Incubator and Brooder is hon-
estly constructed. There is no humbug about
it. Every inch of material is thoroughly tested,
the machine is built on right principles, the in-
sulation is perfect, thermometer reliable, and
the workmanship the best.

The Chatham Incubator and Brooder is
simple as well as scientific in construction—a
woman or girl can operate the machine in their
leisure moments.

Our proposition is this: We will ship you the
Chatham Incubator and Brooder, freight pre-
paid, and

**You Pay No Cash Until After
1906 Harvest.**

Send for our handsomely illustrated booklet
entitled, "How to Make Money Out of Chicks."

Winnipeg, New Westminster, B.C., Montreal,
517

But the "dear" was non-committal
on the subject.

"You'll stay with us a few days,
Lewin, old fellow," said Jerry to
his young friend, as, after break-
fast, they sat on the verandah and
looked out on the lovely land-
scape.

Mamie was rocking Baby Watt to
sleep in his little cradle, and through
the open window came so sweetly to
the two men the words of her lul-
laby song:

"Rock-a-bye baby, on the tree
top,
If the bough bends the cradle will
rock,
If the bough breaks, the cradle will
fall,
Down comes cradle, baby and all."

"No, I'm afraid not, Jerry," said
the younger man; "the fact is, I'm
anxious to find the Master. I'm
afraid I may, perhaps, be getting a
little too impatient, but you'll un-
derstand me, won't you? The way I
look at it is this: I owe everything to
Him—He has been everything to
me. He has done everything for
me. I tried to follow Him down
there in my feeble way, and now,
when I'm here—in His own world—
and surely not far from His very

presence, why, I'm going to find Him
as quickly as possible," he added im-
petuously, "and I'm going to pray
Him to give me some work to do for
Him, to show me some way in which
I can express my gratitude."

"Why, that's just how Jerry was
talking first when he came here,"
said Mamie, as she came out on the
verandah, and sat down with the two
men—her baby having gone to The
Land of Nod for the time being.

"Yes?" said Lewin, interrogative-
ly.
"And he was right, too," continued
Mamie, softly, "and you are right,
Lewin, and yet perhaps wrong in one
way; but you better let Jerry tell
you what the dear Master said to
him, and then you'll commence to
understand."

"Yes?" said Jerry, "the way I felt
was something like this: Here I was,
perfectly happy, in the lovely home,
among these beautiful trees, under
that lovely sky, and best of all, here
were Mamie and Baby Watt. He
had prepared this 'place' for us as
He had promised, when living on yon
earth; He had done everything for
me, for us; surely there was some-
thing, however little, that I could do
for Him—some way in which I could
begin to show my gratitude. And
I'm afraid I began, perhaps, to
be a little impatient. And one
day I met the Master. He came

to this very cottage—He and
Ozan, His messenger—and He
graciously sat down here on
this very verandah with Mamie and
me, and he took Baby Watt on His
knee and kept him there all the time
He was talking to us. And I went
down on my knees to Him, and so
did Mamie, and we cried for very joy
and happiness, and we tried to thank
Him in the way we should have done,
but we couldn't. And He raised us
up so kindly, and made us sit down
with Him—the King—and he talked
to us and explained things to us."

"Yes, go on, Jerry," said the young
man eagerly, as his friend paused.

"Well, Lewin, He said that He
knew that we loved Him, and wished
to serve Him, or we would not be in
His 'Father's House of Many Man-
sions,' and He would let us serve
Him through all eternity—forever.

"And he said we—Mamie, and I,
and Baby Watt—were serving Him,
even now, by enjoying to the utter-
most, hour by hour and day by day,
the happiness He had given us, and
the happy circumstances in which He
had placed us, and by being thankful
to Him for all our happiness. He
said we were His servants, and if
He wished us, at any time, to do
anything in particular for Him, He
would let us do it; but now, all He
wished us to do—Mamie, and Baby
Watt, and I—was to rest and enjoy

the 'place' which He had prepared for us."

"Oh, thank you for telling me all this," said Lewin; "I wish I could see Him and thank Him too—face to face."

"You will, too, my boy, but I cannot tell you when. Nor could I tell you where to find Him just now. Ozan may, perhaps, know. You see He is too busy visiting His dear ones

—preparing their homes for them and welcoming them to His home—for all this Heaven is His home, you know; but one thing I do know; and can assure you beyond the shadow of a doubt, and that is this: if you pray to Him, as I know you do, He will either come to you Himself, will send someone to you, or will let you know in some way what His will is—what He wishes you to do."

"That is twice the dear Master came to this cottage," added Mamie.

"He came once soon after I came here, after I had found Baby Watt. Oh, He was so kind to me then," continued Mamie, with a little break in her voice. "I had wakened up in this lovely home. I knew it was the 'place' He had prepared for me. There was everything in the Home and all around it which I could wish for. It was just the very home which I would have picked out for myself, and for Jerry and for Baby Watt, if I had the picking. But you can easily understand, Lewin," she continued softly, "I wanted my baby, and I had not found him. I knew Baby Watt was safe and well somewhere in this lovely Heaven, and under His protection—the One who loves little children so dearly. But, you understand, I wanted my baby. I used to think about him nearly all the time, and nearly everything I'd see would get connected in my



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Every cable from the European fur markets reports a steady advance in the price of raw furs.

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Farm Laborers.

The Ontario Bureau of Colonization desires correspondence with farmers who are in need of farm help. Immigrants from the British Islands are now arriving weekly. If those desiring help will send postal for application blank, it will be sent them immediately.

THOS. SOUTHWORTH,
Director of Colonization.
Parliament Buildings, Toronto.

thought with Baby Watt. I'd look out on this little verandah, and I'd think if Baby Watt was only here to go scampering up and down it and to play on a rug on the floor with his blocks. And I know you may hardly believe it. But, oh, I longed to undress him and put him to bed in his little cradle, like I used to do. And I used to pray to our great Father so earnestly about the matter.

"Well, one day I had been down to Hazelhurst to see Cousin Jim's folks—it is only about four miles down the mountain this other way—and when I was nearly home, just below what we call the 'Big Birch,' I saw, walk-

THE VALUE OF CHARCOAL.

Few People Know How Useful it is in Preserving Health and Beauty.

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

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

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

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

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

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

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

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

ing slowly along the road a short distance in front, two men; or I thought they were both men, and there was a little boy—a wee little fellow—walking, or rather toddling, along between them, and each of them held him by the hand. I thought it looked very pretty. But, of course, as I was thinking of my own baby all the time, I could not help wishing that the little one in front was Baby Watt. And"—this with a little break in her voice—"so it was after all, for the two men in front—or I thought them both men—suddenly stopped, and turned towards me, and I saw one of them bend down and

whisper something in the child's ear. The little one then started to run down the road towards me—they were not far in front, you know—shouting 'Mamie! Mamie!' I, of course, ran to meet him, and you never saw or heard tell of such a kissing and hugging as there was then. And when I looked up from Baby Watt there were the two men standing close to me. And I knew at once, that one of them was my Lord, and I fell at His feet on the pathway, and I thanked Him, as you may well imagine, from a full heart. The Master raised me up to my feet and said: 'Sister, we sup with you and your child this evening—Ozan and I.' And that was the first time I met the one they call round here, 'Ozan, the King's Messenger.'

"So I hustled around and got supper ready, leaving them sitting on the verandah. I left Baby Watt with them, too, but first thing I knew he was out in the kitchen and in the pantry, following me all over the place, tripping over things in his hurry, and every once in a while running up to me and hiding his face in my dress, like he used to do, and saying, 'Mamie, Mamie.'

"You may be sure I was a thankful, happy woman, if ever there was one. And then after supper, the Master took the little fellow on His knee and caressed him and then—first thing I saw—Baby Watt had fallen asleep and had pillowed his little curly head on the Master's breast.

"It's Baby Watt's bedtime, sister," the Master said, as He handed the little fellow to me. Then He added, with a kind smile which I will never forget, 'I need not ask you to see that he is made as comfortable as possible for to-night. Ozan will see that you get his cradle and toys to-morrow.'

"So I took the baby from the Master's arms and started to carry him to my own room, meaning to put him, for that night, in my bed. And as I was near the door, the Master said gently, 'Peace be to thee and to thy child, daughter'—and, looking around I saw that He and His messenger, as some call him, were preparing to go away. And then the thought came to me to do something, which has since seemed to me, sometimes, like presumption on my part. I went swiftly back to where they stood, and I held out the baby to Ozan—he has such a kind face no mother would fear to trust her child with him—and I said, 'Sir, will you please hold the baby till I speak to the Master once more.'

(To be continued.)

THE NECESSITY OF A SCALE ON THE FARM.

We believe that most farmers realize the necessity of owning a good reliable scale. Selling and buy-

ing so much by weight he must realize that a little inaccuracy in his dealer's scales means considerable loss to him. We don't believe that prosperity makes him so reckless of his own interests that he cares not whether the grain buyer cheats him or gives him full value, but the average farmer figures that he cannot afford to buy a farm scale when the crop is light or prices low.

Under either condition the necessity of a farm scale is plainly evident. When prosperity smiles on the farmer a little inaccuracy in his dealer's scales means a big loss, and when light crops and low prices prevail, though his loss is less all told, he can less afford to lose the amount.

One of our contemporaries has figured out the cost to farmers of slight errors in the weighing of grain and stock. It shows that a scale need not be very much off balance to make a big loss for the farmer, and gives the following illustrations:—

"Suppose a certain farmer sells thirty hogs weighing 300 pounds each, receiving for these five cents per pound. If the scales are out of the way 1-20 it will mean a loss of \$22.50 on the lot. This same farmer sells 2,000 bushels of wheat at 75 cents per bushel. If the scales are out 1-40 it will mean a loss to him of \$37.50. Now the above examples are by no means gross exaggerations, and it will be seen from the above figures that the total loss incurred would be \$60, enough to purchase a good set of scales to guard against all future loss. It is never an equitable proposition to measure farm produce when selling it. Hay measured in the stack is only so much guess work, although the most infallible rule is used. The same is true of grain. Sometimes oats will over-run one-fourth in weight, and the farmer who sells by measure is simply losing one bushel in every four."

These other reasons are given by our contemporary why a farmer should own a scale:—

"The careful, progressive farmer wants to know which portions of his farm produce the best quality of grain. This can never be told by measure, but only through weight. The feeder of stock is also very desirous to know just what progress his animals are making as a result of his efforts. With a set of farm scales they can be weighed regularly, thus accurately determining the gain proportional to the amount of feed. If the results with one kind of feed are not satisfactory he can forthwith change the feed and note the result, with scales on the farm this is not difficult, but it is almost impossible without them. At any rate it is guess work pure and simple."

Of course the scale must be an accurate, reliable one. We see that a firm in Chatham, Ont., is advertising a farm scale which is guaranteed by the Canadian Government. It is made in three styles which are con-

vertible into useful trucks. The firm sell them on very easy terms, in fact, so easy that what the scale will save a farmer should pay for it in the time. We are sure it would pay any farmer to investigate the offer this firm makes. A postcard with your name and address on it sent to The Manson Campbell Co., Limited, Dept.—, Chatham, will bring full particulars.

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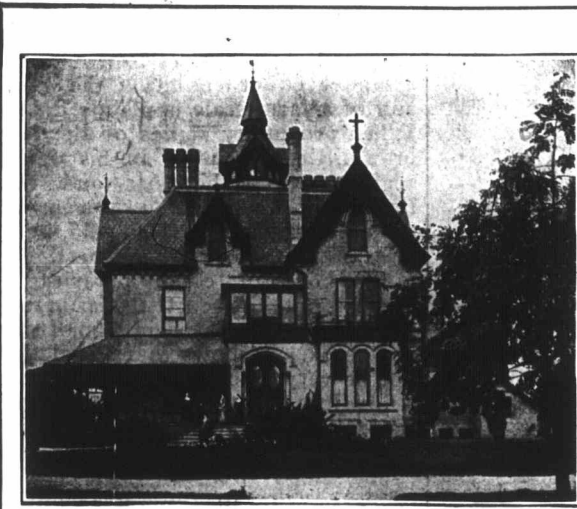
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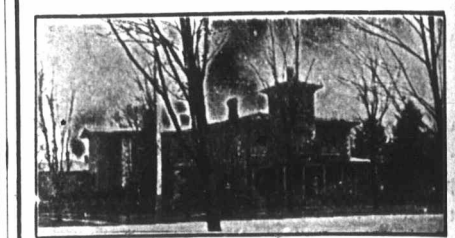
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