

Canadian Churchman

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

Vol. 35.

TORONTO, CANADA, THURSDAY, JANUARY 2, 1908.

No. 1.

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**Synopsis of Canadian North-West
HOMESTEAD REGULATIONS.**

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

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

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

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

(2) A homesteader may, if he so desires, perform the required residence duties by living on farming land owned solely by him, not less than eighty (80) acres in extent, in the vicinity of his homestead. Joint ownership in land will not meet this requirement.

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

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

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

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

W. W. CORY,

Deputy of the Minister of the Interior.

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

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Steel Alloy Church and School Bells. Send for Catalogue. The C.S. BELL CO., Hillsboro, O.

A memorial window was recently unveiled and dedicated in St. Paul's Church, Albany, N.Y., to the memory of the late Mr. J. H. Van Antwerp, who was a vestryman and warden of the parish from 1858 to 1901. The window depicts St. Paul at Ephesus as described in Acts XIX., 19.

A Physician's Testimony for Labatt's Ale

"We find that the ale uniformly and well agreed with the patients, that it stimulated the appetite, and thereby increased nutrition. The taste, likewise, is always highly spoken of. In nervous women, we found that a glass at bedtime acted as a very effective and harmless hypnotic."—SUPERINTENDENT OF LARGE U. S. HOSPITAL.

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The Canadian Churchman is undoubtedly a first-class advertising medium. It circulates extensively in the homes of the clergy and laity. Our advertisers assure us that it is an excellent paper to advertise in as it brings most satisfactory returns.

Over 475 communicants received at the two celebrations which were held in St. James' Church, Chicago, on the 1st Sunday in Advent. The Right Rev. C. F. D'Arcy, D.D., the new Bishop of Ossory, is the youngest Bishop on the Irish Bench.

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The vicar of Combe, near Woodstock, has recovered a green silk velvet pulpit cloth or hanging, bearing the date 1634. It has been placed on view in a case in the church.

A memorial cross has been erected in Huish churchyard, near Okehampton, to the memory of the late Hon. Mark Rolle, who was a friend and benefactor of the parish.

Towards the building of a new Church Hall for St. Matthew's, Surbiton, a 24,000 Penny Fund has been started, which enables both young and old, rich and poor, to join in collecting.

The Dean of Durham, the Very Rev. Dr. Kitchin, celebrated his 80th birthday lately. Dr. Kitchin has been a Dean for 24 years, eleven of which have been spent at Winchester and thirteen at Durham.

The Rev. J. H. B. Masterman, vicar of St. Michael's, Coventry, and a former lecturer of St. John's College, Cambridge, has been appointed Hulsean Lecturer at Cambridge for the present academical year.

The Bronx Church House, New York, is already fulfilling in every particular, the purpose for which it was intended and the Bishop-Coadjutor (Dr. Greer) is most enthusiastic over its success.

A "rose" window is to be placed in Christ Church, Rochester, N.Y., in memory of the late Mr. D. Wentworth, who was one of the founders of the church, and for thirty-five years was a warden and vestryman of the parish.

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- The Songs of a Sourdough.** R. W. Service. Cloth, \$1.00 net; special holiday edition, \$1.50 net. The best selling book of the year.
- The Last Robin.** Ethelwyn Wetherald. \$1.25 net.
- Just One Blue Bonnet;** the life story of Ada Florence Kinton, Artist and Salvationist. Edited by Sara A. Randle-son. Cloth. Numerous illustrations. Net \$1.00.
- An Irish Saint;** the life story of Ann Preston ("Holy Ann"). Mrs. Bingham. Net, 50c. We have sold over 2,000 copies of this book.
- The Battle of the Bears;** life in the Northland. Egerton R. Young. \$1.50. A capital book for boys.

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The Rev. Dr. Walpole, rector of Lambeth, has withdrawn his acceptance of the Canonry of Exeter to which he was lately appointed by the Bishop of that diocese and His Lordship has now appointed the Rev. W. E. Pike, vicar of Ottery St. Mary, Devon., to the vacant Canonry.

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Canadian Churchman.

TORONTO, THURSDAY, JANUARY 2, 1908.

Subscription Two Dollars per Year
(It paid strictly in Advance, \$1.00.)

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

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

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Offices—Union Block, 36 Toronto Street.

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Lessons for Sundays and Holy Days.

January 5.—Second Sunday after Chris.
Morning—Isai. 42; Mat. 4, 10-23.
Evening—Isai. 43; or 44; Acts 3.

January 12.—First Sunday after Epiph.
Morning—Isai. 51; Mat. 7, 7.
Evening—Isai. 52, 13 & 53; or 54; Acts, 7, 35-8, 5.

January 19.—Second Sunday after Epiph.
Morning—Isai. 55; Mat. 11.
Evening—Isai. 57; or 61; Acts 11.

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

Appropriate Hymns for Second Sunday after Christmas and First Sunday 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.

SECOND SUNDAY AFTER CHRISTMAS.

Processional: 60, 61, 63.
Holy Communion: 55, 56, 57, 62.
Offertory: 483, 542, 550.
Children's Hymns: 334, 336, 338, 341.
General Hymns: 464, 479, 482, 484.

FIRST SUNDAY AFTER EPIPHANY.

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

THE EPIPHANY.

The distinction between Jew and Gentile had its natural origin in the conception of Israel as the chosen nation (Deut. 7:6). But the distinction was never intended to be a perpetual one. The whole history of Israel proves that this nation was chosen of God to be the authoritative Witness to the revelation of God's Will and Glory. The vagaries of Israel reveal the forgetfulness of, and indifference to, the plan of God. But the prophets remember the plan of God. Isaiah, Joel and Malachi, at different periods proclaim the inclusion of the Gentiles within the covenant promises of God. Despite the apostasy of the greater portion of Israel, a remnant still stands fast. And through this remnant, the true

Israel, the glory of God is to be declared among the nations. The tendency of Messianic prophecy is to connect the name of Christ with the healing of the nations, the grafting in of the Gentiles. Isaiah proclaims that unto the root of Jesse shall the nations seek (11:10). Hence the significance of the visit of the Magi to the Holy Infant in Bethlehem. It is in full accordance with prophecy that the Virgin Mother sings: "All generations shall call me blessed;" that the aged Simeon rejoices in that he has seen the light that God hath raised up for revelation to the Gentiles. And the teaching of Jesus emphasizes His world-wide relation. He is the Light of the World; and He sends His Apostles into the field, which is the world, with a commission to preach the Gospel to every creature. This commission breaks down every semblance of distinction between Jew and Gentile. The commission must follow such teaching as "All ye are brethren." Slowly the idea of Catholicity dawned upon the Apostles. But when it did the world (as it was known to them) became their field. Prophecy, the teaching of Jesus, and Apostolic precedent, have given us the very concrete idea—the Catholic Church. We enjoy the privileges and blessings of membership in the Church. But true enjoyment must synchronize with the assumption of responsibility. And the commission of Jesus is our responsibility. We have a larger field than the Apostles had. How greatly we need their zeal and power! Our's the work of making Holy Church territorially Catholic. The ideal set before us is this—the Catholic Church, the spiritual home of all mankind. We must lift up the Christ before men, for it is only by believing in the Lord Jesus Christ that men are saved. We must proclaim Christ Jesus as the Teacher sent from God, as the High Priest of mankind, and as the King of all men. And as we proclaim this glory of God among the Gentiles the gifts of golden devotion, of worship, and of self-sacrifice, will be offered to Him in whom we are all one man.

A Dying Advice.

The suddenness of the death of the late Bishop Wilkinson of St. Andrew's is perhaps the reason that the notices in the current papers are so bald. But his death conveys a lesson to us in Canada. The circumstances of the Church in Scotland are much the same as here, councils to divide up too little money. In this last address he said he had found over and over again in his life that when a crisis came in the financial condition of any Church or parish, the first thing to do was openly before God to acknowledge the need, and to lay that need openly before Him. Throughout his address the Bishop spoke with great earnestness and deliberation. It was felt that he had, as he always did, lifted the discussion to a higher plane.

Young People's Reading.

Every now and then we read of the grand-parents who find fault with the mental trash the present day children devour, as well as the sweets and cigarettes. "One of the problems I'm trying to solve just now is this novel reading. My boys spend almost every penny they get on novellettes and they are interfering with lessons sadly. I glance over them sometimes, and am shocked at the blood curdling adventures and hair-breadth escapes of the characters. I have prohibited the boys reading them and then I found the papers smuggled away." 'Tis true that there is more of this sort of reading than in the old days, but partly it is because the literature was then scarce and dear. Now it is so common that even the woe begone senior, after

bemoaning the degeneracy of the boys, subsides to the perusal of the bit of romance in the evening paper.

Working Plans.

It is a habit with most of us as a new year begins to set about forming good resolutions. The reason why so many impulsive proposals of amendment of life come to naught, is, we opine, because we do not take the pains to rock bottom them on a good working plan. The fingers that grasp a handful of empty air avail nothing, but the hand guided by a resolute spirit that grasps a pen, plane, or plough and wisely and well keeps it moving to the accomplishment of a well-ordered task avails much. It is by such well considered and well sustained resolutions that good work has been done in this world of ours since time began and so it will be even unto the end.

Schools in Christian Lands.

When the Jews in New York required the abandonment of everything Christian at the Christmas holidays in the public schools, students of history recognized characteristics which have made them disliked and caused their persecution to follow toleration and favour. The effect has not been confined to New York. People who thought unsectarian teaching meant undenominationalism have found out the difference, and there is a decidedly pro-Christian tone making itself felt, not only in the States, but in England.

The Ideal in Religion.

Idealism is a recognized power in art, literature and other elevated walks of intellectual effort. Why should it not more generally be so regarded in the pursuit of religious life? Were this the case the prosaic, the common place, the formal, would gradually be dissolved by a purer, more searching insight; experimental knowledge would inform the mind, chastened enthusiasm rouse the heart, and things seen would justly be deemed but stepping stones over which to pass to greater and nobler things as yet unseen. Idealism has been a fruitful source of achievement in the realms of science, art and literature, why deny her a full scope of beneficent achievement in the splendid province of religion.

New Fashions, New Diseases.

The Literary Digest draws attention to the increase of consumption on modern vessels. Such a disease was practically unknown in the old, cold, dark, unventilated vessels. The change to warm steam heat is blamed as the cause and the same results to the similar conditions alleged to have come in with modern overheated and over-lighted houses. The cold atmosphere in which such people formerly lived, it is claimed, was preventive as well as curative. One thing is undoubtedly true and that is that long sea voyages which formerly were so commonly beneficial have largely ceased to be so. An old Irish friend made the same observation on returning on a visit a few years ago. He found the people living in good well-built houses instead of the old peasant's cabins of his youth. But they had developed rheumatism and other complaints which were practically unknown in old fashioned days.

The Church from Abroad.

While we admit our shortcomings as a Church, which are always before us, it is sometimes well to realize how others see us. The pathetic letters from France which have recently appeared in the Church Times and incidentally the correspondence in the Guardian give a glimpse of

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how we are looked on abroad. These religious people see a Church with a continuous history and realize that it is no wonder that we are proud of it. The Catholic Directory frankly said that the late pope's inquiry into the validity of Anglican orders was chiefly for the purpose of impressing foreigners that they were invalid. The inquiry was not desired and required by his followers in Britain and a finding in favour of them even if possible would have had disastrous consequences. Naturally religious people in France are looking across the channel and hoping that in some way the Church may help them.

The Country Parson.

When one considers the solid side of country life it seems strange that it is the aim of most of the younger clergy to get appointments in town or city. So long as this is the case we shall look in vain for men of the type of the real country parson, who proved by their obedient, self-denying and courageous lives that they had a distinct call to the sacred office of the ministry. No man can appreciate Church life and work in the country who does not himself possess a fair share of those sterling qualities of thrift, industry, shrewdness and hospitality which so often characterize the Canadian farmer. If a young clergyman begins his work in a country parish with the thought that he is a superior person to the men around him and does not grow wiser as he gets older he is foredoomed to failure. Sympathy, tact, humility and the cheerful, constant, patient and self-sacrificing discharge of his varied duties will in due time make a seemingly uninviting parish or mission rejoice his heart and repay him a hundred fold for his self-denying work and labour of love.

Immigrants.

We have forseen trouble to Canada, and here and there loss and damage to Canadians through the lack of careful discrimination in inviting people from abroad to come and work in our country and make it their home. Where agents are employed for this purpose it is natural that there should be a certain amount of rivalry amongst them as to who would be able to induce the largest number to come to us. The anxiety of the Government to have our great land spaces settled and our resources developed as soon as possible is another factor which tends in that direction. We certainly believe that it would be far better if quality received more attention and quantity less. There is a good deal of common-sense and sound judgment in the remark of one of our farmers: "The men we want in Canada are those who come of their own free will. Men who after careful thought have made up their minds to come and live amongst us, and who are determined to make their way here."

A Faithful Judge.

In an age when not a few of the men prominent in the learned professions lead lives that are by no means creditable to themselves or their country it is most gratifying to know that there are others of a nobler, purer character. Such a one was the late well-known English judge to whom the Church Times pays the following merited tribute: "We record with regret the death of Mr. Justice Kekewich, who was well-known to many of our readers as a devout and consistent Churchman. A worshipper at St. Andrew's, Wells Street, he was long associated with a society for young men, having for its object the promotion of the higher life. One who knew him in this society testifies to the inspiring example of humility and devotion set by a man of his rank and position, and there are hundreds, we are told, scattered over the face of the globe, who remember him as a warm and steadfast friend, and will mourn his loss. We have said nothing of the late

judge as a lawyer. We prefer to think of him as a simple, humble layman, doing what he could by example and precept to strengthen the faith and piety of those who especially needed such help and sympathy as he was able to give.—R.I.P."

An Argument Against Revision.

At a recent missionary meeting at the Church House, London, the Bishop of Zululand gave a practical and experimental argument against Prayer Book Revision: "If you were to see our people singing their parts in the services of the Church," said the Bishop, "you would know that the Prayer Book which belongs to us as well as to you is a bond of union between us which we do not want broken by alterations. That Prayer Book we find a most valuable help to the souls of our Zulu people. It is a precious heritage which we have taken over from England; upon it our public prayer and our private life is based. I am glad to say this, because it is often thought that the worship carried on among the native people is of a simpler and more primitive kind than that which is carried on among our educated Europeans. But I can say without exaggeration that in the use of the Prayer Book, and in the knowledge of it, a good many of our people are quite as intelligent as many people in England, and far more so than many Europeans in South Africa, as may perhaps be judged by the fact that some of our laymen, prominent in the Church, remonstrated with me because a clergyman had given notice that Friday was a fast day, and they said there was nothing about fasting in the Prayer Book! Our native people know better and practise better than that. You never find native Christians having weddings in Lent, nor having feasts when a wedding takes place between people whose lives are not what they ought to be."

"A HAPPY NEW YEAR."

Happiness in some shape or form is the universal goal. There are as many roads to happiness as there are travellers, for no two men's ideas as to what constitutes happiness have ever exactly coincided. But the thing itself is always, everywhere and with all men exactly the same. To be happy is to be at peace with oneself, to be satisfied. The celebrated preacher, C. H. Spurgeon, once said: "Who would accept one hundred thousand pounds down on condition that he should carry a piece of gravel in his shoe for the rest of his life, or have an aching tooth." This was one of his characteristically homely and forcible ways of putting a profound truth. To be happy, in the higher as in the lower sense, is to feel comfortable,—to be at peace with oneself. Like charity it begins at home. And yet how few attain to it. Happiness, be it remembered, is not insensibility. It is not a condition of blissful unconsciousness. Happiness is a state of consciousness. The truly happy man knows he is happy. And, if we only knew it, happiness is one of the simplest and easiest things to attain. But the pity of it is that so very, very few realize or ever even suspect this. Happiness to the vast majority of mankind is something that can only be laboriously and painfully secured, and it is absolutely dependent upon the attainment of some distant goal. How few ever come to the knowledge of the fact that happiness is within arm's length of every man, and can be gathered by every passing wayfarer along the highways and the byeways of every course in life. Why are the great majority of us so unhappy, or to put it in another way, why do so many of us in chasing the shadow lose the substance of real happiness. For a number of reasons. We worry, cross bridges before we reach them, fight foes we never encounter, conjure up a thousand spectres and phantoms. And this because we are self-

centred. We are envious. Our lives are poisoned and corroded with jealousy of those whom we imagine better off than ourselves. "If only I was somebody else," nine hundred out of a thousand people wistfully whisper to themselves, "What a happy man I would be." We have false ideas of what constitute success. We imagine it depends altogether upon our surroundings. Therefore we are too ambitious, or ambitious of the wrong things, of the things which make a stir in the world, and increase what we often fondly think our worth and consequence. And so we are unhappy, and all the while true happiness is to be had for the taking. Now to be happy is not to undervalue the "good things" of life, or even what the world calls "success." It is to see them in their true perspective and relationship. This is the trouble with so many of us. We see things in their wrong perspective. It is not so much that we actually overvalue them. They are worth striving after. But we see them in false and distorted proportions. We have no background, as it were to our lives. We stake everything upon one cast of the die. We put all our eggs into one basket. To the vast majority of us happiness is to have, rather than to be. But it is only by reversing this most grievously prevalent notion that happiness can ever be attained. The moment a man is content to be something, rather than to do or have something, he has solved the problem. He is happy. And surely this is well within the reach of every one of us. We are, what we allow ourselves to become. "Prayer," as a well-known religious writer has said, "is letting God do things for us," and "the Lord is at hand." The secret of happiness, if it may be called such, is self-surrender. When once we have yielded ourselves, to what the unspiritual man in his shallow jargon calls "the inevitable," the "battle of life is won," there is inward peace and comfort. We have fitted ourselves to our surroundings, and our surroundings to ourselves. And we are as happy to-day as we will be to-morrow. Every problem of life is already solved. We are in tune with the infinite. If men would only devote one hundredth part of the time and energy, expended in chasing life's phantoms, upon the attainment of this condition of mind, in getting themselves into harmony with the great Dispenser, in cultivating the art of self-surrender, what infinite suffering would be saved. In this sense, and only in this sense, for it embraces every other, we wish our readers a "Happy New Year."

FIRST AND LAST IN THE FIELD.

With this year the Canadian Churchman enters upon the thirty-fifth year of its publication, under the present management. Since that date, considerably over one-third of a century ago, an entire new generation of Church people has grown up, the membership of the Church has doubled, the clergy probably nearly trebled and the Bishops have increased in number from eight to twenty-one. During the same period the Church of England in Canada, in 1873, and for many years afterwards, as someone recently put it, a mere "geographical expression," has been fused into one great organic whole. No longer a collection of distinct and independent units, accidentally grouped together on the northern half of this continent, and officially as remote from each other as the Churches of New Zealand and South Africa to-day, the Canadian Church has become something more than a mere bundle of provinces and dioceses, in spiritual communion, it is true with each other, but for legislative purposes as isolated as the various component portions of British North America, fifty years ago. During the present management of the Canadian Churchman the position of our Church has been literally revolutionized in this country.

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Indeed one entire section of it has come into being. At the time of which we speak the number of clergy and of settled parishes between the Great Lakes and the Rockies, exclusive, let us say, of Indian missionaries, could have been counted on the fingers of both hands. To-day there are probably as many hundreds at work in the same region. The last third of a century has also witnessed great vicissitudes among Church periodicals. In that space of time has occurred the rise, decline and fall of a large number of organs ably edited and efficiently managed, and creditable to their promoters, which, however, somehow or other, failed to enlist the general support of the Church. Of these defunct publications, we have nothing but kindly and respectful thoughts. No doubt they did good work in their day, no doubt they supplied a want, or gave expression to certain phases of Church thought, but as time went on and the life and work of the Church widened and expanded they gradually became less and less representative in their character and so passed out of existence, or were absorbed by the Churchman. Meanwhile the Canadian Churchman, first and last in the field as a general weekly Anglican organ, has continued on its way, the representative of no geographical section of our great Dominion, or particular school of thought, and the honest interpreter, so far as human limitations permit, of the whole mind of the Church in British North America. This may strike some of our readers as a somewhat extensive and even extravagant claim on our part. But while acutely conscious of our own shortcomings and readily admitting our willingness to "advance with the times," we feel that our contention in the main is justified. The Canadian Churchman has not held, and more than held its own, all these years without good and sufficient reason. It has not stood the test of time by dint of chance or mere good luck. Things do not work out on this principle in this world. Time is no respecter of persons and things. The Canadian Churchman we submit, with all modesty, has stood upon its own merits as a truly representative Church paper. While we claim for it no exceptional literary excellence, we do contend that it has deservedly gained the general confidence of Canadian Church-people, for an exceptional period, and to an exceptional extent. Our continuous success in the past and our reassuring prospects for the future, we do honestly believe is based upon our undeviating policy, during the past thirty-four years of giving everyone a "square deal" and of permitting the fullest latitude for the expression and advocacy of all opinions compatible with loyalty to the formularies and standards of the Church of England. That the opinions and view points, enunciated in our columns, must necessarily often widely differ we readily and even gladly admit. In a great historic communion like our own such a condition of things is inevitable, and we may add desirable. We would not wish it otherwise. We, therefore, enter upon the thirty-fifth year of our existence as the weekly exponent of the work and life and spirit of the Canadian Church, with an assured confidence in the continued support of the best element in our great communion, and with an unflinching determination to maintain that policy to which we have so consistently adhered in the past. The Canadian Churchman, our readers may rest assured, will continue according to its utmost ability to strive after those things which make for peace and for the edifying of the Body of Christ. It will stand for the principle of justice and fair play, and will lend itself to nothing calculated to curtail or discredit that reasonable liberty and generous comprehensiveness, which has been, and we trust ever will remain, one of the especial glories of our great communion. To our numerous supporters all over the Dominion we tender our hearty thanks and confidently ask for the continued and in-

creasing support of the Church at large, as its official, and accredited organ in the Dominion of Canada.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

In the course of an interesting conversation with an esteemed friend a few days ago the prospect of the completion of union between the Presbyterians, Methodists and Congregationalists in this country was touched upon. Our friend expressed a serious doubt concerning the consummation of such a scheme and of its finality, should such a thing occur. When pressed for a reason for this view, seeing almost all the leading clergy and laity in these communions are committed to union, he gave this striking reply: "The motive," he said, "does not appeal to me as great enough for such a task. And even if union is accomplished there is no deep and sacred principle of cohesion to hold them together. The present negotiations are apparently conducted on no higher principle than the organization of a departmental store. It is the gathering together of a number of small organizations and operating them under one roof for economy in administration. But the re-union of the Church of God involves something greater than a question of economics." We do not know that this criticism is wholly just, for we have not been in the confidence of the negotiators to judge of the motives that are impelling them to action. Certain it is that the economical aspect of the problem has been very much in evidence before the public. There has also been a disposition to minimize the differences between these communions, and to really discredit their own history by declaring that they stand for no distinct principle and have, therefore, had no reason to stand apart. We would prefer to see men possessed of deep convictions coming together; frankly declaring that they stood for something but intensely anxious to meet their brethren upon a platform large enough to include the essential truths of all. Men who feel that nothing much matters are not in a position to make a lasting agreement. Union of the Churches to be solid and enduring must be a union of convictions and not of convenience.

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It makes one's blood boil to see at this holiday season, when the Church of God is endeavoring to impress upon men the deep things of life, to find great display advertisements of intoxicants staring one in the face from almost every page of our daily newspapers. They present seductive invitations to indulge habits that are a curse to men, and to renew habits that men have been struggling to get free from. And the newspapers that are profiting from these advertisements are not owned and operated by heathens who know nothing of the consequences of their acts, but they are men who occupy positions in the churches and know as much as their neighbors about the cruel effects of intemperance in the community. But this business is profitable to press proprietors, and business apparently must not be interfered with by the higher requirements of faith. As a matter of fact we, whose duty it is to teach the better way, seem to take for granted that it must be so and remain quiescent. Some day perhaps a secular organization realizing the mischief done by flaunting temptation in the faces of men will call for legislation forbidding such advertisements and then the prophets of the Church will support what they ought to have inaugurated. We really do not know why the dealers in intoxicants should be allowed to advertise their wares in the public press. This business is rightly hedged about in many directions, but why

it should be let loose in the newspapers that come into our homes we do not know. At all events public opinion can be aroused against this practice, and if the right and the wrong of a question does not appeal to the press-owner it is more than likely that an adverse public sentiment will bring him to time. At all events do not let us sit down mute while the liquor vendor is negating the messages of peace and good-will, and the call to a higher life, which the Church is giving at this season.

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We should like to see the formation of Junior Clerical Associations for aggressive work in promoting the Church in the various dioceses and in its general missionary and other enterprises. There is a large body of young men in the ministry of the Church in Canada, possessed of unbounded energy, men of good-will and good ability, but they are not being drafted into the active service of the Church in its larger aspects. The Church is not availing itself of the enthusiasm the vigour and the creative genius of these young fellows. They are allowed to drift along in their curacies or their parishes with none of the larger responsibilities thrown upon them and a public sentiment which looks adversely upon young men who presume to thrust themselves forward. The true solution of the situation of course is that our young clergy should have something to offer and through that they should get their views before the proper public whether their seniors liked it or not. That is the way men of power are developed. But many a good man would develop earlier if Junior Clerical Associations were formed in suitable centres and definite work undertaken, the success of which would be wholly thrown upon the members thereof. It would, of course, be formed under the sanction of the Diocesan to help him in any way in its power—not to hinder. It would not allow for a moment any feeling of unfriendly rivalry to mar the good relations with senior men. It would not be organized for the self-assertion of young men, but for service in the Church they love. We should like to hear of some vigorous young fellows taking the bit in their teeth and doing something on the lines suggested. We want a breed of men that have ambitions beyond being reckoned harmless and "safe."

Spectator.

PAN-ANGLICAN CONGRESS.

The Archbishop of Canterbury writes the following letter dealing with the Pan-Anglican Congress:—

We enter, this Advent, upon a Christian year which must needs be memorable in the story of our Church's life. The National Church, which has grown with the nation's growth, is now, in its offshoots, or, to use a truer figure, in its children, a living force in the uttermost parts of the earth. And in this coming year its Bishops from every land are to gather for counsel and mutual encouragement in the fifth of the decennial Lambeth Conferences which began in 1867. You will join with me in prayer that God the Holy Spirit may grant to us in our discussions and debates, and in such action as may follow therefrom, the wisdom, the understanding, and the strength which He alone can give. But we are preparing, too, for another and even earlier gathering, which directly and immediately concerns every congregation and every home. The Bishops will meet at Lambeth in July. Before their deliberations begin there will be held, in June, a gathering of Churchmen and Churchwomen of such a character and on such a scale that its importance may easily equal or even surpass that of any similar assembly in the long history of the Church's organic growth. It behoves us to be remembering the matter daily in our prayers. From our most distant colonies and mission fields, from the United States of America, from the cities and plains of our Indian Empire, from the borders of the Arctic Circle, and from the islands of the Southern Sea, men and women will meet in London for counsel and prayer, with a view to setting forward upon earth more vigorously than heretofore the rule of the Lord

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Jesus Christ over the daily life of those for whom He died upon the cross. Such thought and counsel and united prayer on the part of those who are in touch, at home and abroad, with the immeasurable variety of human needs, will be of vital assistance to the Bishops when, in the following month, they are gathered at Lambeth for quiet counsel and for joint resolve. Remember, then, both gatherings in your prayers. In addition to these deliberative meetings the Church is invited to make, by contributions garnered from its every part, a great thank-offering to God for His Fatherly guidance of our life and work in the years that are past and among the difficulties of to-day. The gift thus presented to Him is to arm us for fresh endeavours, to equip us for doing better work—better in breadth of purpose and in depth of trained and eager force than ever before. It is to be a joint offering, whereto all will be invited to add their quota, however small. It is high time that we should be considering in every land, in every diocese, in every parish, in every home, in every separate individual life what part we can severally and collectively take in making the thank-offering a reality. Here in the Diocese of Canterbury we stand at the very centre of our Church's organic life. Already we learn of the glad and loyal contributions which are being offered week by week on the remotest frontiers of Christendom, in Esquimaux villages, and in Melanesian islands, and in African forests, and in the mission outposts of China and Korea. They, of their poverty, are bringing their two mites to be added to the gift for the common good. Let us bestir ourselves and set to work, by deliberate and sustained endeavour throughout the Church at home, lest we, in our wealth of Christian privilege and advantage, be behindhand in a task belonging to us all, a task to which those so far afield have quietly and bravely set their hand. Arrangements are already made to facilitate the systematic contribution of even the smallest sums, and I rely upon the clergy in every parish to do what in them lies for securing that the opportunity is known and used to the upbuilding of such a thank-offering as shall mark our humble and heartfelt sense of the great things which the Lord hath done for us, and our belief that under His good hand we shall yet see greater things than these.

THE BOARD OF MANAGEMENT OF M.S.C.C. AND INDIAN MISSIONS.

Sir,—Now that the autumn meeting of the Board of Management of M.S.C.C. is over and some, though a very meagre amount of information as to its proceedings, has been given to the press, we are able to gauge to some extent the work of the past year, and its plans for the next. Representing as it does, the whole Church in Canada, the Board ought to, and no doubt does, welcome expressions of opinion with regard to its operations and its policy in the Mission Field. The particular branch of the work of M.S.C.C. to which I desire to draw attention, is that of Indian Missions. During the present year matters of great importance in regard to our Missions, have come before the Board, and have been dealt with nominally by the Indian Committee. As a matter of fact they have been dealt with almost altogether by Mr. S. H. Blake, K.C., who has bestowed on the task that energy and ability for which he is so well known. Amongst other things Mr. Blake has prepared for the Board two papers, both having an important bearing on Indian Missions. One is a memorandum for submission to the Board at its meeting in the spring, and is dated on the last page, 10th February, 1907. The other is a memorandum for the Rev. Dr. Tucker—presumably in anticipation of the autumn meeting recently held. The former is marked "Private and Confidential." I must confess this superscription has puzzled me from the first. What does it mean? Why "private" and why "confidential" when it was ostensibly meant for the Board of Management, which represents the whole Church? This question is still more to the point when the paper in question comes to be examined in detail, because it deals with matters of policy,—reflects upon missionaries and their methods, makes statements and suggests inferences of the gravest kind, and gives copies of correspondence between Mr. Blake and the Indian Department, which are, of course, being on file, common property. Such matters cannot be removed from the arena of criticism by being marked as stated. In all fairness both papers should have been given to the whole Church for discussion and full consideration. I desire further to say that such parts of the papers in question as purport to be the reports of the In-

dian Committee of the M.S.C.C., can scarcely be called such. Western men who know Indian Missions and are on that Committee, who should have been consulted before committing the Board to such statements as appear therein, had no hand in preparing them. This needs to be known; first, because there is discernible through the papers in question, a very distinct effort to set forth and by a clever marshalling of evidence to establish views and conclusions as to Indian work, with which the Western members do not agree. In the second place; certain misleading statements are made, for which an individual without personal experience of Indian work and the Western country might well be pardoned, but which would be without excuse if made or sanctioned by actual workers in the field. It must be borne in mind then, that this report which has been used in justification of, or at least as an argument for action that is likely to seriously injure Indian Missions, is not the work nor has it the support of a single Western Bishop or member of the Indian Committee, who is connected with Indian Missions. If any should wonder that these members did not protest when it was presented, it may be said that at that meeting, as at the one recently held—time was not given for the proper consideration of this most important matter. I turn now to the examination of the report in question, which will be found on page 4 of the Memorandum of February 17th, 1907. The report opens with the statement that investigation has shown the members that "a state of matters exists among the Indians of the north which, renders necessary prompt and decisive action." Then follows the following extraordinary statement:—"Representatives" (viz., of the societies and friends in England who have assisted the work), have visited the localities in which the work has been carried on, with the view of ascertaining for themselves the facts connected with the work," etc. Now, what has actually occurred in the way of visits to Indian Missions by representatives? No representative of the C.M.S. even, still less of other societies, has ever been in or near the Diocese of Mackenzie River, Athabasca or Selkirk. Nor have any seen the dioceses of Moosonee or Keewatin save in passing along the C.P.R. line, where there are no Indian Missions. There is no record of any representative having ever visited the Indian Missions of Saskatchewan, Qu'Appelle, or Yukon. At most two missions in Rupert's Land, have been so visited, and these years ago, and in a most cursory manner. Two or three missions in Calgary have also been visited. The statement of the report then, which was not made without a purpose as regards the seven dioceses where the bulk of the Indian work lies, is absolutely without foundation. The representatives of the C.M.S. and others have seen in all only four or five points at most in the other two dioceses. This misleading statement might have been allowed to go unchallenged, as of no great importance, were it not that it is clearly intended to influence the minds of those reading the report. The inference sought to be drawn is, that those most interested in Indian Missions have visited them and been dissatisfied with the workers, their work and its results. The two flying visits made by C.M.S. Secretaries were, as I have said, years ago, and covered only a few accessible points. Practically nothing has been done since, and yet on page 5 of the report we read:—"The Societies referred to recently sent over representatives, who fully investigated the whole field." The italics are mine. The report then proceeds to deal with various matters and the formal statements together with the observations made thereon by its author, group themselves round the following subjects:—1st, Episcopal Supervision; 2nd, Evangelistic Work and its Results; 3rd, Self-Support; 4th, Schools and their Results; 5th, Finances; 6th, The Future as to Methods of Work; 7th, The Relations Between the Government and Church as Regards Mission Work. I shall try to deal briefly with some of these.

Episcopal Supervision.—With few exceptions all workers in the Province of Rupert's Land are agreed that no diminution of the number of Bishops is advisable. It is not perhaps impossible in the case of the two Northern Dioceses, which alone are referred to in the proposals made, but the price paid would be a failure in the efficient working of the missions of Athabasca and Mackenzie River, at the very time when, by common consent, they need special attention. The proposal to have a Travelling Missionary in place of one Bishop, seems to those best able to judge, neither expedient, practicable, nor economical. The salaries of the Bishops are small enough, and they are not, only Travelling Missionaries, but Executive officers whom the Church holds responsible for all the affairs of the diocese.

When visiting the various missions, they not only perform episcopal acts but go clothed with authority to decide all matters of policy and local difficulties, and can speak in the name of the Church to both missionary and people. This is a matter of great importance. The question of the endowment funds for these two dioceses has been drawn into the discussion. In my humble opinion this was quite uncalled for, one is completed and the other nearly so. Moreover, the funds are held in trust for the payment of a Bishop and cannot be used for any other purpose. It may be added that the funds for these dioceses have never been assisted by M.S.C.C. It has not contributed a dollar. The W.A. has given some help to the Athabasca Fund—beyond this, they are the result of the personal work of the Bishops and others in England, grants of English societies, and careful nursing on the part of the Trustees.

Evangelistic Work and its Results.—Under this head may be considered the direct methods of evangelization and the spiritual condition of the people. In the first paper under review, it is implied, if not directly stated, that in former days missionaries spent a great proportion of their time in following Indians from place to place, in their hunting or fishing expeditions. This is quite a mistake. One might as well try to follow the wild animals to their haunts. Small camps were often met with when travelling to outposts, and every opportunity for instruction was gratefully used, but itineration in the sense referred to in the paper has, for the reason given, never been the usual method. There is, therefore, no ground for the other comparison attempted to be drawn between earlier and present day workers by which the latter suffer, at any rate, by implication. In this connection, too, must be noticed the comparison drawn between Moosonee and Keewatin on the one hand and Calgary on the other. It is intended seemingly to show that while direct evangelistic work was the practice in the former diocese and led to the results which seemed to fairly satisfy Mr. Blake, in Calgary the neglect of it in favor of schools as a principal agency, has resulted in very few conversions. The same thing seems to be implied as to Saskatchewan and other dioceses. The comparison does not hold good for several reasons. In the first place, to deal with Saskatchewan and Rupert's Land, the policy and methods have been exactly the same. Keewatin is largely composed of old Rupert's Land Missions. The comparison with the Calgary Missions is still more unfortunate and misleading. First, Moosonee had thirty years' start of Calgary. Second, the characters of the people are entirely different. The Blackfoot is to the Northern Cree what a wild buffalo might be compared with a domestic ox. Third, the Cree has for generations been subject to H.B. control, while the Blackfoot has never owned a master. Fourth, the Blackfoot work began in 1880, just as these wild creatures were being touched and spoiled by civilization. Fifth, the methods of work had to be decided by these facts, and by another, namely, that the people were confined to reserves. The schools were only means to an end, and have, in part at least, fulfilled the expectation that through them the people would be reached and influenced. For ten years there was scarcely a conversion, then the seed began to bear fruit. When the Missions are as old as those of Moosonee they may have a more encouraging story.

Self-Support.—All workers regret that more is not done by the people, and hope for improvement in this respect. In defence of those who have been charged with neglecting to enforce this duty more, it may be said that while they generally desired this, they were deterred by the extreme poverty of the people. Hence, the habit has not been acquired. On behalf of the people now the same plea may be raised. None can deny that as a rule our Indians are poor in the extreme. The figures of earnings of Indians, quoted by Mr. Blake, from the Indian Department Report, in support of his contention that Indians should be able to assist materially in Church support, are so utterly delusive that one wonders at their being quoted seriously. First, the large sum named is for all the Indians of Canada, including 60,000 in the East, and the well-to-do people of British Columbia. Second, it can only have been reached by an elaborate series of guesses—as regards several items. Third, it includes the value of all food obtained by Indians from farms, gardens, stock, hunting, fishing, and even the hay and fodder consumed by cattle and horses. Such figures are utterly valueless, and in so far as our Western Indians are concerned are entirely misleading. Even if they were correct, they would only give each of the 22,000 families reckoned, an average of \$4 per week for all purposes. At all

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Brotherhood of St. Andrew.

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

Brotherhood men should subscribe for the Canadian Churchman."

The latest Junior Chapter on the list is St. John's, probationary, Port Dalhousie, Ont., where eight lads have taken up the work under the direction of the rector, the Rev. Guy B. Gordon, so well known for his successful work amongst boys. The Senior Chapter continues to do good steady work.

Winnipeg has now another Chapter, the latest addition being St. Judes, where a probationary Senior Chapter has been recently formed.

A. J. Traver, the new Office Secretary, paid a visit to St. Margaret's Chapter, Toronto, and addressed a good gathering of the members, on Tuesday, December 17th.

As showing the extent of Brotherhood correspondence at Head Office, 452 letters have been sent out from the 1st to 25th December.

Quotas paid and receipts from supplies show a total of \$88.96 for month of December, as compared with \$52.87 for same month last year.

On Thursday last, the staff and inmates of the Western Hospital, Toronto, were delighted with a concert which was given by the choir of St. Anne's Church, the idea and the planning out being the work of the Brotherhood men of the Western district. This was the second annual event of a similar nature.

Small blotters, bearing the Brotherhood invitation, are used very successfully by St. Paul's Chapter, Wingham.

Selkirk, Man., Chapter, recently formed, is working ahead steadily, and has just got out invitation cards, for use by the members.

Pledges towards Extension Work received up to December 25th, total \$1,298.05. Toronto contributing \$791; the balance, \$507.05, from the rest of Canada.

The amount paid this brotherhood year on account of Extension Work, up to date, is \$1,148.55.

Three active Chapters, Senior, Intermediate, and Junior, are at work in Almonte, Ont., the rector, the Rev. Forster Bliss, is a strong believer in the Brotherhood, and speaks highly of the good work being done.

The Junior Chapter at St. Barnabas, Chester, have passed up into the Senior Chapter, the members being admitted on a recent Sunday, during service.

Over 1,500 names of Churchmen and Church-lads have come into the "Follow Up" department, at Head Office, not only from all parts of Canada, and the United States, but from England, Ireland, and Scotland, Australia, and India, and in each case the name has been sent out to the proper parties, in most cases the man or boy has been called upon, and in many cases a report has been sent back as to the result.

Eugene A. Brown, one of the most active workers in Winnipeg, in St. Peter's parish, in the Chapter, in St. John's College, and in the Local Assembly, has removed to Calgary, where he will be of great assistance to the Chapters there.

St. Mary's Chapter, Chatham, N.B., has developed into a most active Chapter, and are giving special attention to following up men who may remove from that parish (even if temporarily) and have got a list of Nova Scotia and New Brunswick Chapters, with officers, to assist them in this work.

The Coppercliff, Ont., Chapter has now eight members, and is doing good steady work, in a field peculiarly adapted to Brotherhood work.

Home & Foreign Church News

From our own Correspondents.

NOVA SCOTIA.

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

Bridgewater.—The Rev. Rural Dean and Mrs. Gelling celebrated their golden wedding day on Tuesday, December 17th. Fifty years ago on that day the Rev. E. Gelling led to the altar of St. James' Church, Beaver Harbour, Halifax County, Sarah Elizabeth, daughter of the late Rev. I. Breeding. On the 17th four of their six living children and six of their thirteen grandchildren were at Bridgewater to express their love and veneration for the aged clergyman and his aged spouse. The Rev. William E. Gelling was born in the Isle of Man, January 31st, 1831.

his parents being F. L. Gelling, Esq., advocate, and Harriet, daughter of Captain John Evans, 3rd Dragoons. He was educated at the Castle-town Grammar School, at King William's College, Isle of Man, and at St. Augustine's College, Canterbury, the latter institution giving him a useful trade as well as his theological education. Mr. Gelling landed in Halifax in the year 1856. He was ordained deacon by Bishop Binney in the same year, and was sent by the Bishop as curate to Mr. Breeding, at Beaver Harbour. Here began the union which has lasted through fifty years of peaceful happiness. Being ordained priest in 1859, he went to the Parish of Louisburg, which then embraced Gabarus and Glace Bay, including these two places and Main-a-dieu, Scatterie and other stations. The first churches at Glace Bay and Lorraine were built through the efforts of Mr. Gelling. Three or more parishes now occupy the field of Mr. Gelling's former labours. In 1865 he became rector of Guysboro, where he built a church at Cole Harbour, Tor Bay. This old parish is now divided into three. Mr. Gelling was elected rector of Bridgewater in 1871, and has lived in that town ever since; though he resigned the rectorship in 1901, when he was elected rector emeritus, and given the use of the rectory for the remainder of his days. As Rural Dean of Lunenburg, Mr. Gelling has done faithful and efficient service since 1888, and it can well be said of him that his eye is not dimmed by age nor his natural force abated. Mrs. Gelling also shows but little the effect of advancing years, and is as keenly interested and as helpful in all charitable and parochial work as of yore. Nine children blessed this union, of whom six survive. They are: Mrs. Nepeau Owen, of Bridgewater; Mrs. Cyprian Godard, of Digby; Mrs. George Dudley, of Windsor; Mr. William Gelling, of Passaic, N.J.; Mr. Joseph Gelling, of Alaska, and Mr. Louis C. Gelling, of Bridgewater.

Digby.—This important parish has been filled by the appointment of the Rev. W. Driffield, of Londonderry. The other vacancies remain unfilled.

Wolfville.—The Woman's Auxiliary of this town has just sent away a very valuable bale to one of the parishes in the diocese. The Society now numbers about fifty members, and has a record of most successful and harmonious work. The President, Mrs. R. F. Dixon, has just been presented with a purse of gold by the members as a mark of appreciation for her kindness. The meetings are always held in the rectory, and are very much enjoyed.

Halifax.—The Lord Bishop of the Diocese held an Ordination service in St. Stephen's Chapel, on Sunday, December 22nd, when he advanced the Rev. A. E. Allabey, of Lockport, to the priesthood. The sermon was preached by the Rev. G. C. Wallis, of Lunenburg, and the candidate was presented for the laying-on of hands by the Rev. C. W. Vernon, who is one of the Bishop's Examining Chaplains. The Rev. H. C. Hind, who intoned the Litany, acted as His Lordship's Chaplain.

FREDERICTON.

John Andrew Richardson, D.D., Bishop, Fredericton, N.B.

Fredericton.—Christ Church Cathedral.—On Sunday, December 22nd, the Lord Bishop of the Diocese held a general ordination in this cathedral when two brothers were ordained to the diaconate and priesthood respectively. Deacon, Mr. Ernest Bolt, who was presented by the Rev. T. W. Street. Priest, the Rev. Richard Bolt, who was presented by the Rev. Canon Cowie. The former has acted as lay reader at Woodstock, N.B., for the past year, and the latter has been for the past year curate of the parish church of this city. This Sunday was also marked by the introduction of a surplined choir, by the opening of the new organ which replaces one which has been in use for the past 58 years, the cost of which was about \$8,000, and lastly, by the introduction of the acetylene gas system which is a great improvement upon the system which has hitherto been in vogue. The sacred edifice is now much better lighted than it has ever been before in the whole period of its existence.

Fredericton.—Christ Church Cathedral.—The enthronement of Bishop Richardson is to take place in this cathedral on February 6, with imposing and impressive ceremony. The installation of the new Dean, the Rev. C. D. Schofield, of Sydney, C.B., may also take place on the same

interior points this would have to be heavily discounted on account of high prices. How much could be given out of such a pittance for Church work. If our Indians gave as some say they should, it would be at the sacrifice of the necessities of life, and we, for very shame, should have to readjust our scale of giving to such an extent, that all Church work would flourish.

Schools and Their Results.—Industrial schools seem chiefly aimed at though boarding schools are disparaged. Mr. Blake does not seem to know, at least he does not state, that these schools were started or aided by the Government, just because day schools were admittedly, as a rule, a failure. They are an experiment dating back, as a rule, less than twenty years ago. Their success has been greater than the report gives credit for, and the gloomy picture of them drawn therein notwithstanding they have done a great amount of good. To close them and revert to day schools would be a calamity. As to the improvements of day schools; all who have watched them know that for twenty-five years at least the churches have been urging the Government to make better provision for them and larger grants for salaries so that capable teachers may be employed. It takes zeal, nerve and patience to live among Indians on \$6 per week or less. It ought, too, in fairness to be stated that the Board has practically never assisted the schools. The W.A. has given valuable help, as live Sunday Schools and other organizations.

Finances.—The sad lack of money is very regrettable. The only solution of the difficulties which presents itself to me, is for the Church to face providing sufficient funds as an absolute necessity for, say, the next ten years. Meantime there should be no extension of foreign work. Our first duty is to our own household. In ten years there will be vast changes in the whole region south of latitude sixty degrees—a considerable influx of new people, and greater power on the part of the local churches to deal with the situation.

The Government and the Church.—The recognition of the value of the Church's work by the State in the past, is a good augury for the future. If the churches can combine in making reasonable requests, no Government can well refuse them, and the schools of whatever kind may well remain under the spiritual direction of missionaries. But, according to the principle adopted in the joint resolution of representatives of the Anglican, Methodist, and Presbyterian churches, which has been endorsed by the Indian Committee and presented to the Government, the Churches concede that for the privilege of having the opportunity of giving religious instruction they are willing to bear a reasonable share of the expense. In the case of our Church schools, how can funds be obtained for this? M.S.C.C. has not in the past aided this work. It has resolved at its last meeting, that it will not do so. The missionaries in charge are not allowed to appeal in Canada on their own behalf. Then, where are the funds to come from to enable the Church, if it would be consistent, to carry out the policy it has informed the Government it is willing to adopt? There is much more to be said on these topics, but I have already, I fear, trespassed too much on your kind courtesy, for which I heartily thank you. Yours faithfully,

W. A. Burman.

Winnipeg, Dec. 23rd, 1907.

The Churchwoman.

RUPERT'S LAND.

Winnipeg.—St. John's Cathedral.—The sale of work and high tea annually given at Christmas time by the Ladies' Aid of the cathedral is always pleasantly anticipated, except perhaps by those who work so hard for its success. That one which was held on the 17th was equal in every way to its forerunners, and was highly favoured in the way of good weather. Afternoon tea and ice cream were served. Besides the fancy work stall, there was one devoted to mince-meat and candy, while Mrs. Coombes was in charge of a booth of basketware, obtained by her from the Scantesbury Mission on the Brokenhead River. Two little girls, Miss Nora Matheson and Miss Christina Severn, sold many dolls which they dressed themselves. Among the ladies assisting at the sale were: Mrs. Fred Cox, Mrs. Hamber, Mrs. Hanby, Mrs. Gordon, Mrs. Warner, Mrs. Coombes, and Mrs. Code.

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day. It is possible that the new organ now being installed, will be dedicated at the same time.

MONTREAL.

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

Montreal.—Christ Church Cathedral.—The Lord Bishop of Montreal admitted two candidates to the diaconate, and three to the priesthood in this Cathedral, on Sunday, December 22nd, in the morning. Those ordained deacons were Mr. Harlow Godard, of Portage du Fort, and Mr. Richard A. Page, of Pierreville, and the priests were the Rev. W. D. Armitage, of Bolton; the Rev. Cyrus W. P. Baugh, of Greer Mount, and the Rev. W. H. Dundar, of Boscobel. Ven. Archdeacon Norton, rector of Montreal; the Rev. Dr. Symonds, vicar of the Cathedral; the Rev. Canon Baylis, the Rev. E. H. Morsey, the Rev. Dr. Rexford, the Rev. A. J. Doull, and the Rev. Percy Rollit, were present in the chancel. The Litany was intoned by the Rev. Dr. Symonds, the gospeller was the Rev. R. A. Page, and the eucharistic service was read by the Ven. Archdeacon Norton, the Lord Bishop pronouncing the Absolution and Benediction. The sermon was preached by the Rev. A. J. Doull, rector of the Church of the Advent.

St. James'.—The Sunday School Christmas tree this year was held in the church hall on Monday evening, December 23rd. Refreshments were served to the children besides the usual number of good things hung up by old Santa on the Christmas tree. Admission, was, as usual at St. James', free.

Bedford.—St. James'.—The furnishings of this church have been enriched by the gift of a neat and serviceable altar book, and a chaste brass desk to hold the same. The gift is inscribed as follows:—"Presented by R. A. A. Jones in memory of his father, the Hon. Robert Jones, one of the original contributors to the erection of this Church, Christmas, 1907." The commemoration of Mr. Robert Jones' name in connection with this church is most appropriate, and the gift is much appreciated. May the action of Mr. Jones stimulate others to add other memorials.

Hochelega.—St. Mary's.—The sixteenth anniversary of the dedication of this church, and the fourteenth of the pastorate of the Rev. H. Jekill, was observed with special services last Sunday. The Rev. Canon Renaud preached at the 11 o'clock service, and the Rev. Jas. A. Flanagan at 7 p.m.

St. Armand West.—The W.A. met last week at the home of Mrs. James Mitchell, with a good attendance. The next meeting will be the annual for the election of officers.

Pigeon Hill.—The churchwardens have made their annual collection of oats for the poor old horse of the rector. A. Praire and B. Gardner drove up with over 30 bushels, and one could almost hear the old horse laugh!

Philipsburg.—The decorations in St. Paul's Church this year included a rude screen all in green and red, which spanned the chancel from wall to wall. Cramer's Communion Service was sung for the first time. At the Christmas Tree Santa Claus presented the Rev. Austin Ireland with a leather pocket-book containing over \$50, as a gift from the people, accompanied by the following address. "Dear Sir and Brother,—Another year has elapsed, another milestone passed, and once more we ask you to accept a small token of love and esteem. We wish you a Merry Christmas and a Happy New Year. And we thank God for many blessings showered upon us in the past, and for the future pray God to spare to us for many years to come, the tongue which has spoken words of comfort and advice, and the strong and ready arm which has been always present to lift us up and on in life."

Clen Sutton.—A very successful entertainment was held here on December 24th, at 8 p.m. The children who had been previously drilled by Mrs. Coffin, reflected credit upon themselves as well as their instructor. A feature of the evening was the presentation to Miss Eleanor Courser of a handsome parlor clock in recognition of her faithful and efficient services as organist for the past and previous years. Sunday School books were distributed to the children as well as other gifts from the well-decked trees.

ONTARIO.

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

Kingston.—St. Paul's.—On Christmas Day there were two celebrations of the Holy Communion at 8 and 10.30 a.m. There were 135 communicants and the offerings for the clergyman amounted to about \$85. The Sunday School has now an average attendance of 180, and the staff of teachers consists of six men teachers and eight lady teachers. The Bishop preached in this church on Sunday evening, December 22, an earnest sermon, full of powerful counsel. A branch of the St. Andrew's Brotherhood is about being formed.

St. George's Cathedral.—One of the spacious windows of the Cathedral has been replaced by a beautiful art grouping in stained glass, in memory of the late Mr. Charles F. Gildersleeve, long a zealous and devoted parishioner. The cost was \$1,000. It is fitting that his remembrance should be preserved in the church since to his courage and confidence the enlargement and vast improvement was largely due.

OTTAWA.

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

Gobden.—A crowded church showed that this parish appreciated the honour done to it by the Bishop of Ottawa, who held his ordination here on St. Thomas' Day, when Mr. Henry Moore was ordained deacon. The candidate was presented by the Archdeacon of Ottawa, and the sermon was preached by the Rev. W. Netten, M.A., rector of Pembroke. Mr. Moore has been appointed to the Mission of Douglas.

Rutherglen.—A Christmas-tree was held at this place for the Sunday School children on Friday evening the 20th inst. The presents were generously donated by the Girls Auxiliary of All Saints' congregation, Ottawa, to whom great thanks are due.

Mattawa.—The Sunday School children of this place also enjoyed a Christmas-tree and a visit from Santa Claus this year. It was held on Christmas eve, and a brief programme was also rendered by the children. Like their sister Sunday School at Rutherglen, they too were indebted to the children of All Saints' Auxiliary, Ottawa, for the nice things received on that occasion. With the proceeds of the handkerchief sale which the Ladies' Guild of this congregation held on the 5th inst., a new Estey organ has been purchased from Orme & Son, of Ottawa. The old organ was kept to be used in the Mission Room for Sunday School and other purposes. This is the second year that the Girls Auxiliary of All Saints', Ottawa, have furnished the articles for the Christmas-trees of the Mattawa Mission. The Rev. John Fairburn also wishes to acknowledge, through these columns, his indebtedness to the members of the Ladies' Auxiliary of Ottawa for the bale of useful clothing, etc., which they sent him and his Mission this Christmas. With such practical help from time to time he realizes his hands are considerably strengthened in his struggling but hopeful mission. He cannot speak too loudly of all the kind assistance he receives.

TORONTO.

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

Toronto.—The Pan-Anglican Missionary Congress of June, 1908.—(By the Organizing Agent for the Diocese of Toronto.) With the opening of the year in which the event will fall some further account of the great scheme for this representative gathering, which is to assemble in London next June, will be acceptable to our Church members, and would appear to be necessary for the information of those who desire to take a sympathetic and practical interest in it. It will be granted that, under God, there is no power like that derived from knowledge. The Diocese of Toronto—by resolution of Synod—is to be represented by His Grace the Archbishop and five delegates, one being elected by the Brotherhood of St. Andrew, one by the Woman's Auxiliary of the M.S.C.C., and three by the executive committee. The Congress idea was a great one. It was well said, "An idea is still the

Alchemist which turns the world to gold." Its conception and first steps towards organization were worked out by the united boards of missions of Canterbury and York. Owing its inception to them, it was advisedly left in their skilful hands. Should it be asked why the scheme should be in the hands of these missionary bodies, it would suffice to show that of the 246 Dioceses existent in the world at the date of its inception, 190 were doing missionary work pure and simple, though varied in character. Many also of the remaining 56 were burdened with a deep sense of responsibility, owing to the existence of "vast masses of unevangelized, or non-Christian peoples within their borders." This—already mighty movement—is entirely unique, and can only be accounted for by the volition of the Deity. The people of God in many lands have long and earnestly pleaded for "the coming of the Holy Ghost," and He has graciously come upon the councils of His Church. The "movement" began over five years since, on December 15th, 1902. A letter was addressed by these boards of missions, acting conjointly, to all Archbishops and Bishops of the Universal Church, who represented the Church of England and Churches in communion with her, setting forth the scheme of a Pan-Anglican Congress in connection with the Lambeth Conference of Bishops in 1908. As an essential part of the scheme it was suggested that there should be a world-wide and united Thankoffering to be presented at St. Paul's Cathedral, at a united Service on the Festival of St. John the Baptist, between the assembling of the Congress and the Lambeth Conference of Bishops. The growth of the movement was remarkable. The greater portion of the Anglican world "took it up," examined it, and they step by step accepted, approved, and adopted it; and not merely with cheering unanimity, but with enthusiasm. The task of launching it was then accepted by these united boards, by resolution, on May 28th, 1903. An important letter of September of that year marked its development. It stated, "We desire now to take the preliminary steps to make our venture of permanent value." An impressive query in this letter ran: "What, in your opinion, is the duty of the whole Anglican Communion as one body, at this time, acting together, in order to make some supremely important advance in the fulfilment of our grave responsibilities towards our own people, towards all Christendom, and towards all the whole world?" It was foreseen that the replies received, would refer very largely to missionary problems in the general sense, and wholly so in many of the largest fields. Thought and action matured so that in May 1904 this memorandum was sent to all Dioceses throughout the world. "It is proposed that the Pan-Anglican Congress to be held in 1908, should be signalized by a Thankoffering to Almighty God, for blessings vouchsafed to the Anglican Communion in all parts of the world." "Churchmen will feel it to be a great opportunity to present a Thankoffering to God, which could be available for furthering the spiritual objects ripe for development." "The efforts should be directed to the noblest and greatest ends," i.e., such as have been approved by the authorities of the Church within the Diocese concerned. The resolution quoted received the assent of the Archbishops of Canterbury and York, and therefore form the so-termed "Charter of the Congress." The unselfishness of the Mother Church is strikingly shown by resolution of the committee, "that the Thankofferings of the Diocese within the United Kingdom should be given to the work of the Church abroad," "that all unappropriated offerings should be given to the work of the Church outside the United Kingdom." (It is desired to cheer the Daughter Churches, and to lead them also to take a generous part.) The Diocese of Manchester, which the writer has but recently left, has been organizing for the gathering of its Thankoffering, and seeking to interest all its Church people. The Bishop and his committee hope for \$50,000, and to devote this Diocesan offering to the extension of Church work in Western Canada. This is cause for gratitude on our part, and should encourage and lead to generous gifts from loyal Churchmen within Toronto Diocese, "in gratitude to God for signal blessings during 68 years of continuous, increasing prosperity." Church people will like to know that the unappropriated fund, to be distributed by the committee of the Lambeth Conference, will be spent on living agents, including their supply, training, equipment, and maintenance. Beside the money offering, however, it is gratifying to know that a beginning has already been made to provide a living thankoffering of loyal and devoted men and women, "ready to give themselves to go to whatever work in the Colonies, or the mission field, may seem most urgently to need their services." The Toronto Diocesan Synod, at its last session, appointed a

special co Archbisho members, July 29th, sum of n Thankoffe blessings other resc commend: a large l St. Paul's ference, a if any wi lowing of work of C. & C ment, and preparati serve in. The Arch dently l Every D Missiona ing thro being ur above" may wel obedienc lessening and suf work of toian p member "For C N.B.— ture, o Pierre l Despi agreeab Christr held in unusual their C the ear spectiv ghoral which The w excellen sacred with h ate te church was sa St. nounce be sai and tl given that t tuted ice of Trij D.C.I Chair this c post, next. portic will b prese Profe active doub staff, will Carl Scotl short fesso L.L.I of D from W. Chu Vau the deac the "St min the play Tuc Ow Bra The agc Ro: chu anc a n

special committee, under the presidency of the Archbishop, consisting of six clerical and six lay members, to take action. This committee, on July 29th, "resolved that this Diocese aims at a sum of not less than \$20,000, to be raised as a Thankoffering for its temporal and spiritual blessings during its history of 68 years." Another resolution runs: "That this committee recommends that a vigorous effort be made to raise a large Diocesan contribution, to be offered at St. Paul's Cathedral, at the next Lambeth Conference, as a Thankoffering, unappropriated, but if any wish to designate their offerings, the following objects are suggested: 1. The Missionary work of the S.P.C.K., S.P.G., C.M.S., and C. & C.C.S. 2. The endowment, establishment, and support of Theological Colleges for the preparation of candidates for Holy Orders, to serve in the Missionary Dioceses of Canada." The Archbishop and special committee are confidently looking for a loyal and noble response. Every Diocese, Home, Colonial, American, and Missionary, hopes to "present" its Thankoffering through its Bishop. The circumstances being unique, the offering is to be "over and above" all other and usual gifts. The appeal may well plead "The greater Glory of God"; obedience to Christ's missionary command; the lessening of the awful sum of human darkness and suffering; statesman-like devotion to the work of the whole Church; our Canadian Christian patriotism; affection of the Church's members for their Diocese and its spiritual head. "For Christ and His Church."

N.B.—Regarding sermons, addresses, literature, contributors' books, etc., address Rev. Pierre B. de Lom, The Synod Office, Toronto.

Despite the fact that the weather was very disagreeable and by no means typical of true Christmas weather, yet all the various services held in the different churches of the city were unusually well attended. Large numbers made their Christmas Communion, more especially at the early celebrations at 7 and at 8 o'clock respectively. The mid-day services were fully choral throughout, and the anthems and hymns which were sung were appropriate for the season. The work, both of organists and choirs, were excellent, and were much appreciated. The sacred edifices were very tastefully decorated with holly, evergreens and flowers, and appropriate texts were affixed to the walls of the churches. In several of the churches Evensong was said at 5 p.m.

St. Luke's.—The Rev. A. G. H. Dicker, announced last Sunday that hereafter Matins will be said at half past 10 every Sunday morning, and the Holy Communion and sermon will be given at 11. It is a hopeful sign of the times that the Holy Eucharist, the only service instituted by our Saviour is becoming the chief service of the day.

Trinity College.—The Rev. Dr. William Clark, D.C.L., who for many years past has filled the Chair of Philosophy and English Literature in this college, has sent in his resignation of that post, the same to take effect on 30th September next. He was asked to be relieved at once of a portion of his duties, and it is probable that these will be divided amongst the members of the present staff for the time being. The Rev. Professor Clark has been for the past 25 years actively identified with the College, and was undoubtedly the best and most widely known of its staff, and in Dr. Clark's retirement the College will suffer a severe loss. The Rev. Professor Clark was born in Inverurie, Aberdeenshire, Scotland, on March 26th, 1829, and therefore will shortly be entering upon his 80th year. Professor Clark received the honorary degree of LL.D., from Hobart College, N.Y., in 1885, that of D.C.L. from Trinity in 1891, and that of D.D. from Queen's University, Kingston, in 1902.

Wychwood.—The opening services of the Church of England Mission, St. Clair Avenue and Vaughan Road, were formally accomplished on the evening of December 23rd, when the Archdeacon of York, the Ven. Dr. Sweeny, preached the sermon, taking as his text, Nehemiah iv. 6: "So buildeth he the wall, for the people had a mind to work." The Archdeacon complimented the congregation very highly on the energy displayed. Among the clergy present were: Canon Tucker, Rev. T. W. Paterson, Rev. D. T. Owen, Rev. R. C. Seaborne, and the Rev. W. G. Brain, the indefatigable missionary in charge. The new mission was founded some six months ago in the home of Mr. Hall, on the Vaughan Road, and the new church is the outgrowth. The church is a wooden structure, of neat appearance, and will later be enlarged. The services were of a most interesting nature.

Chester.—St. Barnabas'.—Practically a new church has been evolved out of the old St. Barnabas' on the new site. When removed, the old church was raised nearly six feet from the ground, so that to-day there is a chamber under it 60 feet long by 23 feet in width, provided with a platform and ante-rooms 17 x 16 feet. This, the Sunday School, is lighted from leaded windows, the gift of the Young People's Society. Owing to the renovation of the Church, now in progress, the Sunday School room was last Sabbath used for church service. On December 23rd the new pews, made of oak, and providing fully 25 per cent. more seating capacity, were installed. These were the gift of the Willing Workers. Gas has also been placed in the church, the piping, gasoliers and other fixtures for which were donated by various parishioners. In the spring the roof will be extended and a tower erected. On Christmas Day, in the morning, Holy Communion was celebrated at 8 o'clock and at 11 o'clock, and appropriate short addresses were given.

Eglinton.—St. Clement's.—The St. Clement's Literary and Musical Society have elected the following officers: Rev. T. W. Powell, president; Rev. A. K. Griffin, vice-president; Miss B. Waugh, secretary; Mr. Robert Boulden, treasurer. It was decided to hold an entertainment in the school room every Tuesday evening until Lent, except on Tuesday of Christmas week. The season ticket will be 30 cents for adults and 15 cents for children.

NIAGARA

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

Hamilton.—Christmas Services: Notwithstanding the fact that the weather on Christmas Day was most unfavourable for church attendance, the clergy of this city report larger congregations than usual on that day, and a larger attendance at the Holy Communion than on any previous occasion.

St. Thomas'.—The chancel of this church has been enlarged and redecorated. The church was reopened on St. Thomas' Day, and was crowded morning and evening. The Rev. C. J. James, a former rector, was the preacher in the morning, and His Lordship the Bishop of Niagara in the evening. The rector of this church, the Rev. E. J. Etherington, is doing splendid work in this parish. The services are always well attended, and the rector speaks with much thought and earnestness. A house adjoining the church has lately been purchased for a rectory.

The Ven. Archdeacon Clark has been visiting the Sunday Schools in this city, and addressing the teachers and children. He addressed the teachers and officers of Christ's Church Cathedral Sunday School, Hamilton, at their annual meeting before Christmas, on Sunday School methods.

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

HURON.

London.—The Laymen's Missionary Movement was heartily endorsed at the meeting of the executive committee of the Synod of Huron, which was held on Thursday, the 19th. The members devoted their attention to the subject of Missions, and in this connection the Laymen's Movement was mentioned. This brought a number of prominent speakers to their feet, and short addresses were made, commending the idea and expressing full sympathy with the methods used and the objects sought.

Woodstock.—Old St. Paul's.—On Christmas Eve, a number of the members of Old St. Paul's Church, met at the rectory, and presented the rector, with a purse of gold, and the following address:—Dear Mr. Shaw,—We the members of Old St. Paul's Church, have met here to express to you our deep appreciation of your faithful, and untiring labours amongst us, during the ten years you have been rector of our dear old church. We feel that you have laboured faithfully and earnestly, and we believe effectually, for our Lord and Master, Jesus Christ. We often as individuals, have admired the bold and fearless way, in which you speak your mind, and take a stand for what is true, and good, in the sight of God. We know that you will sometimes meet with discouragements in your parish work, but we are more determined than ever to uphold your hands in the Master's work, so that you may preach even with greater power, the Gospel Message of Salvation

for all men, through Jesus Christ our Saviour. As a slight token of our appreciation of your work, and an assurance of our affection, and sincere regard, we ask you to accept this purse of gold which we feel to be a poor expression of our feelings, yet we trust you will accept it as a sign of the attachment which exists between the congregation and pastor. We also desire to wish you a very bright and happy Christmas, and earnestly pray that God's richest blessings may be yours, and that strength may be given you to continue your earnest labours in our midst for many years to come. Signed on behalf of the congregation. T. H. Dent, H. G. Benfield, Churchwardens.

Arkona.—St. Stephen's.—Sunday, December 15th, was a red-letter day in the history of Arkona when this new church was dedicated to the worship of Almighty God by the Right Rev. the Lord Bishop of Huron. Only since August 12th, 1906, has a regular morning service been held in the Presbyterian Church through the kindness of the Presbyterians, and the work so prospered under the efficient guidance of the incumbent, the Rev. F. K. Hughes, that the congregation was able to erect the present fine structure, and to open the same for service just sixteen months after the first service was held. The day selected for the opening though quite wintry, was a favorable one as sufficient snow fell on Saturday, and during the night to make excellent sleighing. People came for miles around and could not but return to their homes feeling benefited and deeply impressed by the beautiful services held. At morning prayer, the incumbent, with the Churchwardens, and the members of the Building Committee, met the Bishop at the door of the vestry and presented him with the following petition to dedicate the church:—"To the Right Reverend the Lord Bishop of Huron,—We, the members and adherents of the Church of England, having acquired the piece of land situated in the village of Arkona, more particularly described in the deed conveying the same to the Synod, and having erected thereupon an edifice for the worship of Almighty God, do now petition your Lordship to dedicate the said edifice to the worship of Almighty God according to the rites and discipline of the Church of England in Canada. Signed on behalf of the congregation, F. K. Hughes, incumbent; Wm. J. Evans, and T. V. Ridley, Churchwardens; T. W. Mitchell, Benjamin Parker, Wm. Butler, Thos. J. Wilson, and Albert Sercombe, Building Committee." His Lordship having acceded to the request began the dedication service by reading the 122nd Psalm alternately with the congregation. Then after the reading of the dedication prayers the morning service began with a hymn suitable for the occasion. His Lordship preached the sermon and he took for his text, Gen. 28:17, "This is none other but the house of God, and this is the gate of Heaven," and expressed an earnest wish and prayer that this church might indeed be so to the present congregation and their successors. He brought out that the building of a church was a monument to the faith in God of the builders. He also dwelt upon the fact that the Church of England had moulded the characters of the people of the Old Land, that up to about 150 years ago she had been the only one in the field, that she had her part to play in the uplifting of Canadians and in the village of Arkona, which would undoubtedly be bettered by this additional force working for good. He desired then to remember the five points which he presented that they as a congregation should be:—(1) **Prayerful for others**—the work of the Church—for themselves and especially for their clergyman, that he might be guided by the Spirit of God. (2) **At unity** amongst themselves as unity meant strength. (3) **Loyal to the Church**, not only to work for it but to take their respective parts in the services. (4) **Loyal to the Lord Jesus Christ**. (5) **Missionary**—anxious that others might have a knowledge of Him also.

In the afternoon commencing at 3 was held a Confirmation service when His Lordship administered the Apostolic Rite of Confirmation to 13 candidates, when he preached upon the Christian warfare,—"to endure hardness as good soldiers of Jesus Christ." At this service the church was filled to overflowing, about one hundred being turned away. The music rendered by the Christ Church Choir, Forest, under the able management of Mr. Thos. Maylor, the organist, was much appreciated by all.

In the evening also many were not able to gain admittance. His Lordship preached at this service a very helpful and impressive sermon upon the text, "I am the Light of the world," St. John, 8:12. He urged all not only to allow the light of the Lord Jesus to purify their own lives

but also to let their lives be witnesses for Him—to "Let your light so shine before men," etc. The Rev. W. M. Shore, of Warwick, was present at this service and assisted, and also contributed very liberally to the collection for the Building Fund. The Rev. A. L. Beverley, of Forest, was present with his excellent choir, about 22 strong, at the morning and afternoon services. The day was one which will long be remembered by all who were present, about 1,200 at all three services. Much credit is due to the energetic work of all the congregation, but especially the Building Committee and also to the ladies of the Ladies' Guild. The church when finished entirely will be the finest in the village, and there will be but a small debt taking into consideration the large undertaking and the size of the congregation, etc. It is built after the Gothic style, veneered white brick 31 x 58 outside measurement, to seat comfortably about 200 persons.

Chatham.—Christ Church. — The Rev. Robert McCosh, rector of this parish and rural dean of Kent, died quite suddenly on Thursday evening last, the 24th December. We hope next week to be able to give a full account of the deceased and of his work in the Church. In the meanwhile we beg to extend our most hearty and respectful sympathy to those whom the deceased clergyman has left behind him to mourn his loss.

Hanover and Allan Park.—At a Christmas-tree and Cantata held at Allan Park on the evening of December 20th, the Rev. G. Benson Cox, B.A., was presented with a cutter, robes, blankets, and a purse, when the following addresses, signed by the wardens on behalf of the congregations, was read by Mr. A. U. Cooke: "Reverend Sir,—We the members of your Parish of Hanover and Allan Park wish on this occasion to express to you our devotion and loyalty towards you. Although you have been with us but a few months yet the time has been long enough for us to know that you have our true interest at heart. We can understand that you must have your discouragements in your work, but we can assure you that your efforts on our behalf are greatly appreciated; and it is our earnest prayer that our Heavenly Father may grant you very many years of usefulness in your chosen field of labour, and we would ask you to accept this cutter and robes with our best wishes for a Happy and Blessed Christmas. (Signed) B. Gomery, A. U. Cooke, J. C. Brigham, Mark Willie." Mr. Cox made a brief reply, in which he thanked his parishioners for their thoughtful kindness towards him since coming to the parish.

Markdale.—The Markdale parish has been busy of late, and extensive repairs and improvements, both inside and out of both church and rectory have been going on, amounting to about \$3,500. We congratulate Rev. J. A. Robinson, the rector, who has worked very quietly but most efficiently to transfigure the premises, and the result is a very complete and beautiful church property. In the midst of all Mr. Robinson has not allowed so much business to take away his interest in reading or teaching, and his work in this respect too is everything that could be desired. We congratulate both pastor and people on the many evidences of progress seen on every hand.

Ridgetown.—The vacancy in Ridgetown has been filled by the appointment thereto of Rev. Arthur Shore, of Cargill. The utmost regret prevails throughout Cargill and its annexed stations over the departure of Mr. and Mrs. Shore. Mrs. Shore was a trained deaconess and a capable and efficient worker in missionary and Sunday School work, and Mr. Shore has ever been untiring and self-sacrificing and faithful to a high degree. For this reason not only his own congregation, but Christian people of every name, grieve over his departure. He will be missed as much in the Deanery work as in the Parish. As secretary of the Deanery he had no small share in bringing up the Bruce Deanery meetings to their present efficiency. We bespeak the cordial, hearty, united support of the Ridgetown Parish for their new rector and his wife. May it be given promptly and cheerfully and constantly. He is deserving of a warm reception in Ridgetown, for it is no light matter to sever so many and so sincere friendships as must now be severed at Cargill.

Fairmount (County Grey).—Sunday, December 8th was a red-letter day in this parish, the beautiful new church being opened that day. Rev. A. C. Watt, of Bondhead, preached morning and

evening, and Rev. T. G. A. Wright, of Walkerton, in the afternoon. Holy Communion was celebrated at 10 a.m., and one of the members, 94 years old, who attended the first and last services in the old church was present December 8th. All services were crowded. On Monday, December 9th, Rev. T. G. A. Wright lectured on the Prayer-Book in the new church, also spent three days (December 4, 5, 6) lecturing on the same subject at Beaverville; December 7 at Walter's Falls; and December 10th at Bognor, as well as December 3 at Markdale. The new church is large and commodious, and the congregation united and earnest and the debt small. The rector, Rev. D. E. Cameron, deserves to be warmly congratulated for bringing the work to so successful an issue.

Wingham.—The Wingham Chapter of the Brotherhood of St. Andrew are enterprising and active. They have bought the fine property on the church corner which was used heretofore as a Congregational Church, and have paid down a good instalment. This will be a fine building for week-night meetings, clubroom, etc., and the Wingham men will not fail to use it to the full extent of its capacity and of their power. They are an active, enthusiastic chapter.

Seaforth.—A bazaar held recently in the Town Hall by the ladies of St. Thomas' Church was a very interesting and successful affair. The ladies had worked hard and made elaborate preparations, and were rewarded by a full house and the sale of almost their entire stock of fancy and useful articles. The bazaar was enlivened by sweet music from an orchestra, and several songs and piano solos. The gentlemen's hat-trimming contest was quite exciting, and the "Wonder Well" provided amusement for young and old. The designs and decorations of the various booths—including a log cabin, a Dutch windmill, a Japanese stall, home cookery, and fancy work stalls—were clever and effective, and the ladies wore fancy costumes. The proceeds amounted to over \$250.

Lucan.—If any parish wants to know how to run a bazaar enquire at Lucan. Proceeds \$543, of which over \$500 was clear surplus for the Church—a notable record in bazaar work. Rev. A. Carlisle and his zealous workers have our congratulations.

Granton.—The new rector of this parish is Rev. D. J. Cornish, and the congregation is fortunate in this appointment. Mr. Cornish had an excellent record at Huron College for earnest, faithful self-sacrificing work, and began his ministry in the well-known parish of Trinity Church, St. Thomas, Ont., under Ven. Archdeacon Hill. He leaves St. Thomas to take full control of the Granton Parish, and we are sure the people will welcome him and give him the hearty, united support he deserves.

NEW WESTMINSTER AND KOOTENAY.

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

Vancouver.—Chinese Mission.—A very unique and interesting entertainment was given in the Chinese Mission Hall, on the evening of December 17th. Usually, in such a work, we should expect the teachers and workers to entertain the Chinese boys. But this was reversed, the pupils entertained their teachers. The hall was crowded to the doors, there being over fifty Chinamen present. The reading and reciting of portions of Scripture showed the splendid progress being made in the study of English. Four evenings a week are devoted to the study of the English language, the Bible being used as the text-book. The singing was very interesting. Some were singing in Chinese, some in English, and often, the audience would also join with them for true hymns interpret the heart's aspirations in any language. The numbers by the Chinese orchestra were perhaps the most unique, especially to those who have never heard the music from such peculiar instruments. It was not such as would lull one to sleep at all, yet there was a harmony and rhythm of a kind which seemed very musical to them. The whole evening seemed like a bit of China transplanted under the shadow of the Rockies, for even the room was decorated in their own Chinese way.—Chinese mottoes and flags, strange moving pieces of mechanism hanging from the ceiling, and above all the presence of the Chinamen themselves in the proud position of hosts. The Chinese boys then served some dainty refreshments and the evening closed with

an address and pronouncing of the Benediction by the Rev. C. C. Owen.

The following was the full programme which was given by the Chinamen:—Hymn 60, "Hark the Herald Angels Sing," Chinese boys. Prayer, John Mark. The Apostles Creed. Reading, St. Luke 2nd, 8-20, George Quong, Hymn 590, "Jesus bids us shine," Jim Bow and Philip Foon. The Commandments, Peter Yan. Reading 1st St. John, 5th, Go Chong. "The Glory Song," Lim Yuen. Bible Words, Lam Joy. Reading, "China is waiting," Andrew Toi. Chinese orchestra, five instruments. Reading Psalm 23rd, Jim Bow. Hymn 17, "When He Cometh," Jin Fook. Reading Is. 43, James Chong. Hymn 500, "Blessed assurance," Go Chong. Speech, Lim Yuen. Hymn 3, "I am so glad," Chinese boys. Doxology.

Correspondence

APPORTIONMENTS.

Sir,—No one, I presume, claims for the present system of apportionment adopted by the Board of the M.S.C.C., that it is perfect, or the ideal system; it has, however, shown itself to be the best in sight at the present time, and, in the working out of details, defects are being remedied as they appear. I have carefully read the letters which have appeared in your columns lately, and it appears to me that, though much fault has been found with the present system by some of the writers, no practical alternation plan has been suggested by any one. Mr. Reeve voices what seems to be the only other plan in the mind of any writer, and what does this really amount to? It is practically a return to the system (or lack of system) which was in vogue before the present plan was adopted, and under which each parish did what was right in its own eyes. This might be satisfactory in some parishes, but we all know how it worked out collectively in former times. The Church gave then about one-fourth of the amount which it raises now for missions; the cause of Christ was suffering reproach; most of us were not able to see beyond our own little parochial needs, and, like the miser, we wanted to keep all we had for our own wants. But now that the Church has enlarged her vision, has reached out to needy ones elsewhere, and taken time to lift up her eyes from self to behold the vast multitudes in heathenism, "dried up with thirst," to whom she may give the water of life; now that she has roused herself from her slumbers, and begun to roll away her reproach; now that a deeper love for lost souls has begun to move her members to give in a measure more honouring to Him who gave Himself "for us men and for our salvation;" surely it is the duty of every Churchman to rejoice at the change, and to abstain from criticising—at least in print and where no good can be effected—a system which has been of such incalculable benefit to the whole spiritual and practical life of the Church. If any injustice is being done to individual parishes, the advice of the town clerk of Ephesus is still worth following—let appeal be made to the proper courts, that is, to Ruri-decanal or Synodical gatherings. When we hear of the Anglican laymen of Toronto deciding to raise for missions more than the whole Canadian Church has given in any one year heretofore, the probability seems to be that the Church outside of Toronto has by no means been giving up to the limit of its possibilities; and what seems to me to be the thing most needed at the present time is, that instead of finding fault with apportionments, we should take a more intelligent and sympathetic look upon the multitudes starving for lack of the bread of life which the Church of Christ has the dispensing of, and then with humbled minds and hearts re-consecrate ourselves and our means to the service of Him who has laid this charge upon His Church: "Preach the Gospel to the whole creation."

O. G. Dobbs,
Chairman M.S.C.C. Committee
of Ontario Diocese.

Brockville, Dec. 23rd, 1907.

(Correspondence continued on page 13.)

My religion gives me a Father who loves me, a God who has humanity in His very nature, and a Son who reveals that humanity and shares my lot and dies to save me. It satisfies the needs of my heart. It answers and fulfills the presuppositions of my reason. This is the ultimate reason why no weapon against it can prosper in the long run.

The Right

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meeting o held in The Holy church at assisted by morning, 8 o'clock, celebrant, a devotion address v followed b gates. In vice was l the Bisho Rev. A. F business v ing, at present:— Hawksley, horse; the Comyn-C P. R. Pe Whitehor W. D. Ye H. A. Co Rev. Joh Synod. as follow of the La tude and to you a Almighty the first of const many pr bility, be is that t as an or wisely at of God. Diocese then ex River. know, th D.D., w in the r Canada, Bishop o to 1885. sub-divi ner cha time tal appear coming kenzie 1891. 1905. I sor. Oc 1906. U fairs of the Bi called t cord m that m: his exa of such and sh efforts thank (votion and fo to a la her hu our wa God's a matt of our clergy lished. in rev Yukon intere the C. thirty- Klond alive i McDo early worke knew unsea not th most were cepted and p ment; the v strong

YUKON.

The Right Rev. I. O. Stringer, D.D., Bishop.

Whitehorse—Christ Church.—The opening meeting of the first Synod of this diocese was held in this church during the past fall. The Holy Communion was celebrated in the church at 8 o'clock, in which the Bishop was assisted by the Rev. Comyn-Ching. Wednesday morning, in addition to the Holy Communion at 8 o'clock, when the Rev. John Hawksley was celebrant, and the Rev. A. E. O'Meara assistant, a devotional meeting was held at 9.30, when an address was given by the Rev. Comyn-Ching, followed by special prayers offered by the delegates. In the evening a public missionary service was held at which addresses were given by the Bishop, the Rev. John Hawksley, and the Rev. A. E. O'Meara. The Synod opened for business with prayer at 10 o'clock Tuesday morning, at which the following delegates were present:—The Bishop, President; the Rev. John Hawksley, Carcross; the Rev. H. A. Cody, Whitehorse; the Rev. A. E. O'Meara, Conrad; the Rev. Comyn-Ching, Dawson. Lay Delegates.—Mr. P. R. Peele, Whitehorse; Major A. E. Snyder, Whitehorse; Mr. Isaac Taylor, Whitehorse; Mr. W. D. Young, Conrad. 1. On motion of the Rev. H. A. Cody, seconded by Mr. Isaac Taylor, the Rev. John Hawksley was elected Secretary of Synod. The Bishop then delivered his charge as follows:—"Reverend Brethren, and Brethren of the Laity: It is with mixed feelings of gratitude and responsibility that I attempt to address to you a few words on this occasion—gratitude to Almighty God that we are permitted to meet for the first time, officially, for the purpose of consulting together concerning the many problems of our work. Responsibility, because I feel how important it is that the foundation now to be laid as an organized diocese should be laid wisely and well, and to honour the glory of God. Sixteen years ago, in 1891, the Diocese of Selkirk was formed out of the then existing Diocese of Mackenzie River. The first Bishop was, as you all know, the Right Rev. W. C. Bompas, D.D., who laboured for forty-one years in the most remote parts of Northwest Canada, first as a missionary, then as Bishop of Athabasca Diocese from 1874 to 1885. Twice was this vast diocese sub-divided, Bishop Bompas, in a manner characteristic of his whole life, each time taking the more remote, and what appeared the most difficult part, and becoming successively Bishop of Mackenzie River in 1884, and Selkirk in 1891. The latter See he resigned in 1905. I was consecrated as his successor, October 17th, 1905. On June 9th, 1906, (just when he handed over the affairs of the diocese to his successor), the Bishop of Selkirk was suddenly called to his reward. I wish here to record my esteem and appreciation for that man of God, and for his work and his example. To follow in the footsteps of such a hero should be an inspiration, and should help to lead us to the highest efforts in the cause so dear to him. We thank God for his life, for the noble devotion to duty in the Master's service, and for the consecration in needy, lonely fields to a large extent. To Mrs. Bompas, who shared her husband's life of self-denial, we would extend our warmest sympathy and esteem, and pray that God's richest blessings may rest upon her. It is a matter of gratitude to be able to state that a life of our late Bishop written by one of our own clergy, the Rev. H. A. Cody, will shortly be published. It may not be amiss to say a word or two in review of our position as a Church in the Yukon. Very few, outside of those immediately interested know that the missionaries sent out by the C.M.S. were engaged in work in the Yukon thirty-five years before the discovery of the Klondyke mines. One of these pioneers is still alive in the person of the Venerable Archdeacon McDonald, who discovered gold in the Yukon as early as 1864. But his object, and that of his co-workers, was not to seek for the riches which they knew existed beneath their feet, but to bear the unsearchable riches of Christ to those who knew not the Lord. The history of that early work is most interesting and instructive. The Indians were anxious and ready to learn, and not only accepted Christianity, but lived on the principles and precepts of Christ. It is a strange commentary on our Christian civilization to say that the weaker nation under the influence of the stronger, has sometimes degenerated on the ad-

vent of white men in large numbers. When the evil influence of the white man has not to any extent been felt, as for instance among the Peel River Indians, we find a people living at least as consistent a Christian life as is generally seen in an ordinary white community. We, as representatives of the Church which has done most of the work from the beginning among the Indians, have a responsibility resting upon us, and one of the most serious problems before us is how adequately to fulfill our duties in this respect. Since 1897 the character of the work in the Yukon has undergone a great change. The advent of thousands of white men in search of gold made it desirable to open up new missionary stations in order to meet the new situation. Such stations have from time to time been opened at Dawson, Whitehorse, Bonanza, Quartz and Conrad, while the missions at Forty-Mile, Moosehide, Selkirk, and at Carcross, were established and carried on chiefly for the Indians. The extent of territory is vast, about two hundred thousand square miles. The ways and means of reaching the different parts of this country, were human beings are to be found, should at this Synod engage our serious consideration. Looking at the Church as a whole, many changes have taken place in Canada. Within three years two Primates have been taken from the Councils of the Church on earth. First Archbishop Machray, of Rupert's Land, who had taken such an important part in the formation of the different dioceses, and the extension of the work of the Church in North-West Canada; then Archbishop Bond, of Montreal, ripe in years and work for the Master, was called away. On behalf of their successors, Archbishop Matheson, of Rupert's Land, and Archbishop Sweatman, of

the Atlantic. The opinion in favour of the change was almost unanimous. Personally I hesitated to propose the change because of the association and sentiment. I found, however, that in 1890, when this diocese was formed, the optional name of Yukon was proposed, and strongly advocated by Mr. Chipman and others. Since that time the name Yukon Territory has been applied definitely to the civil district which is co-terminous with Selkirk Diocese, and is now well known as that of a civil division. Then again, the town of Selkirk, the third largest town in Manitoba, outside of Winnipeg, and also the Selkirk range of mountains have become more and more known. There is even a Selkirk post-office in Ontario, to which some of my mail has been going; and in England it became monotonous trying to explain that Selkirk Diocese was not in Scotland. Bishop Rowe, of Alaska, also strongly advised the change. As the resolution in the Provincial Synod was passed unanimously in both houses it comes into force at once. Our diocese is henceforth to be known as the Diocese of Yukon. In July of last year, when through force of circumstances, four of our clergy, including the Bishop, were brought together at Carcross, an informal conference was held at which many matters were discussed. It was then urged that the Bishop should spend several months in England in the interests of the diocese. Up to the time of Bishop Bompas' death I had not intended to do so, but in the interests of the work it seemed plainly my duty, and accordingly, after visiting the different missions in the diocese last summer, I proceeded to England and Ireland, and spent some eight months there telling of our work and meeting with considerable encouragement. In the Old Land many have been interested in the North-West work, and especially in the work of Bishop Bompas, but outside the grants from the Societies, and gifts from a few friends, very little financial aid came from England, probably because the needs were not personally made known. I found the people ready to respond when the work was described. A good beginning has thus been made which will, I hope, lead on to greater results. The Endowment Fund has been begun as a memorial to the first Bishop of Selkirk. The S.P.C.K. have promised one thousand pounds to meet nine thousand pounds from other sources, and it is hoped that the Colonial Bishopric Fund and the S.P.G. will be able to promise assistance next year. The Colonial Bishopric's Fund Council have also promised a grant for a Bishop's house as soon as a suitable one can be procured. The C.M.S. is gradually withdrawing from the work in North-West Canada. Last year this Society spent £15,900, or over \$79,000 in Canada, but they have adopted a system of gradually withdrawing, and we have to look to other sources to make up the shortage. Three missionaries in Yukon Diocese are still supported by the C.M.S. In Canada, since the organization of the Missionary Society of the Canadian Church, practically the whole of our support (outside of the generous aid given by the Woman's Auxiliary), has come through the official missionary society of our Church. We are prevented from appealing for funds except through the missionary society of our Church. I am sorry to say that for this year the grant was reduced, but we trust it is only a temporary reduction. It may be well to state here for your information that, for the present, the Bishop's stipend is provided by three societies, viz.: the M.S.C.C., the C. & C.C.S., and the C.M.S., according to an arrangement made by Bishop Bompas and the Archbishop of Rupert's Land on condition that the Endowment Fund be completed without delay. In order to adequately keep up the needs of our work we must have increased support, and it seems our plain duty to exhaust every available resource. With this end in view, I think it is right that we should consider what can be done within the diocese towards increased self-support. We meet together for the first time, as a constituted Diocesan Synod; this is provided for in clause 6 of the Constitution of the Province of Rupert's Land, and we are constituted a Diocesan Synod by the very act of meeting as representatives of the diocese without being under the necessity of passing any formal resolution to that effect. It may be well to bear in mind that we meet as a Church Synod, and are wholly under the guidance and jurisdiction of Church rules, and are not at present



First Synod of Diocese of Yukon at Whitehorse, September, 1907.

Back row from left to right.—Rev. J. M. Comyn-Ching, Dawson; Mr. W. D. Young, Conrad; Mr. P. R. Peele, Whitehorse; Mr. I. Taylor, Whitehorse; Rev. A. E. O'Meara, Conrad.

Front row.—Rev. H. A. Cody, Whitehorse; the Right Reverend Bishop Stringer, D.D., Rev. John Hawksley, Carcross; Major A. E. Snyder, R.N.W.M.P., Whitehorse.

Toronto, we in our far away corner of the Dominion, join in the prayers of many others that they may have God's guidance and blessing in their responsible duties. Referring to our own neighbouring dioceses, Bishop Reeve, after many years of devoted work, is resigning as Bishop of Mackenzie River, and as Commissary of Athabasca Diocese. He has been chosen as assistant Bishop of the Diocese of Toronto. To the south of us, Bishop DuVernet, of Caledonia Diocese, successor to Bishop Ridley, is endeavoring to meet the new developments in his vast field of work. In some respects co-operation seems advisable with Caledonia in connection with some of our work in the southern part of our diocese. Our work is also closely connected with that of the Episcopal Church in Alaska; in fact many of our missions now in Alaska were begun by the C.M.S. missionaries. On August 14th last, the Provincial Synod of Rupert's Land was held in Regina. The Rev. J. Hawksley attended as a delegate from this diocese, while for the first time I sat in the House of Bishops. By an unanimous vote of the Provincial Synod the name of this diocese was changed from 'Selkirk' to that of 'Yukon.' This resolution was proposed after a year's consultation not only with the clergy and laity in the Yukon, but also most of the Bishops in Canada, and many leading Churchmen on both sides of

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bound by any Acts of Parliament as an incorporated Synod, such as is the case with most of the older dioceses. Incorporation in some form may soon become desirable. On account of the death of the late Bishop, the matter of the titles of diocesan properties were found to be in an unsatisfactory condition, partly because the Canadian Lands Titles Act prevent the holding of property in trust, and the properties of the diocese are at present in the name of the late Bishop, but his executors are ready to transfer them as soon as satisfactory arrangements can be made. The C.M.S. has expressed a willingness to hand over its properties as a Synod is properly organized. Steps are now being taken looking to an amendment of the Dominion Lands Titles Act enabling the Bishop to hold the properties for the purposes of the Church of England in the diocese, or failing this, private legislation may be sought for in the matter of incorporation. Up to the present the Bishop has had practically full control of the affairs of the diocese as well as full responsibility. I should be glad if the Synod now constituted should act as an advisory or consultative body. I think it would be wise in adopting a Constitution to make it as short, as simple, as clear and as practicable as possible. Additions may be made as the needs arise; we do not want any dead wood in our organization. Many other practical questions will demand more or less of our attention. Arrangement should be made to provide and have available accurate records and statistics of each mission. I should like to commend to the clergy the Clergy's Widows' and Orphans' Fund, and the Clergy Superannuation Fund. None, with the exception of the Bishop, has yet become a subscriber to the latter. I consider both these funds excellent forms of insurance. We, together with all the other dioceses in Canada, have been invited to take part in the great thankoffering to be presented on St. John's Day, in St. Paul's Cathedral, London, during the Pan Anglican Congress next year (1908). If so desired our offerings may be designated, and last year it was suggested that the amount raised by this diocese should be devoted to a memorial church or some other object in the diocese to commemorate the life and work of Bishop Bompas. A certain amount already has been raised for this purpose. I should like an expression of your opinion on this subject, and trust that steps may be taken to make the offering worthy of our Church in this diocese. We have in this diocese two kinds of work—the Indian and White work. Up to the present we have come far short of our full duty in regard to either of these. Many districts where White men are still unreached, while in other places we have been able to do very little. We must be wide awake to the needs of the white communities and should increasingly work and pray for the white man's welfare. To meet the pressing needs we should have at once one or two travelling missionaries. Perhaps the heaviest and most complex matter that should come before us at this Synod is concerning Indian work. The C.M.S. has done much for the Indians. This society still supports the bulk of our work among the Indians, the three principal Indian missions being maintained from this source. Day schools are held where possible, and also in some cases, the white children who happen to live in the vicinity are taught by our missionaries. The boarding school at Carcross has, during the last year, made satisfactory progress. With better buildings and equipment we hope for greater success. The following subjects might be profitably discussed with reference to the Indian work:—Evangelization, Education, Bettering of the physical conditions, Improved marriage laws, Rights of the Indians regarding lands, and other properties, Translation work, etc. Of these, certain important matters might be laid before the Government, while others concern the Church alone. The mention of these varied matters indicate that we have sufficient to keep us busy during the two days set apart for the Synod. The problems are great—we need the guidance and power that cometh from on high. We have difficulties to face, but let us go forward in faith and hope looking unto God for the needed wisdom and strength of purpose to accomplish whatever He has for us to do. I bespeak the co-operation and encouragement of all who are interested in the advancement of Christ's Kingdom on earth. He who has called us to the work will certainly give us the needed grace for the task before us, "Not by might nor by power, but by My Spirit," saith the Lord."

At the close of the Bishop's address the Synod proceeded to business.

2. It was moved by the Rev. H. A. Cody, and seconded by Major A. E. Snyder, that a vote of thanks be extended to the Bishop for his excellent Charge, and that a committee of two, consisting

of the Rev. J. Hawksley, and the Rev. A. E. O'Meara, be appointed to consider the various questions brought up in the Bishop's Charge, to make any suggestions or amendments with his approval, and that the Charge be printed in pamphlet form. Carried. 3. The Rev. A. E. O'Meara then laid a draft of the Constitution of the Synod on the table, and moved that it be read and adopted as the Constitution of the Synod of the Diocese of Yukon. After discussion the above was referred to a committee appointed by the Bishop, composed of the Rev. H. A. Cody, the Rev. J. Comyn-Ching, and the Rev. A. E. O'Meara, to report at this Synod. The Synod resumed business at 2 p.m. 4. Moved by the Rev. H. A. Cody, seconded by the Rev. A. E. O'Meara, that the financial question be brought up at the evening session. Carried. 5. The Indian question was next considered, and reports from the various missionaries were read, including Carcross, Little Salmon, Fort Selkirk, Big Lake, Upper Pelly, Stewart River or McQuestion, Moosehide, Teslin Lake, and were deemed very satisfactory. The thanks of the Synod were extended to the Rev. A. E. O'Meara for the trouble he had taken in collecting statistics regarding the Indians. 6. Moved by the Rev. H. A. Cody, seconded by the Rev. J. Hawksley, That this Synod express the opinion that the Dominion Government should enter into treaty with the Indians of the Yukon Territory, or otherwise take definite action by way of compensation. Carried. 7. The following suggestions were made and approved:—That in framing all laws bearing upon the Indian question the Government should as far as possible preserve for the Indians the rights of hunting, trapping, and fishing, originally belonging to them, and also to protect them from all unjust encroachments upon such rights. That the Government should set apart suitable lands for head-quarters at carefully selected centres, and give to the Indians a good title to such lands. That grants be made to the Indians to aid them in building suitable residences under proper sanitary regulations. That medical attendance and medicine be provided. 8. Moved by the Rev. H. A. Cody, seconded by the Rev. J. M. Comyn-Ching, That this Synod accept the Canon of the Provincial Synod on the Clergy Superannuation Funds. Carried. 9. Moved by the Rev. H. A. Cody, seconded by the Rev. J. Hawksley, That this Synod recommend to the General Synod the necessity of having one Superannuation Fund for the whole of the Canadian Church, and that no matter in what diocese a clergyman pays into the Fund he will receive the benefit to whatever part of the Dominion he may move. Carried. 10. Explanations were made by the Financial Secretary of the Diocese regarding annual expenditure and expected income, the standing of the Diocese on December 31st, 1907, money secured from England, the necessity of increasing the annual income to the extent of \$5,000, in order to maintain existing work, and provide for extension. 11. Moved by the Rev. J. Hawksley, seconded by the Rev. W. D. Young, That inasmuch as it does not seem wise at present to expend the full income of the portion of the Takudh Native Pastorate Fund appropriated for Yukon Diocese on the Christian leaders, the Trustees of the above Fund be requested to allow the Bishop of Yukon to use a portion of this income for other work among Indians. Carried. 12. Moved by the Rev. A. E. O'Meara, seconded by the Rev. H. A. Cody, That a Financial Agent if possible, shall be appointed for the purpose of carrying to completion in England the financial efforts commenced by the Bishop. Carried. 13. Moved by the Rev. H. A. Cody, seconded by the Rev. Comyn-Ching, That each clergyman, or lay reader in charge of a parish shall at the beginning of each year furnish the Secretary of the Synod a statistical report of the work in his parish, for which purpose forms will be supplied by the Secretary. Carried. 14. Moved by the Rev. H. A. Cody, seconded by Mr. P. R. Peele, That the first Sunday in August be the date set apart by this Synod for collections to be made for the Clergy Superannuation Fund. Carried. 15. Moved by the Rev. J. M. Comyn-Ching, seconded by the Rev. A. E. O'Meara, That another ordained clergyman be provided at the first possible moment to fill the great need which exists in the Dawson District, and that this Synod expresses the earnest hope that meantime, if at all possible, the Bishop will arrange for effectually maintaining the work upon the Creeks which has been begun. Carried. 16. Moved by the Rev. A. E. O'Meara, seconded by the Rev. H. A. Cody, That in the opinion of this Synod immediate steps should be taken for establishing a Reading Room at the most central point on the Klondyke Creeks, and that an effort be made to secure for such Reading Room a grant from the Yukon Council. Carried. 17. Moved by the Rev. A. E. O'Meara,

seconded by the Rev. H. A. Cody, That the resolution passed yesterday regarding the Bishop's residence be rescinded, and eliminated from the minutes, and the following be substituted in its stead:—That no recommendation be made regarding the location of the Bishop's residence. Carried. 18. Moved by Mr. W. D. Young, seconded by Mr. Isaac Taylor, That the Bishop and the Rev. H. A. Cody be appointed a committee to consider the Memorial and Thank-offering Fund to be sent to the Pan Anglican Conference. Carried. 19. The Indian question was continued, and the following were some of the suggestions made and approved: 1. That the Dominion Government should continue to undertake financial responsibility for Indian education; to clearly define the status of the Indians with regard to marriage, and if there is no clearly defined law, to take steps at once to have the necessary legislation passed. That the Government be asked to appoint a Superintendent, or if preferred, that the Church of England should resume that responsibility, to make a reasonable financial allowance therefore. That Carcross be recommended as the most suitable location and site. 2. Moved by the Rev. H. A. Cody, seconded by the Rev. A. E. O'Meara, That the Synod recommend that a thank-offering be made from the Diocese at the Pan Anglican Conference to be held in June, 1908, and that the money then raised be devoted to the Bishop Bonpas Memorial Fund, each individual or congregation being allowed the right of designating for any object approved of by the Bishop, and that the Church members endeavour to make this thank-offering worthy of our Diocese. Carried. 21. Moved by the Rev. J. Hawksley, seconded by Mr. Isaac Taylor, That steps be taken to issue a publication of some sort in connection with the Diocese, and that the Rev. H. A. Cody, the Rev. A. E. O'Meara, with the Bishop, be appointed with power to act. Carried. 22. Moved by the Rev. H. A. Cody, seconded by the Rev. J. Comyn-Ching, That the offerings at the Synod services be devoted to the making up of the M.S.C.C. apportionment. Carried. 23. Moved by the Rev. H. A. Cody, seconded by Major Snyder, That this Synod recommend the insurance of Church buildings in the Diocese, and that the matter be left in the hands of the Bishop and the Financial Secretary to be dealt with to the best of their ability. Carried. 24. Moved by the Rev. J. Hawksley, seconded by Mr. Isaac Taylor, That the Rev. Canon Welch, and the Rev. A. E. O'Meara be appointed clerical representatives of this Synod in the Board of the M.S.C.C. for the October meeting. Carried. 25. Moved by the Rev. A. E. O'Meara, seconded by Mr. W. D. Young, That the Bishop is hereby authorized to select the representatives of this Diocese in the General Synod, the Provincial Synod, and the Board of Management of the M.S.C.C., until the next meeting of this Synod. Carried. 26. Moved by the Rev. A. E. O'Meara, seconded by the Rev. H. A. Cody, That this constitution be adopted as the Constitution of this Synod. Carried. 27. Moved by the Rev. H. A. Cody, seconded by Mr. Isaac Taylor, That a committee of three, composed of the Bishop of the Diocese, the Financial Secretary, and the Secretary of the Synod, be appointed with power to consider possible addition

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to, and amendment of the Constitution of the Diocese. Carried. 28. The matter of Properties and Legislation was brought up and discussed, when it was decided to leave the question in the hands of the Bishop, and the Rev. A. E. O'Meara, for consideration. 29. It was recommended that matters regarding the Indian school be left to the Rev. J. Hawksley, and the Rev. A. E. O'Meara, to be dealt with by them subject to the Bishop's approval. 30. A letter was received from the Ven. Archdeacon Canham, regretting his inability to attend the Synod owing to illness among his flock. Notes of greeting were recommended to be sent to the absent members of the Synod. 31. Moved by the Rev. J. M. Comyn-Ching, seconded by Mr. W. D. Young, That this Synod expresses its very sincere gratitude to the Rev. and Mrs. H. A. Cody, Major and Mrs. A. E. Snyder, the Sergeants' Mess of the R.N.W.M.P., Mr. and Mrs. Isaac Taylor, and Mr. and Mrs. P. R. Peele, for their generous entertainment of the visiting delegates. Carried. The Synod then adjourned.

(Correspondence continued from page 10.)

THE APPORTIONMENT.

Sir,—I have been very much interested of late in the discussion carried on through the "Churchman" on that very important subject, the M.S.C.C. apportionment, and especially on the able and forcible arguments brought forward in the letters of Messrs. Jno. Ransford and W. P. Reeve, in their noble efforts to throw light on this difficult subject, and the true friends of the M.S.C.C. must always desire light, and plenty of light. Now if light proves that the present apportionment might be readjusted with general advantage to the whole Church; then let us hope that a readjustment will take place that will give satisfaction to all reasonable men, and while we are praying that the present M.S.C.C. apportionment may speedily be arranged more equitably according to every man's ability. There is another point which has not yet been touched on which I would like to bring before the observation of the Church public, namely, the claims of Mission Parishes for special reductions in all their apportionments for the following important reason. The mission stations in this Diocese of Huron are visited by a special agent, (and I suppose they have similar methods in other dioceses) and this gentleman increases their local assessment on an average of about twenty per cent. Consequently, I contend that these parishes that are asked to pay twenty per cent. more for local objects than the other parishes that vote their own local assessment, according to their own free will. That the said Mission Parishes ought to receive special consideration when assessed for M.S.C.C. apportionments, and I would suggest that their apportionment be just half what the other parishes are apportioned, and they will still be assessed about fifteen per cent. more than the other parishes.

H. J. Condell.

THE TRUE MEANING OF THE CANON.

Sir.—Mr. Fletcher says that had I waited for a full report of the proceedings of the General Convention, I should have escaped falling into a very serious error. He must have read my letters very hastily and have been very anxious to find ground for this charge, for he is quite mistaken. I not only waited for the close of the Convention, but gave my authority for the version of the Canon as that of the "New York Churchman," of November 9th, i.e., after the Convention. Moreover, I did not make any statement. I only asked the question whether the "Churchman" was right or wrong. I even went so far as to say that I thought it was wrong, as I now find it to have been. But, I repeat, in spite of all that Mr. Macaulay urges, that the change of wording makes little practical difference. However, if Mr. Macaulay is satisfied I am delighted. Mr. Fletcher who writes, I suppose, from a similar point of view to Mr. Macaulay, is not satisfied, but hopes for its amendment or repeal. Mr. Collins gives the very interesting view of the Canon taken by an eminent American clergyman, Dean Hodges, which is my own. He says the doors of our pulpits are open to our Christian brethren, and he is profoundly thankful for it. I have a letter from a leading clergyman in the Diocese of New Jersey in response to my enquiry as to the effect of the Canon. He replies that its principal effect is to legalize what many clergymen had been doing for some time past, himself amongst the number. He does not anticipate any

considerable increase in the number of pulpit exchanges. I may add that the Canon has already attracted attention in England, and the correspondence column of the "Spectator" contained recently an appeal for its consideration and imitation in the Mother Land.

Herbert Symonds.

Montreal, December 27th, 1907.

APPORTIONMENTS.

Letter III.

Sir,—Lest my former letters on this subject may be taken as an indication that I am in favour of reducing the amount to be raised for the general work of the Church, I desire to say, that is not my wish. So long as some of the clergy of this diocese are being paid less than mechanics; so long as the provision for the clergy in their old age is so inadequate, and the Widows' and Orphans' Fund so scant, and the Episcopal Endowment is not made up, we cannot be said to be raising too much, indeed we need a good deal more to be raised. My desire simply is, that the duty of raising the necessary funds should be more equitably distributed among our congregations, having regard to the individual ability of the members thereof, and what they are already required to contribute for the purposes of their respective parishes.

Geo. S. Holmsted.

INCAPACITATED CLERGYMAN.

Sir,—I beg to acknowledge the following sums received by me since my last acknowledgment, for incapacitated clergyman:—H. E. Cogswell, Toronto, \$5; W. E. Rispin, Chatham, \$2; Well Wisher, Paris, \$2; Sympathy, \$2; Rev. A. C. Watt, Bond Head, \$1; A.S.E., Guelph, \$1; total, \$13. All which I have forwarded and received receipt for the same with much gratitude to the contributors. Again thanking you, Mr. Editor.

Yours very sincerely,
Wm. Lowe,
892 Lorne Avenue, London, Ont.

THE DEATH OF THE OLD YEAR.

Full knee deep lies the winter snow;
And the winter winds are wearily sighing
Toll ye the church bell sad and slow,
And tread softly and speak low,
For the old year lies a-dying.
Old year you must not die;
You came to us so readily,
You lived with us so steadily—
Old year, you shall not die!

He lieth still; he doth not move;
He will not see the dawn of day;
He hath no other life above;
He gave me a friend, and a true, true love
And the new year will take 'em away.
Old year, you must not go;
So long as you have been with us,
Such joy as you have seen with us—
Old year, you shall not go!

He frothed his bumpers to the brim;
A jollier year we shall not see;
But, though his eyes are waxing dim,
And though his foes speak ill of him;
He was a friend to me.
Old year you shall not die!
We did so laugh and cry with you,
I've half a mind to die with you,
Old year, if you must die.

He was full of joke and jest;
But all his merry quips are o'er,
To see him die across the waste
His son and heir doth ride, post-haste,
But he'll be dead before!
Everyone for his own,
The night is starry, and cold, my friend,
And the new year blithe and bold, my friend,
Comes to take up his own.

How hard he breathes! Over the snow
I heard just now the crowing cock;
The shadows flicker too and fro;
The cricket chirps, the light burns low;
'Tis nearly twelve o'clock.
Shake hands before you die,
Old year, we'll dearly rue for you!
What is it we can do for you?
Speak out before you die!

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If you have a Deposit Account with the Canada Permanent Mortgage Corporation you can withdraw money by mail just as easily as if you visited the Corporation's office. Your signature to a blank receipt, which we will send you to fill out, is all the identification necessary. We will send you the Corporation's cheque for the amount you withdraw, or an express or post-office money order, or, if you prefer, we will send you cash by express or registered mail if of moderate amount. Interest may be withdrawn any time after it is due on the first days of January, April, July, and October. If not withdrawn, it is added to the amount and bears INTEREST AT THREE AND ONE-HALF PER CENT.

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His face is growing sharp and thin,
Alack! our friend is gone.
Close up his eyes; tie up his chin;
Step from the corpse, and let him in
That standeth there alone,
And waiteth at the door.
There's a new foot on the floor, my friend,
And a new face at the door, my friend,
A new face at the door!

—Alfred Tennyson.

THE DAWN OF A NEW YEAR.

"The night is far spent, the day is at hand."
Let us then rejoice and lift up our heads, for our redemption draweth nigh—the redemption of the Church, the redemption of society the redemption of our own lives. God helping us, this present year shall be better than any in the past. May He take our limitations and make them to serve Him; may He take our sorrows and help us not only to bear them, but to bear the sorrows of our neighbours also, and thus bring blessings out of affliction, may He take even our sins, and help us to be rid of them, and by the conquering of them give us a new strength for new temptations; may He lead us through this year and through all the years which may come after it, in His own way, by His guidance and under His protection, guarding us from evil, bringing us into all good, blessing us and all for whom we ought to pray, until we come after the night into the brightness of the perfect day.

READ THIS SLOWLY AND THINK.

Does my life please God?
Am I studying my Bible daily?
Am I enjoying my Christian life?
Is there anyone I can forgive?
Have I ever won a soul to Christ?
How much time do I spend in prayer?
Am I trying to bring my friends to Christ?
Have I ever had a direct answer to prayer?
Is there anything I cannot give up for Christ?
Just where am I making my greatest mistake?
How does my life look to those who are not Christians?
How many things do I put before my religious duties?
Have I ever tried giving one-tenth of my income to the Lord?
Is the world being made better or worse by my living in it?
Am I doing anything I would condemn in others?

SIN.

The spring of sin is in the will, a will such as was cowering paralysed within the tyranny of its own stormy passions because the guilt lies with itself. It is its own suicidal act against which it sounds out its conscience-stricken cry, "O wretched man that I am." So it is that when it has been mastered by some overwhelming desire, and when it has recognized the horror of its shame, the truth of its penitence expresses itself, not in laying angry blame on the flesh that led it astray, not in repeating the craven excuse of the first man—the woman tempted me and I sinned—but rather in drawing the entire drama up into the secret places where man's soul and God touch: "Against Thee, Thee only, have I sinned and done that which is evil in Thy sight; that Thou mayest be justified when Thou speakest, and be clear when Thou judgest."—Canon Scott Holland.

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PAYS SPECIAL ATTENTION TO
SAVINGS ACCOUNTS
Interest Compounded four times a year.

DIVIDEND No. 4
THE
HOME BANK of Canada
Notice is hereby given that a Dividend at the rate of SIX PER CENT per annum upon the paid-up Capital Stock of the Home Bank of Canada has been declared for the Half-year, ending November 30th, 1907 and that the same will be payable at the Head Office and Branches of the Bank on and after Monday the second day of December next.
The Transfer Books will be closed from the 16th to the 30th of November prox., both days inclusive.
By order of the Board.
Toronto, October 23rd, 1907.
JAMES MASON,
General Manager.

The Pioneer Trusts Corporation of Canada
After twenty-five years' successful management of trusts of every description the Corporation confidently offers its services as
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BELLS.
In answering any advertisement it is desirable you should mention The Canadian Churchman.

British and Foreign

A solid silver breakfast service has been presented by the women of the W.A. of the Diocese of Pennsylvania to Mrs. Whittaker, the wife of Bishop Whittaker upon her retirement from the presidency of the organization on account of continued ill-health.

A presentation was made to Mrs. Crozier on her leaving the Palace, Kilkenny, by the G.F.S. Associates of the United Diocese of Ossory, Ferns and Leighton. The presentation took the form of a rosewood pedestal writing table and it was accompanied by an illuminated address.

Through the death of the late Right Rev. Dr. Wilberforce, Bishop of Chester, the Right Rev. Dr. Knox, Bishop of Manchester, becomes entitled to a seat in the House of Lords. His advent in the Upper House will add greatly to the strength of the debating power of the Bench of Bishops.

A rood screen, given in memory of Mrs. Coleman and a new pulpit, given in memory of Mrs. Bradford, by Bishop Coleman, and His Honour Judge Bradford, respectively, were recently dedicated by Bishop Coleman with impressive ceremony in St. John's, Wilmington, Del. Both are very artistic and beautiful in their design.

One of the members of the congregation at Macagua, Cuba, has given his private house for the purposes of public worship and he has himself personally made an altar, a cross and a prayer desk of Spanish cedar for use in the worship. At a recent Confirmation held in that house 31 candidates were confirmed by the Bishop.

The beauty of the interior of All Saints' Church, Northampton, has been enhanced by the laying of a wonderfully artistic marble floor in the sanctuary. It is the gift of Mr. Charles Adnitt as a thankoffering for the preservation of the lives of his brother (Alderman F. G. Adnitt, J.P.) and his sons (Mr. Frank Adnitt and Mr. Sydney Adnitt), who were in Jamaica at the time of the earthquake early in the year.

Kilmastulla Church, in the Diocese of Killaloe, was recently re-opened by the Bishop of that diocese in the presence of a large congregation. The tower of the church has been rebuilt and the interior thoroughly renovated and the following gifts have also been presented by various donors, all of which were dedicated by the Bishop on this occasion: A handsome altar cloth, a set of books, a lectern, a font, chancel chairs and carpet, an offertory plate and hangings for both reading desk and pulpit.

An interesting memento of old Truro has just been erected in the Bishop's garden at Lis Escop. The top stories of the spire of old St. Mary's Church, the latter being removed by Bishop Benson to make way for the new tower, have now been formed into a sun-dial with a leaning cross as the gnomon. This sun-dial is placed on a granite pedestal and bears a poetical inscription, which was composed by the present Bishop. These lines have been translated into Latin alcaics by the Rev. T. S. Lea, the rector of St. Michael, Penkeril.

Expenses of the General Convention.—The Board of Arrangements of the General Convention held its final meeting in All Saints' Building, Richmond, Va., on December 7th, to hear the report from the Executive Committee. Mr. James Caskie, a member of this committee, and who was also chairman of the Finance Committee, reported that \$13,791.96 had been contributed by the churches in

Take it in time.
If you are subject to Biliousness, Constipation, Sick Headaches — don't wait for another attack.
Right now, take
Abbey's Effer-vescent Salt
25c. and 60c.—At all druggists.

Richmond and in the diocese outside for the entertainment and other expenses of the Convention. Of this amount \$8,619.13 had been expended, leaving a balance of \$5,172.83. The committee returned to the churches outside of Richmond, sixteen in number, \$394.04, the full amount contributed by them. The \$4,778.79 remaining was returned, pro rata, to the Richmond churches, which had contributed the full amount of their assessment. The Diocese of Southern Virginia bore the expenses of the Jamestown excursion, which amounted to \$2,000.

No abilities, however splendid, can command success without intense labour and persevering application.

"Our sinful pride to cure
With that pure love of Thine,
O be Thou born within our hearts,
Most Holy Child divine."

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INCORPORATED 1855

Children's Department.
HER "FRESH-AIR" BOY.
"I must go and find him," she murmured absently as she dabbed more powder on her nose and held the silver-mounted hand-glass to the light that she might see the effect. "I really must go and find that poor child. I suppose," she continued as she drew on her pearl-tinted gloves, "I suppose he looks for me every day and wonders why I don't come to set him up in business—poor little fellow. Yes, I will go to-morrow. No, I can't. There is Mrs. Cornelia Chinchilla's luncheon and Belle Bandoline's tea. Wednesday I have my riding lesson and there's the matinee, and Thursday—oh, dear! I cannot go this week, but I must try to slip in a day soon to hunt that little fellow up."
So the next week she selected an afternoon to give over to the search for her "fresh-air" boy. But Mrs. Manhattan Fadd gave a luncheon that very afternoon, so the trip to the East Side was one more postponed. She felt guilty as she sipped the maraschino from her orange cup. For an instant she saw him again with his pale face, hungry eyes, and tow head, as he came rushing out of the kitchen door at her aunt's farm-house with his hands full of red-clover tops.
He had been singing at the top of his shrill voice. "She's my sweet-

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heart, I'm her beau; she's my Annie, I'm her Joe," and in a spirit of fun the young lady from New York had taken up the refrain of "Annie Rooney." So delighted was the fresh-air boy to find she could sing "Annie Rooney" that he gave her his bouquet of clover-tops and thenceforth attached himself to her, following her about like a little dog. They were both from New York and both could sing "Annie Rooney."

"Dick," she had said to him one day, "when I go back to New York I'm coming to see you, and I'm going to set you up in business as a news-boy."

She moved uneasily as she remembered the look that flashed on the boy's face—a look that transfigured it—but fresh ices were served just then, and the boy, the meadow, and her promise were forgotten.

Weeks later she found herself in a dingy alley on the East Side, looking for No. 188. She was a little frightened and more disgusted at her surroundings. "What an idiot I am to bother coming to this frightful place, looking for a boy who may be dead for all I know," she muttered, drawing up her dainty skirts from the filth of the street: "188—there it is—horrible place—shall probably have my throat cut before I leave." Through a narrow passageway, across a dingy court, up a squalid stairway she went.

"Is this where the Camwell family lives?" she asked as she tapped on the half-opened door. The room was filled with slattern, frowsy, wild-eyed women, who glared at the wonderful vision.

"Yis, ma'am."

"I want to see Dick—Dick Camwell."

There is a bustle—a murmur—and a woman, with eyes swollen from weeping, comes forward.

"I'm Dick's mother," she said. "Dick's dead."

"Dead—good heavens! you don't mean it. When?"

"Last night—fever. You're the lady he was lookin' fer?"

"Looking for—Oh! did he look for me?"

"Look fer ye, ma'am? There hain't been a day sence September that the boy didn't look fer ye. 'She'll come to-day, sure,' he'd say, an' then he'd go down to the street an' stand there whistlin' 'Little Annie Rooney.' I says to him, 'Dick, why don't ye whistle something else? I'm sick of that song,' but says he, 'No, I shan't whistle nothin' else, fer she liked that.'

She stepped into the low, bare room where he lay on the miserable bed. The tears fell fast as she took the bunch of violets from her breast and laid them in his poor thin hands. "Forgive me, Dick," she whispered.

The strains of "Little Annie Rooney" rang out on the soft air. A

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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."

Send your name and address to-day for a free trial package and see for yourself. F. A. Stuart Co., 200 Stuart Bldg., Marshall, Mich.

A smart maid came out from the brown-stone house and handed the amazed Italian fifty cents.

"My lady sends you this if you'll move on, and next time you come around don't, for gracious' sake, play that tune, for she can't bear the sound of it."—Edith Sessions Tupper.

A BRAVE ANSWER.

Jean-Jacques Rousseau, you remember, was one of the great and learned writers, who lived about a hundred

years ago; he was not what might be called a devout or religious man, but that he was a true and reverent believer in God, the following incident testifies.

He was at a dinner party one day where a number of the talented men of his time were present, and, as is too often the case in such assemblies, profane and infidel views had crept into the conversation, and the name of God was frequently uttered with the most irreverent lightness. It was noticed that Rousseau was silent, and an expression of anger visible on his countenance. At last, one of the scoffers turning to him, demanded his opinion on what they were saying.

Looking around with undisguised indignation, the great man answered: "Gentlemen, if it is called cowardly in one silently to suffer an absent friend to be evil spoken of, must it not be a far greater crime to hear his God blasphemed who is present? And as for me, I believe in this God of whom you speak."—Young Churchman.

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figure, which kicks the quarters on two bells placed beneath his feet, and strikes the hours on a bell. The dial of the clock is divided into twenty-four hours, and indicates the phases of the moon and a map of the heavens. Altogether it is a remarkable piece of mechanism, and well worth seeing.—A. L., Shortlands, Kent.



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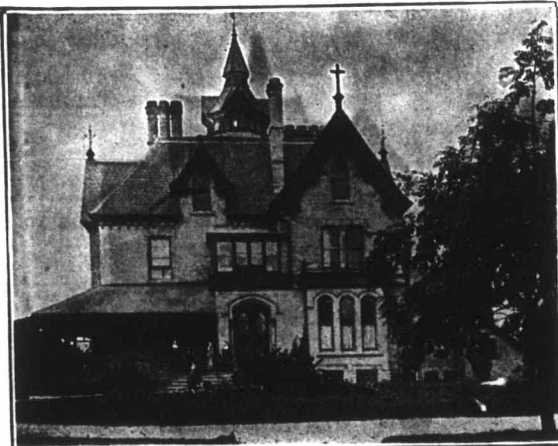
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A memorial window and a brass altar cross and vases have been presented to Holy Trinity Church, Westport, Conn., in memory of the late Mrs. M. F. Page, who built the church and to whose munificence the parish is greatly indebted.

The well-known Church of St. Mary-le-Bow in Cheapside, London, now has a choir of men and boys only. It was one of the last of the City churches to retain a mixed choir of men and women. Instead of the usual cassock and surplice the boys are to wear the choir cope with sleeves as worn by the four senior boy choristers in Lincoln Cathedral.

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