

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD

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TORONTO, CANADA, THURSDAY, JANUARY 12, 1905.

[No. 2.]

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LESSONS FOR

Jan. 1: Morning—Isaiah Evening—Isaiah
Jan. 2: Morning—Isaiah Evening—Isaiah
Jan. 3: Morning—Job 2 Evening—Job 2
Feb. Morning—Proverbs Evening—Proverbs

Appropriate days after Epiphany, F.R.C.C. of St. James' Church, Toronto, are taken many of which

SECOND

Holy Communion Procession: Offertory: Children's General Hymn

THIRD

Holy Communion Procession: Offertory: Children's General Hymn

Diocesan Synod

With the other a hap so far as p number of which we have worth trying in diocesan vestry meet chairman so the delegate and that is not discuss the parish, they make m one takes a really beca by a few, at he is look set of peop suggestion

Canadian Churchman.

TORONTO, THURSDAY, JAN. 12th, 1905.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

Jan. 15—Second Sunday after Epiphany.

Morning—Isaiah 55; Matthew 9, to 18.
Evening—Isaiah 57 or 61; Acts 9, to 23.

Jan. 22—Third Sunday after Epiphany.

Morning—Isaiah 62; Matthew 13, to 24.
Evening—Isaiah 65 or 66; Acts 13, 26.

Jan. 29—Fourth Sunday after Epiphany.

Morning—Job 27; Matthew 16, to 24.
Evening—Job 28 or 29; Acts 17, 16.

Feb. 5—Fifth Sunday after Epiphany.

Morning—Proverbs 1; Matthew 20, 17.
Evening—Proverbs 3 or 8; Acts 21, 17 to 37.

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

SECOND SUNDAY AFTER EPIPHANY.

Holy Communion: 310, 311, 320, 620.
Processional: 79, 224, 435, 488.
Offertory: 81, 536, 540, 631.
Children's Hymns: 76, 332, 335, 336.
General Hymns: 222, 297, 532, 546.

THIRD SUNDAY AFTER EPIPHANY.

Holy Communion: 321, 324, 558, 559.
Processional: 177, 307, 488, 520.
Offertory: 487, 523, 527, 634.
Children's Hymns: 332, 340, 346, 516.
General Hymns: 512, 539, 547, 549.

Diocesan Synods.

With the New Year we have wished each other a happy one, and have each determined so far as possible to turn over the necessary number of new leaves. Among those is one which we have often spoken about and think it worth trying to move. That is greater interest in diocesan affairs. We all know at the Easter vestry meetings after everything is over, the chairman says, "before we go we must elect the delegates to the Synod." They are elected and that is all. Why should these gentlemen not discuss the management of the diocese with the parish, and when they return home why do they make no report? Surely it is not because no one takes any interest in the matter. Is it not really because the whole business is managed by a few, and that the average delegate feels that he is looked on as an impertinent outsider? No set of people would be more shocked at such a suggestion than those very men who do all the

talking. This might be remembered to a large extent, and we trust that it will be, as nothing would increase a healthy growth of the Church more than an intelligent interest in and participation in its affairs by the delegates.

Candidates for Orders.

The New York Churchman has made an analysis of the state of the Church as revealed by the statistics gathered by the almanacs. Of course there may be mistakes, but such compilations are as a rule very nearly accurate. The figures are not indicative of much progress. There is a small loss in the number of clergy, and apprehension of still greater loss through the falling off in the number of candidates for orders. The Churchman does not say so, but we are at liberty to point out that the clergy in the Church in the United States is steadily kept up by recruits from Canada and Great Britain, so that the loss of postulants from among their own people is a very vital one. President Woodrow Wilson, of Princeton, discussing the young people and the Church in the Sunday School Times gives his views upon this great subject in two papers which deserve careful study not only by teachers, not only in the States, but by every one. The spirit of the age needs to be combated by something else than revivals. Dr. Wilson says that there are a certain number of things that impress, and these are convictions and earnestness in action, and a certain dignity and simplicity that go along with being in earnest, and we cannot do better than conclude these remarks on the lack of candidates for Holy Orders by what Dr. Woodrow Wilson says upon the influence of older people on the children, remarks which we have already in part reprinted. "If you wish your children to be Christians, you must really take the trouble to be Christians yourselves. Those are the only terms upon which the home will work the gracious miracle. And you can not shift this thing by sending your children to Sunday-school. You may remedy many things, but you can not shift this responsibility. If the children do not get this into their blood atmospherically, they are not going to get it into their blood at all until, it may be, they come to a period of life where the influences of Christian lives outside of the home may profoundly affect them and govern their consciences. We must realize that the first and most intimate and most important organization for the indoctrinating of the next generation is the home, is the family. This is the key to the whole situation. That is the reason that you must get hold of the whole family when you get hold of the children in your Sunday-school work; that your work will not be half done when you merely get the children there, and it may be, their mothers. You must include the fathers, and get your grip upon the home organization in such wise that the children will have the atmospheric pressure of Christianity the week through."

The Outlook in the United States.

But returning to the Churchman's comments the worst has not been said, though all regret that it is such a hard thing to say. There is one reason for our regret which would never occur to the writer in the Churchman, and that is that we in Canada are receiving so many immigrants from the States, that when with them we get neither clergy, nor students, nor money to pay missionaries, it is hard upon us. And we must remind the Churchman that it is meting out to us very different measure than they have received in the States from England. The Churchman's outlook for the future is that "considered as a whole, the state of the Church affords ground for encouragement, but hardly for self-

satisfaction. The Church's message is evidently being heard by the people to a greater extent than ever—that is ground for encouragement. But that there are fewer people to teach, preach and even read the Word, forbids us to be boastful. With places of worship multiplying, congregations increasing, a greater resort than ever to the Church on the supreme occasions of life, there is not that growth that we have a right to look for either in the number of children brought to baptism, or in the scholars in our Sunday-schools, or in the number of those prepared for confirmation. One cannot study these figures without the conviction that Americans are being drawn toward the Church as seldom before in our history, but Churchmen ought to ask themselves, not without some searchings of heart, whether they are showing themselves worthy stewards of their divine trust."

Vatican and France.

We have two items from Rome, which (each in its own way), are of interest. The one is the appointment of Bishop Porcelli as apostolic delegate to Constantinople. For a long time such appointments have been made with the concurrence of France, to which power the popes had delegated the protection of all adherents of the Roman Church in the Turkish dominions. The present appointment has been made direct by the Vatican; thus showing that France is no longer recognized.

The Gospel in Italy.

The other is evidence of the growth of the circulation of the Gospels in Italy. The late Pope authorized, and in fact directed the printing and circulation of cheap editions of the Gospels, especially of that of St. John. Very few priests supported the movement, in fact ecclesiastical influence is understood to be all the other way. The Literary Digest translates from a late number of the German Reports of the spread of the Gospel in Italy, particulars showing the persistence of the movement, and mentions an audience of two translators with the present Pontiff soon after he took up his duties. The Pope said to them; "Gladly do I give my blessing, and that with both hands and with a full heart, for I do not doubt that this work will produce the richest fruit and is already blessed by God. The more we read the Gospel, the stronger our faith becomes. The Gospels are writings that are valuable for everybody and under all circumstances. I have lived among the common people and know what they want and what pleases them. Tell them the simplest Bible stories and you will have attentive listeners, and effect blessed results. Your purpose is to spread the Gospels. You are doing a noble work. Some people think that the peasants, with their plain, every-day way of thinking, would not profit by the reading of the Scriptures. This is incorrect. The average peasant is a shrewder thinker than we may suspect and knows how to draw the correct lessons from the Scriptures, often even better than many of the preachers. But it is not only the common people and the lower classes who will profit by the reading of the Scriptures. No matter how many prayer-books and books of devotion there may be for the priests, none is better than the Gospels. This is an unsurpassed book of devotion; the true bread of life. I grant an especial apostolic blessing upon all those who preach the Gospel, who hear and read it, whether on a Sunday or a week-day. I bestow my blessing on all the members of the St. Jerome Society and all who co-operate in the sacred work of spreading the Gospel." It should be remembered that the present Pope was a peasant's son, and has always worked among them.

The Scotch Churches.

The sympathies of the writers in our contemporaries on this side of the Atlantic have been all with the larger body. Perhaps it is the natural feeling in favour of the small under dog which had been kicked out, that induced us to side with it, and to refrain from howling at it, because it had the right to the bone. The Scottish Guardian puts the case in a nutshell in saying that "there can be little doubt but that the nation will, sooner or later, see an Act of Parliament passed which would a year ago have seemed inconceivable. Property which lawfully belongs to one society will be taken away, and given to another society, the ground for this surprising course of action being that the rightful owners are unable to make a proper use of their possessions. This is a far-reaching principle, and one which could hardly have been expected to find favour with a Conservative Government. Further, the same Conservative Government will endow the United Free Church to a greater or less extent, and that Church, containing practically all the Voluntaries in Scotland, will thankfully accept this gift from the State; should the U.F. leaders continue to orate thereafter upon the iniquity of Establishment and Endowment as they have done in the past, the climax of absurdity will be reached. Truly the House of Lords has acted a magician's part; it has transported Scotland into the atmosphere of 'Alice in Wonderland,' that there may be beheld the spectacle of a Conservative Ministry passing a socialistic measure for the benefit of its political foes, and a Voluntary Church, receiving endowment at the hands of the State!" When the House of Lords' judgment was given, and the probable consequences startled the Presbyterian world, there was raised a great cry for equity. But equity varies and is granted or refused according to circumstances. Commenting on a case where a minister had expressed views which were possibly unorthodox, the Herald and Presbyterian, of Cincinnati, says: "The truest liberty is that of the man who has no desire to go beyond bounds. If a confession is a platform, it is one upon which a minister has a right only so long as it is his platform as well as that of his church. When one is cramped by the platform or creed of his church, he would better seek one that suits him better." Well, well, circumstances alter cases.

English Bishopricks.

The present administration in England has a great deal of episcopal patronage now. The Bishopricks of Worcester, Birmingham and Carlisle, have been filled, but we read that those of Gloucester, Southwark and Ely will have to be filled shortly. It is stated that Lord Alwyne Compton intends to resign the Bishopricks of Ely about the middle of this year. He is in his 80th year, and has suffered for some time past from lameness, which, has somewhat interfered with his activity. Lord Compton is the son of the second Marquis of Northampton, and uncle of the present peer. All accounts admit that his episcopate has been a peaceful one, and that he is a kindly and fatherly Bishop who has won the love and esteem of his clergy. Unfortunately he is very short-sighted, and has a bad memory for faces. It is told of him that not long ago he was staying with the Vicar of one of his town parishes, and in the street met a clergyman, who raised his hat. His Lordship shook him by the hand, saying, "I am glad to see you—one of my country clergy, I presume." To his amazement he recognized the voice of his host.

Bishops for Cuba and Mexico.

Although the New York Churchman has been somewhat discouraged by an examination of the returns, and what is much worse, Bishop Brent, of the Philippines has been unsuccessful in rais-

ing money, and will have to return with empty pockets, and unable to carry out his schemes; our brethren across the line are reaching out in foreign lands. We chronicle the consecration of two Bishops for foreign parts, one for Mexico, the other for Cuba. And we wish the prelates every success. Wisely they are directed to concentrate their efforts, so far as possible, in looking after the English-speaking people. The need of more effective and evangelistic work among them is well known to any having the most superficial knowledge of these lands. At the consecration of the Bishop of Mexico, the Bishop at Dallas preached the sermon, and his solemn charge to the Bishop-elect recalls the advice of Washington and the early United States advisers before the era of Imperialism, and the new reading of the Monroe doctrine. "You are about to exercise your episcopal functions," said the preacher, "in a foreign country. Stand in your own lot, avoid all entangling alliances, study to be quiet, and do your own work in your own way, as God shall give you grace and opportunity. If the fruits of the Spirit manifest themselves in others, called by many names, who follow not with you, rejoice in the overflowing riches of divine love, but do not swerve from your own steadfastness on that account."

THE ABERDEEN ASSOCIATION.

With the advent of a new year we hope that there will be a reward to our persistence, and that new energy and life will be displayed by this excellent enterprise. At the risk of tediousness we must remind our readers how many months ago we impressed on them the loneliness of the new settlers and the usefulness of Lady Aberdeen's Society. In consequence of these suggestions we had enquiries as to where the Aberdeen Association was to be found, and it was quite evident that there was great popular ignorance as to its existence. Therefore, we have for several months dilated on the necessity of those who controlled the Association letting the public know all about it. We are all too apt to get into a rut, but if there is one thing more than another which ought to be kept constantly before the public it is an enterprise which collects old books and magazines, and sends this literature to the far off new settlements. It is only people like tax-collectors, or compilers of directories who realize the continuous change of population. Houses are re-let or sold, and when such changes occur, the accumulated periodicals and old books have to be got rid of. Then there are the spring and fall cleanings with their minor riddances. So that in our growing towns there are so many things which are practically given away to second-hand dealers and paper mills, or destroyed, which could do so much to relieve the monotony of country life to the new comers. We need only state one fact, and that is that a sad number of women become insane from the unbroken white monotony of the winter in the prairie.

But to our repeated questions about the Association there was no response, and we in despair advised our friends that the Association was evidently moribund, and that they had better send their books and papers through certain private hands. At this stage Mrs. Hodgins, of Toronto, wrote us assuring us that the Toronto branch was alive, and that it met regularly and "quietly" at the Parliament Buildings. This letter was followed by another from Mr. C. P. Whitley, of the Department of Agriculture, Ottawa, who explained that he was the general secretary, gave a list of places where there are branches, and offered to give any further information. There are two kinds of secretaries, the pushful and the recording one, and we fear that Mr. Whitley does not recognize that we must combine the two, and must hustle if the Associa-

tion is to succeed. Like the Scot, we are thankful for sma' mercies, such as his letter is, but for our readers, we, like Oliver Twist, want more. In the public interest and being like the general public, quite ignorant of what is done or left undone, we ask for the following information not to be conveyed solely in a letter to ourselves, although that is most desirable, but in circular letters to be given the widest possible publicity. The names and addresses of the local secretaries, and the places to which parcels may be sent. Then whether not only contributions of books, etc., are asked for, but if volunteers are desired to report on certain days at certain times to unpack and repack for distribution. And finally, how people from suburbs or outside towns can have their contributions delivered to the secretaries. It may be that there is some arrangement for payment or reduction of rates upon such parcels; or it may be that there is no regular attendance except on certain specified days and hours, so that it might be difficult to have contributions delivered as they might be lost altogether. There are some suggestions which might be made now, but we must reserve to next week's issue.

THE SURRENDER OF PORT ARTHUR.

After a vigorous siege covering the greater part of a year the great Russian fortress—constructed with the utmost care, and at an enormous outlay by their ablest military engineers, on modern and scientific lines, and defended with stubborn valour to the last stage of exhaustion by a general whose determination and skill have made his name historic, has become the hard-earned prize of the victorious Japanese. It is hard, at this stage, to estimate the moral effect of this tremendous disaster to the Russian arms—and consequent loss of prestige to that proud, ambitious, and hitherto victorious power. It must, and cannot fail, to be grave, and probably far-reaching. Her march of empire in the East stayed. Her armies defeated, and compelled to retreat. And now shorn of her most important terminus on the eastern seaboard, with its formidable defences, and her fleet in those waters dispersed, scattered, or destroyed, and the effectiveness of the Baltic squadron rendered for the time being negatory. General Kuropatkin held in check. His opponents soon to be reinforced by the army released by the fall of Port Arthur, and the remaining fortress—Vladivostok imperilled. Truly the Muscovite has "fall'n on evil days." With equal patriotism, courage, and tenacity—and superior enlightenment, skill, equipment, and method, and a devotion to their cause which has never been surpassed, the Japanese would not be denied. So a fortress which was deemed invincible, after a defence which was truly heroic, has become their trophy and possession. One of the most important lessons taught to onlooking nations by this deplorable war—a war which each lover of humanity must deprecate and wish soon to end, is the vital need and permanent significance of the command of the sea. No more graphic illustration could well be given of this great truth, taught with such clearness and force by Captain Mahan in his works on "sea power," as that presented by the bottling up of the Russian fleet in Port Arthur, and the gradual capture, disablement or destruction of the war vessels of that power in the adjacent waters, by dominating fleet of Japan. Militarism is one thing, and adequate preparation for the protection of one's country from foreign invasion is quite another thing. England's security as a world power rests mainly on her navy. We have intimated on a former occasion our doubt that those who most loudly denounce the maintenance of a military and naval force, would be as eager to dispense with a police force. The design of the one being to protect the country, and the lives and property

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THE CHURCH

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of its people from foreign invasion; of the other to protect the lives and property of its law-abiding citizens from attack and injury by the lawless and evil doers. As any efficient and adequate police force is necessary to safeguard the community, so an efficient and adequate military and naval establishment is essential for the protection of the country. In peace—doing a quiet and effective police duty on land and sea—as, and when, required. By its very existence being to possible aggressors a material deterrent from war. In time of war being found ready to do its duty. One of the greatest horrors to which a country can be subjected is war. The distressing details of the awful sufferings of the defenders of Port Arthur paint war in its true colours. Nevertheless we are told, "In time of peace prepare for war." Rather, we should say, "In time of peace prevent war," by wise, adequate and resolute provision for the dread emergency, so that when it comes, and God forbid that it should come, we may not be as was Russia at Port Arthur—and our invaders as Japan.

THE CHURCH AND THE NEW YEAR.

The New Year has started on its course, and the new resolutions formed at its birth have had time to be put in action. One thing in regard to these resolutions we sincerely hope;—that in their forefront has been placed by clergy and laity alike an honest and sincere determination that this year the Church and her mission shall be more clearly, and thoroughly considered; and that her activities shall engage more earnestly and devoutly the life of each church man and woman and child during this new year than they did during the year which has closed. One prerequisite of assured success in putting such determination into effective action is to have a clear vision of what the true mission of the Church is based on—a clear conception of the mandate given her by our blessed Lord; a firm knowledge of the standing orders of the Christian soldier; a constant availment of "the means of grace,"—and as constant an effort to bring others to the source of light and life eternal. The Church in her "Book of Common Prayer," and the lessons of Scripture appertaining there-to has wisely and amply provided her children with the knowledge necessary, and the equipment essential, for the undertaking and successful prosecution of this great life work. Here we have clearly, wisely, lovingly presented to us, the instructions of our Lord—exemplified by the authoritative record of His life and actions. And our plain and simple duty is to obey our marching orders and go forward!—ever replenishing our lamps with new oil through "the means of grace,"—ever ready and willing to lend a helping hand to such as be in need—never looking to the right hand nor to the left—stopping our ears to the seductive voices of those who imagine they have found a new and better way than the "old tried way," and shutting our eyes to the alluring pictures drawn by them, and keeping straight on, and up, like Christian in Bunyan's immortal parable—firm in the faith of our fathers, strong in the strength which sustained them—not trusting in man, or in any wisdom or learning of man—to guide us along "the narrow way,"—but relying solely on the wisdom which is from above, and which cometh down from the "Father of light in whom is no variable-ness nor shadow of turning." What man needs, and what it is the mission of the Church to supply, is not the knowledge of letters, of art, or of science. All, most useful, in their proper time and place, but the knowledge of God as manifested in the person of our blessed Lord and Saviour. We have recently been informed that a prominent scientific religious teacher at a great university in the United States had told the students that he had ceased to regard God as a Creative Power. A sad exhibition this, on one

type of so-called scientific religious teaching. Let us turn to the truth as recently expressed by a distinguished scholar in the same country. "Our whole object, it seems to me," says the learned historian, Professor Woodrow Wilson, President of Princeton University, in a recent address, "in Church work is simply this; to enable all to see Him, to realize Him, and if we devote ourselves to that purpose with singleness of heart and without thought of ourselves, we shall suddenly find our seats filling, because where there is fire thither men will carry their lamps to be lighted. Where there is power, men will go to partake of it." To transpose the beginning of the remark of the distinguished scholar to the end, he says: "You cannot create love by entertainment, but you can make love by the perfect exhibition of Christ-like qualities, and, with the assistance of the Holy Spirit, by the withdrawal of the veil which for most men hangs before the face of our Lord and Saviour."

FROM WEEK TO WEEK.

Spectator's Comments on Questions of Public Interest to Churchmen.

The one topic of world-wide discussion during the past week has been the fall of Port Arthur. The bitterness of the situation to a proud and aggressive empire can only be dimly imagined. The dreams of Peter the Great, looking to the extension of Russian power on a scale that seemed chimerical at the time have been pursued with patience and persistence by many generations of statesmen. By means of subtle diplomacy backed by unknown and almost fabulous military force, Russia has for years been planting her feet upon new territory, until men wondered what would be the end of it all. Other great nations could see no special advantage to the world's progress in these occupations and acquisitions. Our eyes were not opened to any great possible blessings to be found in beneficent forms of government, nor were our minds lifted up to any higher national ideals. But with tireless energy, the ambitions of this people were pursued, and though not always successful, its power had become exceedingly great. In recent years Russian schemes of empire came in conflict with a little Oriental nation. Thirty years ago Japan was known to exist, but it was not taken into account when men spoke of the great political movements of the world. For centuries it had pursued the even tenor of its way, developing its art, its literature, and domestic life, secluding itself from the competition and inquisitiveness of the great world beyond it. A change like magic comes over the spirit and ambitions of the people. Its ports are opened to foreign commerce, its system of education is modified by foreign influence, its methods of government are adapted to new conditions. The world stood amazed as it saw from month to month and year to year some fresh stride in the course of progress by a people exceedingly expert at acquiring the best that was available from any and every quarter. Its industrial life was immensely stimulated, its foreign commerce augmented, its educational system developed, its consular offices manned by alert and gifted statesmen, its powers for enforcing its imperial policy, and defending its rights consummated with marvellous genius. The modern history of Japan reads like a fairy tale.

Into conflict with this new-born empire came the great giant of the north. The ambitions of a veteran in the world of international politics could not be stayed by the claims of a stripling like Japan. A fortress of mighty strength is occupied almost at the door of what was supposed to be the lesser nation. All the accompaniments of such an occupation come in due time until the very independence of Japan is

threatened. The time had come when a blow must be struck or yield to the overshadowing influence of an irresistible rival. Almost a year ago the appeal to arms was made after the resources of diplomacy had been exhausted. For months we know how terrible that struggle has been, and looking back over that disastrous conflict it is difficult to find one crumb of comfort for the Russian people. They have not made a single decisive gain, while they have been driven from post to pillar by a relentless foe, and now the fortress and navy on which a mint of money and years of toil had been spent, are either destroyed or are in the hands of the enemy. The cup of Russian bitterness is full, her pride has been humbled to the dust. It is quite impossible to imagine that the end has yet come. To accept terms of peace at this time would be like Great Britain treating with the Boers after the battle of Colenso. But whatever might have been the hopes of Russian success before Port Arthur had surrendered, they seem to be perceptibly fainter now. The trenches that the land forces evacuated in the face of an on-coming enemy have to be retaken from an augmented foe. The fortress that gallantly resisted the most deadly assaults and siege in centuries must be recaptured while a powerful navy behind it is pouring in supplies and aiding in the fight. Possible internal disturbances may hasten the end; in fact it would seem as though any incident might now be welcomed that would in some measure cover the confusion and failure of Russian designs. One of the peculiar features of this struggle is that Christian Russia has not had the sympathy of the rest of the Christian world, while that sympathy has freely gone out to heathen Japan. The fruits of the Christian faith are lacking in the one, and the hopes of the transforming power of Christian teaching make the future of the other a most inspiring problem. The Church should certainly be there presented at its best, for its opportunity now is unique.

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The missionary loan exhibition has become one of the latest features of missionary education. It seeks to gather together in one centre interesting exhibits from the various countries where the Church has hoisted its banner, that the people who read of missionary work, and contribute to its maintenance may have a more distinct knowledge of the people whom they are trying to influence by their faith. But interesting as it is to look upon native garments and household utensils, to see something of their food, and the results of their handiwork, they give, after all, but little idea of the life that stands behind them. The chief service of these things is to get the ear of the people, that they may hear from living men and women the story of actual observations and experiences among the people of whom they speak. The quaint booths, the curious fabrics, the mysterious prayer chests and ancestral tablets, the startling effect of having an old friend greet you from under the turban of a Turk, or the smock of a Celestial, all add piquancy and zest to the undertaking, but they are only elements that might be unearthed in any well-equipped curiosity shop. They play their part, and an important one it is. They lead the onlooker to enquire into the meaning of the life which these things in some measure represent. The essential features of the exhibition are the men and women who have been in the field, and can tell the story of what they saw and heard. We are familiar with the halo of romance and heroism that is cast about the foreign missionary, and no one, we think, would willingly lower the estimate of one who is doing outpost duty for the Church, a stranger in a strange land. He is giving the best service that is in him, and no one can do more. Many of us, we think, are painfully conscious of a sense of the limitations of not a few men and women who return from their self-sacrificing labours abroad. They seem to have missed the

inner life of the people to whom they have been ministering, and caught no large view of the work in which they are engaged. They have observed, of course, the peculiar habits, they have noted their ignorance of what we regard as elementary, but they have been unable to get beneath the surface. The fundamental ideals of life, their real attitude in worship to the deity invoked, their views of domestic relations, their ambitions as citizens and a nation, may all be hidden from the eyes of many a faithful missionary. They can probably only find the key to these mysteries from the higher and more educated castes, and yet such a knowledge would seem to be essential for really effective work. In the presentation of missionary work to the general public, such as is implied in a missionary exhibition, representatives who are able to see the deep things of their calling should be selected.

An exhibition such as we have referred to will, we understand, be held in the city of Montreal in February. Preparations of an elaborate character have been in progress for months. Study classes have been held weekly to supply those in charge with accurate information concerning the special fields they are to set forth. Friends from various parts of the country are invited to lend curios in their possession that may serve to illustrate life in foreign lands. Missionaries on furlough have been engaged to present the work actual and prospective in their respective missions. The toil involved is certainly of great magnitude, and the results we trust will be an ample reward. In presenting the missionary efforts of the Church to the public, it would seem to Spectator that it is very important to present it in its normal rather than its exceptional features. The special stress and trials should not be wholly withheld, but the general information that is abroad to-day does not lead men to think that these are the daily conditions of life. We imagine that the story of high snow banks and low temperatures told by Canadian clergy when appealing in England for assistance, have had something to do with forming English opinion on our climate. We do not pretend that the statements were not accurate, but then we have sunshine as well.

SPECTATOR.

SCIENTIFIC TEACHING IN THE SUNDAY SCHOOL—HOW TO SECURE IT.*

(The following address, by the Ven. Archdeacon Ker, D.D., was delivered at the November meeting of the Montreal Clerical Association, the Rt. Rev. the Lord Bishop-Coadjutor in the chair).

Not including the somewhat celebrated New York Commission on Sunday Schools there are at this present no fewer than twenty-five dioceses of the Protestant Episcopal Church, in the United States that have committees, or commissions, engaged in the consideration of Sunday School conditions and Sunday School methods. In view of this fact I esteem it a compliment that this subject has been assigned to me. Had I been consulted beforehand, I am sure I should not have chosen to deal with this theme, but it is of the essence of the success of these meetings that each man should accept and do the best he can with the subject assigned to him, not being over anxious as to how far his treatment of the matter in hand may or may not commend itself to the opinions of others. The title of this address includes two highly disputable propositions; 1st, that there is somewhere a scientific method of Sunday School teaching, and 2nd, that I am able to unfold that method to this meeting. The first of these propositions I do not believe,

*From the Montreal Monthly Magazine, December, by permission.

and the second, I know to be untrue. I am taking it for granted that the word scientific here used is not meant to apply to the alleged scientific treatment of Holy Scripture, and the creeds of the Church; that it is not intended that I should attempt to show how our Sunday School scholars may be taught that the records of miracles in the Bible are unhistorical, and so far untrue, while the moral and spiritual lessons taught by the records "unhistorical and untrue" are of great value and to be received as inspired by the Holy Spirit; in short, that the scientific teaching upon which I am asked to speak to-night does not mean the so-called scientific teaching of the higher critics. With these points made clear we can go on our way. Is there in all the world a method of preaching the Gospel that can be called scientific besides which all other ways are unscientific and faulty? Is there a way of celebrating the sacraments or, of visiting the sick, beside which all other ways are more or less defective? If there be, whose way is it? Who can exemplify it? Can the Roman, or the Greek, or the Anglican? Can the Presbyterian, the Methodist, or the Baptist? In truth, there is no such way. Preaching the Gospel and visiting the sick, and administering the Sacraments are spiritual functions, agencies and vehicles for the free operation of the Holy Spirit, whose coming or going is like the viewless wind, unseen by mortal eye. But Sunday School teaching is also a spiritual function—an agency and vehicle for the free operation of the Holy Spirit. If more than 1,800 years have not evolved a scientific way of preaching the Gospel, or of administering the Sacraments, why should we expect to find a scientific method of performing that other spiritual function known as Sunday School teaching? I should like to emphasize this thought because there seems to be an impression abroad that, if we can only have certain machinery, certain equipment, and certain arrangements of wood-work, we shall have astonishing results in our Sunday Schools. In this connection the methods of the public schools of this continent are held up as models for imitation in our Sunday Schools. But, it may be asked with all becoming humility: Are the results of public school methods so surprisingly satisfactory in their own domain that we ought to hasten to adopt them in our Sunday Schools? Those who ought to know do not hesitate to charge the public school system not only of a large part of Canada, but a large part of the United States with superficiality and a lamentable want of thoroughness. Herein I purposely exclude the Province of Quebec with its overwhelming French Population. I also exclude the public school system of this city in connection with which Dr. Rexford's administration has been so great a benediction. To a considerable extent in the Province of Ontario, but to a much greater extent in the United States, school equipment and new methods are running the gamut of idealism in that connection, with large results in superficiality, and general want of thoroughness. You have heard of the youth—

They taught him hydrostatics, philosophy and botany—

Hygiene, and optics, and astronomy as well;

But they did not teach him English (nor did they teach him manners)

And tho' he's very learned—he has not learned to spell.

He has studied elocution and the laws of evolution—

Knows how Romulus was nurtured and how the Roman Empire fell;

He knows all the constellations and the tidal fluctuations—

But he cannot add up figures—and he hasn't learned to spell."

That this poet does not belong to the imaginative class, let me put in evidence the testimony of Mr. R. Guggenheimer, formerly a member of

the New York Board of Education, reported in the "New York World" of recent date, from which the following is an extract:—

"A reader of our present course of study would be led to think that pupils of to-day in order to be able to do all that is there laid down, are far in advance of those of a decade or two ago, and that public school graduates of former days could bear no comparison with those of the present-time. But what are the real facts of the case? Business men who employ our graduates tell us that they are sadly lacking in the simplest and most common-place things, that their knowledge is superficial and inaccurate, that they lack the perseverance and application which habits of thoroughness and concentration would foster. Why is this? Our system, aiming to do too many things, must necessarily fail in their accomplishment. None but the most capable pupils can do all the work laid down. The large majority, thus accustomed to falling far short of the standard, become indifferent or discouraged. For instead of reaping a term's work and doing it well, they are promoted to make room for others. In time all attempts to do the required work properly become utterly hopeless—yet the child must go on. Trying to do too many things, attempting the impossible, so that nothing can be really thoroughly or well done, will be sure to have ill effects in a moral sense too. In many cases the wrong thus done to individuals can never be repaired. Are we not creating a race of mental dyspeptics, superficial in character? Why are children not permitted to remain at the elementary work until they have thoroughly mastered it before being advanced to higher grades? Let us have more elementary classes if need be. The most sanguine, the most enthusiastic advocates of the radical changes made in the curriculum within recent years admit that the present course of study is too crowded. Why not cut out the non-essentials and give the child an opportunity to acquire a more thorough knowledge of the essentials. A step is being taken in this direction, but nothing short of a complete change will remedy the evil." At the meeting of the Synod of Toronto, held in June last, there was an interesting discussion on matters educational reported in the "Canadian Churchman," as follows: "At the evening session, when the report of the Committee on Religious Instruction in the Public Schools was under discussion, Hon. S. H. Blake spoke feelingly of the growing irreverence in this country. He declared that the Public Schools of Ontario were turning out a class of boys who were absolutely unfitted for commercial pursuits. They couldn't read, they couldn't speak correctly, and could not spell or write properly. The general manager of one of the foremost banks in Canada had informed him that the bank would not engage a boy who had been educated in the Public Schools, and had not a single one from the Public Schools in its employ. A short time ago, Mr. Blake said, a boy in his office ambled into the room in which Mr. Blake was seated, talking with his partner. The boy did not knock at the door before entering the room, but dashed in abruptly and said: 'There's a feller out here wants to see you.' 'The feller' turned out to be a prominent city merchant. Mr. Blake said that they should work to have the Bible introduced in the Public Schools as a text-book. A resolution was adopted appointing a committee to work with other religious bodies to arrange some concerted action for the purpose of securing a syllabus of Bible lessons for the Public Schools." Such expression of opinion from gentlemen so competent to judge, may well make us cautious in the wholesale conforming of Sunday School work to the methods presently in vogue in the Public Schools referred to. The Teachers' College of Columbia University has quite recently issued a statement (part of which appeared in the "Churchman," N.Y., of November 19th inst.) on the subject of Sunday Schools, as follows:

The Essentials first essential the be a graded c graded classes, g There may, be 1 the teaching mus oral work, book book work, pictu of these, with r surface drawing, there must be, te: the drama, such School recently "Joseph," mentio third essential is: the experts speci as will admit of separate class-ro map-room to wh taken for specific work with sand should be also desk books for museum for an a and for models and the like, s modelling, painti ply of prints ar matter of cours perfect Sunday S have, these exp side the directo pastor, a princip of the different educational met partment, a sun courses and a say that these versity represer plus ultra" of place in Sunda; here present, s cause they poi of the Sunday ing the one ess day School exi: love and serve. He hath sent. in session ever are many by-p might with gre take our schol the week in wh Christian life i diminish the v part of it from health" of the to committing

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The Essentials of a Good Sunday School.—The first essential they find is Grading. "There must be a graded curriculum, graded text-books, graded classes, graded teachers and graduation. There may be graduate courses too. Second, the teaching must be five-fold. It must embrace oral work, book work, manual methods, note book work, picture-pasting, and the preparation of these, with map-making by point and line surface drawing, and in relief. And besides these there must be teaching by memory work and by the drama, such as the children of the Speyer School recently illustrated by their play of "Joseph," mentioned in another paragraph. The third essential is Equipment. Under this head the experts specify that the chairs must be such as will admit of writing; that there should be separate class-rooms, an assembly-room, and a map-room to which classes may be successively taken for specific instruction in relief and surface work with sand tables and with models. There should be also a library with reference, and desk books for teachers and pupils, and a museum for an annual exhibit of the pupils' work, and for models of Oriental dwellings, furniture and the like, sand-tables and work-tables for modelling, painting and drawing; a plentiful supply of prints and stereographs and maps are a matter of course. The fourth essential of the perfect Sunday School is Organization. It should have, these experts of Teachers' College say, beside the director of instruction, presumably the pastor, a principal, a faculty of the head teachers of the different departments, a supervisor of educational methods, an extension, or home department, a summer Sunday School with special courses and a summer vacation." I venture to say that these proposals of the Columbia University represent the high-water mark—the "ne plus ultra" of putting emphasis in the wrong place in Sunday School work. To some of us here present, such proposals are alarming, because they point to the ultimate secularization of the Sunday School by overlaying and obscuring the one essential purpose for which the Sunday School exists, namely—to teach the child to love and serve God, through Jesus Christ whom He hath sent. If the Sunday School continued in session every day in the week, I grant there are many by-paths of study along which we might with great advantage, from time to time, take our scholars. But with only one hour in the week in which to lay the foundations of the Christian life in the hearts of the children—to diminish the value of that hour or alienate any part of it from the high purpose of the "soul's health" of the children is to come perilously near to committing the sin of sacrilege.

I ought to apologize for having detained you so long with this side of the subject. My excuse is that I am profoundly disturbed by much that I hear and much that I read upon the subject of Sunday School work. Mechanism is everywhere exalted as the be-all and the end-all of a successful Sunday School. In days that seem to be fast passing away the work of the Sunday School was esteemed as being done in the strength of the Spirit of the Lord Jesus,—in His strength and for Him. Nowadays, these aims are not indeed excluded, but they are in danger of being lost in a deluge of picture-pasting and sand-tables, stereographs, and stage plays. Someone may now reasonably say, "If you do not believe in the so-called scientific Sunday School, what kind of Sunday School do you approve of—on what principles do you conduct your own Sunday School, and what are your methods?" These are fair questions and I shall try to answer them as briefly as possible, at the same time adding this assurance, that I shall only mention those principles and methods which have been tried and approved in the Sunday School with which I am connected. They have no merit of newness. We do not profess to be discoverers of new principles in any department of Christian doctrine, and as to our methods,

they are the common methods adapted to our own necessities.

The Sunday School Aim.—I.—To keep the Sunday School aim, as we believe it to be defined by the Church of England, steadily in view. I say by the Church of England for the tormented air of these days is filled with the sound of voices other than hers,—but her voice alone are we bound to obey. In the office for the Baptism of infants, the Church defines the Sunday School aim in, what seems to us at any rate, the plainest terms—"Ye must remember that it is your parts and duties to see this infant be taught so soon as he shall be able to learn what a solemn vow, promise and profession he has here made by you. And that he may know these things the better ye shall call upon him to hear sermons, and chiefly that he may learn the Creed, the Lord's Prayer, and the ten commandments in the vulgar tongue, and all other things which a Christian ought to know and believe to his soul's health—and that this child may be virtuously brought up to lead a godly and Christian life, remembering that Baptism doth represent unto us our profession which is to follow the example of our Saviour Christ and to be made like unto Him."

"Like unto Him"—those who believe with me believe that those three words constitute the official—the sufficient—the all embracing aim of Sunday School work in the Church of England.

II.—Seeking to accomplish this aim we keep steadily before the minds of all ranks in the school the value of the devotional habit of private prayer night and morning; reading a portion of Holy Scripture daily, and regular attendance at the stated worship of the Church on the Lord's Day. I mention these things here because they are aids to the "godly and Christian life" in which the Church explicitly directs that the child shall be brought up. The constant training of children in these habits seems to be an integral part of Sunday School work so important that it ought never to be omitted.

III.—As learning in the school of Christ means learning to care for others, we teach constantly—every Sunday—that our Lord expects even the youngest to take a personal interest in the extension of His kingdom. That this constant and unvarying teaching is fruitful of good is evident from the following results:—

1.—Our Sunday School offerings this year for missions alone, collected from the children of work folk, amount to very considerably over \$400. 2.—Of more than fifty teachers and officers now in the school all but four have come out of our own Sunday School. They are all confirmed, they are all regular communicants, and they are all young. 3.—During the past ten years, seven of our Sunday School teachers have volunteered for missionary work. Of those, two are already ordained, two have entered at college, and two others have arranged to enter next September; the other, a young lady (a school teacher) awaits her father's consent to go to China, or Japan, or wherever the Board of Missions may think she can be most useful.

IV.—No pains are spared in trying to weave into the texture of the child's mind not only the words of the Church catechism, but as many verses of Holy Scripture as by persuasion or coaxing he can be induced to learn "by heart." In this way many of the children learn a good many things that they do not quite understand. By and by, meanings will unfold themselves to the child's consciousness. Sufficient for the present that he accepts the teaching of the Catechism on the authority of the Church.

V.—While we greatly value highly educated teachers we hold it as a guiding principle that in the work of Sunday School teaching personal character counts for more than technical skill. So much for the aims which very imperfectly, we try to keep before us.

Methods—As to our methods they are feature-

less, and commonplace, but strictly utilitarian. In brief, they are as follows:—1.—Every Friday evening a teachers' devotional meeting for intercession on behalf of the school, for the study of the next Sunday's lesson, and for the discussion of current events in the Sunday School. The clergy never miss this meeting. Of all the societies connected with the parish the teachers' meeting is recognized as being so important that no other society would even dream of invading Friday evening for any purpose whatever. 2.—Complete separation of the Bible Class from the Sunday School. The Bible Class meets in the church at 2.30, and closes at ten minutes after three. This arrangement gives the rector 40 minutes which he can devote to the Sunday School, and by taking each class in turn, can make himself acquainted with the condition of each. 3.—Complete separation of the primary classes from the rest of the school. In the girls' room there are about 150 pupils—in the boys—about 100. Each class has its own opening and closing; in each instruction is wholly oral and consists of the Creed, the ten commandments, the Lord's Prayer, and the "Duty." There is in each primary class-room a large picture for each Sunday, the subject of which is explained to the class. Each class has its own staff of teachers—each has its own organ or piano, and each lives its own life separate and distinct from the other, and separate and distinct from the rest of the school. It is of the essence of the prosperity of these primary classes that the rector should visit them every Sunday and personally instruct them, say for five minutes. This five minutes will be a delight to the children and even more so to the clergyman. 4.—Complete separation of the Junior Bible Class from the rest of the school. This class meets in the quiet of the church and is made up of those who are too young for the Bible Class and too far advanced for the intermediate classes. It numbers over 80 of both sexes, and is conducted by the assistant minister. Its opening and closing exercises are held with the intermediate classes in the Assembly Hall. 5.—The intermediate classes number about 36, and include over 300 children, all of whom can read tolerably well. The text-books are the Bible and the Church Catechism. As part of the closing exercises every Sunday, some portion of the Catechism is said responsively—the Creed, the Commandments, Duty to God, or Duty to our neighbour. On the first Sunday in Advent we began the book afresh—all the scholars repeating the answers to the second, third, and fourth questions as read out by the Superintendent. 6.—We have all needful books distributed before the children arrive and collected when the children have gone. This simple plan saves much confusion, it tends to quietness and reverence, and gives a little additional time for lesson work. 7.—Once the classes have settled down to work we do not suffer them to be interrupted. Good people sometimes write to us for permission to address the Sunday School, but we do not encourage them. We consider the Sunday lesson more important to the children than anything that the average Sunday School visitor is likely to say. 8.—We follow the inter-diocesan scheme of lessons. Each teacher is supplied with a teacher's assistant and a leaflet for the Sunday. Only classes use leaflets. Our text-books are the Bible and Prayer Book (principally the Catechism). We distribute free, large quantities of missionary papers every month in all departments of the school. On the great festivals we have "children's service" in church, with an address, or catechizing. The whole service lasts about 40 minutes. We have an annual picnic in the summer, and an annual tea in the winter, to which all the scholars are invited free. We also have an annual teachers' and officers' tea at which we make speeches and discuss prospects, and say kindly things of one another. Such are our methods. Did I not say that they are utterly

commonplace? Such as they are they have grown up out of our necessities. That they answer our purpose is largely owing to the practical wisdom of the Sunday School Superintendent, Mr. George Jenkins, who has the art of making us all rally round to do his bidding. We do not claim that ours is "a scientific" Sunday School, or that our methods are "scientific methods"—this is the very last name we should think of applying. But we find that they suit us though we freely admit that in a different environment they might be found not to answer nearly as well. While methods may vary and must vary with local conditions, the aims and principles which have been named above are constant and unvarying. I doubt not that by all the canons of scientific Sunday School work we are terribly behind the time, in Grace Church. Such a charge is only of subordinate interest to us. We own we are poorly equipped—we have no picture pasting, no map-making by point and line surface drawing, or in relief, no work tables, no models, no oriental furniture, no prints, no stereographs, and, we confess with shame, there is not a sand-table on the premises. When Shamgar slew the Philistines with an ox goad, it was not what one would call scientific warfare, but it killed 800 Philistines. David's attack on the giant with a sling and stone was not scientific warfare, but it killed Goliath. There were those present that day who urged David to go forth in Saul's armour and slay the giant scientifically. It was well for David that he did not attempt to do so. Saul's beautiful and scientifically constructed armour would—under the circumstances—have been David's undoing. This, my brethren, is the mystery of things: "It is not by might nor by power, but by the spirit, saith the Lord." The Sunday School is a spiritual undertaking, not a place of entertainment, not a place for mental gymnastics of any kind, not a place for anything save to teach the young how "to live godly and Christian lives, following the example of our Saviour Christ, and being made like unto Him." The age in which we live is, I think, the most glorious in many respects since the Church of Christ was founded. It is the age of advancing knowledge, the age of free enquiry, the age of civil and religious liberty. We can measure the splendor of the emancipations which the 19th century has brought to the minds of men? But, in such a time, it is more than ever the duty of the Church to guide, to direct, to speak, not only with the voice of authority, but with the voice of knowledge; with the wisdom that comes from above, and the wisdom that comes from experience. In no department of our church-life is the intellectual restlessness of the time more evident than in the department of teaching the young. Every morning brings a new psalm, a new doctrine, a new method for the use of Sunday Schools. Whatever others do, may we, the ministers and stewards of the mysteries of God, ever pray for wise and understanding hearts that we may feed the flock of Christ, and especially the lambs of the flock committed to our care—leading them in the path which the Church herself has marked out, the path of prayer, the path of duty, the path of service, the pathway so truly called the via salutis, always the via pacis. "Thus, saith the Lord, stand ye in the ways and see, and ask for the old paths where is the good way, and walk therein and ye shall find rest for your souls."

BROTHERHOOD OF ST. ANDREW.

Fred. W. Thomas, General Secretary, Imperial Bank Chambers, Leader Lane, Toronto.

The Travelling Secretary left Toronto on December 27th for a short trip of two weeks to Ottawa, Smith's Falls, and Peterboro. He went right through to Ottawa and began operations

there and now reports that the future is very bright for the Brotherhood in that city. The clergy there are quite favourable to the Brotherhood, and speak most enthusiastically and earnestly regarding it. The Travelling Secretary found three active chapters when he arrived, and since working has organized another one in St. Matthew's parish, and there are also very bright prospects for junior chapters being formed in All Saints', and St. George's parishes. A local council meeting was held on the evening of the 29th of December, it being a representative gathering, fifteen being present, and the matter of having the next Dominion convention held in Ottawa was thoroughly discussed. The chapter which was formed in St. Matthew's parish is said to be an excellent one, manly, young fellows of just the right calibre, with two or three older members to steady them. There were fifteen present and the rector, the Rev. W. M. Loucks, spoke earnestly about the Brotherhood and his desire to have a chapter. Mr. A. G. Gilbert, President of the Ottawa Local Assembly, also addressed the candidates very strongly, and the majority of those present either spoke briefly or asked questions. The men were admitted on Sunday, the first instant, at the conclusion of the morning service, the rector preaching a Brotherhood sermon, and the congregation remaining to witness the men assume their obligations. They have made plans as follows, will meet each Friday evening, hold corporate communion monthly, and subscribe to St. Andrew's Cross. Mr. Gisborne, the Director, emphatically stated to the Travelling Secretary that he intended to push the work, through the instrumentality of his chapter to the utmost. At Smith's Falls Mr. Thomas was very successful in reorganizing St. John's Chapter which had been dead many years. The Travelling Secretary states that the field for Brotherhood work in Smith's Falls is immense, there being three large companies which employ upwards of eleven hundred men. Mr. Thomas addressed a congregation of four hundred on Sunday evening, the first instant, and admitted the men into full membership after service, so that now St. John's parish, Smith's Falls, is again active in Brotherhood work. Mr. Thomas then returned to Ottawa to attend a meeting for Churchmen generally, to again discuss the advisability of holding the next Dominion convention of the Brotherhood in that city. Forty were present, and the meeting was addressed by many of those present. It finally resolved to ask that the Dominion council to hold the convention there. There is a slight possibility of having an active chapter of the Brotherhood in connection with St. Barnabas', Ottawa. Steps will be taken immediately with this end in view.

MAGAZINES.

Magazines.—The Cosmopolitan.—The January number of this magazine opens with an article dealing with the delusions of the race-track in the United States, an article by R. Manry, describing the siege of Sevastopol by the army of the allies, and showing its resemblance to the late siege of Port Arthur by the Japanese will be of considerable interest at the present time, an article from the pen of a Japanese military officer describing the great battle of Liao-Yang, will also be read with a great deal of interest. J. E. Watkins writes of the duties of an American consul and of their varied surroundings in different parts of the world. There are a number of short stories, and the seventh instalment of "The Great Industries of the United States," the present one dealing with the manufacture of musical instruments. An editorial is written by J. B. Walker, under the title, "What you can do for your children and grandchildren." There are, as usual, a number of good illustrations scattered throughout the magazine.

Everybody's Magazine.—The first number of this magazine for the New Year opens with an account of how the Bible is brought to very large numbers of people by means of colporteurs. A. Andrews writes of Southern Society and its Leaders, and M. S. Bensley gives the experiences of a nursery governess. There are a number of stories, a series of "Intimate Portraits," a chapter on the players of the day, with portraits, a poem or two, a further instalment of "Frenzied Finance," by T. W. Lawson, of Boston, and the second and concluding chapter on the subject of Professional Beggarism, by T. Walters. The present number contains many illustrations, and is well up to its usual standard in every way.

The temper of the man in which we meet the hundred and one tiny circumstances of every hour determines our happiness or unhappiness far more than does the detail of what those circumstances are. We cannot choose the circumstances, but we can choose the temper.

Home & Foreign Church News

From our own Correspondents.

NOVA SCOTIA.

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

Maitland.—Just before Christmas, a number of the Rev. G. R. Martell's parishioners gathered together and presented him with a very valuable fur coat as a token of their esteem and regard. This handsome present was accompanied by an address in which appreciative reference was made to the excellent work accomplished by him during the 21 years of his residence amongst them. During that time no less than five churches have been built and opened in the parish. Mr. Martell, in response made a feeling reply thanking the people for their very useful gift, and for all their kind expressions of goodwill towards him.

Halifax.—The Advent Ordination was held in St. Luke's Cathedral, on Sunday, December 18th, when Rev. Messrs. Ward, Whate, and Backhurst, were admitted to the priesthood. The sermon was preached by Rev. W. J. Armitage, and was an able and forcible one. The clergy who took part in the laying-on-of-hands were the Dean, Archdeacon Kaulbach, Canon Crawford, Rural Dean Armitage and Rev. Messrs. W. J. Ancient and Dr. Bulloch. The Bishop of Newfoundland was also present.

There are several parishes in the diocese vacant and at present no men offering for the work. The field is large and inviting, and, for the right men, in every way promising. The affairs of the diocese are in a good condition, and a spirit of earnest enthusiasm abroad. There is probably no diocese that could show a greater record of church building during the last year than Nova Scotia.

The Very Rev. the Dean left for Jamaica on the 21st of December, where he will spend the winter.

In St. Paul's Church, on the afternoon of January 1st, the Lord Bishop of Nova Scotia the selected preacher, delivered the annual sermon in connection with the Church of England Institute. His Lordship's effort was a timely and powerful one. He dwelt on the many evils of the day, pointing out how well the institute met the requirements of a meeting place for Churchmen. He spoke very strongly against gambling and the gambling spirit which he said is so prevalent. The service was very well attended, His Lordship's address being very attentively listened to.

Hollingworth ?
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Bay du Vin.— ioners and friend Wilkinson, from the rectory, and the family a h Smith read an the congregation and of his work, their behalf, pre coat and mitts. taken by surpr them for their k of refreshments ing Christmas h to recitations, th ng the rector, having, as they joyable, evening services were church of St. prettily decorat green and texts. and disagreeabl at both the ser is needless to received at the Church of Eng St. Margaret's packed with gr contained many his family, and Christmas tree room on New by the children The tree lool Williston did

Upham and I for eight year Rev. W. J. F rectory at Dall the first week leaving Upham presented the filled purse ar from Upham both of which churchwarden among them family, and their future w

Wm. Bennett James Car

Valleyfield. died on the age, from peritonitis. great surpris did not know strong const of the attack day, the 29t Mark's Chur p.m. The ficiated, assis Rural Dean Beauharnois, and the Rev. Earlier in t Holy Comm Celebrant. purple and and towns gathered in mark of res service won sung, "On the Saints

FREDERICTON.

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

Bay du Vin.—On Christmas Eve the parishioners and friends of the rector, the Rev. W. J. Wilkinson, from all parts of the parish came to the rectory, and after wishing the members of the family a happy Christmas, Mr. Bushrod Smith read an address expressing on behalf of the congregation their appreciation of the rector and of his work, whilst Mr. Joseph Williston, on their behalf, presented him with a valuable fur coat and mitts. The rector who was completely taken by surprise, in a happy speech thanked them for their kindness. When all had partaken of refreshments and had spent some time in singing Christmas hymns and songs, and in listening to recitations, they returned to their homes leaving the rector and his family very happy, and having, as they said themselves, spent a most enjoyable evening. The usual joyous Christmas services were held the following day at the church of St. John the Evangelist, which was prettily decorated for the occasion with evergreen and texts. Although the day was very cold and disagreeable, there were good congregations at both the services. Christmas boxes, which it is needless to say were much appreciated, were received at the rectory from the ladies of the Church of England Institute, St. John, and from St. Margaret's Guild, Newcastle. They were packed with great care and thoughtfulness, and contained many useful gifts for the rector and his family, and the other articles suitable for a Christmas tree which was held in the school room on New Year's Eve. It was much enjoyed by the children, and the others who were present. The tree looked beautiful, and Mr. Jos. B. Williston did his part well as Santa Claus.

Upham and Hammond Parish.—After labouring for eight years in these two large parishes, the Rev. W. J. Bate, has been appointed to the rectory at Dalhousie, N.B., where he began work the first week of the new year. Shortly before leaving Upham the parishioners and other friends, presented the rector and his wife with a well-filled purse and two presentation addresses, one from Upham parish and one from Hammond, in both of which deep regret was expressed by the churchwardens and people at the departure from among them of their much loved rector and family, and, at the same time, good wishes for their future welfare.

MONTREAL.

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

Valleyfield.—The Rev. Walter Thomas King died on the 26th December, 1904, at the parsonage, from typhoid fever complicated with peritonitis. The news of his death came as a great surprise to his many friends, some of whom did not know of his illness, others thought his strong constitution would well bear the strain of the attack. The funeral took place on Thursday, the 29th, from his late residence to St. Mark's Church, Valleyfield, for service at 2.30 p.m. The Coadjutor-Bishop of Montreal officiated, assisted by Dean Evans, Canon Renaud, Rural Dean Sanders, Rev. R. D. Irwin, of Beauharnois, Rev. J. H. Bell, rector of Sutton, and the Rev. John J. Strong, rector of Ormstown. Earlier in the day there was celebration of the Holy Communion, at which the Bishop was the Celebrant. The church draped in black and purple and white, was filled with parishioners and townfolk and friends from outside, who gathered in loving sympathy to pay the last mark of respect to one who had by his life and service won their regard and esteem. The hymns sung, "On the Resurrection Morning," "For all the Saints who from their labours rest," "Peace,

perfect peace," marked the Christian hope which soothes the sorrow of such a parting. After the service the body lying in a handsome oak casket remained in the church, the wardens and officers acting as a guard of honour, until train time, when it was placed on the west bound train for Hillier, Ont., where the burial took place. Twelve years ago Mr. King was married there to a daughter of Dr. Ruttan, of Wellington. Mr. King was born at Leighton Buzzard, Bedfordshire, England, on the 2nd August, 1860, and received his theological training at St. Boniface College, Warminster. After acting as lay reader for some time in England he came to Canada in October, 1888, on the invitation of Archbishop Lewis, to work in the Mattawa district. In February, 1890, he entered the Montreal diocese and was stationed at Portland, and was ordained deacon in 1891 and priest in 1892 by Bishop (now Archbishop) Bond. For eleven years he remained in Portland doing good work for the Church, and securing the love and loyal co-operation of his people. In May, 1901, he accepted an appointment to Valleyfield, where he gave nearly four years of good and effective service in that important little town. His widow and a family of four little boys survive him. The diocese of Montreal has suffered a heavy loss in Mr. King's death. Endowed with many natural gifts he gave his best to the Church which he loved and loyally served. His unselfishness, his loving and amiable disposition, his strong personality, and energetic characters won him the respect and love of many friends who mourn his early death.

ONTARIO.

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

Kingston.—St. Luke's—The Rev. R. S. Förneri, B.D., the new rector of this parish, preached his first sermon in this church since his appointment as rector on Sunday, January 1st, New Year's Day, to a large congregation. He chose for his text 1 Thessalonians 5:12-13, and in the course of his sermon he made an eloquent reference to his predecessor, Bishop Worrell.

TORONTO.

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

St. Augustine's.—The second Christmas since the reopening of the church was very gratifying to those interested. Three hundred and thirty people received Holy Communion, among them being 36 candidates recently confirmed by the Bishop, and the total offertory for the day was \$210. The music, under Mr. T. A. Reed, Mus. Bac., was thoroughly worthy of the great festival. On the Monday after New Year's Day, the choir, assisted by a portion of the orchestra, sang carols in the various corridors of the General Hospital. A very handsome brass tablet has been placed in the church, a memorial to the late Miss McMicking.

Alliston.—St. Andrew's.—The ladies of the church held a very successful Fancy Fair in the Town Hall, on Friday, December 16th. There was an afternoon tea, and in the evening a musical programme was given, the local artists being very ably assisted by Misses Estra Hammell, Mona Hammell, and Jean Worrod, of Tottenham, and Mr. Bert Herring, of Beeton. The proceeds, which amounted to about \$200.00, will be devoted to the renovating of the church.

HURON.

David Williams, M.A., Bishop, London.

Southampton.—St. Paul's.—The Christmas festival services and exercises in this parish have been very successful. This very pretty church has been handsomely and appropriately decor-

ated with a bronzed chancel screen, with light evergreen wreaths. The holy table and the pulpit, lectern, etc., also are artistically adorned. The services, and the sermons by the Rev. E. N. English, M.A., rector, were interesting and much enjoyed. The Sunday School festival was held on Tuesday evening, January 3rd. It consisted of a musical service by a children's choir, and an offertory by the scholars of toys and other things to be sent to the sick children in the hospital in Toronto. Then the Christmas tree was lighted and the presents from it distributed, and after that an adjournment was made to the Town Hall for fun, songs and recitations. The parish organizations are all in a flourishing condition financially, namely, the Sunday School, the Woman's Auxiliary, Ladies' Aid, and Young People's Anglican Association, while the general financial position of the parish is much improved.

Colchester.—Christ Church.—Thursday, December 29th, is a day to be remembered in this parish, for on that day was unveiled the beautiful chancel window, the gift of the congregation to the memory of the late Rev. Francis Gore Elliott, first rector, who for more than twenty years, 1842 to 1863, was the faithful shepherd of the flock, and to whose devotion and zeal the building up of the church in Colchester is due. The service began at 11 a.m. with morning prayer. Besides the rector, the Rev. G. F. Whealen, there were present, the Revs. Chadwick, of Windsor; Parke, of Amherstburg; Newton, of Kingsville. At the close of the morning prayer the rector taking his place at the south side of the altar, said, "Dearly beloved, we unveil this window to the glory of Almighty God, and in loving memory of the Rev. Francis Gore Elliott, in the name of the Father, and of the Son, and of the Holy Ghost, Amen." Scarcely were the words spoken and the veil withdrawn, when the choir and congregation burst forth in the words: "All Hail the Power of Jesus' Name." The Rev. J. H. P. Chadwick then preached a most appropriate sermon on the respective duties of pastor and people, the whole service being fittingly concluded by a celebration of the Holy Communion, to which all present remained. The memorial window which is a very handsome one represents the Good Shepherd, and is the work of the Luxfer Prism Company, Toronto. The windows in the body of the church, twelve in number, were placed in the church by the efforts of the ladies of the congregation to whom very great credit is due.

London.—St. Paul's Cathedral.—On Friday, the 6th inst., the Feast of the Epiphany, the Ven. Archdeacon Williams, M.A., late rector of Stratford and Archdeacon of Perth in this diocese, was duly ordained and consecrated in this cathedral church, Bishop of this diocese. The service was timed to commence at 9.30 a.m., and before it began the sacred edifice was crowded to the doors by a very large congregation. The consecrating prelate was the Most-Rev. Archbishop Bond, of Montreal, Primate of All Canada, and he was assisted by the Lord Bishops of Ontario, Niagara, and Toronto, and the Bishop-Coadjutor of Montreal, Dr. Carmichael. The Archbishop was attended by the Revs. Canon Bayliss and Dyson Hague, the Bishop of Ontario by Canon David, the Bishop of Niagara by Canon Brown, the Bishop of Toronto by Canon Baldwin and Bishop Carmichael by Canon Renaud. The service commenced with Morning Prayer up to the 3rd collect, which was said by the Very Rev. Dean Davis, after which a hymn was sung, and this was followed by the ante-communion service. The Lord Bishop of Toronto acted as celebrant. The epistle was read by the Lord Bishop of Ontario, and the Gospel by the Lord Bishop of Toronto. The sermon was preached by Bishop Carmichael, from the words, "Stir up the gift of God which is in you," 2 Timothy 1:6. It was a

notable effort, and most impressive and riveted the attention of the vast congregation. At the close of the sermon the Bishop-elect, clad in his rochet, was presented to the Archbishop by the Lord Bishop of Ontario, and the Bishop-Coadjutor of Montreal, he being seated in his chair in front of the altar. The oath was then administered to the Bishop-elect by the Primate and then, upon His Grace's demand, the record of the election was read by His Honour Judge Barron, of Stratford, who acted for Dr. Cronyn, the chancellor of the diocese. The Litany was then sung by the Lord Bishop of Ontario, and then followed the usual questions, addressed by the Primate to the Bishop-elect, who, when this was concluded retired, accompanied by the presenting Bishops. During his absence the choir sang an anthem, at its close the Bishop-elect returned, fully robed, together with the presenting Bishops. The hymn, "Veni, Creator Spiritus," was then sung, which was immediately followed by the solemn act of consecration, all the Bishops present taking part with the Archbishop in this central act. The newly consecrated Bishop then took his place within the altar rails with his brother Bishops. The celebration of the Holy Communion followed, at which all the clergy who were present partook. The clergy of the diocese who wore their robes were assigned special seats in the cathedral. There were a very large number of them present at the service. At the conclusion of the service the Archbishop and visiting Bishops and clergy were entertained at luncheon in Cronyn Hall by the wives of the city clergy. Covers were laid for about 140 persons, including a number of the members of the congregation of St. James', Stratford. At the high table were His Grace, who occupied the seat of honour, having the Bishop of Huron on his right hand, and the Bishop of Toronto on his left. The other Bishops were also seated at the same table, as were also Mrs. Davis and Mrs. Williams, the wives of the Dean and Bishop of the diocese respectively. The handsome hall was most tastefully and appropriately decorated with palms and flowers, and it presented a very pleasing appearance. The feature of the occasion was the presentation of a congratulatory address to the new Bishop from the clergy of the diocese, accompanied by a very handsome episcopal ring. The address was read by the Very Reverend Dean Davis, of this city, and was as follows:—"To the Right Reverend the Lord Bishop of Huron,—May it please Your Lordship:—The clergy of your diocese have desired on your elevation to the episcopate to give some visible expression to their unanimous feeling of respect and affection, and have deputed us to procure and offer for your acceptance this ring. We hope Your Lordship may wear it for many useful and happy years, and we assure you that we all join in heartfelt prayers for you, and pledge ourselves to do all we may to render effectual such designs as you may undertake for the glory of God and the good of His Church. Evans Davis, Dean; W. A. Young, Archdeacon of Norfolk; J. B. Richardson, Archdeacon of London; Arundel C. Hill, Archdeacon of Elgin; Alfred Brown, Canon; James Ardill, Rural Dean." To this address Bishop Williams made a feeling reply, speaking with evident emotion. He said that he did not know how to express his thanks for the kindness that had been shown him any more than for the very handsome ring with which they had presented him. It aroused deep and conflicting emotions to be thus once more shown the confidence and affection of the clergy and the laity of the diocese. But these renewed evidences of this kindly feeling only served to accentuate his own misgivings as to his ability to fulfill all that had been so kindly predicted for him. "But whatever ability is mine," said His Lordship, "shall be devoted absolutely to the service of the Church of this diocese." The ring served to remind him of two things, for from earliest times a ring had been a symbol of covenant and of

stewardship. The covenant had been that day made between the diocese and himself, and in this connection he could only once more remind them that the whole of his life was to be absolutely dedicated to God on their behalf. As regarded the stewardship, it would be only necessary for him to remember what had been so ably pointed out by the Coadjutor-Bishop of Montreal in the course of his eloquent sermon in the morning. He hoped that the clergy and the laity would, above all things, remember that a Bishop had a stewardship first and above all others to God. Bishop Williams said that he thought it a remarkable thing that the Diocese of Huron had been able to give so many Bishops to the Canadian Church, and he hoped that a still greater future lay before it. The Church of England had, he felt, a great future in this country, in which, in some respects, the element of stability seemed lacking. He knew nothing which had contributed more to the greatness and the stability of England than the influence of the Church of England. It was significant that the name of Archbishop Langton stood first upon the signers of the Magna Charta. For much of the dignity, the reserve, the strength, the persistence and the devotion to God that characterized the English nation the influence of the national Church was to be credited, said Bishop Williams, who went on to point out that the Church had a great work in this country in the task of incalculating these qualities upon the Canadian national character. Other speeches were made by the Very Rev. Dean Davis, who presided, His Grace the Archbishop and the four visiting Bishops. After an expression of appreciation of the good work of the ladies who were responsible for the very excellent luncheon, the gathering was dismissed, the Archbishop pronouncing the Benediction.

Stratford.—St. James'.—The congregation of this church bade farewell to their late rector, the Lord Bishop of Huron, on Wednesday evening, the 4th inst., and took the opportunity on that occasion of presenting him with a complete set of Bishop's robes, and a very handsomely fitted up travelling bag as mementoes of their esteem and goodwill towards him who had laboured amongst them with conspicuous success for the past twelve years. The presentation was made by His Honour Judge Barron, who made a felicitous speech. The Judge was followed by Mr. S. R. Hesson, ex-M.P.P., who is the oldest member of the congregation. Other speeches were made by the Rev. D. Deacon, M.A., curate of the parish, and Mr. W. Buckingham, Bishop Williams, in thanking the people for their gifts, made a feeling reply, and specially asked the prayers of his late parishioners, that he might be enabled to rightly perform the duties of the high office to which he had been called faithfully and effectively.

RUPERT'S LAND.

Samuel P. Matheson, D.D., Coadjutor Bishop, Winnipeg.

On the evening of Christmas Day, Bishop Matheson held a confirmation at Dominion City. Though the evening was a very cold one, there was a large congregation present. This parish is at present being served by the Rev. J. F. Pritchard, of Livingstone, Montana, U.S.A., as "locum tenens," for the Rev. W. E. Edmonds, who is visiting his home in England. The Rev. H. Larzen has resigned from the parish of Wakefield, and has accepted charge of Schreiber, in the diocese of Algoma. Wakefield will be served by Mr. Diamond, a student of St. John's College, who did good work there during the summer months. The new church at Glenboro' was opened on Sunday, Jan. 1st, by Bishop Matheson.

The Presbyterian and Methodist congregations gave up their services for the day, and as a consequence, the congregations at the three services in the new church were extremely large. The Bishop preached in the morning, and held a confirmation in the afternoon. The Rev. A. W. Goulding, of Holland, preached in the evening, and the Bishop gave a short address. The new St. Stephen's Church cost \$3,500, and is in every way a very fine building. It is built of brick with a stone foundation, and a commodious basement. Great credit is due to Mr. Geo. Wells, the St. John's student-in-charge of the Mission. He has done excellent work in Glenboro', and is deservedly popular with all classes of the community. The Anglican Church has had an unfortunate history in Glenboro' in the past. On more than one occasion during the past ten years attempts have been made to establish the church in the town, but for one reason or another services have been suspended. With the appointment of the Rev. J. W. Woolf two years ago, Church matters began to look up. Mr. Woolf, however, resigned the parish and removed to Wawanessa. Before he left he succeeded in starting the church building, and had the stone foundation laid. Mr. Wells took charge of Glenboro' as his summer mission, and, as a result of his work the Church people now rejoice in the possession of a comely new church. On Monday, January 2nd, Bishop Matheson held a confirmation at Rothwell. This parish is in charge of the Rev. Geo. Brownlee, who also takes services at Boyne Creek and Treherne. The people of Rothwell have just completed a very comfortable vicarage for Mr. Brownlee. The Rev. S. Thomas, incumbent of Miniota, and his bride have been spending their honeymoon in Winnipeg. When the Bishop visited Mr. Thomas's parish a short time ago to hold a confirmation at that point, he married Mr. Thomas to Miss Mitchell, the daughter of one of the most prominent settlers of Arrow River. As there is no church at that point, the ceremony was performed at the home of the bride's father. The Bishop confirmed Miss Mitchell before the marriage. The combined service of confirmation and matrimony was a most impressive one. The Rev. H. I. King, of St. Andrew's, is at last out of quarantine from scarlet fever. He was unable, however, to take his Christmas services. The Rev. Prof. Cross, of St. John's College, officiated in his place.

Somerset.—St. Barnabas'.—The external appearance of this church has lately been much improved by the addition of a bell and belfry. The bell is the very kind gift of the Junior Woman's Auxiliary of the diocese of Niagara, the belfry which is a very handsome piece of workmanship was designed and built by Mr. H. C. Rowles, of Swan Lake.

Napinka.—St. George's.—On Tuesday, January 3rd, 1905, the first marriage was solemnized in this church, when Miss Emma Louise Chard became Mrs. George Arthur Pope. To the strains of the Wedding March the bride, looking very charming, entered the church leaning on the arm of her brother, Mr. Albert Chard, of Elm Creek, and was joined at the chancel steps by Mr. Pope. The bride was assisted by her sister Nurse Chard, of Winnipeg, and the groom by his brother, Mr. H. Pope, also of Winnipeg. The incumbent, the Rev. Richard Cox, read the beautiful and impressive service. After the service as the happy couple were leaving the altar they were stopped at the chancel steps by the wardens, who in the name of the congregation presented them in a few well-chosen words, with a most handsome Bible. Miss McKnight ably presided at the organ, and as the happy couple passed down the aisle, played the Bridal March. The beautiful hymn, "The voice that breathed o'er Eden," was sung as the procession moved to the altar. Miss Chard has been a most energetic and faithful

Church worker, by Guild, and will be large crowd testified held. After th proceeded to the where a very dai The happy couple for Winnipeg, ar their new home

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Sir,—I think I headed in your I think the Metl appeals, namely, Domestic and F the latter, I am Fund totals of t of Canada comb our amount is n with less peopl times we are so

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Sir,—I would your readers up ly societies kee lie by conducti services themse can be only c about prayers i is studiously c particularly to at all. Doubtl sponse to the deceased, and c members of t civilized being, vertisements of

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Sir,—Mr. Be 000 is not \$1 there is a sin could not give the Lord's wor treasury of tl than 2 cents the word to a the first pla Bishops, pries timid. Thank ceptions. Th and clergyme is in terror I the layman is to desolation. the course of have the glo through our l theless there wanting signs rectors and would speak, come to ther enterprise. a year, have Ask them if will tell you wardly they bright prosp clares that, f succeed it w

Church worker, both in the choir and the Ladies' Guild, and will be sorely missed in Napinka. The large crowd testified to the manner in which she is held. After the ceremony the wedding party proceeded to the home of the bride's brother where a very dainty breakfast was partaken of. The happy couple left on the early morning train for Winnipeg, and from there will proceed to their new home in Melita.

Correspondence.

MISSIONARY APPEAL.

Sir,—I think H. Beer is sadly out in letter headed in your last issue, "Missionary Appeal." I think the Methodists lump all their missionary appeals, namely, what we style (1) Diocesan; (2) Domestic and Foreign. If we raise \$100,000 for the latter, I am sure that the Diocesan Mission Fund totals of the several twenty dioceses or so of Canada combined amount to twice this, hence our amount is not far off that of the Methodists, with less people to appeal to, of which sometimes we are so jerkily reminded.

Yours truly,
JOHN N. HUNTER.

SOCIETY FUNERALS.

Sir,—I would like to know the opinion of your readers upon the growing custom of friendly societies keeping themselves before the public by conducting funeral services. About the services themselves, I am not speaking;—there can be only one opinion amongst Christians about prayers in which all reference to our Lord is studiously omitted. I am referring more particularly to the unseemliness of holding them at all. Doubtless they are always held in response to the urgent request of "friends" of the deceased, and equally doubtless those friends are members of the society; but, speaking as a civilized being, to make use of the dead as advertisements of an order, is ghoulish.

V. S. F.

MISSIONARY APPEAL.

Sir,—Mr. Beer's letter has the right ring, \$100,000 is not \$1 per family. Is it possible that there is a single family in this Dominion that could not give a little over one cent per week for the Lord's work? 1905 should see \$125,000 in the treasury of the M.S.C.C. That would be less than 2 cents per family, per week. Timidity is the word to apply to our spiritual leaders. In the first place they dread a fall of dignity. Bishops, priests, and prominent laymen are too timid. Thank God there are some brilliant exceptions. The Bishop fears his synod finances and clergymen's stipends will suffer; the priest is in terror lest he and his family starve, and the layman is certain the congregation will come to desolation. It is ridiculous in us all when in the course of our religious duties, perforce, we have the glorious promises of God sounding through our lips on countless occasions. Nevertheless there is a haven working. There are not wanting signs of better things. There are many rectors and missionary priests who, if they would speak, could tell us of success that has come to them mainly attributable to missionary enterprise. They have received as low as \$500 a year, have raised families and they give tithes. Ask them if they want their money back. They will tell you of inward satisfaction and joy, outwardly they can point to absence of debt and bright prospects. The writer emphatically declares that, from his own experience, if we ever succeed it will only be when our bishops and

clergy head off the missionary subscription lists. In plain language, we must throw off timidity and hypocrisy. How dare we ask our people to trust God with their contributions, if we ourselves are too cowardly to do the same?

H. J. LEAKE.

CHURCH RECORD SUNDAY SCHOOL PUBLICATIONS.

Sir,—Kindly allow me to say a few words in reply to Mr. Taylor's strictures upon my exegesis of St. Paul's words to the Corinthians, "not discerning the Lord's body," (1:11, 29). In the "Lesson Helps" for December 18th, my explanation of the passage was as follows: "They did not discern the Lord's body, i.e., the Church. It is this interpretation which Mr. Taylor calls in question, affirming that it is neither Bible teaching nor Church teaching." I am content to pass by Mr. Taylor's suggestions that the interpretation is intended to teach that the Lord's Supper is "a bare memorial," with the remark that no Churchman could possibly hold that view, or doubt for a single moment that there is "a real spiritual presence at the Holy Communion." I want to say, however, that the exegesis in question will commend itself, I think, to most Churchmen who examine the whole passage carefully. It is asked, "By what authority have we such an interpretation given to us?" I have no time to do more than answer the question briefly, but if Ellicott is an authority, the interpretation of the passage in "The Commentary for Schools," edited by him, is perhaps to the point. The comment there upon the particulars were as follows: "The fault which St. Paul was condemning was the practice which the Corinthians had fallen into of regarding these gatherings as opportunities for individual indulgence, and not as Church assemblies. They did not rightly estimate such gatherings as being corporate meetings; they did not rightly estimate themselves as not now isolated in distances but members of the common body. They ought to discover in these meetings of the Church a body; they ought to discover in themselves parts of a body. Not only is this interpretation, I venture to think, the most accurate and literal interpretation of the Greek, but it is the only one which seems to me to make the passage bear intelligibly upon the point which St. Paul is considering, and the real evil which he seeks to counteract." "St. Paul never uses the word 'body' in reference to our Lord's physical body, without some clear indication that such is meant. (See Rom. 7:4; Phil. 3:25; Col. 1:22). On the other hand, the use of the word 'Body,' or 'Body of Christ,' meaning the Church, is frequent." These are not Ellicott's own words, but, inasmuch as they occur in a commentary, of which he was the editor, they may be accepted as representing his views. Speaking upon the same passage, and with reference to these words, Stanley says: "'The Body of Christ,' here as elsewhere in the apostle's language, is not the literal form of the Lord, but the body which He has left behind Him on earth, in the human race—the Christian Society, or its members severally." Much more might be said, but I have neither time nor inclination for controversial letters. I am only anxious to know that the interpretation which meets with Mr. Taylor's disapproval; is not wholly unsupported by men of light and learning.

J. A. RICHARDSON.

The peace of him that has lived near to God is like the quiet, steady lustre of the light-house lamp, startling no one, ever to be found when wanted, casting the same mild ray through the long night across the maddest billows that curl their crest around the rock on which it stands—F. W. Robertson.

ADAPTATION OR ENRICHMENT OF THE BOOK OF COMMON PRAYER.

Sir,—I was much interested in reading the letter in the Canadian Churchman, signed W. J. J. Papers on the subject are often read at meetings of rural-decanal chapters, alumni associations, etc. But very little seems to come of them. At the last meeting of the General Synod, I believe something was done in the matter, and it is there, of course, that we must look for the Canadian Prayer Book that is to be. Meanwhile we must go on ignoring and disobeying the rubrics we have sworn to obey, simply because strict conformity is a practical impossibility. We must in school-house services, cottage meetings, parochial missions, missionary and temperance meetings, use unauthorized manuals, and in order to do something in conformity with our services offer prayers that have only a remote connection with the matter in hand. As a matter of fact, the whole system of public worship requires thorough overhauling by such a representative committee as will take notice of every kind of Church work from the back woods mission to the wealthy city church. The Prayer Book was originally made for the Church; but for over a century the Canadian clergy have been labouring to make a Church for the Prayer Book. It is not to be wondered at, however, that those in authority approach the matter of Prayer Book revision very timidly. To issue an authoritative book is a very serious matter, and errors that would necessitate a change would cause the whole thing to be done over again, with the additional expense of buying new copies for every Churchman, and perhaps serious pecuniary loss to publishers. Still, the Prayer Book must be a growth and spring out of the corporate life of the Canadian Church. Its ritual, its phraseology, must be suited and adapted to us without any reference to any other Church, and I think most people would doubt the ability of the General Synod to do this. Nay, I think the General Synod doubts its own competency. It would be better to go on as we are than to have a poor Prayer Book put out. "He that believeth shall not make haste." But, on the other hand, there is cause for expedition in many ways. We need a little temporary adaptation at once, but the thorough revision of the Prayer Book must take time, patience, discussion, and special study. A thing done in a hurry was never yet of any permanent value. But why should we be suspicious of the General Synod with its House of Bishops, its learned clergy, and its practical

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laity? There may be many reasons given arising out of the action of Synods, Diocesan, Provincial, General. But one very good reason may be given here, and that is the want of a practical knowledge of the subject. The study of liturgiology is not a very common one amongst our more learned clergy. The amount that is taught at theological colleges is very meagre, and at present it is hardly more than a fad or recreation of some few amongst the ritualistic clerics. And a very thorough knowledge of liturgies is a most necessary qualification for writing collects or compiling services. We have only to compare the authoritative leaflets put out from time to time with productions like the Priests' Prayer Book, the Manual of Intercession, and other unauthorized matter to see the force of my contention. Before a good Canadian Prayer Book can be obtained, we must have men who thoroughly understand the business. For this reason the attention of the whole body of the clergy must be turned to the subject of liturgies. Meanwhile we most imperatively need an interim book. For what have we now? A strange thing when we come to examine it. We have the English Book of Common Prayer, half used, sometimes mutilated, sometimes tortuously followed to the great detriment of the Church. One parson is pedantic, another is loose and rebellious. In addition to the unfortunate Book of Common Prayer, we have a multiplicity of various forms of service, special collects and episcopal "suggestions" for various occasions. None of these actually follow out the Prayer Book scheme, and some have missed the mark very conspicuously. (As an instance, one may mention the introductory sentences of the harvest thanksgiving service. The sentences in the order for Morning and Evening Prayer are examples of the "sundry places" in which "the Scripture moveth us . . . to acknowledge and confess our manifold sins, etc." On the day of harvest thanksgiving, the exhortation is to be prefaced with: "The earth is the Lord's and the fulness thereof.") Of course we must use these things first, because in our necessity for a special service we often have nothing better, and secondly, where canons have not restricted a Bishop's action, he is at liberty to act autocratically, so that his authorization of a form of service is almost tantamount to a rubric. Now what we need is that these things, these loose leaflets, be collected, systematically arranged, and inserted in their proper places in an adapted English Prayer Book, as special Collects, Epistles and Gospels, among the Collects; special Psalms in the table of proper Psalms; special lessons likewise; special prayers not put forth as "Collects for the day," inserted with the occasional prayers and special suffrages put in the Litany. Added to this, if some rubrics were altered, where Provincial Synod canons have already amended them, and prayers, which only concern the realm of England, left out, we should then have a serviceable interim Prayer Book which would serve until a wider knowledge both of liturgical lore and modern needs made a thorough revision both useful and practicable. The issue of such a

Prayer Book, by some Canadian house, under the authority of the General Synod, ought not to find any objectors except perhaps the King's printers!

E. W. PICKFORD.

IS CHURCH DOCTRINE BIBLE TRUTH?

Sir, In your Christmas number, the Rev. Benjamin P. Lewis, B.A., rector of Iberville, P.Q., says: "I agree entirely with the statement" [of the Rev. Dr. Sheraton in the "Record Sunday School Lesson Helps" for November], "that infants first receive the seal of baptism, and afterwards, when they repent and believe, they receive the blessing of which baptism is the sign and seal." I think this is the only view that can be gathered from the Prayer Book teaching in its entirety. Now, the passages of the Prayer Book which I remember as relevant to this point are:—(1) "A means whereby we receive the same," i.e., "an inward and spiritual grace," afterwards defined as "a new birth." (Ch. Catechism). (2) "We call upon Thee for this infant, that he coming to Thy Holy Baptism, may receive remission of his sins by spiritual regeneration. Seeing now, dearly beloved, that this child is regenerate . . . let us give thanks. We yield Thee hearty thanks, most merciful Father, that it hath pleased Thee to regenerate this infant. (Public Baptism of Infants). (3) "We yield Thee hearty thanks, most merciful Father, that it hath pleased Thee to regenerate this infant. (Office of Private Baptism, when there are no sponsors, no promises and, therefore, no possible excuse for presuming the existence of conditions). (4) "I certify you that . . . this child being born in original sin and in the wrath of God, is now, by the laver of regeneration in Baptism, received into the number of the children of God and heirs of everlasting life." (Private Baptism). (5) "Give Thy Holy Spirit to this infant that he being born again and being made an heir of everlasting salvation may continue Thy servant." (Private Baptism). (6) "Seeing now, dearly beloved brethren, that this child is by baptism regenerate," etc. (Do., do.). (7) "We yield Thee hearty thanks . . . that it hath pleased Thee to regenerate this infant." (Do., do.). (8) "Wherein I was made a member of Christ." (Ch. Catechism). Will the Rev. Mr. Lewis please tell me what passages of "the Prayer Book in its entirety" contradict, or even modify, these plain statements of the doctrine of the Church?

C. R. W. BIGGAR.

THE LITANY.

The Litany sprang from an age gloomy with disaster, when heathenism was still struggling with Christianity; when the Roman Empire was tottering to its ruin; when the last great luminary of the Church, St. Augustine, had just passed away, amidst the forebodings of universal destruction. Besides the ruin of society, attendant on the invasion of barbarians, there came a succession of droughts, pestilences and earthquakes which seemed to keep pace with the throes of the moral world. Of all these horrors France was the centre. On one of these occasions, during the Easter festival, a sudden earthquake shook the church at Vienne, on the Rhone. It was on Easter Eve; the congregation rushed out; the Bishop of the city (Manester) was left alone before the altar. On that terrible night he formed a resolution of inventing a new form to call down the mercy of God. He determined that in the three days before the Ascension Day there should be a long procession to the nearest churches in the neighbourhood. It seemed to be a new vent for a hitherto pent-up devotion.

Such was the first Litany—a popular supplication, sung or shouted, not within the walls of any consecrated building, but by wild, excited multitudes following each other in long files,

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through street and field, over hill and valley. It was, in short, what we would call a revival. To any one who has a heart to feel, there is a pleasure in the reflection that the prayers which we use were not composed in the dreamy solitude of the closet or the convent, but were rung out of the necessities of human sufferers like ourselves. We hear in those responses the echoes of the thunders and earthquakes of Central France, or the eruption of wild barbarian hordes, of the ruin of the falling Empire. That the Litany, which we use for our homelier sorrows, was, as Hooker says, "The very strength and comfort of the Church" in that awful "distress of nations." The "offences of our forefathers," the "vengeance of our sins," the "lightning and tempest," the "plague, pestilence, and famine," the "battle and murder, and sudden death," the "prisoners and captives," the "desolate and oppressed," the "troubles and adversities," all these phrases receive a double force if they recall to us the terrors of that dark, disastrous time when the Old World was hastening to its end, and the New was hardly struggling into existence.

This service was translated from Latin into English by Cranmer or King Henry VIII., and in its present form expressed the cry of distress in that second great convulsion which accompanied the Reformation. It is the first utterances of the English nation in its own native tongue, calling for Divine help, at that extremity of perplexity when men's hearts were divided between hope and despair for the fear of those things that were coming on the earth.—Dean Stanley.

THOUGHTS FOR THE THOUGHTFUL.

One of the best proofs that this life is only a preparation for another is its incompleteness. Those who reach the highest development that earth can give feel as if they were but just prepared to begin to live.

God hides some ideal in every human soul. At some time in our life we feel a trembling longing to do some good thing. Life finds its noblest spring of excellence in this hidden impulse to do our best.—Robert Collyer.

Give us this day our daily bread we pray.

And give us likewise, Lord, our daily thought.

That our poor souls may strengthen as they ought,

And starve not on the husks of yesterday.

—Phillips Brooks.

Life is what we are alive to. It is not length, but breadth. To be alive only to appetite, pleasure, pride, money-making, and not to goodness and kindness, purity and love, it is to be all but dead.

I do not know when or how it may please God to give you the quiet of mind that you need; but I tell you that I believe it is to be had; and in the meantime you must go on doing your work, trusting in God even for this.—George Macdonald.

Children's A

PETER'S A

Peter was only and in the fifth which, his mamma ing very well. long division "perfid to his best fr and all the childre read the loudest at words in the read sure, they weren't as his teacher said never gave up tryin

He had a way straight and lookin bright gray eyes w that made you wa occasionally his could not grasp a s often wondered v at his questions : then grown-up fol things.

The other day h school quite grie teacher, Miss Ave dearly, had laugh ed quite pensive forgot to eat his g a minute.

"But why did Peterkin? What you make?" Som made him feel she anyway. So, taki gingerbread and b ings he explained

"Well, I don't You see it was i was teaching ex and that's easy. You see, if you : it's exports, but it's in-ports, of co see that. But M going and a-goin it. And I was you'd have puddin heard her say, 'N give me an 'lustr she didn't mean couldn't tell 'zac off. They'd b 'boots' and 'Lynn that, so I got up sends some bo Boston, why it w and I couldn't t that old puddin'.

kind of cross-like said, 'It would 'Yes, Peter, what case of?' And I loud as I could,

"She looked at then she laughed Peter,' she said, 'or I?' Just a gingerbread, ple mean, mamma?"

THE CLOD

Bob looked up day from a bo over by the what he and I e was not in the one finds at the

Children's Department.

PETER'S ANSWER.

Peter was only eight years old, and in the fifth grade in school, which, his mamma thought, was doing very well. Then he could do long division "perfectly," as he confided to his best friend (his mother); and all the children knew he could read the loudest and say the longest words in the reading book. To be sure, they weren't always pronounced as his teacher said them; but he never gave up trying.

He had a way of standing very straight and looking right out of his bright gray eyes with a winsomeness that made you want to hug him. But occasionally his active little mind could not grasp a subject in toto. He often wondered why people smiled at his questions and answers. But then grown-up folks often do queer things.

The other day he came home from school quite grieved. He said his teacher, Miss Avery, whom he loves dearly, had laughed at him. He looked quite pensive and sad, and even forgot to eat his gingerbread for fully a minute.

"But why did Miss Avery laugh, Peterkin? What far-away answer did you make?" Something in her tone made him feel she was still his friend, anyway. So, taking his first bite of gingerbread and between the munchings he explained:

"Well, I don't know 'zactly why. You see it was in geography. She was teaching exports and in-ports, and that's easy 'nuff to understand. You see, if you send a thing—out—it's exports, but if you bring it in, it's in-ports, of course; any one could see that. But Miss Avery kept it a-going and a-going till I got tired of it. And I was just a-wondering if you'd have puddin' for dinner when I heard her say, 'Now, Peter, you may give me an 'lustration of it.' I knew she didn't mean the puddin', but I couldn't tell 'zactly where they left off. They'd been talking about 'boots' and 'Lynn,' I just remembered that, so I got up and said: 'If a man sends some boots from Lynn to Boston, why it would be—it would be, and I couldn't think of nothin' but that old puddin'. Miss Avery looked kind of cross-like at me; and, when I said, 'It would be' again, she said, 'Yes, Peter, what, what would it be a case of?' And I said as quick and as loud as I could, 'A case of boots!'

"She looked at me awful queer and then she laughed right out. 'O Peter, Peter,' she said, 'who is to blame, you or I?' Just a teeny piece more of gingerbread, please. What did she mean, mamma?"

THE CLOD AND THE ROSE LEAF.

Bob looked up suddenly the other day from a book he was reading over by the fire and asked me what he and I call a riddle, though it was not in the least like any riddle one finds at the back of magazines.

Constipation

Fruit is nature's laxative. Plenty of fruit will prevent Constipation, but won't cure it. Why? Because the laxative principles of fruit are held in peculiar combination and are very mild.

After years of labor, an Ottawa physician accidentally discovered the secret process by which

Fruit-a-tives or Fruit Liver Tablets

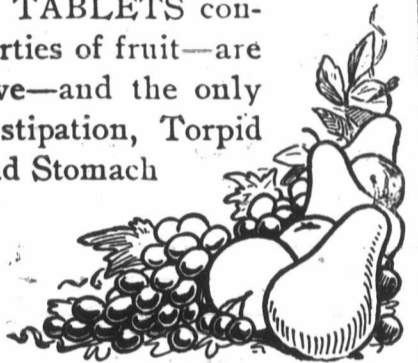
are made. He used fruit juices, but by combining them in a peculiar way, their action on the liver, kidneys, stomach and skin is increased many times.

"FRUIT-A-TIVES" TABLETS contain all the medical properties of fruit—are a mild and gentle laxative—and the only permanent cure for Constipation, Torpid Liver, Sick Headaches, Bad Stomach and Kidney Troubles.

All druggists have them.

50 cents a box.

FRUITATIVES Limited OTTAWA.



"Uncle Bob," he said, "what is the quickest way to make people think the thing you want them to?"

Now I knew that Bob was very anxious to have a rifle for a Christmas present, and I knew also that his mother was just about as anxious that he should not, so I was pretty sure that just there lay the kernel of the nut he was asking me to crack; however, I kept away from personalities since he chose to generalize and I said after some hard thinking: "The quickest way to bring a person to your way of thinking is nearly always the gentlest, and the gentlest is rather apt to be the silentest, and—yes," I said, "generally speaking, Bob, there are two ways of making people think as you do. There is the way through the head, and that is called the logical way, and there is the way through the heart, and that is called the tactful way; nine times out of ten the tactful way is the better."

Bob looked a trifle perplexed by my answer to his riddle. He tried very hard to listen politely, but he certainly was just a bit bored underneath, so I told him two stories by way of an apology for being so stupid.

WINTER RESORTS.

Consult your nearest Grand Trunk agent, or address J. D. McDonald, District Passenger Agent, Toronto, if you desire information regarding the delightful winter resorts of California, Mexico, or Florida. Unexcelled service and equipment.

The Clod.—There lived in the northwest provinces of India a certain native fond of good living. Near his house there dwelt a fakir, or religious devotee, who was known far and wide as a shrewd man.

One day the man proposed to his friends that they should go to the dervish and ask him some question. All agreed, and at once set out. They found the fakir sitting near his house in a ploughed field, and the visitor at once began his questions.

"Holy father," said he, "I am much troubled by three doubts; will you kindly help me?"

The dervish nodded reply, and the inquirer went on: "The first question, holy father, is about God. People say there is a God; but I cannot see Him, and so cannot believe that there is a God. Will you enlighten me on this point?"

The dervish nodded. "Now," said the questioner, "about Satan. The Koran says that Satan is created of fire. Now, if Satan were created of fire, how can hell-fire hurt him? Will you explain this, too?"

Old Men and Women Do Bless Him.

Thousands of people come or send every year to Dr. D. M. Bye for his Balm Oil to cure them of cancer and other malignant diseases. Out of this number a great many very old people, whose ages range from seventy to one hundred years, on account of distance and infirmities of age, send for home treatment. A free book is sent, telling what they say of the treatment. Address the Home Office, Dr. D. M. BYE Co., Drawer 505, Indianapolis, Ind. [If not afflicted, cut this out and send it to some suffering one.]

McSHANE'S BELLS

are ringing evidences of sterling worth. Over 30,000 ringing round the world. McSHANE BELL FOUNDRY, Baltimore, Md., U. S. A.

A nod was again the only reply. "My third question," continued the Mohammedan, "is about man. The Koran says that every action of man is decreed. Now if it be decreed that a certain man must do a certain action, how can God judge him for that, as He Himself decreed it? Please, holy father, answer these three questions."

The dervish nodded, seized a clod of earth from the field, and flung it right in the face of his questioner.

The Mohammedan and his friends, angry at such an insult, seized the dervish and took him before the judge, and charged him with the assault.

The judge asked the dervish if he was guilty, but a nod was the only reply. Charged, however, to explain himself fully, the dervish spoke as follows:—

"This man came to me and asked three questions, all of which I carefully answered."

"You did no such thing," said his accuser; "you only threw a clod of earth in my face, and it pains me still."

"Explain yourself," said the judge to the accused.

"I will," said the dervish. "This man told me that people said there was a God, but that he could not see Him, nor could anybody show him God, and so he could not believe there was a God. Now he tells you that he has a pain in his face from the clod I threw at him; but I cannot see his pain, and how can I know that there is a pain in his face unless I can see it?"

The judge smiled, and the dervish went on:

"Then the man asked, how, if Satan was created of fire, fire could hurt him? Now he knows that father Adam was created of earth, and himself also. But if he was created of earth, how can earth hurt him?"

Again the judge smiled, and the dervish went on with his defence.

"Again, sir, as to the question about fate, if it be decreed that I am

A morning glass of

Abbey's Effervescent Salt

makes life worth living. It clears the brain and cleans the stomach, makes the bowels move naturally, gives an appetite for breakfast, and makes every day the best day in the year.

ALL DRUGGISTS, 25c AND 60c A BOTTLE

In answering any advertisement it is desirable you should mention The Canadian Churchman

BELLS

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

THE
**HOME SAVINGS
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In business as a Savings Bank and
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HEADACHE!

Neuralgia and Nervousness cured quickly by
**AJAX HARMLESS HEADACHE AND
NEURALGIA CURE.**

No heart depression. Greatest cure ever discovered.
Take no other, 10c and 25c. All dealers or direct from
AUSTIN & Co. Simcoe, Ont. Money back if not satisfied!

to throw a clod of earth into this
man's face, how dare he bring me be-
fore the judge, because I do it?"

The dervish stopped, and his
accuser looked foolish. Then the
judge decided that the Moham-
medan had received a fair answer,
but warned the holy man to use a
different method on the next time.

When I had finished Bob nodded.
"That was the Logical Way," he
said. Then I told him the story of

The Rose Leaf.

A long time ago there existed a
celebrated academy. One of its

Ask your Grocer for

**Windsor
Salt**

Best for Table Use.

principal rules was expressed in these
words: "The academicians must
think much, write little, and talk still
less." It went under the name of the
"Silent Academy;" and there was
not a scientific man in the whole
kingdom who did not aspire to the
honour of becoming a member.

Dr. Zeb heard from the distant
province where he resided that there
was a vacancy at the Academy. He
determined to apply for admission,
and started for the capital with that
purpose in view. On his arrival he
presented himself at the door of the
hall, where the academicians were as-
sembled, and begged the usher to de-
liver to the president the note which
he put into his hand: "Dr. Zeb
humbly requests the honour of filling
the vacant place."

The usher fulfilled the commission
at once; but the doctor and his note
arrived too late; the place was al-
ready filled up. The academicians
were extremely disappointed. They
had unwillingly received a court wit,
whose sprightly eloquence attracted
the admiration of the King; and now
they were obliged to reject Dr. Zeb, a
clever man of science! The presi-
dent charged with the announcement
of this unfortunate news could
scarcely make up his mind to com-
municate it to the doctor.

After a little thought he filled a

FREE TO EVERYONE.

Priceless Book Sent Free for the
Asking.

"There be books and books," some
edifying, others entertaining, and still
others instructive. The average man
is so busily engaged in the labor of
money making, that he has little time
and less inclination for books which
instruct; hence, when he feels out of
sorts, either he gives no heed to
Nature's warning, or he consults a
physician, at an expense which a lit-
tle knowledge would have enabled
him to avoid.

There is probably no complaint
upon which the public is so little in-
formed, as hemorrhoids, or piles; this
small book tells all about their
causes and cure; it treats of the dif-
ferent forms of blind, bleeding, itch-
ing and protruding piles; describes
their symptoms, and points the way
to a cure so simple and inexpensive,
that anyone can understand and
apply.

All affections of the rectum are
treated in simple, plain language, so
that all may understand, and learn
how the cause may be removed.
Many people suffer from piles, be-
cause after trying the numerous
lotions, ointments and salves that are
on the market, without relief, they
come to the conclusion that a surgical
operation is the only thing left to try,
and rather than submit to the shock
and risk to life of an operation, prefer
to suffer on.

This little book tells how this may
be avoided, and a cure be effected
without pain, inconvenience or detri-
ment from business. Write your
name and address plainly on a postal
card, mail to the Pyramid Drug Co.,
Marshall, Mich., and you will receive
the book promptly.

large goblet with water, so very full
that one more drop would have
caused it to overflow, and then sent
for the candidate. He appeared with
that modest and unaffected manner
which is almost always a proof of
true merit. The president rose, and
with an appearance of great disap-
pointment silently showed him the
emblematic goblet filled to the brim.
The doctor saw at once that he was
too late.

Without, however, giving way to
despair, he cast about in his mind
how he should convince the president
that an extra member would by no
means affect the well-being of the
academicians. He saw at his feet a
rose-leaf, which, picking up, he let
fall lightly on the surface of the
water; so lightly, indeed, that not a
drop escaped from the goblet. Every
one loudly applauded this ingenious
response.

The rule was laid aside for the
occasion, and Dr. Zeb was received
with universal joy. The register of
the academy was presented to him,
that he might inscribe his name.
After he had written it he was ob-
liged, according to custom, to re-
turn thanks for his admission; but,
like a truly silent academician, Dr.
Zeb thanked the members without
uttering a single word. He wrote in
the margin of the book the number
100, which was that of his new col-
leagues; then putting "o" before the
figures, he wrote underneath, "They
will be worth neither more nor less."

The president answered the modest
doctor with as much politeness as
presence of mind. He placed "o"
after 100, thus making 1,000; and
wrote these words: "They will be
worth ten times more!"

"And that was the tactful way,"
Bob murmured.

"Yes," said I. "And which seems
to you the better?"

"The tactful way was the quick-
est, but the other was the most fun."

"At the time," I amended.

"Yes," said Bob, thoughtfully. "Of
course afterwards the dervish was
taken before a judge," and thanking
me, he strolled off to meditate.

Do you think he'll get that rifle?
—Bob's Uncle.

—In "The Church Standard."

JUDGE NOT.

As a matter of fact, judging others
puts our souls at once in a wrong
position toward both God and man.
We take a forbidden attitude toward
our brother when we judge his case,
which we have neither the ability, the
knowledge, nor right to do. We
take a wrong attitude toward God
when we usurp his prerogative of
judgment. God has not given us
either the ability or the responsibility
of judging. So when we judge others,
we hurt our own souls, and become
culprits ourselves. The habit of con-
demning others ruins Christian char-
acter. It hurts the Church, it hurts
the cause of religion. When the
world says sincerely: "See how these
Christians love one another," the
world is drawn to the Church; but
when the world can fairly use these
same words as a sneer instead, things
are in a bad way for religious pro-

CATARRH OF THE STOMACH.

A Pleasant, Simple, but Safe and
Effectual Cure for It.

Catarrh of the stomach has long
been considered the next thing to in-
curable. The usual symptoms are a
full or bloating sensation after eating,
accompanied sometimes with sour or
watery risings, a formation of gases,
causing pressure on the heart and
lungs and difficult breathing, head-
aches, fickle appetite, nervousness
and a general played out, languid feel-
ing.

There is often a foul taste in the
mouth, coated tongue, and if the in-
terior of the stomach could be seen, it
would show a slimy, inflamed condi-
tion.

The cure for this common and
obstinate trouble is found in a treat-
ment which causes the food to be
readily, thoroughly digested before it
has time to ferment and irritate the
delicate mucous surfaces of the
stomach. To secure a prompt and
healthy digestion is the one necessary
thing to do and when normal diges-
tion is secured the catarrhal condition
will have disappeared.

According to Dr. Harlanson the
safest and best treatment is to use
after each meal a tablet, composed of
Diastase, Aseptic Pepsin, a little Nux,
Golden Seal and fruit acids. These
tablets can now be found at all drug
stores under the name of Stuart's
Dyspepsia Tablets, and not being a
patent medicine can be used with per-
fect safety and assurance that healthy
appetite and thorough digestion will
follow their regular use after meals.

Mr. R. S. Workman, Chicago, Ill.,
writes: "Catarrh is a local condition
resulting from a neglected cold in the
head, whereby the lining membrane
of the nose becomes inflamed and the
poisonous discharge therefrom pass-
ing backward into the throat reaches
the stomach, this producing catarrh
of the stomach. Medical authorities
prescribed for me for three years for
catarrh of stomach without cure, but
to-day I am the happiest of men after
using only one box of Stuart's
Dyspepsia Tablets. I can not find
appropriate words to express my
good feeling. I have found flesh,
appetite and sound rest from their
use."

Stuart's Dyspepsia Tablets is the
safest preparation as well as the
simplest and most convenient remedy
for any form of indigestion, catarrh
of stomach, biliousness, sour stomach,
heart burn, and bloating after meals.

gress and the uplifting of the human
race. J. R. Miller, D.D.

Do not despise any opportunity be-
cause it seems small. The way to
make an opportunity is to take hold
of it and use it.—Bacon.

Let the weakest, let the humblest
remember, that in his daily course
he can, if he will, shed around him
almost a heaven. Kindly words,
sympathetic attentions, watchfulness
against wounding men's sensitiveness
—these cost very little, but they are
priceless in value. From hour to
hour, from moment to moment, we
are supported, blest by small kind-
nesses.—F. W. Robertson.

For the Human Bo
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The mention of s
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In recent years,
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Few people are
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Dr. R. M. Will
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Tablets is the well as the nient remedy stion, catarrh sour stomach, g after meals.

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the humblest daily course d around him Kindly words, watchfulness s sensitiveness , but they are from hour to o moment, we y small kind- son.

WHAT SULPHUR DOES

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a table-spoonful of the crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide), and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets, and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health: sulphur acts directly on the liver and excretory organs, and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles, and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins, while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples, and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin disease as this remedy."

At any rate, people who are tired of pills, cathartics and so-called blood "purifiers," will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.

EPIPHANY.

"God . . . hath made of one blood all nations" of men."

They call us through the darkness, The heathen far away; Though error gross enslave them, Our brethren still are they, Unlike our own their language, Unlike their outward parts, But we can feel their kinship, And we can read their hearts.

It is the same Redeemer Who seeks to gather in, Beneath one holy banner, All souls He died to win; One banner and one ensign, 'Mid many a race unfur'd; Christ comes to be the Saviour, The Saviour of the world.

Of old the Gentiles sought Him From Eastern lands afar, His fame had spread before Him, Announced by Bethlehem's star; Still, still the waiting Gentiles Their tribute rich would bring, If Bethlehem's star still shining Revealed the Gentiles' King.

The star and manger-cradle Have long since pass'd from sight, But God is daily shedding Bright beams of Gospel light. Yet God hath many children— Who have not known His name; Proclaim to them His glory, Their Father's love proclaim. —Eva Young.

THE CAT AND THE YOUNG ALLIGATOR.

Our Tabby, the cat, showed great curiosity, not unmixed with jealousy, when Beelzebub, the young alligator, was installed as another family pet. And she acquired the unkind habit of walking up to him at every chance and showing her displeasure by deliberately cuffing him with her paw. Then she would retire with a show of dignity, as if she had performed a duty. This was done once too often; for the little alligator had evidently remembered her former insults, and this last proved too much. His eyes flashed; and, when Tabby was walking away, he scrambled after her, seized her tail, and clung to it viciously. This frightened the bully, and she started on a race around the room, taking flights over chairs and tables, with the alligator clinging desperately to her tail. When we released the frightened Tabby, we were surprised to find the alligator none the worse for his wild experience, and with widely distended jaws breathing a general defiance; but Tabby treated the alligator ever after with due respect.—Christian Register.

WHY DON'T YOU?

Why don't you answer your friend's letter at once? It will have double value if written promptly, and will take no more time now than by and by.

Why don't you make the promised visit to that invalid? She is looking for you day after day; and "hope deferred maketh the heart sick."

Why don't you send away that little gift that you've been planning to send? Mere kind intentions never accomplish any good.

Why don't you speak out the encouraging words that you have in your thoughts? Unless you express them, they are of no use to others.

Why don't you try to share the burden of that sorrowful one who works beside you? Is it because you are growing selfish?

Why don't you take more pains to be self-sacrificing and loving in the

To Loosen the Cough AND BRING ABOUT A THOROUGH CURE OF COLDS, USE Dr. Chase's SYRUP OF Linseed and Turpentine.

It is sometimes dangerous to stop a cough.

The aim should be to loosen the cough, relieve the tightness and pain in the chest, and aid expectoration, so that the obstructing and irritating mass may be passed out of the air passages.

This is exactly what is accomplished by the use of Dr. Chase's Syrup of Linseed and Turpentine.

It is not a mere cough mixture, and not intended to stop the cough, but rather to cure the cold.

If you have tickling in the throat, pains and tightness in the chest, sensations of irritation, of oppression or suffocation this great family medicine will afford almost instant relief, and thoroughly overcome the cold which gives rise to these symptoms.

Not only is Dr. Chase's Syrup of Linseed and Turpentine a positive cure for croup, bronchitis, whooping cough, asthma and severe chest colds, but is also a preventive of all diseases of the lungs.

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I had fainted unless want and penury had chased me to the storehouse of all.—Rutherford.



THE CANADIAN NORTH-WEST

HOMESTEAD REGULATIONS.

Any even numbered section of Dominion Lands in Manitoba or the North-West Territories, excepting 3 and 26, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by a person who is the sole head of a family, or any male over 18 years of age, to the extent of one quarter section, of 160 acres, more or less.

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

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

- (1) At least six months' residence upon and cultivation of the land in each year during the term of three years.
(2) If the father (or mother, if the father is deceased) of any person who is eligible to make a homestead entry under the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.
(3) If a settler was entitled to and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.
(4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land.

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

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

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

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

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

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

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N.B.—In addition to Free Grant Lands to which the regulations above stated refer, thousands of acres of most desirable lands are available for lease or purchase from railroad and other corporations and private firms in Western Canada.

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