

Canadian Churchman

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THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.
ESTABLISHED 1871.

Vol. 32.

TORONTO, CANADA, THURSDAY, JANUARY 25, 1906.

No. 4.

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**THE CANADIAN NORTH-WEST
 HOMESTEAD
 REGULATIONS.**

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

ENTRY.

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

HOMESTEAD DUTIES.

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

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

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

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

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

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

A settler who avails himself of the provisions of Clauses (2), (3) or (4) must cultivate 30 acres of his homestead, or substitute 20 head of stock, with buildings for their accommodation, and have besides 8 acres substantially fenced.

The privilege of a second entry is restricted by law to those settlers only who completed the duration of 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 Land 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 at any of the Dominion Land Offices in Manitoba or the North-West Territories.

W. W. CORY,

Deputy Minister of the Interior.

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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TORONTO, THURSDAY, JANUARY 25, 1906.

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POSTAL NOTES.—Send all subscriptions by Postal Note.

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

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LESSONS FOR SUNDAYS AND HOLY DAYS.

January 28—Fourth Sunday after Epiphany.

Morning—Job 27; Matthew 15, 21.

Evening—Job 28 or 29; Acts 17, to 16.

February 4—Fifth Sunday after Epiphany.

Morning—Proverbs 1; Matthew 19, 27—29, 17.

Evening—Proverbs 3 or 8; Acts 21, to 17.

February 11—Septuagesima.

Morning—Genesis 1 & 2, to 4; Rev. 21, to 9.

Evening—Genesis 2, 4; or Job 38; Rev. 21, 9—22, 6.

February 18—Sexagesima.

Morning—Genesis 3; Matthew 26, 57.

Evening—Genesis 6 or 8; Romans 2, 17.

Appropriate Hymns for Fourth and Fifth 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.

FOURTH SUNDAY AFTER EPIPHANY.

Holy Communion: 551, 552, 557, 559.

Processional: 82, 226, 407, 550.

Offertory: 564, 565, 569, 570.

Children's Hymns: 213, 218, 219, 449.

General Hymns: 76, 178, 198, 450.

FIFTH SUNDAY AFTER EPIPHANY.

Holy Communion: 310, 311, 320, 629.

Processional: 79, 224, 435, 488.

Offertory: 81, 536, 540, 631.

Children's Hymns: 76, 332, 335, 336.

General Hymns: 222, 297, 532, 546.

The Mining Fever.

As winter hastens on, and spring approaches, the time draws near when the attraction of the mining fields—and the hope of making a sudden fortune, or at least an unusual return for the time and labour spent—is drawing many a good man from his useful and steady employment, to follow what will prove, in nearly every case, a mere will-o-the-wisp. The sad, deplorable story, which has had in California, Australia, South Africa, and within our own borders, its too frequent scene, will again and again be repeated. The happy home, and steady, hard-working father, or son. The glamour of mines. The departure. Time, money, labour wasted, not seldom hardship, privation, suffering bravely endured amid squalid surroundings, and constant contact with depraved and vicious men, some with criminal records. Then the outcome. Self-respect diminished. Habits of steadfast industry, and the preference for the slow, it may be, but sure returns of an ordinary, and honest employ-

ment shaken, and the unsettled, dissatisfied state of mind which such an experience begets, to say nothing of undesirable habits sometimes acquired, all go to sum up the disheartening tale. It is fairly questionable whether all the gold provided by mines for the commerce of the world can at all compensate for the lives that have been wrecked in the getting of it.

Dishonest Lads.

It should provoke Church people to renewed effort to have their children thoroughly grounded in the Catechism, and by quiet and steadfast effort brought more and more to avail themselves of the grace and power which accompany the devout ministrations of the Church, as one reads the reports of juvenile theft and immorality which now and then appear. The time when a boy leaves home, enters employment away from home, and lives in a boarding house, with it may be, one or more undesirable companions, is the crucial time of his life. Then will be tested the thoroughness of his early training. The enlightenment and sincerity of his teachers, and his own receptiveness. There can be no nobler sight to the lover of his Church than such a lad so situated, proving to the world by his modesty, faithfulness and the cleanness and purity of his mind and character, that he has chosen the better part in life. And with quietness, and confidence, and unfailing gentleness and manliness, is preaching the best of all unspoken sermons, the testimony of a devout, upright, constant, and kindly life to the faith which nourishes all noble, self-sacrificing and helpful effort.

The Three R's.

We are fond, far too fond, of praising our educational system. Those who indulge in such vanity can know very little of the world, and have much need to learn humility. Even if the system were a perfect one on paper, it is quite a different thing to say that it is so in practice. It is very commonly said that there is no new fangled idea in teaching started than it is adopted, or at least tried, in Canada. But people like Miss Clara Brett Martin are insisting on more thorough teaching of the elements of learning and having few books thoroughly mastered. This course has been emphasized by a Scottish school inspector, who, speaking from a long experience, says that the modern multitude of books is the greatest hindrance to a thorough acquirement of the necessary principles. An added emphasis is given by a leading bank which has imported a number of young Scotch lads because they are better grounded than Canadians. If the want of grounding is the chief defect of the system in Scotland, how bad must ours be. Yet a man like Mr. B. E. Walker says it is, and so bad that although there are hundreds of applicants brought up in this country, they are refused positions. This is a hard blow. We used to hear that our boys were at a premium in the States for the very reason that Mr. B. E. Walker refuses them positions, the grounding in reading, in writing grammatically, and in arithmetic. There must be something wrong.

Our Old Universities.

A revolution seems to be impending also in university training. Leaving out of the discussion our own institutions we find at home dissatisfaction, and a leaning very far from Newman's ideal of a university. This is a practical age. Granta, the organ of Cambridge, declares that the present training fails to fit men for a useful calling. Turn to the first Cambridge man you meet, and ask him what he intends to do with himself when he "goes down," and he will

unhesitatingly reply: "I haven't the faintest notion." "Let us answer the question for him. He will depart from the university, in nine cases out of ten, having gleaned nothing but a most comprehensive knowledge of good and evil. He may try several professions, but they are overcrowded, and for any business post his training has eminently unfitted him, so in despair he will accept the position of assistant mathematical master in some private school at a salary of \$400 a year, including board and lodging! Or, if he be lucky enough to scrape through his 'theological special,' he may in time attain to the eminence of a country parson. The percentage of university men who ever 'do any good in life' is infinitesimal. Go to Australia, Africa, China, and to the uttermost parts of the earth, and there you will find men of gentle breeding, who have taken their degrees at Oxford and Cambridge, living the lives of labourers, beggars, and outcasts."

Strength and Protection.

No one who has travelled far on the journey of life can have failed to have come to a point of time, and a stage of the journey, when human strength and protection were of no avail against temptations sudden, an insidious assault of sin or the overwhelming force of some terrible trial or bereavement. It was no mere idle fancy which led Bunyan to describe Christian's entrance to the valley of humiliation, his desperate encounter there with Apollyon; and how in that fearful conflict he became more than conqueror through Him that loved him. So it is with each wayfarer on his eventful, and at times, most trying journey through this life, that often, in the midst of many and great dangers the frailty of his nature brings him sorely wounded to the ground. For all such the Church has provided the availing prayer that God would grant us "such strength and protection as may support us in all dangers, and carry us through all temptations through Jesus Christ our Lord," and who using it aright has ever found it fail?

Small Salaries.

How far the giving of small and seemingly inadequate salaries to young men holding positions of trust, and requiring experience and skill for the discharge of their often difficult duty, tends to drive them into the criminal classes, is a question that cannot be easily brushed aside by directors. Autocratic power; the accumulation and centralization of wealth; and the hard and selfish spirit which regards the wage-earner as a mere tool with which to erect great buildings; heap up large fortunes; develop huge financial schemes; and provide the means of luxury for the few, whilst the many are stunted, sometimes impoverished, and for the most part engaged in an almost hopeless struggle to make both ends meet, on a national scale leads to revolution. In a community, it gives rise to discontent, ill-feeling, and sullen complaining. In a corporation it provides an occasional recruit to the criminal classes. When avarice dominates the individual, an occasional dole to charity is a poor compensation for the loss of that manly spirit of brotherly kindness, and fair even-handed justice, which are so powerful for good, and so deterrent of evil.

King Alfred's Crown.

We read that in one of the changes which the sea is always making, on the east coast of England there is a chance of a wonderful addition to the national relics. In his troubles, King John on the road between Lynn and Swineshead lost his baggage in a quicksand. The sea has re-

25, 1906.]

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SCHOOL & OTHER
LLS.

treated from the land, and it has been drained. Consequently what remains may be recovered, and it is of wonderful interest to know that the crown of King Alfred and the old English regalia may be brought to light. Tradition is very persistent among the English peasantry, and the place is probably still known.

Doctors Differ.

A medical man has lifted up his pen against the doctrine of open bedroom windows and fresh air. It is far better, he asserts, that a bedroom should be badly ventilated than that it should be cold. During sleep the body requires far less air than when awake and active, but the need for warmth is greater. Animals generally choose close, snug, sleeping places (especially in cold weather) without reference to the air supply, which fact—the authority considers—shows that Nature does not favour the idea of open windows at night. Bedrooms, it would thus appear, need to be warm as well as thoroughly ventilated. And, in truth, the cold bed and the cold bedroom have worked havoc amongst people in delicate health.

Over-Nursed.

In this connection there is a story by Sir Algernon West of the late Sir Henry Keppel, Admiral of the Fleet. "Meeting me in a bitter east wind one day in Piccadilly on his way to church, he asked how Mr. Gladstone was, I told him he was very ill. 'Ah,' he said, 'he is over-nursed. If he would do as I do—climb up eighty steps, have a cold bath every day, and sleep with his window always open—he would never be ill.'"

The English Homes.

We read every now and then of discoveries in houses which have been homes for hundreds of years. Here is a recent one. Workmen, who were engaged in removing some Jacobean oak panelling from the wall of an ancient house at Bocking, Essex, came across a great oak stanchion, on the exposed surface of which was a beautiful arabesque painting of the Tudor period. The house is said to have been built by some wealthy Flemish settlers, who introduced cloth-weaving into England 400 years ago.

The Birth Rate in Australia.

A Royal Commission appointed to look into this subject in New South Wales, has furnished a report of grave concern to all who are interested in the future of our race. When not only religion, but the state, cry out against a pernicious evil it should set all serious men thinking and working to combat it. We give concluding paragraphs:—169.—"In conclusion, we desire to reiterate our opinion that there has been a very serious decline in the birth-rate of New South Wales since the year 1889, and that this decline cannot, in any measure, be ascribed to any change in the physical characteristics of the people; nor, in any material degree, to other causes dependent upon natural law. On the other hand, we have been reluctantly, but inevitably, driven to the conclusion that the people—led astray by false and pernicious doctrine, into the belief that personal interests and ambitions, a high standard of ease, comfort and luxury, are the essential aims of life, and that these aims are best attained by refusing to accept the consequences which Nature has ordained shall follow from marriage—have neglected, and are neglecting, their true duty to themselves, to their fellow-countrymen, and to posterity. Forgetful of the lessons of history, ignoring the teachings of science, bent on gratifying their selfish desires, and on pursuing social advancement, they are seeking to follow the dictates of a narrow reasoning, and blindly imagine that, in rais-

ing the standard of their own physical comfort, they are smoothing the path of life for themselves and for posterity, while leaving to others the creation of that posterity, for which they profess to be so concerned. They seem to think that, in the deliberate curtailing of reproduction, they have found a panacea for the ills of life. The time must come, however, when there will be a cruel awakening to a realization of the truth. Already we see in the injury to health, the wrecking of life, which is manifesting itself, how Nature has begun to avenge herself on those who oppose her laws. We see, in the lessening of the parental control, the commencement of the dissolution of the family bond; and, in the dwindling of the size of families, the dying out of Nature's best school for teaching the lessons of life, and the weakening of the social structure at its base. . . . 171.—We do not hesitate to declare that the doctrines which advocate and justify the deliberate restrictions of child-bearing in marriage are vicious, and that Malthus was right in deprecating artificial checks to the growth of population on the ground of their viciousness. With a decay of individual and social morality we must expect the loss of all those qualities which have made the British race predominant."

A New Year's Message

From the Archbishop of Canterbury reads as follows:—"Not often in our long history has the dawn of a new year coincided so closely as it does to-day with the opening of a new chapter in our national life. It is a commonplace to repeat that each New Year's Day marks a fresh start, a new departure in duty and in answerableness; but, of course, in ordinary years the newness of the start, however wholesome and stimulating, is, after all, artificial, or even imaginary. Obvious in the almanac, it is not obvious in life's actual concerns. But this year, at all events, the new start is no fanciful or artificial thing. The people of England are called upon in these opening weeks of 1906 to make thoughtful and deliberate choice of representative men for the legislature of the land, after ascertaining on what lines the men so chosen will endeavour in the ensuing years to construct or reconstruct our laws. The making of that choice is a sacred trust; it can only be discharged aright by those who recognize its gravity. And we who believe that the Divine guidance of national life and action is as real now as it was in the far-off days of Hebrew prophet and Psalmist, will shape our prayers accordingly in these eventful weeks, and will ask that both to those who send and to those who are sent the Father of Lights may vouchsafe the spirit of wisdom and understanding, of counsel and strength, and that thus our common life may be uplifted to a more healthy level than ever before, and enriched with all the elements which contribute best to the maintaining of what is pure and straightforward and true. If the people of our country—a Christian country after all, whatever our failings and shortcomings—were unswervingly loyal to the large principles of the Gospel of Christ, it would of necessity come about that in spite of our political differences we should steadily advance from strength to strength. Each general election would then ensure a higher standard in public life, a loftier ideal of what is attainable, and a firmer resolve to make that ideal come true. But we are still far short—is it not so?—of that unswerving loyalty, and it behooves us to fall determinedly and hopefully to effort and to prayer.—Randall Cantuar."

In life the truest winning often comes first under the guise of failure. If we choose, a failure can always be used as a means to an end rather than as a result.

SAFEGUARD TO PUBLIC!

In the reckless pursuit of gain; the partial achievement of their aim; and the boldness and self-confidence which money and power, for the time being, give to worldly-minded men, they are apt to blind themselves to the fact that Justice sits enthroned, seemingly blindfolded, but ever firm and steadfast, and quietly biding her time, with scales in hand, ready, when occasion requires, with an even hand to mete out to the wrong-doer his measure of merited punishment. How readily we overlook the fact that the Divine Law-Giver has not ceased to regulate the affairs of men. The stern and salutary authority which provided the code of the ancient Hebrews, informs the mind of the modern legislator as well. And the principles which affirm his purity and power are not lacking in our statutes; are in our own courts of law dispensed by an impartial and upright judiciary; and the evidence by which they are invoked is clearly and forcibly presented by the able and fearless advocates of the Crown. How thankful we should be in Canada that this is the case. There is thus provided a limit beyond which avarice and fraud cannot safely pass, though backed by unwonted affluence. The pity is that the hard wrought earnings of the deserving poor are so often irretrievably lost through the unscrupulous operations of the small Napoleons of Finance. It would be a providential blessing if such men could be sent to St. Helena before, rather than after, their ruinous Waterloos. What need is there, that year after year, we should be the sad and helpless observers of these deplorable events? Why should hundreds, aye thousands of the poorer members of our community, from one end of the country to the other, be led by the plausible assertions of promoters and agents to invest their earnings in a scheme which seems to their simple and inexperienced minds to offer them safe security and large returns, when in all probability the venture will merely prove a temporary support to the promoters and agents; enable the leading actors in the drama for a season to wear fine clothing, live in costly houses, squander in unwise projects large sums of money, and gain an unenviable publicity; and at the last, the glittering fabric they have raised will fall like a house of cards, and the poor deluded investors whose confidence has been so improperly betrayed, and money wasted, will have nothing to console them but a sad and bitter experience; and will have been, it may be, in a few short months, deprived of the fruit of years of patient thrift and toil? We ask this question to our legislators, and we ask it with the more boldness and firmness, from the fact, that it is the vote and influence of these very people for whom we plead, which has been the chief contributing factors in electing these legislators to the prominent and responsible position of law-makers. They have already, by comparatively recent legislation, curbed the power of companies in the interests of the people. Why not go a step farther, and devise such further legislation, as by government inspection and control will safeguard the interests of the great body of the electorate; and by the enactment on their behalf of efficient legislation, and the intervention of authorized and capable inspectors, bar the way to the rash or unscrupulous adventurer in promoting financial companies, and causing widespread loss and damage to the community. Here in Canada, we are not over curious to find a formal precedent for an Act of Parliament. It is sufficient if the Act is fairly called for by a great public need, and will presumably redress a present wrong, and safeguard the public interests. There can be no doubt that what money, audacity and subtlety can do to secure to unscrupulous schemers a free hand, will be done by them on their own behalf. All the more need that the

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All Canada i made public a unjust and op by money let of interest. poor man or der's delusive pon in the us tim to his de The oily voice dress are mer guided whilst t What a pleas to the nervot he makes his gives the see tlety, and wil business is co armed by the roundings, an his wants ar the day of re himself aston thinks there is impossible. it is quite out a large sum. not the wher to see his who, he is c and put the the pleasant and makes the sun goes withdrawn, a the poor ma done before of his introd iel had the g by royal bea er may be r strous percei form of opj more repella helplessness and wretche such propor aroused, and to bla en. in the Unite ing entailed, and prosecu justice. Th to Canada a is needless. legislators ; tect their es be done, w tively, on

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Spectator's

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honour and manliness of our legislators should lead them, as occasion demands, to devise just and proper safeguards for the protection of that great body of comparatively inexperienced, and credulous people who too readily fall a prey to the crafty wiles of selfish and skilful speculators.

THE PROTECTION OF THE POOR.

All Canada is shocked at the facts that have been made public as to the needs of the poor, and the unjust and oppressive advantage taken of them by money lenders who exact exorbitant rates of interest. The urgent need which leads the poor man or woman to enter the financial spider's delusive web proves itself the readiest weapon in the usurer's armoury. It brings the victim to his door. Once within he is doomed. The oily voice, unctuous manner, and plausible address are mere blinds by which the victim is beguiled whilst the web is gradually enmeshing him. What a pleasant person the broker seems to be, to the nervous and necessitous borrower, when he makes his first application for a loan, and gives the security demanded. With what subtlety, and wiliness, and apparent friendliness, the business is conducted. The applicant is quite disarmed by the pleasant broker, his attractive surroundings, and the easy, genial manner in which his wants are supplied. But let him wait till the day of reckoning comes round, and he finds himself astonished at the amount demanded. He thinks there must be some strange mistake. It is impossible that he can owe so much. In fact, it is quite out of the question for him to pay such a large sum, for the simple reason that he has not the wherewithal to do it. And so he goes to see his new and sympathetic acquaintance, who, he is confident, will at once relieve his mind and put the matter right. But when he enters the pleasant room and meets his genial friend, and makes known his business, how quickly the sun goes under a cloud, the silken glove is withdrawn, and the hand of steel disclosed. Then the poor man realizes—as perhaps he has never done before—how Daniel felt at the first moment of his introduction to the den of lions. But Daniel had the great advantage of being confronted by royal beasts. The magnanimity of the usurer may be measured by the amount of his monstrous percentage. This crying evil, this hideous form of oppressive extortion, which is all the more repellant on account of the destitution and helplessness on which it thrives, and the misery and wretchedness which it causes, has attained such proportions that the public are at last aroused, and a remedy will undoubtedly be found to abate it. The oppressive exactions of usurers in the United States, and the widespread suffering entailed, led our neighbours by legislation, and prosecution, to put a stop to their gross injustice. This has led a number of them to come to Canada and ply their wretched trade here. It is needless to say that what the United States legislators and prosecutors have done to protect their own citizens from these harpies, will be done, we are confident, thoroughly and effectively, on this side of the line.

FROM WEEK TO WEEK.

Spectator's Comments on Questions of Public Interest.

In our attempt to discuss, a week ago, the quality of the committee reports of General Synod, we desired to keep our mind steadfastly on one or two points, namely, do they really illuminate the subject they purport to investigate, and do they advance the Church a step in the solution of its problems? We have a right to expect that such documents will aim at something, and get somewhere, and not leave us just where they

found us. If the Church in Canada can only impel its committees to work, throwing their intelligence and enthusiasm into their task, we are bound to go forward. It would seem to us, however, that sensitiveness of conscience would have to be developed pretty generally in committee members before they rise to the responsibility cast upon them. Colourless reports are inexcusable. It may be a convenient way to reach agreement, but no man has a right to accept a seat on a committee without doing his part to reach a solution of the problem at issue. If we had a majority and minority report occasionally we would be ready to believe that men were wrestling with the subject and making an earnest attempt to reach some definite goal. But what are we thinking about! That would mean a little difference of opinion, and union and peace are the things that count just now, even if they result in merely marking time. What folly! Men are men, whether in the Church or out of it. Men will differ and strive, and then laugh together over the conflict when the vote is taken. There is no use conciliating men small enough to remain sulking in their tents, when they ought to be leading the Church on to new triumphs. We know that one committee of General Synod is working with energy; what about the others?

Resuming the consideration of the reports where we left off last week, we notice the one on church fire insurance, which simply declares against the possibility of such a scheme being introduced into Canada. We have no reason to question the soundness of that conclusion. In any case, it is only a matter of temporal concern. "Credentials" and "Finance" have only to do with synod organization, and have no public interest attached to them. "The observance of the Lord's Day" is a subject that ought to be considered very important by the Church. Our experience of Anglican Synods dealing with this subject has been that they have never convinced us of sincerity. They make a bluff at doing something, but never press it home or follow it up as if they really meant it. For example they will pass a strong resolution urging the government or the city council or some other corporate body to do something, and that is the last that is heard of the matter until the next session. In our opinion the Church ought to stand before the world, among other things, for sincerity. It ought not to allow itself to be driven by public opinion or the desire to conciliate men, to do something that it really does not believe in. On the other hand, if it believes in its own resolutions, it must work with diligence to see that they are carried out. The report before us, presented at the last General Synod, is pretty much of the conventional type. The committee was in existence for three years, and has come to the conclusion that something ought to be done, but it does not venture to indicate what that is. It begs that a committee may be appointed to do that mysterious something, and said committee will, of course, report in a similar tenor in 1908. The report on this subject seems to us to bear all the ear-marks of a document that was composed on the train on the way to Synod. If it was not then all we say is, it might have been. It certainly embodies no research and no experience that required a triennium to acquire.

The report on the position and powers of the Primate and that on Rules of Order may be considered together. But these reports are purely formal and request permission to continue the consideration of the subjects referred to them till the next session. We have absolutely no fault to find with these productions, but we would like to say a few words concerning the attitude of Synod that seems to lie behind the appointment of two such committees. It is an attempt to define at the outset the powers

of the presiding officer on the one hand, and of the two legislative houses on the other. It is presumed that a few men can get together and foresee all the possible combinations that might give rise to trouble in the future and straightway frame a law to cover it. They can outline just the exact amount of power to put in the hands of the Primate in and out of Synod. They can plan a scheme of rules that will fit all occasions. Action in the years to come will be directed along the straight and narrow channel staked out by men who have not the future, but the present, before them. This to us is all wrong. The simpler the rules of procedure, and the fewer the exact definitions of authority the better. We cannot foresee the end from the beginning. Why the men who have been framing our laws with such elaborate care, already find that most of the beautiful structure they have erected has to be remodelled. The canon on a missionary society, enacted at the second session, had to be replaced at the third, and the rules of order, which have stood for three sessions, have now to be entirely recast. Even the "Solemn Declaration," which the founders of the General Synod made in the proud consciousness that they were laying the very corner-stone of a stable structure, is now seen to be intolerable in the sense the signers attached to it. All this goes to show that legislation for the far away future is a very delicate matter. Now, all this effort to blaze the trail along which we should travel in years to come is based on a wrong conception. It assumes that a Synod is prone to do the wrong thing, and we will set down rules to make errors impossible. Our idea is that a Synod may be trusted to do the right thing, and beyond a few simple principles at the outset we can trust Synod to form its own rules from time to time as occasion arises. This we understand has been the working plan of the Mother of Parliaments for centuries and seems to be as satisfactory as any other. We don't want the hands of our Primate tied so that he cannot take the initiative when occasion arises. His prerogatives and position can only be established by a process of evolution. When the Primate arrogates to himself powers than can be used more effectively by some one else, it is time enough to clip his wings. What we want in connection with our Church and Synod is more creative or constructive energy, and perhaps less limitation of powers.

The report of the committee on "Statistics and the State of the Church" is an exceedingly weak affair. The table of statistics is admittedly incomplete, and unreliable, and the great field suggested by the phrase "State of the Church," is not touched at all. Spectator pointed out months ago that this committee ought to make a statesmanlike survey of the whole Canadian Church, presenting with boldness the conditions as they exist, and suggesting with equal boldness the line of action that should be taken to secure greater efficiency. He was pleased to learn that the House of Bishops in a message to the Lower House empowered the committee "not only to acquire, review and present statistics, but also to recommend such action on the part of the Church as may result in greater efficiency and greater increase in the roll of membership." The message was concurred in. We have no hesitation in saying that this committee is charged with the most serious and far-reaching responsibility of any committee of Synod. If this committee would set about its work with the same vigour and thoroughness as the Hymnal Committee, and carry it through with intelligence, it would produce a document that will be quoted by more than one generation. To do this properly men must work, and they must have the courage of their convictions. It ought now to be gathering its information from all quarters of the country by means of well thought out questions. A second and a third series of questions it may be

necessary to submit, and the results considered and reconsidered. Let this committee take the Church into its confidence and consult the public freely, and inform us of its progress. It will gain immensely by the result. The men who compose this committee have an opportunity of serving the Church which may never be repeated.

The committee on "Temperance" has handled its subject with a thoroughness new to most of our Synod work. It has seriously endeavoured to set before the Church facts that ought to be known in dealing with this question. For example, we have been talking for years about the Gothenburg system in a vague, indefinite way, few having the slightest idea of the effect of its operation. This committee seems to have searched the official records, and found that drunkenness is quite as common, if not more common, under that system than our own. It discusses at length the Public House Trusts, Russian Dispensary System, and Prohibition. All these plans have given rise to high expectations in the promotion of temperance, but all have fallen short of what was hoped of them. The fact is that the most perfect scheme that can be devised by human intelligence is doomed to failure unless it has the support of a sufficient body of active opinion. This is where prohibition has failed, for if men, even temperance men, were as much interested in having such a law observed as they might be, the thing could easily be done. We are not going to enter upon the discussion of this subject, but simply to consider the report.

It gives us pleasure to commend the very full and thorough way in which the various schemes to promote temperance have been canvassed. They who venture to commend the Gothenburg system and government ownership of saloons, etc., will now have to produce some very definite facts to support their position. While this part of the report seems particularly strong, its constructive side is decidedly weak. "Education" in temperance is a very general phrase, and the establishing of clubs as antidotes to saloons is a far-off remedy. We would like to have seen some definite suggestion for the organization of temperance societies, the introduction of the subject into the Sunday School, or the formation of Bands of Hope. We do not mean that a general recommendation should be made, but that a detailed scheme should be worked out. What is known as the Church of England Temperance Society, so far as we can see, has had its day, and something more effective should take its place. We ought to join with our fellow citizens of other communions in working out this problem. We regret that this report should not have had a better reception at the hands of General Synod, but to tell the truth, we have ceased to expect much there.

SPECTATOR.

The Churchwoman.

HURON.

Sir,—I am giving you in this letter a short account of a study class that recently held its first meeting with most helpful results. The London branches of the Woman's Auxiliary decided to inaugurate study classes, and held the first one on January 11th, at the Memorial Church Sunday School, London. A committee had been appointed to arrange a course of study, and selected the history and needs of the North-West Dioceses; realizing, that the duty of the Canadian Church is, especially at present, to establish the Church in the North-West. To help on that object we felt it would be best that the members of the London Woman's Auxiliary should first gain as much knowledge as possible of the great field lying at their own door. The promoters of the study class were more than pleased with the success of the first evening of study. The meeting was thrown open to all women who would come to hear what had been

prepared. The students number about twenty-three, after the lesson more were eager to join, and about six gave in their names to the leader. Of these twenty-three students, four contributed five minute papers, followed by discussion, (limited to time), and three answered questions, having three minutes in which to do so. The next evening seven others will be chosen, and so while all the students study the lesson, and so are able to take part in the discussion, only seven, so far, are needed for one evening, for papers and questions, but I may add, that two or three other students furnish current missionary news. We limit the Bible lesson to ten minutes, choosing an appropriate portion upon which a few comments are made. We endeavour to keep strictly within an hour and a half for everything, and as this was our first meeting, and an experiment, we found our programme too full, and it was nearly ten o'clock before we separated. We shall, in future, limit the time given for current events, but not curtail that given for the North-West, the especial topic for study. We meet fortnightly, and when we finish this course of study we shall likely stop for a month, before beginning another. As it may be interesting and helpful to other members of the Woman's Auxiliary, who might like to form study classes, I will enclose the outlines of the first course, which, if it meets with your approbation, Mr. Editor, I will ask you to print. I may say that the text-book we use costs each one five cents, and is entitled "Historical Sketches, North-West Canada," published by the S.P.G., and may be obtained from the General Secretary of Literature of the Woman's Auxiliary, Miss Cartwright, St. Hilda's College, Toronto. In addition to printing the outline I enclose, I would ask you to kindly print in full, the answer given to question (c) in the outline. It contains much that will be suggestive to all who read it, as it brings us face to face with facts that cannot be controverted. It may also, with God's blessing, arouse those who read, to a deeper sense of the obligation resting on each one, to give liberally, and plant the Church firmly in the great North-West. Sincerely yours, (Mrs.) E. M. Tilley.

Outlines for Mission Study Class. First Meeting.—1.—Hymn, Stand up for Jesus. 2.—Prayer. 3.—Scripture Reading, Deut. 8:6-20. 4.—Talk on Western Canada,—its peculiar characteristics and its natural resources, by the teacher. 5.—Early history of Rupert's Land and the Hudson's Bay Company. 6.—Beginning of missionary work. 7.—Bishop Mountain's visit and formation of the Diocese of Rupert's Land. 8.—First Bishop and his work. 9.—Questions:—(a) What motives should underlie all our work for missions? (b) Contrast the willingness of men, officers of the Hudson's Bay Company to go out into these wild lands, with the dearth of men willing to carry the Gospel there, then and now; account for the contrast if you can. (c) Compare the conduct of the company towards its officers, with what should be our attitude towards the missionaries who represent us out there. 10.—Current Missionary News:—(a) From the domestic field; (b) from China and Japan; (c) From Africa. 11.—Sum up, emphasizing some spiritual point; and close with a short litany introducing the subject of the study by the leader.

A Question Asked and Answered at the London W.A. Study Class.—Question:—Compare the conduct of the Hudson's Bay Company towards its officers, with what should be our attitude towards the missionaries who represent us in the North-West. Answer, by Mrs. Karp-Phillips.—I found considerable difficulty in making what I considered was a logical comparison; for we know that the Hudson's Bay Company is a commercial institution, and carries on its work on strictly business principles; and the Church, a spiritual institution in the North-West, is supported in many ways; some few parishes are partly self-supporting, others are supported by the S.P.G., others by the C.M.S., others by the Canadian Church, and there is not one governing centre, as in all commercial institutions. However, in the first place, we find the company's officers well housed; second, and well paid; third, well equipped for the successful carrying on of their work. If at distant posts yet supplies are sent forward, and reach them with regularity; and lastly, with increasing years of service, comes the reward of promotion to something better. Now let us compare, are our missionaries well housed? I fear not, for only in the last October number of the "Leadlet," did I read in a letter from Lesser Slave Lake, by Miss Cameron, that the Home was to be made more comfortable for the workers, in order that their health might

not be injured by the cold in winter. Second.—Are they well paid?—Alas! No. When we think of the great work in which they are engaged of spreading the Gospel, ministering to the sick and dying, baptizing the children, comforting the afflicted, teaching the ignorant, they are not well paid; for a missionary's life is one of patient, toilsome work, requiring indefatigable diligence and devotion, and extraordinary powers of self-denial and perseverance. Third.—Are they well equipped?—By education, with means of transport, with necessary help, necessary means, necessary church furnishings, church buildings? In most cases, no. Fourth.—What is the provision for increasing years of service?—Does it not often mean instead of promotion, a retirement with no means of support? Now, I would urge upon all Church members the necessity of giving as liberally as possible to all our missionaries, in order that they may be able to obtain such help as is so urgently needed; for, the recent extension of railways, and the remarkable increase of immigration to the North-West, is daily taxing the strength of the Church, and much help is still needed from without. To sum up.—As the officers of the Hudson's Bay Company were well housed, and their bodily needs supplied, so should our missionaries be, in order that they may be able to do their best work for Christ and the Church. As the officers of the Hudson's Bay Company were well paid, so our missionaries should be; as they were well equipped for carrying on their work, and had ample means to procure needed help, so should our missionaries be able to secure necessary church furnishings, books requisite for study, etc., for there are churches and parsonages to be built as well as the maintenance of the missionary to be provided for. I think I could enlarge on these points, but I do not wish to trespass upon the time for discussion. In conclusion. A comparison of the Hudson's Bay Company's conduct towards their officers and the conduct of the Church towards its missionaries, forcibly reminds me of the passage, "The children of this world are in their generation wiser than the children of light."

INDIAN ORPHAN WORK.

Many, many thanks to "Well Wisher," Toronto, who sends \$50 for the support of the Indian orphans, and to H. H. Strathy, of Barrie, for \$30 for the same object; also "A Friend," Toronto, \$5; Miss Austin, Quebec, \$2; Miss Hitton, Peterboro', \$2; "In His Name," Barrie, \$1; Miss Adeline Grout, Grimsby, \$1. These offerings will go a long way towards helping these orphans who are "waiting for friends," poor little things. I wonder if they know how some anxiously wonder whether help will come or not; how some confidently pray that help will come. So let us continue to take an interest in these little children. They are just as loving and affectionate, as good and as clever, and as precious in God's sight as the children of our greatly blessed land. Our great blessings always mean our great responsibilities, and we may add our privileges, and our pleasures. It is so gratifying to feel we can help some of the little children whose whole dependence upon the charity of others surely calls forth some responsive echo in our hearts. Please address further contributions to Miss Caroline Macklem, Sylvan Towers, Rosedale, Toronto.

Brotherhood of St. Andrew.

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

If readers of the "Canadian Churchman" know of any men or boys who might be held or won for God and the Church through the sympathy and friendship of a member of the Brotherhood of St. Andrew, their names and addresses might be sent in to the General Secretary, 23 Scott St., Toronto. Names so sent will be forwarded to Local Chapters in any part of the world. The names of men and boys leaving home to live or study in cities of Canada or elsewhere are particularly desired.

Amherstburg promises to have a junior Chapter as a result of a visit from the travelling secretary recently.

Ascension Chapter, Hamilton, has had a most encouraging year's work, and now has 17 active members. It is the intention to form an "intermediate" Chapter, which will give the parish three good working Chapters.

The Chapter already made a name for itself as well as the form hood clergyman, at the Dominion Council now go forward with Mr. E. Nash is arranged work before the The secretary of don, writes of the conference held in are taking up the in that parish, which don.

An informal conference between Mr. A. C. Dunbar, of K retary. Mr. Thon bert, and on going found, and a coupling Brotherhood m To show the value Delhi might be cited "held the fort." one of whom was and the director, in bution to Extension look is most promi

The secretary of toria, B.C., writing new activity in the and the Chapter w Rev. C. P. Sp Guelph, after hea cussed at London one formed from miles of that city to that end.

Mr. S. R. Heake Clement's, Toront gave a report of meeting of the Cl

The Almonte J members, with twi ng good work. convention at Ott to the "Cross."

It is noticeable are responding to rying on extension to hand and payi Vancouver, Regina nic and Brandon, "Charlottetown, P. enburg, N. S.

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The Chapter at St. Paul's, Wingham, has already made a name for itself, and with the encouragement received from the new rector, who, as well as the former rector, is a strong Brotherhood clergyman, and from having a member of the Dominion Council among its members, will now go forward with renewed energy. Already Mr. E. Nash is arranging to bring the Brotherhood work before the men of nearby towns.

The secretary of St. George's Chapter, London, writes of the great work done by the recent conference held in that city, and states that they are taking up the forming of a junior Chapter in that parish, which will make three in London.

An informal conference was held lately in Toronto between Mr. A. G. Gilbert, of Ottawa, Mr. A. C. Dunbar, of Kingston, and the general secretary. Mr. Thomas happened to meet Mr. Gilbert, and on going to his hotel, Mr. Dunbar was found, and a couple of hours were spent discussing Brotherhood matters.

To show the value of persistence, the case of Delhi might be cited. For years one man has "held the fort." Now there are six members, one of whom was at the London conference, and the director, in sending in a generous contribution to Extension Movement, says that the outlook is most promising.

The secretary of Christ Church Chapter, Victoria, B.C., writing to the head office, speaks of new activity in that parish, and asks for supplies and the Chapter will subscribe to the "Cross."

Rev. C. P. Sparling, rector of St. James', Guelph, after hearing the local Assembly discussed at London conference, has decided to have one formed from the Chapters within 15 or 20 miles of that city, and has already taken steps to that end.

Mr. S. R. Heakes, who was a delegate from St. Clement's, Toronto, to the London conference, gave a report of the conference at the regular meeting of the Chapter on Sunday, 14th inst.

The Almonte Junior Chapter consists of four members, with two probationers, and they are doing good work. Two were at the Dominion convention at Ottawa, and all the boys subscribe to the "Cross."

It is noticeable how the Chapters at a distance are responding to the appeals for funds for carrying on extension work. Already pledges are to hand and payments made from points like Vancouver, Regina, Winnipeg, Indian Head, Fernie and Brandon, while the East is represented by Charlottetown, P.E.I., Liverpool, N. S., and Lunenburg, N. S.

At the annual meeting of St. Thomas' Chapter, St. Catharines, H. L. Nicholson, the secretary, was able to report a good year's record. Mr. Nicholson, who has been re-elected secretary, was at the conference at London, and has had his eyes opened to the wide scope of Brotherhood work, and intends to put into practice some of the points learned there.

A recent caller at head office was Mr. W. J. Garside, of All Saints' Chapter, London, who has lately been through the North-west, and intends going again in February to Calgary. At all points touched Mr. Garside interests himself in the extension of Brotherhood work.

A. W. Ditchburn, director of St. James' Chapter, Gravenhurst, is doing everything possible to get a few earnest men to take up Brotherhood work at Rosseau, and it is hoped that before long a Chapter may be formed.

Recently a Churchman moved from London to Toronto. Advice was sent in to head office, giving number of house, but not name of man. The energetic members of St. Stephen's Chapter were sent the information, and in one week report was made that the stranger was a member of the Chapter and a worker in the Young Men's Bible Class.

Chapter secretaries are reminded that quotas are now due, and are requested to send amount (at rate of 50 cents per member) at once, if they have not done so.

Fred W. Thomas, travelling secretary for Canada, left on Monday last for a three months' trip to the far West, going first to Winnipeg, and afterwards through to the Pacific coast.

Hamilton.—St. Mark's.—The quarterly local assembly meeting will be held on Thursday, February 1st. Service will be held in this church at 7:45 p.m., when an address will be given by the Rev. E. Powell, rector of St. Clement's, Eglinton. The business meeting will be held in the parish room immediately after the close of the service.

Orillia.—St. James'.—The Young Men's Mission is in the midst of a most successful season. On January 8th, an open meeting was held, at

which the Rev. E. A. Langfeldt, M.A., of St. Luke's, Peterborough, gave an illustrated lecture, entitled "A Trip on the Rhine." The lecture was both interesting and instructive, and the views were excellent. The last meeting took the form of a sleigh drive, and was thoroughly enjoyed by all. On Wednesday, January 17th, the Rt. Rev. I. O. Stringer, Bishop of Selkirk, gave an illustrated lecture on his work among the Esquimaux, and in the Mackenzie River Diocese. The large audience was well repaid for coming out, and a generous collection was taken up for the missionary cause. The meeting was under the auspices of the Girl's Auxiliary.

The Brotherhood of St. Andrew have resumed their cottage prayer meeting for the winter.

The King's accession was observed here on Sunday evening, 21st, with the special form of service appointed, as well as special hymns and sermon.

Sunday School Corner.

A VISIT TO A SYSTEMATICALLY ORGANIZED CANADIAN CITY CHURCH SCHOOL.

The rector of this particular church is, as of course, all clergymen should be, deeply interested in his Sunday School, and resolved to make it successful. This, he endeavours to do by careful consideration of the studies best adapted for the different mental stages of development of his scholars, and by the systematic pre-arrangement of lessons severally suited to young and old; also by constant supervision of the school, and especially by great sympathy for, and readiness to help, his lieutenants, the teachers. He knows how much depends on the efficiency and interest of these teachers, and so tries to keep them zealous and well instructed. He remembers that no fervency of evangelistic effort induced St. Paul to doubt for a moment the prime importance of sound scriptural instruction. He knows what a treasury of this sound instruction we have in the matchless Book of Common Prayer, and how we literally have the same material as the early Christians had when they taught and admonished one another in "psalms and hymns, and spiritual songs," enriched by the Church's later experience. He recognizes the fact (which the secular school system has demonstrated) that studies must be judiciously selected, that the capacities of the scholars must be considered, and that the attainments of the individual scholars—and indirectly of the teachers, must be tested at stated times by oral or written examinations. And that the superintendent and his teachers must cordially work together to secure this desirable end. He has to be careful, too, not to cram. He has to eschew perhaps some delightful novelties and sensations in order that he may give pupils and scholars time to follow the prescribed path because he is aiming to make his charges intelligent Christians, having in this world "knowledge of His Word, and in the world to come the life everlasting." There are then three principal things which form the salient features of this school, and on which special emphasis appears to be placed:—These three things are:—

1. The programme of lessons, prepared for several years in advance, in which every scholar's need is provided for.

2. A certain inevitable annual examination to be participated in by every scholar.

3. A Bible class for all the teachers of the school. These things I shall shortly try to describe, for they are features which seem essential to every properly conducted Sunday School, large or small; rural or urban.

1.—The Programme (or Scale of Proficiency). The school of which I am speaking being a large one, the pupils have been divided into seven grades, and as a rule, a scholar is expected to spend one year in each grade, ascending from the lowest to the highest. As there must be considerable difference in the capacities of the scholars of each grade, it followed that a year's course of lessons suited to each grade had to be planned (the smallest infant class excepted). As the aim is by degrees to form the scholars into intelligent members of the Church of England, and term by term to give them access to fresh portions of the Holy Scriptures and formularies of the faith, special courses for each course, or grade, had to be planned. The International system of lessons is popular, because it presents a ready-made course and furnishes leaflet instruction, but it does not properly provide for the different grades of scholars, and it does not profess to supply the lucid arrangement and the

accurate statements of the Catechism, Articles, and the Prayer-Book generally, which all members of the Church of England find so indispensable to their spiritual well being. Hence the International system is not used in this school, and though the use of all aids is encouraged in preparation, no leaflet is brought into the school or class on Sunday. A special leaflet for home use, either issued weekly or preferably bound up in book form, with the grade lessons for the year, might be a decided help, but good work is effected without even that. I may say that in the junior grades simplicity of statement is aimed at; plain narratives of Scripture are selected, the easier formularies of the Church are memorized, as well as verses of the Bible, and a very few excellent hymns, the minimum amount of learning expected is clearly stated for each year. In the more advanced grades in addition to Scripture the Articles of Religion are taught and memorized, and some attention is given to Church History, but all is plain and tending to edification.

2.—The second point in view is to secure the hearty co-operation of pupils and teachers in the work of instruction. To do away with that prevalent and awful perfunctory filling in of the time, and to animate all to joyous effort. To do this much is made of the annual examination which is held on two fixed consecutive Sundays of the year, earnestly looked forward to and taken in by every member of the school.

We Quote from the Examination Rules.—"The examinations held each year are not intended merely to ascertain the comparative merits of the candidates, but chiefly to test the progress of all for the purpose of promotion." The higher classes are examined by written questions to which they give written answers, to the lower or junior classes the questions already prepared for them in writing are proposed and answered orally. The respective teachers are examiners for their own classes, but the questions are prepared for them. All who receive 33½ per cent. are promoted to a higher grade. Certain honours and rewards are given to those who attain a still higher number of marks. So teachers knowing that each Sunday's lesson may form the basis of examination questions, use efforts to prepare their scholars for the test which is sure to come.

3.—The third important thing in the working out of the general plan is the weekly class for teachers, possibly the most essential feature of the whole system. Here, as it were, the General meets his staff; the Prime Minister his Cabinet. Therefore, nothing is suffered to interfere with the presence of the superintendent, nor with the attendance of the teachers at this weekly gathering. It is an assiduous effort to be prepared for the lesson, as per programme, for the following Sunday. It is an incentive to further home study by the teacher. It is not possible to go over the lesson for each grade, differing as they do, only the lessons for one particular grade are taken up for the whole of the current year; but as these lessons though not on the same Scripture passage, etc., cover ground which the teachers of the other grades are measurably familiar with all the teachers feel some degree of benefit and some fresh impulse to study. Besides part of the session is devoted to some prime topic of faith or practice interesting to all.

Notes.—We may add that this particular school has the advantage of large, admirably heated and furnished rooms, well cared for. The junior divisions are completely separated from the senior and have a special (lady) superintendent. Each class has its box for Bibles, Prayer-Books, Hymnals, etc. Classes are so far as possible, kept below a membership of eight. The infant and Bible classes excepted. Special seasons, or Sundays for Harvest, Christmas, Easter and anniversary services are provided. The results have been gratifying and scholars have taken excellent percentages in the Diocesan examinations, although the subjects are quite different to those which they have studied for the Sunday School Examination.

Home & Foreign Church News

From our own Correspondents.

NOVA SCOTIA.

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

Halifax.—St. Luke's Cathedral.—On Sunday morning, January 14th, the rector, the Rev. Canon Crawford, announced in his sermon that the "Emergency Fund" now amounted to nearly \$450, and the subscriptions for the rebuilding fund had amounted to about \$4,000, without any

solicitations whatever. He went on to say that he hoped that he would see the cathedral rebuilt by voluntary subscriptions. The Rev. H. J. Abbott preached in the evening.

FREDERICTON.

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

St. John.—Trinity.—The annual meeting of the Sunday School Teachers' Association of the rural deanery of St. John was held on the 9th inst., in the school-room, the president, the Rev. Canon Richardson, occupying the chair. The annual reports were read and officers elected for the ensuing year. The latter were as follows:—The Rev. Canon Richardson, president; W. M. Jarvis, and Stanley Olive, Vice-Presidents; Dr. J. H. Scammell, Secretary-Treasurer. The executive committee is composed of Miss Patton, Mrs. John M. Hay, Miss Barlow, Miss Sadlier, Mrs. Howard, Mrs. E. Thompson, Mrs. Percy Hall, Mrs. H. H. Pickett, Miss C. Robinson and Miss A. Walker. The rector of Trinity in his opening remarks referred to the coming departure from this city and deanery of Rev. A. D. Dewdney, rector of St. James', and a past president of the association. He spoke of Mr. Dewdney's sympathy and exertions on behalf of the Sunday School Teachers' Association and the loss the deanery suffers in his departure, though the loss to the city would be the gain of the west. Mr. Dewdney in reply regretted leaving the work of the association. He would take to the west the many good things he had received in the east. The thirty-second annual report of the executive was then read. In general progress had been made, and much improvement had taken place. The average attendance at the bi-monthly meetings had risen from 47 in 1904, to 55 in 1905. The executive urged increased efforts on the part of all the teachers and spoke in the highest terms of Miss Knowlton's kindness in giving a series of lectures on the art of teaching, which proved so admirable for the point in view. The hope was expressed that the course would be made more extensive and a practical teacher engaged to carry on the work.

MONTREAL.

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

Montreal.—Christ Church Cathedral.—A committee of this congregation met on Saturday night, the 13th inst., for the purpose of taking measures to erect a memorial to the memory of the late Dean Bethune. The matter was considered and the meeting adjourned. The Very Rev. John Bethune, D.D., late Dean of Montreal, was ordained in Upper Canada in 1814, and became rector of Christ Church, Montreal, in 1818. On the founding of McGill College, Dean Bethune was appointed principal. He secured a new charter for the institution in 1852, and from that year dates the steady progress of McGill. The Dean was a very learned theologian, and a classical scholar of the highest attainments. He was also a good, careful administrator of the college and diocese. Mr. Strachan Bethune, K.C., the well-known advocate, was his eldest son. The Dean died many years ago after a long life devoted to the service of the Church and the Master.

ONTARIO.

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

Kingston.—St. George's Cathedral.—On Sunday evening, January 14th, the Lord Bishop of Ontario preached to a large congregation. The music was exceptionally fine.

St. James'.—The Lord Bishop of Ontario preached in this church on Sunday morning, January 14th.

St. Paul's.—On Thursday, January 11th, Captain Gaskin entertained the choir of this church.

On Sunday evening, January 14th, the Rev. Rural Dean F. T. Dibb, of Odessa, preached in this church.

St. Luke's.—On Sunday morning, January 14th, the Rev. R. W. W. Burton preached an interesting sermon on Mission Work in the Diocese of Ontario. During the last week he canvassed among the congregation for the Mission Fund of the Diocese.

A meeting was held in this church, on Tuesday evening, January 9th, to talk over a proposed church improvement. There was a large attendance of the members of the congregation. The subject under discussion was the building of a new addition to the church, to be used for the Sunday School and meetings of the various societies. The church at present is in a healthy financial standing and good growing state, and it is thought the expense would not become a burden to the congregation. The following were appointed to look into the matter and make a report: Mr. William Carroll, Dr. Brown and Mr. John Caldback. A further meeting was held on Wednesday, January 17th, and on account of the proposed plans being too high, it was decided to get out plans and confer with contractors, and then see what the real cost will be. A further meeting will be called to hear the report in due course of time.

Oxford Mills.—On Sunday, January 14th, the Right Rev. Dr. Anderson, the Bishop of Chicago, preached two very interesting and practical sermons in this church.

Barriefield.—St. Mark's.—Wednesday evening, January 3rd, was the date set for the annual Christmas entertainment at the Town Hall, in connection with this church. No efforts were spared by the rector, the Rev. Dr. Nimmo, and the Sunday School teachers to make the evening enjoyable for the Sunday School scholars. The beautiful Christmas tree was fairly bending over with its load of presents, every scholar being remembered as well as many of the teachers. The programme was supplied mostly by the children, and proved to be very amusing. Mr. W. Millard, of Kingston, very kindly brought over his picture machine and gramophone, and added thereby materially to the evening's entertainment. The Rev. Dr. Nimmo was presented with a picture and also a purse.

Merrickville.—Trinity.—The Town Hall was packed with a record-breaking crowd on Monday night, January 7th, to witness the concert given by the Sunday School of this church, and a large number were unable to gain admission. Although crowded, the audience was in good humour, and received with evident pleasure every number of the excellent programme which was offered. During an intermission, medals were presented, which had been won by scholars of the school for proficiency in Catechism and the Old Testament studies, and gifts and bags of candy were dispensed from a well laden Christmas tree. The concert was closed with a laughable farce, given by four promising amateurs, entitled, "On Account of the Lobster." The receipts at the door totalled over \$96.

Brockville.—St. Paul's.—Mr. Mowat, the Principal of the Collegiate Institute in this town, gave an interesting lecture on Lord Nelson, in the school-house, on Tuesday, January 9th, the proceeds went to enrich the coffers of the St. Paul's Guild. There was a good attendance, the rector presiding.

OTTAWA.

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

Ottawa.—Rev. D. J. Neugevirtz, who has charge of the Jewish mission in Montreal, and who is the chief promoter in starting a similar mission in Ottawa, has been preaching in a number of city pulpits lately, and giving the Church people of the Capital much interesting information upon the subject of his work. In the course of a recent sermon he said that a great many people did not see the necessity of converting the Jews. But he maintained that the Christian hope and the salvation of the Jews were closely connected. The Bible foretold that the wandering Israelites would yet be gathered home, and when that great day came the Christian world would receive the greatest blessings that have ever been showered on it. The Kingdom of God, he continued, cannot be complete until Israel is saved.

Ottawa City Clerical Guild.—As briefly reported in the last issue of the "Churchman," the third annual banquet of the Guild was held in the parish hall of Grace Church last week. It proved a most delightful event. The hall was prettily decorated, and after a bounteous dinner had been served a programme of toasts was carried out. The toasts were: The King. The Bishop, Our Former Members, proposed by Rev.

A. W. Mackay, and replied to by Rev. H. Patton, of Prescott; The Empire, proposed by Rev. Canon Pollard, and replied to by Rev. Canon Low, and Rev. E. A. Anderson; The O. C. Clerical Guild; proposed by Rev. J. M. Snowdon, and replied to by Rev. W. P. Garrett; Our Sister Churches, proposed by Rev. T. Garrett, and replied to by Rev. L. A. Lanpher, and Rev. F. A. Allen; Our Missionaries, proposed by Rev. G. P. Woolcombe, replied to by Rev. J. Cooper Robinson, and Rev. D. J. Neugevirtz. Ven. Archdeacon Bogert was master of ceremonies. Solos were given by Rev. Lenox Smith, Rev. J. F. Gorman, and Ven. Archdeacon Bogert, Rev. W. P. Garrett was accompanist. Among those present were Revs. F. A. Allen, E. A. Anderson, Ven. Archdeacon Bogert, A. H. Coleman, C. P. Emery, J. F. Forsythe, T. Garrett, W. P. Garrett, J. F. Gorman, L. A. Lanpher, W. M. Loucks, Canon Low, J. J. Lowe, A. W. Mackay, E. Pick, Canon Pollard, W. A. Reid, J. M. Snowdon, Lenox Smith, H. B. Patton, D. J. Neugevirtz, J. Cooper Robinson, R. H. Steacy, and G. P. Woolcombe.

St. George's.—The Rev. J. Cooper Robinson, who is staying in the city for a few weeks preparatory for leaving for Japan, preached in St. George's Church recently. Mr. Robinson was the first foreign missionary sent out by the Anglican Church in Canada. He was sent, seventeen years ago, to Japan, and remained labouring there until three years ago, with the exception of a few months, when he returned to Canada, eleven years ago. He was first stationed at Nagoya, the fourth largest city in Japan, which has a population of 300,000, and is situated in the most densely populated district of the island. He was then the only Anglican missionary for one and a half million people. Later the district was divided and he still retained charge of the city and county, representing a population of 870,000 people. He has been forced to remain in Canada for the last three years, owing to the ill-health of Mrs. Robinson. He will return alone in a few weeks.

Christ Church Cathedral.—St. Stephen's Guild presented an admirable concert to a crowded audience in Lauder Hall last week, and delighted those present with the excellent programme submitted.

Grace Church.—The parish hall was the scene of a noisy, happy merrymaking on Tuesday night of last week, when the Sunday School festival was held. The older members of the congregation were present in goodly numbers, and worked hard to make the young people happy in their play.

St. Matthew's.—The annual Sunday School festival of this church was held in St. John's Hall last Thursday, when 250 youngsters 'put in' one of the jolliest afternoons of their lives; a ride through the capital in trolley cars, a substantial supper, a good old romp, and a musical programme, closing with a prize distribution made up a list of attractions which could not fail to prove satisfactory to all participating. A movement is on foot to improve the musical service of St. Matthew's by the purchase of a pipe organ. The congregation is young and vigorous, and has gone into the work of securing this much needed improvement with a vim which augurs ultimate success.

Cumming's Bridge.—St. Margaret's.—The children of the Sunday School had a happy time last Wednesday, on the occasion of their annual midwinter festival. The programme was of the usual style for such occasions, but age does not wither nor custom stale its infinite variety to the young participants, who voted the event an unqualified success in every particular.

Kemptville.—Bishop Anderson, of Chicago, spent Sunday week in town the guest of his brother, W. H. Anderson, merchant. He had charge of the morning service in St. James' Church, where he preached an eloquent and powerful sermon from the text, "Woe is me that I sojourn in Mesech, that I dwell in the tents of Kedar!" Psa'm 120, verse 5; also Psalm 23, verse 6, "I will dwell in the house of the Lord forever." The church was packed to the doors with an attentive and appreciative audience. Bishop Anderson was born at Oxford Mills, near here, where his mother and sister still live. He was educated at the high school here and is a graduate of Trinity College, Toronto.

Chesterville.—Holy Trinity.—The Rev. H. J. Spencer, the rector of this parish, together with St. Matthias, Winchester, for the past two years has resigned, as he finds the climate very trying

to his voice, and he His resignation was present month. Mr. late Rev. Canon Sp Secretary at one Diocese of Ontario.

Arthur Sweatma

St. Bartholomew's day, a vested choir which has already ance at morning ar nual Christmas tree was held on Tues little folk enjoyed Thursday evening tainment of the set when the Rev. Can subject being the ligious standpoint. joyed by those in t singing without mu the collection in a was a liberal one. evening was the pi Marion Forsyth, of who for ten years mark. It has been event took place Henrietta Jerreat. Miss Sarah Metcal er, has just comple vice without being have been in atte and eight scholars out a miss. Wha Diocese can beat.

Alliston.—St. A by the ladies of t mas was a grea amounting to abo we have cleared o Wednesday, the I sented the organi ful upholstered n being married on

Markham.—The Mission, has been We wish him eve labour.

Norwood.—The placed a handson memory of Mrs. many years one o workers of the S pure white marbl of the nave to th bears the inscrip

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John Phillip Du

Milton.—Grae student attendin an address in thi He also spoke Church, Omagh

Fergus.—St. Rural Deanery session in this last week, at w The Rev. Rur: Rev. C. P. Spa Tuesday aftern Ryerson gave outlined the so evening service Mr. Davidson e vice, Rev. Mr. Revs. Randsfiel

to his voice, and he intends to go further south. His resignation will take effect during the present month. Mr. Spencer is the son of the late Rev. Canon Spencer, who was the Clerical Secretary at one time of the Synod of the Diocese of Ontario.

TORONTO.

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

St. Bartholomew's Church.—On Advent Sunday, a vested choir was introduced in this church which has already resulted in a greater attendance at morning and evening services. The annual Christmas tree for the infant Sunday School was held on Tuesday, 16th January, when the little folk enjoyed themselves heartily, and on Thursday evening following, the annual entertainment of the senior Sunday School was held, when the Rev. Canon Dixon gave a lecture, the subject being the late "Boer War," from a religious standpoint. The lecture was greatly enjoyed by those in the crowded school-house, the singing without music was particularly good, and the collection in aid of Diocesan Mission Fund was a liberal one. An interesting event of the evening was the presentation to a scholar, Miss Marion Forsyth, of a gold medal, in brooch form, who for ten years never missed a Sunday nor a mark. It has been twelve years since a similar event took place, and the recipient, Miss Henrietta Jerrat, was present on this occasion. Miss Sarah Metcalf, the Girl's Bible Class teacher, has just completed nine years of faithful service without being absent a Sunday. Two boys have been in attendance four and three years, and eight scholars were present one year without a miss. What other Sunday School in this Diocese can beat this good record?

Alliston.—St. Andrew's.—The annual fair held by the ladies of the congregation before Christmas was a great success, the total receipts amounting to about \$260. Since the New Year we have cleared off the debt on the church. On Wednesday, the 17th inst., the congregation presented the organist, Miss Wright, with a beautiful upholstered mahogany chair and table, she being married on that date.

Markham.—The Rev. J. E. Fenning, of Minden Mission, has been appointed rector of this parish. We wish him every success in his new field of labour.

Norwood.—The Christ Church branch have placed a handsome mural tablet in the church in memory of Mrs. Thomas Grover, who was for many years one of the most faithful members and workers of the Society. The tablet, which is of pure white marble, is erected on the eastern wall of the nave to the south of the chancel arch, and bears the inscription:—

In loving memory of
Charlotte Isabel,
wife of Thomas Grover, Esq.,
and daughter of the
Rev. M. A. Farrar, M.A.,
former minister of this parish,
died 9th February, 1904.

In the Paradise of God, until the Day
break and the shadows flee away.

NIAGARA.

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

Milton.—Grace Church.—Mr. Iwai, a Japanese student attending Trinity College, Toronto, gave an address in this church on Sunday evening last. He also spoke during the same day in Christ Church, Omagh, and St. Luke's, Peterborough.

Fergus.—St. James.—The members of the Rural Deanery of Wellington held a two days' session in this church, during the early part of last week, at which there was a good attendance. The Rev. Rural Dean Davidson presided, and Rev. C. P. Sparling acted as secretary. At the Tuesday afternoon session, the Rev. Egerton Ryerson gave an address on Japanese life, and outlined the social evils of Japan, and at the evening service he preached the sermon. Rev. Mr. Davidson conducted the first part of the service, Rev. Mr. Sparling, the latter portion, and Revs. Randsfield, of Colbeck, and V. E. F. Mor-

gan, Elora, read the lessons. On Wednesday morning the first speaker was the Rev. C. A. Sparling, of Grand Valley, who started a discussion by reading a paper on "Messianic Prophecy." Then followed a discussion on the merits of the Jamaica Catechism, dealing with religious discussion in the public schools. This is said to fill a void long felt by bringing before the children the essential truths of Christianity without touching upon the peculiarities of any religious denomination. After other routine questions had been dealt with an adjournment was made. The next meeting will be held at Rothesay in May.

Oakville.—On Wednesday evening, 17th inst., the men of this congregation held a banquet, at which the Lord Bishop of the diocese was the guest of honour. The rector occupied the chair, and the churchwardens the vice-chairs. The toasts were "The King," Bishop and Clergy," "Churchwardens," "Parochial Organizations." The last included the synods men, sidesmen, choir, W. A. and J. A., A. Y. P. A., Sunday School, Chancel Guild, Athletic Association and Bible Class. The speakers were Messrs. J. R. Byers and W. S. Davis, (churchwardens), Armstrong, J. Wilson, Hillmer, Halle, Oliver, W. A. Chisholm, W. R. Davis, Graham, Appelbe and Lightbourne. Songs were contributed by Messrs. Brough, Freestone, Staunton. The function was a great success, owing chiefly to the presence of the Bishop. His Lordship gave a most eloquent and telling address, which was listened to with breathless attention. The catering was carried out successfully by Miss Shaw, of Oakville, and the tables were beautifully decorated. Mrs. Denning played the accompaniments.

HURON.

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

London.—St. John the Evangelist.—The two handsome stained glass windows which have been placed in position in this church in memory of the late Mr. A. B. Cox by the members of St. John's Athletic Association and Bible class were dedicated on Sunday, the 14th inst., by the rector, the Rev. W. T. Hill and the Rev. Arthur Carlisle.

The Bishop has appointed the Rev. J. H. McLeod, of Milverton, to the parish of Colchester, Harrow and Malden.

The Rev. C. L. Mills, B.A., of Ripley, has been appointed by the Bishop to the parish of Alvington, Inwood, and Oil Springs.

The Rural Deanery and Sunday School Convention of the Deanery of Middlesex, will be held in the school-room of St. Matthew's Church, London, on Tuesday, January 30th.

Bishop Stringer, lately consecrated Bishop of Selkirk, visited London on Friday, the 19th. He spoke at a meeting in the Cronyn Memorial Church, and was gladly welcomed by many friends here who rejoice in his well-deserved advancement to the high position of Bishop in the Church. That he is an old Huron boy also adds to the especial interest that Huron Churchmen have in him and his work.

Heathcote.—The Rev. T. G. Hooper, the clergyman in charge of this parish, died suddenly on Friday, the 12th inst. Mr. Hooper was born in Kingston, Ont., and before his ordination was a very active member of St. Paul's congregation in that city. He was the superintendent of the branch Sunday School, then situate at the Grand Trunk Junction. He married a daughter of the late Mr. Groves, of Kingston, who, with three children, survive him. The funeral took place at Napanee on the 16th inst., and was largely attended.

Amherstburg.—Christ Church.—The fifth anniversary of the Rev. J. F. Parke's ministry was celebrated on Sunday, and Monday, the 14th and 15th inst. The Rev. W. Hodgins, of Trinity Church, Chatham, preached at the services on Sunday, and at reception was tendered Mr. and Mrs. Parke on the Monday evening in Frazer Hall. An address expressing the esteem in which Mr. and Mrs. Parke were held by the congregation was read, and a presentation of a purse containing \$50 in gold, was made to Mr. Parke, while Mrs. Parke was the recipient of a purse containing \$25. There were present: Rural Dean Chadwick, of Windsor; Rev. D. H. Hind, of Sandwich; and Rev. Mr. Hodgins, of Chatham. Addresses

of appreciation were also made by some of the prominent men of the town.

Windsor.—All Saints.—One of the most interesting events which has ever occurred in the history of this church, which has now been used for Divine service for half-a-century was the opening, on Sunday, the 14th inst., of a magnificent new organ. This organ, which is indeed a splendid instrument, is a three manual tubular pneumatic one. It was built by the D. W. Karn Organ Company, the well-known organ builders of Woodstock, Ont., under specifications drawn up by Dr. Charles F. Davies, the organist and choir-master of the church, who declares it to be the equal of any organ in Detroit, not only in tone, qualities of the various solo stops, but in the combination effects as well. The compass is from CC to C, or sixty-one notes, and the pedals run from CCC, a total of thirty-one notes. The sub-bass is a 32-ft. pipe, and there are fifty-two stops in all, and 1,432 pipes. The Rev. Canon Dann, rector of St. Paul's Cathedral, London, preached at both the morning and evening services. Using as his text, at the morning service, the fifty-fourth chapter of Isaiah, beginning at the second verse, he spoke of the importance of unity and harmony in the church work. Perhaps no more conclusive proof of the harmony that exists in the church could have been offered than the fact that practically the whole amount necessary to meet the cost of the new organ was subscribed at the services. The total collections for the day amounted to \$4,231, of which \$2,233 was in cash, the balance being represented in pledges.

A feature of the morning service was the unveiling of the beautiful new memorial windows, placed in the chancel by the Messrs. Curry, in memory of their mother. The choir used for the first time the very handsome stalls given by Miss Nelson, in memory of her brothers, James and Alexander. In Dr. Davies, this church has one of the foremost organists and choir-masters of Canada, and the full beauties of the new organ were brought out in his magnificent rendering of the offertory hymns, improvised from the chorus from "Samson," Processional March, by Sir Arthur Sullivan, and the anthem by Salome. The anthem sung in the morning was, "Thine, O Lord, is the Greatness." The evening anthem was, "Rejoice Greatly, O Daughter of Zion," in which Miss Nellie Clemen sang the solo part very sweetly. The choir, under the direction of Dr. Davies, deserves great credit for their part in the services. Mention can scarcely be made of the choir without giving credit to E. G. Henderson for the deep interest he has displayed. Probably there was no happier man in the church than the rector, the Rev. F. A. P. Chadwick, for in him was reflected the satisfaction felt by the entire congregation in the improvements made. By his untiring energy and zeal, Sunday, the 14th inst., saw the completion of his efforts, and the congregation generally showed the effect of the interest he has created in the work of the Church.

Kingarf.—St. Matthew's.—On Friday, the 29th, ult., the parishioners assembled in the church to welcome back again to his old home and parish the Right Rev. I. O. Stringer, D.D., who was recently consecrated Bishop of Selkirk. The rector, the Rev. F. Ryan, after a few appropriate remarks, read the following address on behalf of the congregation: "To the Right Reverend Isaac O. Stringer, D.D., Lord Bishop of the diocese of Selkirk: May it please your Lordship: We the rector, churchwardens, lay delegates, and Sunday School superintendent of St. Matthew's Church, Kingarf, desire to extend to your Lordship our most cordial congratulations on your elevation to the Episcopate, and a most loving welcome to our midst where you spent your early days and imbibed the missionary principles which prompted you to turn away from the many inviting fields of labour in older Canada and to go to the far north, and endure all its untold rigours and privations in order to bring the knowledge of salvation to its heathen tribes. Your example, and that of your brave and devoted wife, have made your names household words throughout the Christian world. We rejoice that the Church recognized your labours and worth by calling you to the high and holy office of Bishop. We pray that God may give you grace to perform its duties. May your administration of the diocese be abundantly blessed. We hope that the recently formed M. S. C. C. will be able to supply you soon with men and money to bring the Gospel to all your far-off solitary tribes, and to every European settlement within your diocese. We shall always have a prayerful interest in you and your work. It

may be that God will raise up from the boys attending on Sunday School devoted young men to offer themselves for missionary service. May God's richest blessing be poured out abundantly on your Lordship, your devoted wife and interesting children. Signed on behalf of St. Matthew's Church, Kingari; E. Ryan, B. D., rector; John H. Hedley, churchwarden; R. L. White, churchwarden and lay delegate; G. A. Gibson, lay delegate; Robert Russell, Sunday School superintendent, Kingari, Ont., December 20th, 1905." Bishop Stringer made a feeling reply, referring to his boyhood days, and the ties that would always bind him to St. Matthew's Church, Kingari. He referred at some length to the work in the diocese of Selkirk, and after expressing his gratitude for the cordial reception granted to him, asked that they forget not his work before the Throne of Grace. Afterwards refreshments were served in the basement of the church, and a social evening spent, which all present greatly enjoyed.

Collingwood. Holy Trinity. At a congregational meeting, held in the above named church on a recent date, it was decided to enlarge the present edifice by building an addition to the west end, the new portion to be used as chancel and vestry. It was also decided to put a new stone foundation under the whole building, raise a two feet, and veneer it with brick. The inside of the church will be thoroughly renovated also. There is an active A. Y. P. A. working in this congregation; during the past summer they bought an organ for the church, which has been of great assistance to the clergyman and people. A very successful Christmas tree entertainment for the children of St. George's congregation, Thornbury and Holy Trinity, Collingwood, was held in the town hall of Thornbury on December 27th. The children and teachers met at the church at half past two o'clock for a short service, then they were taken for a sleigh ride, after which they met at the town hall, where tea had been prepared by members of the congregations. During the evening an excellent programme was rendered by the seniors, a little over one hundred in number, and each received a present of the Christmas tree. The congregation took advantage of the occasion to present to their clergyman and his wife, the Rev. E. and Mrs. Appleyard, an arm chair and silver cake basket. The churchwardens, Messrs. John Dickens and John Mitcheil, in the name of the congregation of St. George's made the presentation and expressed their good will and esteem.

It is with pleasure that we notice that Major Edward Yorke, a member of St. George's choir, Thornbury, has been gazetted a lieutenant-colonel. This is a well earned promotion and we are pleased to see that the Colonel's merits have been recognized.

RUPERT'S LAND.

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

Souris. St. Luke's. During the week before Christmas a number of the boys of the parish made several trips down the river and brought up the necessary material. Working hands were soon at work, and at last, late on Saturday night, the 23rd inst., the church was beautifully and tastefully decorated. A span of five arches (the centre one surmounted by a cross) was erected between the chancel and the nave and decorated with evergreens and holly on a ground of red cloth. The windows were also bordered with a neatly arranged fringe of evergreen and holly. This whole presented a most pleasing effect, and all the more so, because this is a kind of decoration seldom seen in our prairie province, although it is the kind of church decoration chiefly used at Christmas in the churches of England and Eastern Canada. Among those who assisted in the decorating, Mr. Blackmore is deserving a special mention for his good taste in arranging the decorations, and also for his zeal and perseverance in the work. The music on Christmas Eve was the most brilliant attempted by the choir for many years. It was well rendered, and much appreciated by the congregation. On Christmas morning the congregation joined heartily in the responses and in the familiar Christmas hymns, and the service proceeded with fervour and precision in an anthem, "Hark, the Herald Angels Sing," and the organ, the Rev. Rural Dean Hewitt, preached an impressive Christmas sermon. The congregation was the largest (with one exception) the number of those who commended was the greatest, and the offerings (which are always a Christmas gift to the rector) were the largest of any Christmas during the past five years.

Correspondence.

THE HYMNAL COMMITTEE.

Sir, As the committee which the Synod has entrusted with the compilation of a new Hymn Book for the use of the Canadian Church in Canada has now fairly entered upon its task, it is perhaps not inopportune to enquire what arrangements, if any, have been made for utilizing the services of gentlemen who have not been formally appointed members of the committee, but who are qualified to furnish valuable assistance in bringing this very important enterprise to a successful issue. That there are not a few musicians answering this description in the larger cities of the Dominion is beyond question, and although my information as to what has been actually done or is contemplated in the future may be so imperfect as to place me in the position of one who needlessly complains about the neglect of a matter which has already been provided for, I trust I may be permitted to draw attention to the matter in your columns. To pass from the general to the particular, I may say that the inducing cause of my having troubled you with this letter is my strong conviction that, in the compilation of this Hymn Book, a continuous use ought to be made of the extensive and thorough knowledge possessed by Dr. Ham with regard to the sacred music of all periods. So far as I am aware, the committee is not availing itself of his talents and erudition by assigning to him that leading part in the work to which he is entitled by his admitted eminence in the musical world of Canada. I shall be glad to find that I am mistaken in supposing that he has not been assigned such a part; but I venture to express the opinion that the exclusion of so distinguished an expert from the work on hand would be regarded as a serious error, not merely by professional musicians, but by those numerous members of the public who have learnt to appreciate the abilities which he has displayed since he took up his residence in Canada.

ENQUIRER

THE TORONTO SYNOD FINANCES.

Sir,—I have read the letters written by Mr. Frank Hodgins, and Mr. H. T. Beck on "Synod Finances," which appeared recently in the "Canadian Churchman." Mr. Beck has shown that Mr. Hodgins was quite wrong; indeed, it is almost incredible that any one should attempt to write on such a subject having no knowledge of it. Mr. Beck, however, has made a very rash and incorrect statement. He says he "writes with a view of correcting the various mistakes into which Mr. Hodgins has fallen by reason of the incorrect report of the audit committee." The audit report is quite true in every particular, and Mr. Beck is quite wrong as I shall show in the near future. The secretary-treasurer of the Synod, is preparing a new, and exhaustive statement of all the properties, sold or unsold, which have been controlled by the Synod. I desire to compare my own statement with this new statement, and then I shall lay before the clergy and laity of the diocese, in a series of letters, all the facts, and challenge Mr. Hodgins, Mr. Beck, or any one else to disprove any one of them. Some of them will be a revelation even to Mr. Beck.

J. PITT LEWIS.

THE BOOK OF COMMON PRAISE UN-ANGLICAN.

Sir, It seems to be generally understood that our new Hymnal is to be called "The Book of Common Praise." All that can be said for that name is that it appears to correspond with the title "The Book of Common Prayer." It is a laudable attempt to make its harmony perfect even as to its name. There are, however, several objections to this proposed name. 1. It would never be commonly used. Can you imagine a choir-master saying to a chorister, "Please hand me that Book of Common Praise?" Should he shorten it to "Praise Book" it would sound still worse. We do not use the name "Book of Common Prayer" except in formal writing or speaking, and not very often then. We almost always shorten it, but in so doing we use part of the name. 2. The proposed name has a most un-Anglican sound. It seems to have a Presbyterian ring about it. The contrast is hardly in our favour when you put these names side by side: "The Presbyterian Book of Praise,"

and "The Book of Common Praise." 3. It is a misnomer, in the very nature of the case. The Prayer Book is really our Book of Common Praise, with its Psalms and Scripture Hymns, its ancient hymn, Te Deum, and the Glorias, which are the common heritage of praise rendered by the Church throughout all the Christian ages and linking us also with an earlier age. Let us then have a name that will properly designate the book, one that in ordinary usage can be shortened into something that is part of the full name. If it were called "The Hymnal of the Canadian Church" it would naturally be shortened to "The Hymnal"—a name that is natural, convenient and Anglican in tone. No doubt many good suggestions can be made with respect to this. I am disposed to think that Churchmen generally are not agreed that the proposed name is the best possible. We are all deeply interested in, and proud of, the good work that is being done by committee engaged in the work of compilation.

Yours faithfully,
ROGER S. W. HOWARD,
Christ Church, London, January 19, 1906.

PRAYERS FOR THE DEAD.

Sir,—Mr. Hartley's letter, under the above caption, seems to be incongruous. In advocating "prayers for the dead," he quotes from the prayer of the "Church Militant," "That with them we may be partakers of Thy Heavenly Kingdom." It seems to be a far-fetched idea that we pray for those departed in the Lord. We pray that we, ourselves, may be of the number of those who have washed their robes and made them white in the blood of the lamb. He also refers us to the Burial Service: "That we with all those departed in the true faith of Thy holy name may have our perfect consummation and bliss, both in body and soul, in Thy Eternal and Everlasting Glory." This is in keeping with the above mentioned expression in the prayer for the "Church Militant," viz., that we, like those who died in the true faith, "may have our perfect consummation and bliss in Thy Eternal and Everlasting Glory." Mr. Hartley refers us to 2 Tim. 1:18, where Paul prays for Onesiphorus and his household. The question is just this: Was Onesiphorus dead when Paul offered up that prayer? We might as well say that his whole household was dead. If so, I must confess my ignorance of the fact. The Romish Church takes it for granted that he was dead, just to suit their own heretical doctrine. I am not aware that the Anglo Catholic Church did ever hold that belief. It is quite evident that he was absent from his household, and that Paul knew of his whereabouts, and that while Paul prayed for his household he was not forgetful of the head of that household who had "often refreshed" him.

CHURCHMAN.

ENGLISH CHURCH MUSIC.

Sir,—Kindly correct one or two errors that appeared in my papers on English Church music. In paper No. 2 the "Sterndale-Hopkins Book of Psalms" should, of course, have been "Sterndale-Hopkins," and "Orlando-Gibbons, The English Palestrina," The "English Palestrina," in the third paper "The Tate and Brady Psalms" should, of course, have been "The Tate and Brady Psalms," and Brady was a layman not a clergyman. The first edition also of the Hymnal Companion was somewhat later than the first edition of the Hymns Ancient and Modern. With regard to Dean Paget's courteous letter, there must naturally, of course, always be a difference of taste with regard to Church music, but my statement with regard to there being no congregational singing before the Reformation, had no reference whatever to the singing of the hymns and canticles in the days of Jerome and Augustine and the Primitive Church. It referred to the period of mediævalism; and I still hold that in the modern sense of the word hymn singing in the churches of the Church of England before the Reformation was practically unknown. It would be interesting if Dean Paget could produce any authoritative testimony, if possible, contemporary testimony to show that in England the common people were accustomed to sing hymns in church, in the sense in which we speak of people singing hymns in church to-day. Is it not a fact that the ancient hymns he refers to were practically confined to the monasteries, and were the outcome of, and adapted to the services of the Canonical hours from Nocturns and Lauds to Compline? That is, they were monastic rather

than congregational service attended by all, and there were and the swinging hymn tunes that are and American Roman days at their Vespe as unknown in the "Lead Kindly Light Soul." I am sorry the Dean also with alism of the plain popularity of such and O Qu; plain song is average Canadian parishes where their enthusiastic leaders trainable singers. says, the average c the melody not th point. The point is Gregorian melody I little swing, so little impossible for a ge men trained in an music as ours to c But—Chacun a son

THE HYMN

Sir,—If the work carried out on the part of its meeting our "Book of Common will take a first the world. There which, I think, call the proposal to it With the large nu proposed to print, t thicker than the H necessary bulk sh have had a copy four years, and hav it lie open by itse to the truth of "there are many b dom or never u music to which t prised to see him that list. That tur having been co can say that it wa it is not sung as e is often the fault e time spent on diffi would rather give to say that all c but some do. At "Lo! the Angels" appreciated when it first time we used congregation ask had never sung. But there are man Churches that are H. A. & M. is use "Guide me, O Th thee, O dear, dear set a tune by Tur and there should i tune for the seco endeavoured to r disse by giving and, I think, that have succeeded, which has been some of them ar book, that might ation. Such tunes and Duke Street, singable, and at taken for operat modern tunes I h

HYMN

Extracts from Co
Compilation C

We use only rs soul" in A. & M. The plain song untrained choir t the slurs fall ar underlining or an Moore, Stanstead We use chant f A. & M.—Rev. J.

than congregational. The Mass was the only service attended by the common people generally, and there were no hymns of that sort in it; and the swinging and oft-times most catchy hymn tunes that are sung in some of the English and American Roman Catholic Churches now-a-days at their Vesper and Mission services, were as unknown in that period in the churches as "Lead Kindly Light," or "Hark, Hark, My Soul." I am sorry to still have to differ from the Dean also with regard to the congregationalism of the plain song. In spite of the popularity of such tunes as Veni Emmanuel and O Quanta Qualia, the average plain song is simply impracticable for average Canadian Church purposes except in parishes where there are very patient and very enthusiastic leaders, and very, very patient and trainable singers. Of course as Dean Paquet says, the average congregation will always sing the melody not the parts. But that is not the point. The point is, that the old plain song or Gregorian melody has so little snap about it, so little swing, so little catchiness of tune that it is impossible for a generation of Canadian Churchmen trained in an age of such popular Church music as ours to ever be much in love with it. But—Chacun a son gout!

DYSON HAGUE.

THE HYMNAL COMMITTEE.

Sir.—If the work of the hymnal committee is carried out on the lines indicated by your report of its meetings, there can be no doubt that our "Book of Common Praise," when completed will take a first place among the hymnals of the world. There is one proposal, however, which, I think, calls for some criticism, that is, the proposal to include a collection of chants. With the large number of alternative tunes it is proposed to print, the book will be considerably thicker than the H. A. & M. as it is, and any unnecessary bulk should be guarded against. I have had a copy of the American Hymnal for four years, and have never yet been able to make it lie open by itself. There can be no doubt as to the truth of what Mr. Roberts says, that "there are many beautiful hymns which are seldom or never used because of the uninviting music to which they are set." But I am surprised to see him include "O, quickly come" in that list. That tune is one of my favourites, and having been connected with several churches can say that it was a favourite in them all. True it is not sung as often as some others, but that is often the fault of the choir-master who thinks time spent on difficult hymn tunes is wasted, he would rather give it to an anthem. I don't mean to say that all choir-masters hold such views, but some do. Another neglected hymn is 310, "Lo! the Angels' food," and yet none is more appreciated when it is sung. I well remember the first time we used it, that several members of the congregation asked us after service, "why we had never sung that beautiful hymn before?" But there are many which are standards in some Churches that are seldom or never sung where H. A. & M. is used. Two I might mention are "Guide me, O Thou Great Redeemer," and "For thee, O dear, dear country." To the first I have set a tune by Turle from the American Hymnal, and there should be no trouble in getting a good tune for the second. Like Mr. Roberts I have endeavoured to rescue some good hymns from disuse by giving them more singable settings, and, I think, that in one or two cases, at least, I have succeeded. There is a class of tunes which has been almost lost sight of, though some of them are to be found in the American book, that might well be taken into consideration. Such tunes at Kingstown, Galway, Kent, and Duke Street, and many others are decidedly singable, and at the same time will never be taken for operatic airs or ragtime like some modern tunes I have heard.

C. W. BEAVEN.

HYMNAL COMMITTEE.

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

We use only 1st and 3rd tunes for "Sun of my soul" in A. & M.—Archdeacon Ker, Montreal.

The plain song melodies are very easy for an untrained choir to sing, if the syllables on which the slurs fall are marked in some way, as by underlining or an accent over them.—Rev. A. H. Moore, Stanstead, P.O.

We use chant for "Light's glittering morn" in A. & M.—Rev. Joseph Rothera, Leeds, P.Q.

Spanish chant for "Christ whose glory fills the skies," and "Rousseau's Dream" for "Heavenly Father, send Thy blessing."—Rev. L. Des Brisay, St. Agathe, P.Q.

Some more children's and mission hymns.—Rev. Edgar B. Husband, Danville, P.Q.

"Hail Festal Day" (complete set), J. Baden Powell's music.—Rev. J. S. Brewer, Valcartier, P.Q.

Transpose many of the tunes and give alternates.—Rev. J. J. S. Seamen, Grand Mere, P.Q.

Thanksgiving hymns with easier tunes.—Rev. A. Ireland, St. Armand, P.Q.

I hope the Book of Common Praise will not differ much from A. & M.—Rev. J. J. Willis, St. Cyprian's, P.Q.

All the litanies are worthy of preservation.—Rev. F. W. Steacy, Adamsville, P.Q.

"Asleep in Jesus, blessed sleep" deserves a place.—Rev. G. H. A. Murray, Hatley, P.Q.

Last verse of 160 A. & M. might be omitted, and No. 170 is spoiled by last half of last verse. Many of the hymns for Saints' days are dreary and lifeless. Your committee has a grand opportunity to make the best hymn book the Church has ever seen.—Rev. A. H. Robertson, Cookshire, P.Q.

A new tune for 577 A. & M., "Lord dismiss us."—Rev. A. R. Roy, Little Cascapedia, P.Q.

As a country clergyman I hold up both hands for simple bright hearty tunes set low. We do not use the appendix to A. & M.—Rev. G. R. Walters, Mal-Bay, Gaspé.

More children's hymns. We use second tune in A. & M. for "Sun of my soul."—Dean Williams, Quebec.

Chant never used for "Abide with me." More communion hymns wanted.—Rev. H. C. Walsh, Terrebonne, P.Q.

"Who is on the Lord's side," "Brightest and best," "He expecteth," etc., wanted.—Rev. Wm. J. Dart, Montreal, P.Q.

We use National Anthem as tune for 360 A. & M.—Rev. J. B. Debbage, Portneuf, P.Q.

Please print "O Saviour bless us ere we go" instead of "Sweet Saviour," etc. Insert "Ancient of Days" and "Tell it out among the heathen."—Canon R. Shreve, Sherbrooke, P.Q.

Second tune for "The God of Abraham praise."—Rev. A. T. Miller, Abbotsford, P.Q. and Rev. H. Plaisted, Dunham, P.Q.

Far more hymns for children.—Rev. F. A. Pratt, Montreal, P.Q.

"Hanover" for "O worship the King."—Rev. L. C. Würtele, Actonvale, P.Q.; Rev. P. G. Corbin, Joggin's Mine, N.B.; Rev. Richard Johnson, New Germany, N.S.

We use all the litanies, and plainsong for A. & M. Nos. 56, 96, 130, 157, 396, 440, etc.—Rev. A. J. Doull, Montreal.

We use about 200 of the hymns in A. & M.—Rev. G. Osborne Troop, Montreal.

"Rousseau" for "Guide me, O Thou great Redeemer"; "Woodworth" for "Just as I am."—Rev. J. G. Ward, Shawinigan Falls, P.Q.

Please include "Take my life and let it be."—Kural Dean Harris, Farnham, P.Q.

Dr. Davis' tune for "The Son of God goes forth."—Rev. Chas. T. Lewis, Melbourne, P.Q.

Sullivan's tune for "Safe home, safe home"; "Duke Street" for "Jesus shall reign."—Rev. Edgar H. Crowley, Mansonville, P.Q.

"Rousseau's Dream" for "Gracious Saviour, gentle Shepherd"; both tunes for "Hark, hark, my soul."—Rev. R. J. Fothergill, Magog, P.Q.

For "Weary of earth" we use tune for "Abide with me."—Rev. R. Emmett, West Sheffield, P.Q.

We use plainsong for "The Royal Banners," "Rousseau's Dream" for "Guide me, O Thou great Redeemer," Cutler's tune for "The Son of God." We use "Awaked from sleep we fall," in Appendix A. & M. More hymns needed for Baptism, Lent, Holy Communion, Children, Confirmation, national days, etc.—Rev. S. Weston-Jones, Windsor, N.S.

More variety to mission hymns and more of them.—Rev. T. C. Mellor, Cornwallis, N.S.

Transfiguration should have one more hymn; too many litanies. I enclose list of 31 hymns from American Hymnal.—Rev. H. W. Cunningham, Halifax, N.S.

Most of the Saints' days hymns in A. & M. are poor and tunes unattractive. More simple and tuneful hymns for Holy Communion.—Rev. A. W. M. Harley, Liverpool, N.S.

Three hymns for Transfiguration; one for Dominion Day. I enclose list of 30 hymns from American Hymnal. Include "Dies Irae" in Advent.—Rev. D. V. Warner, Lockport, N.S.

Hymn and tune by Dean Partridge, sung at General Synod, Quebec, should be included.—Venerable Archdeacon J. A. Kaulbach, Truro, N.S.

"Death of death and hell's destruction" in hymn 196 should be "Lead us o'er the o'er

whelming torrent."—Rev. F. P. Greaterix, Dartmouth, N.S.

Bass should be written easier and tunes lower. Hymns A. & M., Nos. 235, 274, 305, 306, and 431, are too long. "Within the churchyard, side by side" contains neither good sense, poetry, nor doctrine.—Rev. G. M. Ambrose, Lower Stewiacke, N.S.

More general hymns.—Rev. R. E. Dixon, Wolfville, N.S.

Please do not change words of "Thee we adore, O hidden Saviour, Thee."—Rev. Walter Cotton, Georgetown, P.E.I.

"Duke St." for "Jesus shall reign," "Martyr" for "Jesus, Lover of my soul."—Rev. A. W. Nicholls, Kensington, P.E.I.

Sullivan's tune for "Onward Christian Soldiers," both tunes for "Hark, hark, my soul."—Rev. V. E. Harris, Bedford, N.S.

THE CHURCH IN RELATION TO THE PRESS.

By Rev. Rural Dean Taylor, of St. Mary's.

A Paper Read Before the Clerical Association in London, in Bishop Cronyn Hall, Jan. 2nd.

We have here linked together an ancient institution and power, the Church, and a comparatively modern institution, the press. It would doubtless prove an interesting theme to trace the growth of the press, noting the development of its fructifying or desolating influence. But as this is not the primary object of our study, I shall merely say a few words upon it. The power of the press has grown steadily since the beginning of the last century, and I think, few will deny, is still growing. Its influence, either for weal or woe, is enormous. In many instances the Church can reach the people but once or twice a week, by her written and spoken word. Some, alas! she never reaches. The press reaches and speaks to the people not merely daily, but all the time. Vast indeed is the power of the press; I enter into the head offices of the British and Foreign Bible Society, and look around. There are Bibles everywhere. The Word of God in portions, and as a whole, is printed by the press; and the Church throughout the entire world can read the Scriptures in the language of each nation, and in almost every dialect. I go to the offices of the R. T. S. and the S. P. C. K., and I find books and booklets, and tracts innumerable, upon almost every conceivable topic connected with the Christian faith and cognate subjects. Works that both directly and indirectly bear upon the profound subjects of God and Revelation are here found. And all these are to be sent forth as doves, whose white wings flash in the sunshine, as they carry their messages over the weary waste of waters of agnosticism, and doubt, and infidelity, bearing the olive branch of God's peace to all mankind, and directing them to the security of the ark of Christ's Church.

Again, if it were not for the press, how could we become acquainted with the thoughts of our eminent philosophers, poets, scientists, travellers and theologians? The ministry, the Church, the whole Christian world, are indebted to the press for the volumes of Christian evidence, for the innumerable commentaries, and works of scholarship and inspiration, which have been and continually are being provided for our instruction and delight. It is the press which enables us to profit by the wonderful researches of archaeology, carrying us back thousands of years to Egypt, and Assyria, and Babylon, and Palestine. The time of Abraham stands out now as clearly before us as the times of William the Conqueror, and King Alfred. The life of Israel and surrounding nations is made luminous by the resurrecting of long buried literature, and the press of the present reveals to us the press of the long buried past. A character like Melchizedek, read in the light of the ancient Canaanitish priest-king, Ebed Tob, become a living reality. The press enables us all to travel to Palestine, to Egypt, to Babylon, to Assyria—to stand beside the mounds, and to behold the wonderful work of the spade. To the press the Church is indebted for her knowledge of what archaeologists like Prof. Sayce, have discovered. Of the press it may truthfully be said "Fame holds her golden clarion to her lips and sounds its praises over all the world."

But I imagine it is of the newspaper press chiefly I am to speak. "Much has been accomplished by the newspaper," said De Quincy of his day; and a moment's thought will show us how much has been accomplished since. The growth of the press has been phenomenal, yet like the growth of cereals, silent and rapid.

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"What gunpowder did for war," said an Irish writer, (C. Phillips) "the newspaper has done for the mind, and the statesman is no longer clad in the steel of special education, but every reading man is his judge." It is no exaggeration to say, with Wendell Phillips, that "the newspaper press is the exclusive literature of the masses"; to the millions it is literally church, and college. It is, I think, well within the truth to say that to vast multitudes of the people, whatever they read in the newspaper is endorsed by them not only with accuracy, but infallibility. And vast numbers, we must remember, never read anything else. The newspaper press is not unaware of this great kingdom into which it has entered. "It is the mission of the newspaper press," says the leader of one of the most notable journalistic enterprises in the world, "aided by that mighty lever, public opinion, to move political worlds, make and unmake statesmen, cause crowns and dynasties to tremble, reveal and lay bare corruption in high places, and inspire enthusiasm in religious communities." In this last clause we see a close relationship exists between the Church and the press, but upon this point I will speak more fully presently. "Let it be impressed upon your minds," wrote Junius, (the celebrated writer of political letters, a writer whose identity was never discovered), "let it be instilled in your children, that the liberty of the press is the palladium of all their civil, political, and religious rights." "I read my Bible," said the Rev. C. H. Spurgeon, "to see what God has been doing in the world. I read my paper to see what He is doing to-day." In the newspaper press, then, we behold a Colossus, which stands astride the harbour of men's minds, and dominates the freighted vessels of thought as they enter. Many people to-day allow the newspaper, we have said, to think for them. They form their opinion of men and things from "The Daily Snail," "The Daily Blues," or "The Daily Triangle." Not everyone has the courage to read both sides of politics (or of theology for that matter), and the result is narrow thinking, bitterness often, and loss always. The newspaper press, daily and weekly, has a tremendous power in many ways, which outstrips the Church. While men are sleeping it is flashing its argus eyes everywhere, or rather its one great eye which never sleeps. "Nunquam Dormio" is its motto. What a sight to stand at 4 o'clock in the morning outside the office of "The Times" in Printing House Square, London, England, and to see the red carts with their well-groomed horses, receiving their loads of papers, and then each cart dashing off to catch the express trains, through whose agency the papers will be delivered and read upon the breakfast tables of the people throughout the land. And this sight is typical of what goes on all over London, and Britain, and Canada, and Australia, and the United States, and in foreign countries. By the agency of the telegraph and the cable "Puck's" prognostication is all but fulfilled, "I'll put a girdle round the earth in forty minutes." And as he does so we may imagine we see him sometimes smiling grimly and again saying "What fools these mortals be!"

Yes, the press wields a tremendous influence. The Church by her clergy, her Scripture readers, and parish visitations generally can only enter the homes of the people occasionally. The newspaper visits daily, and remains. It enters the palace, and the hovel, the hospital, the poor-house, the hotels and taverns—everywhere. From royalty to the poorest it brings its message. The masses, the classes, all read the paper. Rich and poor, lettered and unlettered, men and women, boys and girls, read the paper. Here is a source of profit, or a source of danger. Think of the contents of a single paper—murders, suicides, rapes, thefts, the divorce court, with its pestilential odours, the betting ring, with its seductive, yet satanic associations, the prize ring, with its

noble, wife-beating, gin guzzling gladiators, the foot ball and lacrosse fields, with their gentle, soothing and restful practices!

In some respects our Canadian press is superior to that of the old lands. We have not the divorce court details of lust and crime to stimulate the imagination of the weak and vicious, nor have we the columns and pages of betting quotations and of prognostications concerning horses and races that appear in the old country journals. Still, we are drifting in that direction, I am very sorry to say. And our Canadian papers are not as free from personalities, nor is the standard as high, with honourable exceptions, as that of the press of the mother land. Both Church and press need to co-operate to show the absolute viciousness of the betting and gambling systems and to see that fuel be not supplied to feed the fires, which are lit of hell. Athletics and sport are good, but it is possible for a people to be intoxicated with them. This, however, is too wide a field for me to travel over.

Pope has told us that

"Vice is a monster of such hideous mien
That to be hated needs but to be seen.
Yet seen, too oft, familiar with its face,
We first endure, then pity, then embrace."

This is true. Then what shall we say of the vulgar cartoons that appear in some journals of the United States, and I am sorry to say from time to time in some papers in Canada? They teach disrespect of age and authority, and inculcate the lesson oftentimes that the ruder a boy is the greater the hero. The power of the Church should be exercised to rid the press of these miserable pictures. In this connection, think for a moment of the so-called "comic" journals of the States, with their huge, flashy cartoons. And then their jokes! Well, if I ever feel that my buoyant, bubbling spirits need repression, I will not go to the graveyard, or to the undertaker's shop, I will go to the reading room, and take up a copy of "Puck" or "Judge," and soon all elation for me will vanish. I am introduced to the old joke families of Noachian fame, the mother-in-law, the tramp, et hoc genus omne, and I may go away realizing that there is nothing new under the sun, and saying with Köheleth of old: "Vanity of vanities, all is vanity." In thinking of this phase of our subject it would be most unjust not to recognize the valuable services rendered by "Punch" to the cause of morality, truth and mirth. Never has this merry jester been vulgar or rude. I need not specify by name its great artists and cartoonists, except to say this. Full well do I remember, some 40 years ago, a memorable cartoon by Sir John Tenniel, in which two well-known destructive higher crimes of the day were represented as pulling violently upon the Bible, as they, engaged in a tug-of-war, while with benign, yet saddened, countenance, the Archbishop of Canterbury stood by and said: "Take care you do not destroy that holy book between you." Surely here is a case in which the co-operation of the Church, and the press may be seen in a very vivid and realistic manner, for by such a graphic cartoon the press brings before the public, many of whom rarely enter the house of God, the value of the Bible, and emphasizes the truth of the Church's Collect that the Word of God is "holy."

There is a grave danger which faces both the pulpit of the Church and the press, namely, to be popular. "Vox populi" is not always "Vox Dei." There is a tendency with some in the Church and with some pulpits to write and preach down to the people, rather than to uplift them to a level higher than they at present occupy. Sensational sermons are sometimes advertised, and it may be crowds collect, but to what purpose. To the loss, I am afraid, of decency, reverence, and devotion. Instances many might be given of this, but it will suffice to state the fact. On the other hand the press is tempted by this downward pull—to be popular, and sometimes gives way to it. Witness the case of "The New York World," which is now a leading yellow journal, while it was established as an ideal newspaper to counteract this very thing! In an interview that the Archbishop of Canterbury had with President Roosevelt some time since the latter said, "We are living in an age when the powers of evil are organized, or are capable of being organized, ten times more thoroughly than ever before. One of these powers is the cheap press with its readiness to circulate what is evil as freely as what is good, and to set aside the thought of what is right, in favour of the thought of what will pay." It should be a cause of much thankfulness to us that we have but very little yellow journalism in Canada. On the other hand, we have a press that is, on the whole, dignified, progressive and moral. A not-

able instance of this is to be seen in the "Montreal Witness," a paper which has now reached its diamond jubilee. I think I may well be excused instancing it in this paper, because of the fact that for sixty years it has consistently raised its voice for purity, temperance, and honest government. It is a very significant fact to us, as English Churchmen, that our venerable and venerated Father in God, Archbishop Bond, has sent a warm letter of congratulation and commendation to the Messrs. Dougall of the "Witness," to which, with a photograph of the Archbishop, the publishers have given wide publicity in their different publications, thus bringing before hosts of readers outside the Church of England in Canada, the person and work of the venerable Archbishop. The publishers attach this question to the letter, "How many of our readers could write such a beautiful hand in the 60th year of their age?" And this leads us naturally to the thought that were it not for the press, Archbishops' and Bishops' charges, proceedings of Synods, and sermons and services, could not be as widely known as they are. But it leads up a step further still.

I will venture to say that few religious bodies are as remiss in the use of the press as is our Church in Canada. Other religious bodies take care that their proceedings are given to the press, and as a rule that the primary matters are given the place of importance. Do we take this care? As a rule, I fear not. Reporters generally have a keen scent for novelty, and for putting things in a spicy, appetising way. All this is good if kept within bounds. For deadly dullness and the substitution of dry sawdust for bread are objectionable, both in pulpit and press. But sometimes a totally erroneous impression is given of the proceedings of Church bodies, because the Church does not take the trouble to have an official reporter, or to guide the press representative who may be in their midst. The Church ought to bring before the press far more than she does the points she would like to see dwelt upon when her great Synods and conferences are held. Not only would she be the gainer by a clear idea of her work spreading through her communion, but outside of it people would understand her better, and press and Church would also be able to co-operate with greater effect in good works. "A threefold cord," a wise writer says, "cannot quickly be broken," and when the pulpit, the Church in her corporate life, and the press are at one upon such vital topics as the observance of the Lord's Day, temperance, the birth-rate, political morality, etc., who shall limit their power? Thus, when we see the Church in her General Synod, the clergy in their sermons, and the press wisely and earnestly speaking upon such topics, we can but hope such sowing will bring rich reaping, and a good harvest. For we must remember that the press has sown broadcast in leaflets, and booklets, and magazines, the thistles, and the tares of impurity and of ungodliness. Men and women have been told that child-bearing is bondage, they have been advised what to do to frustrate the Divine command, "be fruitful and multiply;" they have been told that such a command is filthy, and the result of all this horrible, damnable teaching is seen in men and women, young and old, rich and poor, scoffing at childhood, railing at motherhood, and thus the devil has drawn the slime of his presence across the fair Eden of God, marriage, and the very existence of the Anglo-Saxon race is placed in jeopardy. A remarkable work, "A World Without a Child," has recently been published, written by Coulson Kernahan. He has the spirit of both a poet and a prophet. All should read it. It can be obtained for 30 cents.

Here then, again, the Church and the press can act in unison, and the Church can ask the press to give the widest publicity to such a charge as that given by our Bishop at the last Synod, and the deliverance given by our whole Bench of Bishops at the last General Synod in Montreal. From the latter we may ponder the fact that it is possible for the Church to so wisely use the daily press as to give with regularity news regarding the extension of Christ's Kingdom. Or take again another phase of our life—its local aspect, that which concerns municipalities, and the corporate life, that which concerns the country at large. Is it no concern of the Church of God that good men and good measures be brought forward in our city councils, and in parliament? Is the Church content to stand idly by while she sees politics degraded, boodling triumphant, and party placed before patriotism? I do not say that things are getting worse in Canada. I think they are not, in this respect, but I ask, is it not the duty of the Church to show in specific and definite ways, that righteousness exalteth a nation, but sin is a rebuke to any people? Without preaching political sermons, cannot the clergy show that to blindly follow party

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whether that party is right or wrong, is to barter the truth, and is in the highest degree culpable and unpatriotic?

In this respect a journal like the old country "Time" has done, and is doing a great work. Long since called by some "The Weather Vane," because it veers around, and points sometimes from party to the right, come it from east, west, north or south, it has so influenced the life of England that it was long since called the "Thunderer." Yes, and when it thunders, it enlightens. It is impossible for Canada, in consequence of its vast extent, to have such a newspaper. In travelling from Quebec to Victoria one is struck with the fact that each province has its own press. In Manitoba you rarely see the Ontario papers. In British Columbia, you seldom see the papers of the other provinces, but while that is the case, something may be done, something is being done, to break away from party bondage, and to guide public opinion aright. But an independent press is as essential to the life of the country as a truly catholic spirit is to the life of the Church. We need, and I hope are producing, a press that will set its face against all attempts to introduce the spoils system, or to perpetuate it. An eminent divine in the United States said a few days ago: "The dread of exposure by the public press keeps many a man sticking close to the path of rectitude, who otherwise would stray off into the by-ways of graft."

Sir Gilbert Parker recently returned to his native land, Canada, after 25 years of absence. He "is surprised at the material progress" he tells us in an article in "The Canadian Magazine." But he has the courage, or the impudence, just as we view it, to tell some unpalatable things. He thinks our commercial morality is not as high as it was 25 years ago, and that the farmer has shared in the tendency towards moral decline. In politics he thinks bribery and indirect and direct corruption are increasingly practised. Art stands where it then did, he says, and he holds it to be a disgrace that Canada has not a single national art gallery where pictures can be drawn from all parts of the world. And Sir Gilbert Parker has told us since he wrote these words, that "he sees little of the finer senses of perception in Canada," and he speaks warningly of Canada's possible eventual discovery that "she has lost the soul of things that matter." It is the press which has brought his words to our knowledge. What has the Church to say to them. The question is a very serious one. Are we strong enough to consider it dispassionately and to confess to whatever of truth there may be in it? Are we prepared to take the steps to mend our ways, and to raise our whole life on to a higher plane? Much, I fear, in these charges is true. That it is the duty of the Church to say something about such matters of vital importance not many thinking people will dispute. Some may ask does all this come within the scope of preaching the gospel. I reply, does not God, who spake "in divers portions and in divers manners," speak to us through many voices? Is not everything summed up in Him "Whose voice was as the sound of many waters?" That is, a perfect concord—many waters, one voice? Is the press to be concerned with politics, and art, and poetry, and painting, and music, and is not the Church to be concerned with them? "The kings of the earth are to bring," we are told, "all their wealth into the New Jerusalem of God's Church." Let us see that the press does not sound a louder, sweeter note than the Church of God. Let us remember that whatsoever things are honest, whatsoever things are lovely, and of good report, we are to think upon these things and do them. Concerning the Canadian press, as a whole, I believe it to be clean, honourable and public spirited. As we have seen, the opportunity and mission of the press are very great, but like the Church and the ministry, the spirit and service of the press depend largely on the quality of the men engaged on it.

This paper would not be at all complete if it did not consider, however imperfectly, the religious press. Outside our Church in Canada, no doubt the religious press has great power, and I venture to think a great power for good. Our brethren outside our Church are conscious of its power. Efforts are being made to make that power felt. Hence a vast number of people subscribe to, and read its weekly and monthly literature. Is that the case with us? Alas, we know it is not! And how much we lose! Our congregations sit, like the sparrow alone, upon the house top, each chirping of its own little needs! Our congregations stand upright in their stately, cold isolation, like so many icebergs, resplendent it may be in the glory of handsome buildings and costly furniture, flash-

ing forth in this cold way the beauty of the Sun of Righteousness which lights upon them, but oftentimes uncheered, and uncheering. They grow up very narrow Churchmen. They are people who see the world through very little cracks. And this is their conception of the "Holy Catholic Church, The Communion of Saints." The picture is doubtless overdrawn of the Church in its entirety. I have purposely here used strong colours. Yet if not the whole truth, there is a truth in it. The whole Church of England in Canada suffers from want of knowledge. True, we have a Church paper, and on the whole I think it is doing its duty well. Such articles as those of "Spectator" are far-seeing, and foreseeing, weighty and kindly. But how very few lay-people indeed, subscribe to the "Canadian Churchman," or indeed to any religious periodical. How few in our Church in Canada know anything of the excellent periodicals of the C. M. S. and the S. P. G., or subscribe to our own "New Era." And the Church is a great loser by this neglect of the religious press. What can we do to rectify this lamentable loss? I am certain if we could only bring information into every Church family of the details of missionary work throughout the world, and the names of stations, and the work of individual missionaries, and of their specific labours, we could quadruple our missionary income, and fervent prayers to the throne of God that now do not arise for want of knowledge and therefore of interest, would ascend.

To sum up, then, and try to put into practical working shape the ground over which we have travelled, permit me to give a few suggestions concerning "the relation of the Church to the press." We need to create and to maintain more sympathetic and more intelligent co-operation between the Church and the press. As we have seen, the Church and the press are the two chief educators, and organs of public opinion. And public opinion in a self-governing country is very important. It is expressed by the voice of Parliament, which is really the will of the people. In the long run, however, legislation and administration of law, depends on the quality, strength and activity of public opinion. The parliament, therefore, is only a partial expression and instrument of the will of self governing people. The school, the Church, the home, the press, are all organs of public opinion. Pre-eminently the Church and the press, each in its own way, must inform the public, organize, vitalize, and direct opinion on public questions. And as we have seen the Church and press have reflex influence, the one on the other. A clean, strong press can help to create the atmosphere in which the Church may do its chief public work, while the Church can vitalize and purify the atmosphere in which the press does its work. The influence of the press is so great that the Church as representing the best public opinion of the country, should use every endeavour to get into sympathetic relations with it, unconventionally, informally, each clergyman relating himself in manly comradeship with the leaders of press opinion in his community. A very great deal can be done by the clergyman making friends of the editor and his staff. This, of course, must not be for advertising or catering for puffs, but for the good of every righteous cause. Other interests do it, and editors need to feel the touch of finer and more humane interests than corporations and politicians.

Here is part of the great work of the press and the ministry. Are we equal to it? The Church of God exists to enrich humanity. She has to give life, and life is power. We must impart power; if we cannot, we fail in our work. The people around us have to stem tremendous difficulties, worldliness, greed, false appetites, social pleasures, innumerable adverse forces swirling around. The wide-spreading graft of to-day must be met, combated, conquered. The Church should strive to teach, as Jesus Christ taught, when He connected religion with the commonest and most secular aspects of life, as with its most extraordinary acts of piety. Before His teaching, though He interfered not with politics directly, many hateful institutions, like slavery, and the degradation of women, melted slowly away. He created the public conscience, and before it the rotten fabric of the Roman Empire crumbled into dust. This is the work of the Church to-day, to let the Christian conscience out of the environment of its limitations, and give it its rightful sway over the whole life. The Church is to teach men to do business, and to vote, as they pray, to go to the polls and the legislative halls as they go to the Sacrament of the Holy Communion, in the fear of God. She is to speak against the evils of commercial dishonesty, and political corruption, as she does now against the evils of divorce and drunkenness, let

it cost her what it may. Potent as the press may be, it is He, and He alone, who walks amidst the Golden Lamp Stands who can impart life. May we strive to be faithful ambassadors to bring people to Him, who alone can uplift humanity to God. From Him, from His high place of power, should come to us with renewed meaning, at the beginning of another year, His words, "He that sitteth upon the throne saith: Behold I make all things new." So hopefully may Church and press,—

"Ring out a slowly dying cause,
And ancient forms of party strife,
Ring in the nobler modes of life,
With sweeter manners, purer laws.

"Ring out false pride in place and blood,
The civic slander and the spite,
Ring in the love of truth and right,
Ring in the common love of good.

"Ring out old shapes of foul disease,
Ring out the narrowing lust of gold,
Ring out the thousand wars of old,
Ring in the thousand years of peace.

"Ring in the valiant man and free,
The larger heart, the kindlier hand,
Ring out the darkness of the land,
Ring in the Christ that is to be."



Outgoing Missionaries.—On October 5th and 6th meetings were held in Exeter Hall, at which large numbers of friends gathered to bid God-speed to the missionaries shortly leaving for the foreign field. This year two hundred missionaries are sailing in connection with the Church Missionary Society. Of this number 128 are returning to their work, while 72 are new missionaries. Of these 72, 24 are clergy, and 6 are doctors. The number of new missionaries is 17 in advance of last year. Will those who are glad to hear this do all they can by work and by prayer to bring largely-increased funds to the society, that there may be no deficit when the financial year closes next March?



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- HAINES BROS.**—Handsome square piano by Haines Bros., New York, in rosewood case, carved legs and lyre, serpentine mouldings, full iron frame, overstrung scale, etc. In excellent order. Original cost \$400. **Sale Price \$107**
- WEBER & CO.**—Splendid square piano by Weber & Co., in particularly handsome rosewood case with carved legs and lyre, serpentine mouldings, full iron frame, overstrung scale. Piano of moderate size and exceptionally good tone quality. Original price \$400. **Sale Price \$113**
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- WHALEY-ROYCE**—7½ octave upright piano by Whaley-Royce, Toronto, in handsome burl walnut case, full length music desk, carved panels, 3 pedals, ivory and ebony keys, etc. Original price, \$325. **Sale Price \$178**
- MENDELSSOHN**—7½ octave upright piano by The Mendelssohn Co., Toronto, in handsome double veneered mahogany case, with full length plain polished panels and music desk, ivory and ebony keys, 3 pedals, including practice muller. Used only one year. Manufacturer's price \$340. **Sale Price \$233**
- GERHARD HEINTZMAN**—7½ octave art style upright Gerhard Heintzman piano in mahogany case, full length music desk, Boston fall board, 3 pedals, Wessell, Nickel and Gross action, etc., etc. Manufacturer's price \$425. **Sale Price \$267**
- NORDHEIMER**—Cabinet grand upright piano by Nordheimer, Toronto, in walnut case with plain polished panels, hand carving in relief, has full iron frame, Wessell, Nickel & Gross action, ivory and ebony keys, etc. Manufacturer's price, \$450. **Sale Price \$270**
- GERHARD HEINTZMAN**—7½ octave cabinet grand upright Gerhard Heintzman piano in mahogany case with colonial trusses and pilasters, Boston fall board, Wessell, Nickel and Gross action, 3 pedals. Manufacturer's price, \$500. **Sale Price \$294**
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Children's Department.

THE STORY OF A "SIGNER."

More than one hundred and sixty years ago in the town of Newton, Mass., a sturdy young lad, who had been apprenticed to a shoemaker, might have been seen stitching away at his bench.

There were other shoemakers' apprentices in Newton, but none of them are worth looking at but this one. Let us peep in, and see what there is about him to make him such an interesting character.

It is a rude room, lighted by only two windows, the huge cross-beams are bare overhead, and the rough floor unpainted. Around him are the articles usually seen in a shoemaker's shop: the tub for soaking the leather, the lasts on which the shoes are made, piles of both upper and sole leather, and hammers, awls, and various tools used in his trade. You need not look sharp to see something else, also, which is not often seen in a shoemaker's shop—a book lying open before him, and others on a shelf near by, showing that he is one who desires to improve his mind.

A book in a shoemaker's shop, and a shoemaker's apprentice who loves to read; surely, these are things not seen every day! But how does he manage to read without shirking his work?

Just look at him for a moment. When he has pierced a hole in the shoe, and the threads have been inserted, then, while the muscular young arms are drawing them tight, his quick eyes have time to catch a few words from the printed page; then another stitch, and a few words more; and so on—now a stitch, and then a sentence—till the shoe and the book are done.

There are no idle moments for him, you see; for either it is reading, or it is stitching; and, while he is

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doubtedly be heard. Where do you stop him? Not always in a shop, you may be.

After a few years removed to a town where he is appointed mayor at the age of the same time, when land he is also a nominal calculation published in the paper. He has begun to do to advantage, but acquiring it.

Nine years more labour, and his legs have raised him to professions. He became at-law. Business and the young lawyer rising figures in the

A little later, at eight, he is made a maker's bench, and read when a changed for the better where he presides among learned lawyers, many of whom himself.

It would take to whole story of after this. We are member of the Association, and the Provincial Conference of Philadelphia. For more he is a prominent history.

He was one of five appointed draught of the celebration of Independence, July 4, 1776; so Jefferson, Franklin his name will always the lovers of liberty the war closed, he that convention of Constitution of Always he is seen responsibility and doing his work well.

The last three years was a United States Connecticut; but in term of office explain behind him the reputation as well as an able had ranked among men of his century.

Such, in brief, is shoemaker's apprentice while he stitched, will wish to know should ever chance clarification of Independence a copy of it, you round and full, just in that long-ago year Sherman.—Fred M.



doubtedly be heard from some day. Where do you suppose we shall find him? Not always in a shoemaker's shop, you may be sure.

After a few years we find him removed to a town in Connecticut, where he is appointed county surveyor at the age of twenty-four. At the same time, while he is surveying land he is also supplying astronomical calculations for an almanac published in the city of New York. He has begun to turn his knowledge to advantage, but he has not ceased acquiring it.

Nine years more of study and labour, and his learning and talents have raised him to one of the professions. He becomes an attorney-at-law. Business piles in upon him, and the young lawyer is one of the rising figures in the colonies.

A little later, at the age of thirty-eight, he is made a judge. The shoemaker's bench, where he stitched and read when a boy has been exchanged for the bench of a court, where he presides with dignity among learned lawyers and eminent men, many of whom are older than himself.

It would take too long to tell the whole story of his advancement after this. We hear of him as a member of the Assembly of Connecticut, and then as a member of the Provincial Congress at Philadelphia. For more than forty years he is a prominent figure in American history.

He was one of the committee of five appointed by Congress to draught the celebrated Declaration of Independence, which was adopted July 4, 1776; so that, with Adams, Jefferson, Franklin, and Livingston, his name will always be revered by the lovers of liberty. Again, after the war closed, he was a member of that convention which framed the Constitution of the United States. Always he is seen in positions of responsibility and trust, and always doing his work well.

The last three years of his life he was a United States Senator from Connecticut; but he died before his term of office expired, leaving behind him the reputation of an honest as well as an able man, and one who had ranked among the most useful men of his century.

Such, in brief, is the story of the shoemaker's apprentice who read while he stitched. By this time you will wish to know his name. If you should ever chance to see the Declaration of Independence, or even a copy of it, you will see there, round and full, just as he wrote, it in that long-ago year of 1776—Roger Sherman.—Fred Myron Colby.

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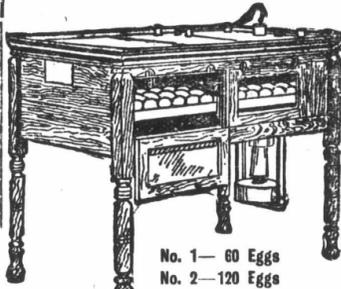
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The power for love is faith. Faith roots its life in the life of Christ Jesus, which is all love. Faith knows, even when we cannot realize fully, the wonderful gift which has been given into our heart in the Holy Spirit's shedding abroad God's love there. A spring in the earth may often be hidden or stopped up.

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Until it is opened the fountain cannot flow out. Faith knows that there is a fountain of love within, which can spring up into eternal life, which can flow out as rivers of living waters. It assures us that we can love; that we have a Divine power to love within us, as an inalienable endowment of our new nature.

The power to exercise and show love is work. There is no such thing as power in the abstract; it acts only as it is exercised. Power in repose cannot be found or felt. This is specially true of the Christian graces, hidden as they are amid the weakness of our human nature. It is only by doing that you know that you have; a grace must be acted ere we can rejoice in its possession. This is the unspeakable blessedness of work, and makes it so essential to a healthy Christian life that it wakens up and strengthens love and makes us partakers of its joy.

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