

# Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD

THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.

ESTABLISHED 1871.

Vol. 35.

TORONTO, CANADA, THURSDAY, JANUARY 16, 1908.

No. 3.

### We Have Decided

during the month of January to make to order any Tweed Suiting we have in stock for \$18.00 a Suit. Some of these goods were sold as high as \$25.00. Shall be pleased to have your order.

**BERKINSHAW & GAIN,**  
348 Yonge Street, TORONTO

**WANTED**—Position as Lady's help in small family. Address Mrs. Susie Armstrong, 68 Metcalfe Street, Toronto.

**WANTED**—A Young Clergyman in Priest's Orders, for (additional) assistance in St. Peter's Parish, Sherbrooke, during February and March. Apply at once—Rev. Canon Shreve, D.D. St. Peter's Rectory, Sherbrooke, Quebec.

Rectors and Churchwardens desiring  
**Organist, Choirmasters & Soloists**  
No charge for services of Exchange.  
Please write:—Organists' Exchange,  
**101, Major St., Toronto**  
or Box 375, Brockville, Ont. 673

**MRS. JOAN BISHOP**  
**Artistic Costuming**  
The latest and most select novelties in Trimmings and All Gownings  
**28 COLLEGE ST. PHONE N. 571.**

## RIDGEWAY'S Collecting Agency

Founded in Montreal in the year 1880, by its sole proprietor T. R. Ridgeway. In daily use by the Leading Bank Managers, Insurance Companies, and foremost merchants in Canada, United States and Europe.

**RELIABLE AGENTS ALL OVER THE WORLD**  
No Collection no Charge.

Offices: 11 St. Sacrament St. MONTREAL.  
Bell Tel. Main 1677.

## Dr. WEYMOUTH'S NEW TESTAMENT MODERN SPEECH

**WITH NOTES**  
Cloth, 2/6, net. With Thumb Index, 3/6, net. Oxford India Paper: Cloth, 3/6, net; Blue Leather, 5/0 net. "Reverent, scholarly, and really beautiful."  
DR. CAMPBELL MORGAN.  
"Taken as a whole, by far the best of its kind."  
—PRINCIPAL SALMOND.  
"I never felt the sacred writings so near to me before."  
—MOST REV. BISHOP WELLDON

**JAMES CLARKE & Co.,**  
13 and 14, Fleet Street, LONDON.  
And at the Principal Canadian Booksellers.

## Canada's Pipe Organs

**TUBULAR and ELECTRIC PNEUMATIC and MECHANICAL ACTIONS**

Also a specialty made of Reconstructing and Revoicing OLD ORGANS. Electric and Water Motors supplied. Estimates furnished on application.

**BRECKELS & MATTHEWS,**  
Church Pipe Organ Builders  
491 KING ST. WEST, TORONTO  
A. E. BRECKELS — A. MATTHEWS.

## HAIR GOODS BY MAIL.

**Hair Switches, Puffs, Curle, Pompadours, Toupees, Etc.**  
25 per cent. discount for the next 14 days. Send sample of hair with order. We can match your hair to perfection. Satisfaction guaranteed or money refunded. We do not need to see you. Write or Free Catalogue.

**DAY & MOHLER,**  
The King St. Hair Specialists,  
115, King St. West Toronto, Ont.

## St. Augustine Wine

Registered Cosmunion Wine  
**\$1.50 per Gallon.** (25c. extra for container). \$4.50 per doz Qrs. (bottled). F. O. B. here. Direct importer of Foreign Wines and Spirits.  
**Telephone Main 625.**  
**J. C. MOOR, 433 Yonge St. - TORONTO**

## Send \$1.00 for 25 Panatellas.

Clubb's Panatellas are a genuine Hand Made, Clear Havana Filled Cigar, 5 inches long. They are delightfully mild and are sweet as a nut; fully equal to cigars costing double the money.

**"OUR SPECIAL OFFER."**  
For \$1.00 we will send box of 25 Panatellas to any address in Canada, and prepay all express or postal charges. Order to-day.  
**A. CLUBB & SONS, 5 King West.**  
Established 1878 "Our reputation your guarantee."

## DRINK HABIT

THE DRINK HABIT thoroughly cured by the Fittz Treatment—nothing better in the world.

Rev. Canon Dixon, 417 King St. E., has agreed to answer questions—he handled it for years. Clergymen and doctors all over the Dominion order it for those addicted to drink. Free trial, enough or ten days. Write for particulars. Strictly confidential.

**Fittz Cure Co.,**  
P. O. Box 214, Toronto

At a meeting of the Diocesan Synod of Clogher, which was held recently for the purpose of electing a Bishop in place of Dr. D'Arcy, translated to the See of Ossory and Ferns, the voting proved abortive, as after three votes had been taken, none of the three candidates received a clear majority of both orders over the other two. As the voting proved abortive it was resolved that the election of a Bishop to fill the vacant See should be refused to the Bench of Bishops, and under the Constitution, no names will be sent to them but they will be at liberty to elect whom they will.

## GEO. HARCOURT & SON

We make a specialty of Clerical Dress, for the pulpit, for the street and for evening wear.

Call on us or write.

57 King St., West, TORONTO.

## A GOOD RESOLVE



is of no practical value until it is put in action.

Many a man as resolved to insure his life sometime in the future, but alas for his good resolution and still worse for his family—death has taken place before it has been carried into effect.

Why Not Begin the New Year Right By acting in the matter now? It will be to your advantage to secure a policy in the

**North American Life Assurance Company.**

HOME OFFICE - TORONTO

Household articles that are pure and good

**COWAN'S**  
**CHOCOLATE**  
**CAKE MIXINGS** etc.  
**THE COWAN Co. Limited, TORONTO.**

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

## NEW VOLUMN SERMONS

### The Wings of the Morning

By Rev. G. H. Morrison, M.A. \$1.50

Author of

"Flood Tide" \$1.50. "Sunrise" \$1.50.

"Unlighted Lustre" \$1.50.

## UPPER CANADA TRACT SOCIETY

102 YONGE ST., TORONTO

## THE FRUIT OF THE SPIRIT

By the Ven. W. J. Armitage, Archdeacon of Halifax. With introduction by Rev. W. H. Griffith Thomas, D. D.

**CLOTH - - 50c.**

Form for the Transfer of Parishioners (In Pads of 50) - - 25c.

## THE CHURCH NOTICE PAD

Most convenient form for recording Sunday Announcements.

(For 52 Sundays) - - 25c.

## THE CHURCH BOOK ROOM

23 Richmond St. W., Toronto

## CHURCH ANTHEMS & SERVICES

We gladly send sample copies on approval, of Anthems for General use, Lent, Easter, etc. We have also a fine assortment of Te Deums, Magnificats, Communion, and other Services.

Sole Agents for Ambrose Abbot & Co. Caleb Simper, Edwin Ashdown, Ltd. and other English Houses.

## Ashdown's Music Store,

(Anglo-Canadian M.P.A., Limited)

143 YONGE ST. TORONTO

## THE

## Thornton-Smith

## Company

## CHURCH DECORATORS

11 King Street West, Toronto,

and

123 Oxford Street, London, Eng.

Write for complete list of Churches decorated by us, which will be sent with a long list of references.



**S&C LIS**  
facturers  
one  
rice.  
ISTS.  
DON, ENG.  
eum.  
liverpool.

**OWS**  
S CO. Ltd  
RONTO.

**ALS**  
STIC  
SS.  
MED GLASS  
1551  
St. E. Toronto.  
South Front

**indows**  
kilfully

**ie Glass**  
t place

**land, Ltd.**  
TORONTO

**RCH SCHOOL**  
**GIRLS**

**ootia.**  
1891.  
hairman Board of  
of Fredericton,  
Fredericton, mem

ith (late Lady Prin  
n. P. Q.), formerly  
igh School, Windsor,  
esident Experienced  
of whom are special-  
partments). House-

capacity for 100 Resi-  
ighted by Electricity,  
th Lawns for Tennis  
tc. School Dairy and  
for the Universities,  
y to DR. HIND.

Write for  
Designs  
and  
Prices

**LIMITED,**  
St., W., TORONTO

## GLASS

**ALS**  
**TIONS**  
**R**

**Son,**  
West, MONTREAL

## BELLS

Bells a Specialty.  
y Co., Baltimore, Md., U.S.A.



**St. Augustine**  
Registered  
**The Perfect Communion Wine**  
In cases, 1 dozen quarts, F. O. B. Brantford, 4.50  
Prices at St. John, N.B., Halifax, N.S., or  
Winnipeg, Man., One dollar per case additional.  
**J. S. HAMILTON & CO**  
Proprietors and Manufacturers St. Augustine,  
Brantford & Pelee Island, Canada.



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

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

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

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

- (1) At least six months' residence upon and cultivation of the land in each year for three years.
- (2) A homesteader may, if he so desires, perform the required residence duties by living on farming land owned solely by him, not less than eighty (80) acres in extent, in the vicinity of his homestead. Joint ownership in land will not meet this requirement.
- (3) If the father (or mother, if the father is deceased) of a homesteader has permanent residence on farming land owned solely by him, not less than eighty (80) acres in extent, in the vicinity of the homestead, or upon a homestead entered for by him in the vicinity, such homesteader may perform his own residence duties by living with the father (or mother).
- (4) The term "vicinity" in the two preceding paragraphs is defined as meaning not more than nine miles in a direct line, exclusive of the width of road allowances crossed in the measurement.
- (5) A homesteader intending to perform his residence duties in accordance with the above while living with parents or on farming land owned by himself must notify the Agent for the district of such intention.

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

W. W. CORY,

Deputy of the Minister of the Interior.

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

**WANTED**

A lady in every parish in the Dominion to obtain new subscribers for the **Canadian Churchman**. Liberal terms offered. Apply to **Canadian Churchman Office, 36 Toronto St., Toronto, Ont.**

**BELLS.**

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

A Church Home for girls is soon to be established at Eugene in the Diocese of Oregon. It is to be named "The Mary Rodney Hall," after Miss Mary Rodney, who was the first principal of St. Helen's Hall, Portland, Oregon.

**A Physician's Testimony for Labatt's Ale**

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

Office and Yard,  
FRONT ST., NEAR BATHURST,  
Telephone No. 440.

Established 1856.

Office and Yard,  
PRINCESS STREET DOCK,  
Telephone No. 190.

**P. Burns & Co. Coal and Wood**

Head Office, 3 King St. West, Toronto. Telephone 131 and 132

**W. H. Stone**  
UNDERTAKER  
Telephone N. 3755.  
**32 CARLTON ST.**

**MEMORIALS**  
We aim at Artistic Work in  
Granite and Marble Monuments.  
**McINTOSH - GULLETT CO'Y, Ltd**  
Phone N. 1242. 1119 Yonge St., Toronto.

**The Alexander Engraving Co**  
16 Adelaide Street West, - Toronto  
Half-tone Engravings, Zinc Etchings,  
Wood Cuts, Designing and  
Commercial Photography.

Our Cuts Give Satisfaction. Samples on Application. Phone Main 2158

**BUSINESS BRINGING PRINTING**

Good printing holds old business on your books and draws new. We are better equipped than ever to do all kinds of Commercial Printing that draws trade.

**Monetary Times Printery**  
62 Church Street, TORONTO. Telephone Main 404

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

A memorial tablet, beautifully designed in bronze and coloured marbles, has been placed on the wall of Aldeburgh Church, Suffolk, in memory of the late Rev. W. G. Wilkin-

**ALEX. MILLARD**  
Undertaker and Embalmer  
359 Yonge Street, TORONTO.  
Telephone Main 679

**The Famous Sermon on The Ministerial Office**  
BY  
**The Rev. JOHN WESLEY, M.A.**

Published by Mr. Wesley in his 87th year—one year before his death.

This impressive and instructive Sermon cannot be too widely read and distributed.

In Pamphlet Form—Price 2c each. \$1 a hundred, postage prepaid. Mailed on receipt of Price.

**FOR SALE**  
**Canadian Churchman Office**  
Toronto, Canada

The Bishops of Washington, New Jersey, Pittsburgh, Brazil, Maryland, Central Pennsylvania, Harrisburgh, and the Coadjutor-Bishop of Pennsylvania, were all present at the funeral of the late Bishop of Delaware. The first three named Bishops took part in the service at the church, as did also the Rev. Dr. Littell, who was a life-long friend of the late Bishop's, and at the interment of the body in the cemetery the Bishops of Brazil and New Jersey officiated, the latter reciting the Prayers of Committal, and at the close of the service the Benediction. The obsequies were attended by a very large number of people.

A very handsome set of violet decorations, the gift of Mrs. Vance, in memory of her late husband, to Trinity Church, Bay City, Michigan, was recently blessed at a special service by the rector of the parish. The work was exquisitely done by the Sisters of All Saints' Home, Baltimore, the design used being the Passion flower, and the lettering in gold and aluminum. The memorial is completed by an altar book which is bound in violet Russian leather, with silver edges and adorned with a heavy silver cross. The donor has for a long time been a member of the Chancel Guild, and in this connection it has been her desire to make this gift to the Church. The whole of the members of the Chancel Guild attended this service.

**JOHN CATTO & SON**

This firm's many years experience in high-class dry goods give it intimate knowledge of the world's best markets, with resultant satisfaction to customers.

**Household Napery, Silks, Dress Goods, Mantles, Millinery, Dressmaking.**

Special facilities for quick execution of Wedding and Mourning orders.

**JOHN CATTO & SON**

King Street—opposite the Post-Office.  
TORONTO.

"A Book which no Clergyman and no thoughtful layman can afford to do without."

**YEAR BOOK**  
And Clergy List of the  
**CHURCH OF ENGLAND**  
IN CANADA  
PRICE - - 25 Cents

The issue for 1908 contains portraits and sketches of His Grace the Archbishop of Toronto and Primate of all Canada, the Right Rev. W. D. Reeve, D.D., Assistant Bishop of Toronto, and the late Rt. Rev. H. T. Kingdon, Bishop of Fredericton. It also contains a comprehensive article on the Pan-Anglican Congress and statistics and descriptions of the 23 Dioceses; Reports of the Missionary Society; Woman's Auxiliary; Brotherhood of St. Andrew; Lay Help; Interdiocesan S.S. Committee, and a complete list of the Bishops and Clergy with dates of ordination, etc.

**J. P. CLOUGHER**  
PUBLISHER  
173 Huron Street, TORONTO

The Rev. Robert Louis Paddock was consecrated in the Church of the Holy Apostles, New York, on Wednesday, December 18th, as Missionary Bishop of Eastern Oregon. Bishop Tuttle consecrated the new Bishop, and he was assisted in the act of consecration by the Bishops of New York and Washington, Long Island, Colorado, Southern Brazil, Oregon and Spokane, the Bishop-Coadjutor of New York, who preached the sermon and Bishop Courtney. The Bishops of Oregon and Spokane presented the Bishop-elect for consecration.

The Benediction of Calvary Church, Pittsburgh, which is one of the most beautiful churches in the States, took place on December 19th last. The sacred edifice which seats 1,400 people, was filled to its fullest capacity. Several Bishops and about 40 clergy were present at the service. This church contains, inter alia, three memorial altars, and a very large number of other memorial gifts, a great reposed crowded with statues of saints and angels, and a rood screen of wonderful carving and tracery. The pulpit is enriched with statues of ten prophets and preachers. The general design of this church follows the principles of such notable monuments as Netley Abbey in Hampshire.

About £860 has been subscribed towards the fund for perpetuating the memory of the late Dr. Lloyd as vicar, and subsequently Bishop, of Newcastle. It is proposed that the memorial shall take the form of a monument placed in a suitable position in the cathedral.

Word has been received of the death at Mentone, in France, of the Bishop of Nebraska, (Dr. Worthington), who was recently appointed by the American Church to have the oversight of all the churches of their Communion on the Continent of Europe. The Bishop was born at Lennox, Mass., on October 14th, 1840. He was consecrated in 1885.

TORONTO  
Subscri  
NOTI  
Toronto  
ADVANCE  
ADVER  
ADVER  
medium  
Church.  
BIRTH  
Deaths,  
THE F  
a Family  
Canada,  
CHANG  
not only  
also the  
Disco  
received  
tinue th  
dollars  
RECEI  
tion is  
postage  
or four  
CHUR  
fifteen  
Post.  
CORR  
of the  
than F  
Address  
Pho  
Office  
NOT  
States  
M.  
Ev  
M.  
Ev  
M.  
E  
A  
day:  
Han  
choi  
nun  
Mo  
Hy  
P  
E  
C  
C  
C  
I  
I  
C  
C  
S  
we  
as  
th  
ta  
tr  
lif  
se  
H  
H  
n  
d  
w  
a  
s  
p



# Canadian Churchman.

TORONTO, THURSDAY, JANUARY 16, 1908

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

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

ADVERTISING RATES PER LINE . . . . . 20 CENTS

**ADVERTISING.**—The CANADIAN CHURCHMAN is an excellent medium for advertising, being by far the most widely circulated Church Journal in the Dominion.

**BIRTHS, MARRIAGES, DEATHS.**—Notices of Births, Marriages, Deaths, etc., two cents a word prepaid.

**THE PAPER FOR CHURCHMEN.**—The CANADIAN CHURCHMAN is a Family Paper devoted to the best interests of the Church in Canada, and should be in every Church family in the Dominion.

**CHANGE OF ADDRESS.**—Subscribers should be careful to name not only the Post-Office to which they wish the paper sent, but also the one to which it has been sent.

**DISCONTINUANCES.**—If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue the paper must remit the amount due at the rate of two dollars per annum for the time it has been sent.

**RECEIPTS.**—The label indicates the time to which the subscription is paid, no written receipt is needed. If one is requested, a postage stamp must be sent with the request. It requires three or four weeks to make the change on the label.

**CHEQUES.**—On country banks are received at a discount of fifteen cents.

**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.

Address all communications,  
**FRANK WOOTTEN,**  
Box 34, Toronto.

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

**NOTICE.**—Subscription price to subscribers in the United States, \$2.00 per year; if paid in advance, \$1.50.

SINGLE COPIES 5 CENTS.

## Lessons for Sundays and Holy Days.

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

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

February 2—Fourth Sunday after Epiph.  
Morning—Job 27; Mat. 18, 21—19, 3.  
Evening—Job 28; or 29; Hag. 2, 10 to 10; Acts 20, to 17.

February 9—Fifth Sunday after Epiph.  
Morning—Prov. 1; Mat. 22, 15 to 41.  
Evening—Prov. 3; or 8; Acts, 24.

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

### SECOND SUNDAY AFTER EPIPHANY.

Processional: 79, 224, 435, 488.  
Holy Communion: 310, 311, 320, 629.  
Offertory: 81, 536, 540, 631.  
Children's Hymns: 76, 332, 335, 336.  
General Hymns: 222, 297, 532, 546.

### THIRD SUNDAY AFTER EPIPHANY.

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

### SECOND SUNDAY AFTER THE EPIPHANY.

Jesus is the way to eternal life. And as such we must hold Him up before our brothers who, as yet, know Him not, but who are ready to hear the answer to their questions concerning immortality. To long for immortality is to seek for truth, the truth about the present life, and the life to come. Here again Jesus represents Himself as the exclusive answer: "I am the Truth." He came into the world to reveal truth to men. He is the embodiment of Truth. Hence the witness of St. John, "The Word became flesh, and dwelt among us." The Word is the Truth. Truth we may define as the expression of eternal being, and eternal principles. Of eternal being, for it speaks of God, humanity and life; of eternal principles, in that it reveals the characteristics of

God, and their necessary application to and development in man. The perfect expression of Truth is in Christ Jesus. There is no flaw in His teaching. No one can show it to be illogical in method, or untrustworthy in detail. There is no flaw in His Life. There must be connection between teaching and life. Jesus found the Pharisees and Sadducees inconsistent. "They say, and do not," but Jesus is the absolute standard of Righteousness. Now when the Lord says, "I am the Truth" He makes a twofold demand upon us. There is the demand upon our minds. We must have faith in what He has already revealed; we must trust Him for the revelation of the future. "I have yet many things to say unto you, but ye cannot bear them now." Then there is the demand upon our wills. The Truth must rule and inspire each motive and action, and he who obeys Christ finds peace and good-will. Can we not see from our reasoning how logically the great commission follows the declaration—Jesus is the Truth. Therefore we must proclaim that Truth to all the creation. And this we do by taking our place in the corporate life of Holy Church. By preaching the truth, by living truthfully, by coming into contact with the Truth through the medium of Bible, ministry, sacraments, and worship, we lift up Jesus before men. And Jesus lifted up draws all men unto Himself. How zealously we should proclaim the Truth! Men everywhere are seeking for knowledge. And their quest is vain if they find not Christ—the Word made flesh. In Him alone we find the truth about life now and life hereafter. He alone can show us the true way of living, the right manner of conversation. With Him we rejoice at the wedding feast, or weep over the death of Lazarus. Inspired by the Truth revealed by the Word we live as St. Paul bids us in the Epistle for this Sunday. And in such a life we have "peace all the days." "Without the truth there is no knowing," wrote Thomas A Kempis. May we ever abide in Christ. May we be faithful in preaching the Gospel to every creature.

### Great Movements.

Nineteen hundred and eight will bear witness to two great Church gatherings, the "Pan-Anglican Congress" and the "Lambeth Conference." It will be a notable year in the history of the Church. From all parts of the world Churchmen will foregather to the Mother Land. May we not hope for large results from these notable events. The services to be held, the sermons to be preached, the important questions to be discussed, and resolutions to be adopted cannot fail to stimulate and arouse Churchmen and to bring about increased sympathy, deeper devotion and greater earnestness in all the many sided activities of Church life. We look for great results from these beneficent gatherings.

### A Friend of Canada.

The great oarsman, Edward Hanlan, whose regretted death was so widely noticed, by his wondrous skill and renowned victories did more probably than any of his contemporaries in making Canada known abroad. When one thinks for a moment of the almost universal love of manly sport, and remembers that of all forms of sport rowing is, perhaps, the one that is most generally practiced the world over; and furthermore that of all the oarsmen who have shown a lead to their fellows none ever did it with more consummate ease, grace and skill than the manly, modest, young Canadian fisherman. It is not to be wondered at that "Hanlan" became a household word in Canada, and that Canada shared with her aquatic hero the widespread tribute won by his prowess with the oar.

### Forest Life.

We hail with the greatest pleasure the advent of Cy Warman and the prominence and the deserved attention given to his utterances. No one who travels with his eyes open can fail to see all over Canada the need of his teaching. Our authorities, as a rule, recognize the need of re-creating forests, curtailing cutting and preventing losses by ignorant waste and by fires. But the people need a great deal of talking to, and we need men like Cy Warman to do so, because they are listened to, and what they say appears in all the papers and is remembered. At the very time his remarks appeared, in fact in the same issues, there were paragraphs boasting how many luges had been caught by ice poaching and how other fish were also plentiful. If destruction of fish is allowed, and unfortunately is so in winter, where are the fish to be found to attract the summer visitors whose money is so acceptable. We agree also with his strictures on the dogs so plentiful everywhere near the deer resorts, and as the cur to be seen there has a strain of the hound in him, their number, like those of the wolves, require to be reduced.

### Women as Trustees.

The election of Miss Clara Brett Martin at the top of the poll as trustee on the Board of Education in Toronto calls attention to the fact that on such boards women have shown great capacity and have proved exceptionally useful. In various parts of England we heard of their prominence in the years preceding the last Education Act. A notable instance was Miss Flora Stevenson, who on the Edinburgh Board showed the family ability and by self-denying work was for many years the strongest and leading member.

### A Courageous Clergyman.

Wide comment has been made on the resignation of the Rev. Roland Allen, vicar of Chalfont St. Peter's, Bucks., who found it impossible to accept as sponsors for baptism people whose lives were irreligious. Mr. Allen is not alone in his views on this subject. The Bishop of Birmingham has expressed himself strongly on the same important matter. That devout Bishop says: "The Church does not baptize infants indiscriminately. She requires sponsors for their religious education; and the sponsors represent the responsibility of the Church for the infants who are being baptized. It is not too much to say that to baptize infants without real provision for their being brought up to know what their religious profession means tends to degrade a Sacrament into a charm. On this point we need the most serious reflection." Mr. Allen was the writer of "The Siege of the Peking Legations." He was chaplain to Bishop Scott during the Boxer riots, and was a friend of all the Christian workers in the city.

### Sunday.

What a change has come over Church-going in Scotland. In the middle of the last century the attendance at two services on Sunday was universal. Dr. Robertson Nicol noted some twenty years ago that the pendulum was swinging the other way. So far has it gone that at a meeting recently a leading citizen regretted the decline of Church-going, for his own part he frankly confessed that he only went once a day, but he thought that every one should do so. One remark he made is probably well founded, that in towns especially, the diffusion of literature had changed the taste from hearing to reading. There is one difference, however, that what is called or used to be called, Sunday reading oc-

1908.  
SON  
in high-class  
of the world's  
to customers  
s, Dress  
inery.  
recreation  
orders.  
SON  
Office.  
n and no  
d to do  
OK  
the  
LAND  
Cents  
traits and  
bishop of  
Canada, the  
D., Assis-  
te late Rt.  
f Frederic  
prehensive  
ngress and  
he 23 Dio-  
ry Society;  
ood of St.  
cesan S.S.  
list of the  
of ordina-  
HER  
R  
TORONTO

is Paddock  
church of the  
on Wednes-  
Missionary  
on. Bishop  
new Bishop,  
act of conse-  
of New York  
land, Color-  
Oregon and  
Coadjutor of  
d the sermon  
The Bishops  
presented the  
ation.  
lvary Church,  
e of the most  
e States, took  
th last. The  
its 1,400 peo-  
plest capacity.  
out 40 clergy  
ervice. This  
lia, three me-  
ry large num-  
gifts, a great  
statues of  
a rood screen  
d tracery. The  
statues of ten  
The general  
follows the  
ole monuments  
mpshire.  
subscribed to  
repetuating  
the Lloyd as  
vicar, hop, of  
New- that the  
erm of a monu-  
ble position in  
red of the death  
of the Bishop  
(thington), who  
ed by the Ame-  
e the oversight  
of their Com-  
ment of Europe.  
n at Lennox,  
1, 1840. He was



cupies a very small space in the average paper and that "Good Words" has followed similar periodicals. Time brings unexpected changes. The Glasgow journalists had a meeting recently at which they blamed the labour societies for increasing their Sunday work by their secular meetings and now these very labour societies which have worked so hard to destroy the religious character of Sunday are appealing to the clergy and Presbytery to support them in putting down Sunday work which competes with their labour on other days.

#### Uses of Church Ceremonies.

A protest has been made in many quarters in England against the uses of Church ceremonies improperly. It is remarked how sadly often the bodies of those who never frequented the edifice while living are brought into church and have read over them there and at the grave a service expressive of Christian faith and hope. And a similar protest is made against the abuse of baptism where either the godfathers and godmothers are wholly ignorant of their duties or quite indifferent to their performance. It is right that our attention should be called to such matters and that warnings should be made against abuses, but we should recognize that we are all fallible and not expected to judge our neighbours. Many a careless man or woman is, however, awakened to better behaviour by a sober conversation, and then amend their lives. That is a marked reason of our Methodist lay neighbours success.

#### What of the Future?

In calculating the length of life of a man one has to consider his constitution, habits, and even the longevity or otherwise of his forbears. It is much the same with a movement. One is apt to wonder, for instance, what prospects there are of a prolonged life for the St. Andrew's Brotherhood. It certainly has an excellent constitution. We can hardly fancy a nobler or more inspiring bond of union than it holds out to men. The life its members cherish—that of service—merits high commendation. And orders of a like character have in some cases had a long, and beneficent career. Enthusiasm about worldly affairs is apt to die out; but enthusiasm which springs from love of God, loyalty to His Church and zeal for its extension has in it the elements of perpetual progress.

#### Literary Criticism.

From time to time we have felt called on to point out that the positions taken by critics and maintained with customary pugnacity were readily deserted by them when their asserted facts vanished into thin air or were disproved by evidence which they were powerless to combat. In a recent article in the Expositor a distinguished Scotch scholar has something of interest to say on this subject: "The great and epoch-making steps in advance," says Sir William Ramsay, "come from non-literary, external, objective discovery, and the literary critics adopt these with admirable and praiseworthy facility as soon as the facts are established, and quickly forget that they themselves (or their predecessors) used to think otherwise, and would still be thinking otherwise, if new facts had not been supplied to them. Nothing gives me such interest, and so illustrates human nature, as to observe how principles of literary criticism of the Old Testament, which were accepted as self-evident when I was studying under Robertson Smith's guidance about 1878, are now scorned and set aside as quite absurd and outworn by the modern literary critics. But it was not literary criticism that made the advance; it was hard external facts that turned the literary critics from their old path, and they have utterly forgotten how the change came about."

#### Mutual Aid.

When the Methodist millionaire, Mr. R. W. Perks, M.P., was in Canada he created an uproar by his uncalled-for and unfounded attacks on the Church, but one of his objects in coming to Canada was an exceedingly worthy one. He desired to formulate a plan by which Methodist wage-earners of good character when seeking employment could quickly and cheaply be put in touch with Methodist employers. It should be possible for all religious bodies to do this for their wage earners. It has never been usual for our people to make any distinction; on the contrary an Englishman was always sure that his own Church and his own country people could push their way as he had done. But in view of the great number of immigrants, the restricted openings in harder times, and especially of the generally unmerited bad names given to Englishmen it is our duty to keep Mr. Perks' advice in mind during the approaching season.

#### A NEGLECTED DUTY.

One of the especially weak links in our Church organization and work, perhaps on the whole the weakest link, is the remissness of the average Anglican layman in the matter of supporting Church periodicals. What percentage, we wonder, of our Church people have ever grasped the fact that the taking of a Church paper is a matter of duty rather than of inclination, and that it stands upon exactly the same level as the duty of contributing to the support of the Church, or the performance of any other kindred obligation. This is one of our especial Anglican shortcomings, other denominations being comparatively free from it. As far as we can judge, from a pretty wide experience, the normal Presbyterian, Baptist, Methodist and Roman Catholic regards his subscription to the Church organ as something he cannot evade without laying himself open to the charge of culpable indifference. He accepts the obligation as a matter of course and as one with which personal inclination has nothing whatever to do. The fact everywhere stares one in the face, that "Nonconformists," to use the term purely for convenience sake, subscribe for, advertise in, and generously support their denominational periodicals, as compared with us Anglicans, in the proportion of at least three to one. This is a moderate estimate, but we have no desire to run the risk of exaggerating a state of things already sufficiently notorious. The percentage of the members of other denominations, other than nominal, who do not in some way, directly support their Church publications is, we should say, under five. On the other hand what is the percentage of our own people, in good standing, who ever dream of any obligation or duty in this connection. During the past few years there, no doubt, has been an improvement, but still it must be acknowledged that by far the larger half of our Canadian Church people remain absolutely uninfluenced by any sense of duty, regarding the support of Church periodicals. We have spoken of the support of a Church paper as a duty and, in our firm opinion, on good and sufficient grounds. Never in the history of the Church was the possession of a representative organ so absolutely necessary as it is to-day. Every trade, profession, organization, and "interest" has its own duly accredited organ, from the undertakers to the electricians, the Freemasons to the Good Templars, the stock-brokers to the grocers, the lawyers to the school teachers. The Church paper, therefore, has become to-day an imperative necessity to every organized denomination. It is an essential part of its work. A subscription to a Church paper is, therefore, a subscription to the work of the Church at large. Every member of a fraternal society receives as a matter of course the organ, for which he is regularly charged in his dues, and

against the payment of which he never dreams of protesting, or seeks to evade. He may never read it from year's end to year's end, but he knows perfectly well that as matters stand to-day no such organization can be successfully carried on without its organ. And he ungrudgingly pays his subscription, knowing that though he may never open its leaves, he is getting value for his money. He feels, in other words, that he is performing a duty to that particular cause in which, along with others, he is interested. Now all this applies, and with added force to the Church paper. People sometimes say that Church papers have no interest for them, and imagine that in so saying they have settled the question. But this is not the real point at issue. The Church needs them. She cannot conceivably carry on her work successfully without them. She must have the information they give in some shape or form, and so we are irresistibly forced to the conclusion that this support is the cardinal duty of Churchmen. Our "separated brethren" have long since risen to their responsibilities in this respect. They have evidently realized the fact, that the support of the Church paper is every whit as incumbent upon them as the support of any other general denominational enterprise. Churchmen, though it is to be hoped on the move, still lag far in the rear.

#### THE APPORTIONMENT PROBLEM.

The question of apportionment, it is evident from our correspondents, literally bristles with difficulties. One of the simplest, easiest and most business-like of methods on paper, it is, to say the least, disappointing in its practical working. As the Rev. Mr. Bevan, with characteristic acumen has pointed out the main difficulty is with the individual. You can assess parishes, but you cannot assess persons. The State can do this, and having a rough and ready way of getting at a man's pecuniary standing, can force him to contribute, fairly approximately to his ability, to the public needs. It is otherwise with the Church. Congregations may be assessed, and assessed even under penalties, but even the individual, except so far as he may indirectly suffer from the denial of certain corporate benefits, remains unaffected. To take the matter of congregational assessments, which to elderly Churchmen is a thing of yesterday, no system has as yet, it seems to us, been devised that is not open to some more or less grave objection. On what basis is a parish to be assessed. The natural reply is on its ability to give. But in the majority of cases the governing principle in our apportionments would seem to be, the willingness, rather than the ability of parishes. For instance, in one of our Eastern dioceses the basis of parochial apportionment for missionary purposes, is the amount raised for clerical stipend and running expenses by actual subscription. Endowed, or partially endowed parishes, of which latter there are a considerable number, whose contributions to these objects are necessarily small, are relegated to the class of struggling missions, receiving substantial aid from the Diocesan Funds. A method better calculated to discourage individual liberality, and to encourage that parasitism, which for three quarters of a century has been the especial curse of our Church in Canada, could hardly be imagined. It amounts to this, that some weak parish that has made a supreme effort to secure and retain the services of a rector, and to maintain its own independent existence, and has scorned to go hat in hand to the diocesan authorities, is to be fined. Then there is the numerical basis, all things being equal, of course, an infallible one, and yet as matters actually stand, as all of us know, even more unfair and deceptive than the foregoing. There is again what may be called the "geographical." Parishes are assessed according to the



character of the country, whether old settled, well developed and naturally productive or otherwise. Something, no doubt, may be advanced on behalf of this plan, but to any one with any practical knowledge of real conditions it is misleading and defective. The conclusion of the whole matter of parochial apportionment in our judgment is this, that it cannot be carried out on general principles. This plan has been followed too long. Even at the expense of infinite trouble each case should be decided on its own merits. There are exceptional circumstances in every case. One of our correspondents cites some very glaring instances of apparent inequality in certain apportionments in the city of Toronto. On the face of it his reasoning would appear unanswerable. But one story is very well told the other one is told. There may be materially qualifying facts, which only a searching inquiry would bring out, which would greatly modify, if not entirely reverse, what appears on the surface. The same applies to certain estimates based upon relative personal wealth. The gross amount of a man's income, or property, is seldom an infallible guide as to his ability to give. Many special circumstances have to be taken into consideration. The man with \$1,500 per annum, for instance, may, if the real facts were known, be better off and have more to spare than another man with an income of \$2,500. A man's income depends on his outgoings, and in many cases this is true of congregations. General principles, like fire and water, are good servants, but bad masters, and to apply them sweepingly and ruthlessly in this matter is a dangerous thing. Let every case, as far as possible, be decided on its own merits.

\*\*\*

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

We have read with much interest two articles on Indian missions which recently appeared in the Canadian Churchman from the pens of the Rev. W. A. Burman, of Winnipeg, and the Bishop of Algoma. These articles have appeared before the public none too soon and we trust they will be followed by other articles from various other dioceses of the West specifically dealing with the charges and deductions of Mr. Blake in his report and memorandum laid before the Board of Management at its recent sessions. We shall not at this point attempt to intervene in the discussion, but we should like to say a few words suggested by a disclosure that Mr. Burman has made to the public. He says, "I desire further to say that such parts of the papers in question as purport to be the reports of the Indian Committee of the M.S.C.C. can scarcely be called such. Western men who know Indian missions and are on that committee, who should have been consulted before committing the Board to such statements as appear therein had no hand in preparing them. This needs to be known, first, because there is discernible through the papers in question a very distinct effort to set forth, and by a clever marshalling of evidence to establish, views and conclusions as to Indian work with which the Western members do not agree." We entirely agree with Mr. Burman that such facts should be known and that a very resolute effort should at once be made to prevent the recurrence of such a situation. We would like to know, however, how a committee of M.S.C.C. could compile, print and present a report that did not have the support of at least a majority of its members. Is it possible that men will allow a report from which they dissent to go forth in their name, rather than incur the caustic criticism of one of their number? Mr. Burman gives us to understand that these reports were practically the work of Mr. S. H. Blake and no one else. That we have understood to be the case for years,

but that does not seem to us to relieve the Western men of responsibility in the premises. If Mr. Blake represented a minority of the committee what was to prevent the majority from preparing a report that represented the facts as they saw them. If Mr. Blake carried a majority with him then it was quite within the rights of the minority to present a minority report. This would have placed the Western men in a right position before the public and would have given their friends an opportunity of standing by them. As it was nobody could really help them, for they apparently did not attempt to help themselves.

■

We feel quite sure that if the Western men will even now stick to their guns and lay their side of the question before the public with convincing power there will be a clearing of the atmosphere that will be entirely in the interests of our whole Church activities, as well as of our missionary administration. We have long foreseen two dangers that might arise in the working of our General Missionary Society, and of one at least we have spoken many times. We refer in the first place to the tendency to concentrate authority and that inner information necessary to a correct judgment, in the hands of a small and not sufficiently representative group of men. And in the second place we have, we think, observed a disposition on the part of the men in the dioceses benefited by the work of the Society to withhold criticism and refrain from as aggressive an attitude as they might have taken presumably, because the dioceses were recipients of favours. In regard to the first point we have over and over again warned the Church against the danger of virtually handing over the missionary administration of the Church to a few men in one corner of the Dominion. The Executive Committee ought to be more representative than it is and the expenses of its members ought to be borne by the whole Church, so that there would be no excuse for the man from Halifax or the man from Winnipeg attending. But even with a more representative membership the full Board ought to be furnished with ample information concerning its acts that would enable the larger body to review its findings with intelligence at the semi-annual meetings. To bring members of the Board from Vancouver to Toronto with no idea of the business to be transacted except that this report will be presented and that one considered is preposterous. It is true that at the last meeting of the Board the Bishop of Fredericton got a resolution passed which requires "the reports of committees other than those of the Officers and Executive to be circulated amongst the members of the Board as far as possible in advance of the hour of its meeting." But why stop short before the Executive and Officers' Reports? The work of the Executive, of all committees, is the one that needs full and careful consideration. And a report of that committee should be something more than a bare catalogue of the resolutions passed expressed in telegraph English as at present. It ought to give the man setting out from the Pacific or Atlantic coast some opportunity of forming an opinion of the work that has been done, without laying himself open to rebuke for asking elementary questions.

■

One thing at all events seems clear. The men of the West cannot now drop this discussion of Indian mission work until it has made good its contention, without destroying the confidence of the Church public in the whole undertaking. What they will have to do is to compile a report setting forth the facts from their point of view and cause the same to be printed and circulated as widely as possible. It must deal specifically with the points raised by Mr. Blake and introduce new elements for consideration. Then at least these men will be on record and can appeal to the whole Church if the Board of Management fails to give them a proper hearing. There is not a Churchman but will hear with satisfaction

that the criticisms already referred to have been in error. In future we would advise that these questions should be thrashed out on the spot and not left over for the sake of peace. It is better to have done with such questions at once. We hope that Diocesan Synods will take a deeper interest in Board of Management affairs and demand reports from their delegates and make such recommendations as may have some influence in guiding that body. Spectator.

\*\*\*

THE BOOK OF COMMON PRAISE.

The fourth and presumably the last draft, of the new Hymnal has just come to hand. There seems very little left to be done to complete this great undertaking. The hymns have been rearranged and renumbered, and the various indexes compiled. The text has been carefully considered, and the proof has passed the expert English hymnologist, the Rev. James Mearns, who has been engaged to revise the work. Under each hymn is indicated the tune, or tunes, to which the hymn is set. Copies of the draft have been sent to every Canadian Bishop, to every member of the General Hymnal Committee, and to many others who have tendered their kind offices in assisting to make the work as complete and as representative as possible. All are urged to send in their criticisms before 20th February next, when the Compilation Committee will meet, as after that date it will be difficult to make any changes. So far advanced is the work that the draft report of the committee is printed. It is, indeed, a model of English, as one might expect a report would be of a committee composed of such men as Prof. William Clark and the Rev. Canon Welch. The matter contained in it is most interesting, and there is no repetition or verbiage. With very little alteration it should serve as an admirable preface to the finished work. The announcement of the next, and apparently last meeting, does not state how long it is expected to continue. The work that remains, or some of it, may no doubt be done by a sub-committee. Texts have yet to be supplied for each hymn, and an index of texts provided. Some thirty hymns, left over from last meeting for further consideration, must be passed upon, and possibly some others may be presented for consideration. But the rules passed to govern the next meeting will make any further changes difficult, so that the draft as it now appears approaches finality. The committee have scrupulously adhered to the instructions "that in the selection of hymns and tunes the book be as representative as possible of all legitimate schools of thought and taste within the Church," and that much-to-be-desired book, "an inclusive Hymnal," has been at last produced, upon which all Churchmen may unite. The volume displays a capacity for detail that is very striking. The indexes are the most complete that have ever been provided for a Church Hymnal. As might be expected, with such practical Church musicians on the committee as the Rev. F. G. Plummer, Dean Crawford, the Rev. A. G. H. Dicker, and James Edmund Jones, the book is intensely practical. Every aid is provided for amateur organists and choir conductors. For example, the index of metres contains directions for its use. L.M., S.M., 6565 D and other abbreviations will no longer remain unexplained puzzles. The uninteresting acknowledgments of permissions to use copyrights do not encumber the preface, but are neatly and succinctly tabulated in indexes. Of the latter, the index of authors and translators is one of the most interesting. It shows that the book contains 133 translated hymns, and of these 128 are the work of Anglicans. Of the original hymns, 420 are by Anglican poets and 83 by foreign writers, so that the Hymnal is certainly a Church of England production. The committee have, however, been broad-minded, for we find hymns by Presbyterians, Congregationalists, Independents, Baptists, Moravians, Roman Catholics, etc. There are nine hymns by Methodists (John and Charles Wesley being accounted Church of England), three by Plymouth Brethren, and three by Unitarians. "Sweet Feast of Love Divine" is by Sir Edward Denny, a Plymouth brother, and is a beautiful Communion hymn. "It Came Upon the Midnight Clear," "Nearer, My God, to Thee," and "O North, with all Thy Vales of Green," are by Unitarians, the Rev. E. H. Sears, Mrs. Sarah Adams, and William Cullen Bryant, respectively. The practical side for the clergyman is not forgotten. In addition to the table of contents there is a full index of subjects, fuller than any that we have seen in any Church of England Hymnal. It is so compactly printed, however, that it occupies only a little over two pages. The admirers of Hymns Ancient & Modern and



of the Hymnal Companion have watched closely the proceedings of the committee, but apparently nothing of value has been omitted from either of these books. The Hymnal is not, however, a mere combination of these two books. The American and Irish Hymnals and many others have been largely drawn from, and such well-known hymns as "Ancient of Days," "O Master, Let Me Walk with Thee," three by J. G. Whittier, etc., are included. A few favorite psalm selections are included from the Canadian Presbyterian Hymnal. The Duke of Argyle's rendering of "Unto the Hills Around do I Lift up My Longing Eyes" is one of the most popular. Where hymns are paraphrases or versions of psalms, this is clearly indicated, as in the Irish Hymnal. With such a mass of detail it is inevitable that some clerical errors creep in, and the committee urge everyone to help make the book as free from errors as possible. In the preface is contained, among other things, a list of twenty-nine matters of detail to which attention is called, the first being "The setting of tunes in many cases in lower keys as more suitable for unison congregational singing." In this matter alone the committee will have earned the gratitude of the Canadian Church. A few quotations from the preface will be interesting. "The hymns under 'Parochial Missions' were specially called for at the Session in September, 1905, of the General Hymnal Committee, at which the Upper House was present. It is confidently expected that these will be found useful in railway construction camps and in similar surroundings, where the mission work of the Church is being carried on. They are grouped together at the end of the book. They may not be found necessary in every parish or under all circumstances, and the same may be said of some other types of hymns, but in the manifold activities of the Church experience has proved their value. Where the circumstances do not call for them they need not be used. The compilation of an 'inclusive Hymnal' must result in a larger collection than is required by any individual. The Book of Common Praise has, however, fewer hymns than most collections used outside the Church of England (detailed information is given), and the cost of copies will not be greater than for Hymnals previously in use. Hymnals for use in our Church have hitherto been compiled by irresponsible and unrepresentative editors or committees, who reflected merely their own choice and taste, and made little or no allowance for those things upon which cultured or practical people may honestly differ. Moreover, without any demand from those using these Hymnals, or any consultation with them, they have from time to time launched new editions, thus causing confusion and needless expense. In Canada, where, happily, great and apparently irreconcilable extremes do not exist in our Church, it has been possible for all to unite in a demand for a Hymnal which should be the outcome not merely of the remarkable national spirit which has grown up without weakening our loyal attachment to the Mother Church, but of the heartfelt belief in the practicability of "an inclusive Hymnal." In appointing the Hymnal Committee, the Synod, therefore, wisely chose members from every section of the Church and of every shade of recognized Church opinion—men from the East and West, from great cities and small towns, men of greatly varying experience and widely different views; in short, typical of the inclusiveness of our great Church herself. Throughout the deliberations of the committee the invariable experience has been that differences which at first seemed serious disappear after full and frank discussion, and that there is nothing to justify the existence of "party Hymnals." At the meetings of the committee there has been no striving by representatives of this section or the other to obtain the predominance, but, on the contrary, a tolerant, brotherly working together for the real and lasting good of an undivided Church. God in the fullness of time has opened a great and glorious opportunity to manifest to the world the substantial unanimity of the Canadian branch of our historic Church. Unity is strength. We are deeply convinced that this great undertaking has been inspired by the Spirit of God. With devout confidence we commend to you this "Book of Common Praise," the fruit of much labour, thought, and prayer, as a not unworthy companion to our beloved "Book of Common Prayer." May it help to draw away our minds from dwelling on those things in which we honestly differ, and fix them on those in which we cordially agree. Such differences of opinion may and will continue to exist; but they need not, and they will not, hinder this combined and earnest effort to unite us all, "young men and maidens, old men and children, in praising the name of the Lord." And the preface concludes by quoting "the final weighty sentence" from the preface to the Book of Common Prayer.

## THE GOSPEL OF THE HEREAFTER.

### The Gospel of Hell.

Sermon No. 2.

By the Rev. J. Paterson-Smythe, B.D., LL.D.,  
Litt. D., Rector of St. George's, Montreal,  
late Professor of Pastoral Theology,  
University of Dublin.

If I make my bed in Hell, thou art there also.—  
Ps. 139:8.

We continue to-day our course of study on the "Gospel of Hereafter," the Gospel of Hades, the Gospel of Judgment, the Gospel of Hell, the Gospel of Heaven. Thus far we have seen reason to believe from the teaching of Scripture that no man has ever yet gone to heaven, no man has ever yet gone to hell. No man has ever yet been finally judged. No man has ever yet been finally damned. All who ever left this earth are waiting still in happiness or in pain in the great waiting life before the Judgment. These are the stages, it seems, of human destiny: (1) This life; (2) the Hades life; (3) the Judgment; (4) Heaven and Hell. At the Advent the Bible places the Judgment according to character, of which we thought last Sunday. And after that Judgment it places Hell and Heaven. To-day we discuss the doctrine of Hell. "These shall go away into the Aeonian, the other world punishment." Can anything be known of that other world punishment? This, at any rate, we know, that it cannot conflict with the main trend of Bible teaching, the love and care of God for men. The problem before us, then, is a very serious one: To reconcile the love of God and the doctrine of Hell. Since both are distinctly declared in Scripture, it must be possible to reconcile them. Therefore, you must face this problem straight. You must not slip round it or evade it. I do not come to you to-day as an authoritative teacher as I do where the issues are plain. I ask you as fellow-students with me to study this problem where the issues are by no means plain. Listen carefully. Question keenly every statement and every quotation from Scripture. Write to me or come and discuss them with me.

#### I.

Now, can we reconcile the love of God with the popular doctrine of Hell? Let us state them side by side. (1) The love of God. There are times when the meaning of this really grips a man like an inspiration. His little, sick boy is on his knee and he fears the little lad may die. "Is there anything," he thinks, "that I would not do to save him? Is there anything that I would not do for his good if he recovers? In this life I would work night and day for him. In 'that' life I would go into the outer darkness for ever for him if it would save my little lad from going there. If he went wrong, my love for him would make me punish him—aye, perhaps punish him terribly—but if love and punishment failed I think my heart would break." "O God," he thinks, "how life here and hereafter would be one endless pain, how Heaven would be absolutely useless to me if that little boy were lost at the last." Slowly and fully he lets that thought grip him, and then he wonderingly repeats to himself the little creed that Christ has taught, "If ye, then, being evil know how to care thus for your children, how much more shall the Heavenly Father." And in a moment the revelation has flashed on him. He asks himself: "Is that the meaning of the love of God; does it mean a vivid, real, palpitating thing like my love for my boy? Does it mean that He feels, and cares, and suffers for the little chap as I do—aye, that He must suffer for ever if He lose that boy? If I, being evil, must suffer, how much more must God? Is the pain in my heart, which would make me go to Hell itself to save my child but a faint reflection of the pain in the heart of the Good Shepherd which sends him out for ever on the desolate mountains, seeking that which is lost until he find it? If the love of God does not mean something like the feeling in my heart about my little boy, I don't know what it means. But oh, if it does mean that God actually cares, and by the necessity of His nature must for ever care like that—then thank God, thank God for the revelation of that love. However awful the penalty of wrongdoing, God cares, God suffers, God must for ever care and suffer with us. That is the doctrine of the love of God.

II.—2—And the popular doctrine of Hell, not the Bible doctrine—not the Church's doctrine—but the popular doctrine is: That if that boy of mine should get into bad habits, and turn away from right, and some day in a drinking bout get smashed by a street car in Montreal, without doubt he shall be damned everlastingly. Ever-

lastingly! Do you realize what that means? I remember as a boy reading a Sunday School book that helped me to realize the meaning of this "everlastingly." I was to imagine a huge forest, and a tiny insect coming from the farthest planet and biting an atom out of one of the leaves, and carrying it away to his home, the journey taking one thousand years. Then I was to imagine the ages that must elapse before that whole leaf was carried off. Then the stupendous time before the whole tree would be gone. Then, as my brain reeled at the thought, I was to look forward to the carrying away of the whole forest, and from that to the carrying away of the whole world. Then came the awful sentence in italics, **Even then eternity would but have begun.** I suppose God will forgive the people who wrote that book for children if they repent, but I don't feel much like forgiving them. I can remember still lying awake in the night and crying as I thought of the lost souls in Hell as my poor, little brain reeled at the thought of the journeys of that wretched insect, of those whom God kept alive to suffer everlastingly. That, according to the popular notion, is what God will do to that little boy in my picture, who lay in his father's arms, to teach him the meaning of the love of God. If he misses Christ through his own neglect or fault, God will cast him into everlasting torment, not to do him good, not to help him to repentance—no, he shall have no chance of repenting, but that he shall suffer the most fearful agony that the mind can conceive during all the countless ages of eternity, during all the maddening centuries while my little insect is coming backwards and forwards to devour the forest, that in all these agonies his sorrow and remorse are no use to him, and that after it all he is not one iota nearer to the end of his torment. If we were told the devil does this we might see some sense in it. But we are told God does it. Ah! that is the danger. I have heard good people say that no one doubts about everlasting torment but those who fear to go into it. Ah, no! It is not the fear of suffering oneself that makes that popular notion about Hell so horrible, but the fear that if that notion be true, God has gone away, that we shall look up at the Judgment and find that there is no Christ on the throne.

III.—Now, then, do you think this popular doctrine of Hell can be reconciled with the doctrine of the love of God? Don't you feel quite certain that it cannot? If so, then don't you think it must be the wrong doctrine of Hell? We shall find a truer doctrine of Hell as we go on. But I want you to face fearlessly this doctrine of everlasting torment and the fate of men fixed irrevocably at death. I want you to drag it out into the light of God's Holy Word, which is the court of final appeal. And before you do it, to strengthen your convictions, I want you to look straight at it by the light of conscience and reason. Every honest Christian conscience sees at once that it is unfair, unreasonable, unutterably cruel, impossible to reconcile with justice or love. The reason of every sensible man recoils from the consequences of it. (1) A God of Holiness leaving men in everlasting sin. (2) A God of Love rejoicing with the blessed in Heaven while their children, and wives, and husbands are tortured through eternity. (3) A defeated Christ, seated in a corner of His universe, with the minority of the race whom He has succeeded in saving, and straight opposite for all eternity the triumphant Satan, holding in bondage and defiance of God, the majority of those for whom Christ died on Calvary. Don't you see that the idea is impossible in the growing light of Christianity as soon as man has courage to look it in the face. But we must drag it up before the bar of God's Word before we have done with it. It is dying out already in the Christian world. It will be dead within twenty years, even if we leave it alone. But twenty years is too long to wait in Canada. We must smash it up now and get done with it. We must see that its poison does not get into the lifeblood of this young nation. We must take care that no child of the coming generation shall waken in the night, as some of us did, to cry at the horror of it. And I want you to feel no whit afraid that the Church is in any way committed to this teaching. In the early centuries the greatest leaders amongst the Greek fathers of the Church fought strongly against such teaching, and in the Reformation days of the sixteenth century, when we had forty-two Articles, the last being an assertion of everlasting punishment, your own Church of England swept away that Article, and thus left the whole question open for her children. Therefore, with a free mind you can turn to the Bible, the final court of appeal.

#### II.

In beginning this study of the Bible I must ask your very close attention. I think you will allow that it is not wise to build up any doctrine on isolated texts. Before we can accept

any do  
in har  
great  
that a  
the co  
—God  
love,  
and r  
carnat  
whole  
idea r  
is bes  
gal, a  
caring  
must l  
Script  
any se  
concile  
I.—1  
texts l  
ent ca  
think  
two tr  
mator  
able n  
means  
in thi  
man a  
him ir  
ye cur  
done  
ment.  
Hell?  
man t  
on hi  
the e  
sin.  
teachi  
God:  
conse  
stern,  
makin  
as we  
may  
biass  
ideas  
wheth  
the H  
of ar  
unto  
herd  
flesh  
shut  
upon  
all b  
The  
lost.  
that  
knee  
(Had  
when  
to G  
in al  
whol  
the  
only.  
ing  
show  
hope  
with  
you  
help  
II.  
sage  
men  
In t  
Dan  
Hell  
lasti  
sets  
very  
lasti  
fore  
ther  
tife:  
mea  
Dan  
wor  
shal  
that  
beli  
be c  
dem  
har  
Did  
cati  
Did  
dar  
the  
The  
Hel  
that  
Bib  
adu  
dan  
I d  
gro  
inn



t means?  
ay School  
eaning of  
ie a huge  
ie farthest  
ne of the  
home, the  
hen I was  
before that  
stupendous  
ne. Then,  
as to look  
sole forest,  
the whole  
in italics,  
begun. I  
who wrote  
but I don't  
remember  
rying as I  
my poor,  
ie journeys  
a God kept  
according to  
do to that  
his father's  
the love of  
his own  
into ever-  
not to help  
no chance  
or the most  
ive during  
ring all the  
e insect is  
devour the  
sorrow and  
after it all  
of his tor-  
oes this we  
we are told  
er. I have  
doubts about  
fear to go  
of suffering  
n about Hell  
at notion be  
hall look up  
is no Christ

this popular  
with the doc-  
ou feel quite  
n don't you  
ine of Hell?  
ell as we go  
sly this doc-  
fate of men  
you to drag  
Word, which  
before you do  
want you to  
onscience and  
nsience sees  
able, unutter-  
with justice or  
e man recoils  
God of Holi-  
1. (2) A God  
ed in Heaven  
and husbands  
3) A defeated  
universe, with  
has succeeded  
or all eternity  
bondage and  
ose for whom  
u see that the  
light of Chris-  
e to look it in  
up before the  
done with it.  
ristian world.  
rs, even if we  
is too long to  
it up now and  
that its poison  
o this young  
o child of the  
the night, as  
ror of it. And  
hat the Church  
teaching. In  
aders amongst  
fought strongly  
he Reformation  
when we had  
g an assertion  
own Church of  
, and thus left  
children. There-  
rn to the Bible.

the Bible I  
on. I think you  
o build up any  
e we can accept

any doctrine we must assure ourselves that it is in harmony with the **ruling thoughts**, with the great facts and doctrine of Scripture. Is not that a fair demand? It must be in harmony with the conceptions which run through all Scripture—God's horror of sin, God's Fatherhood, God's love, God's unchangeableness, God's fairness and reasonableness, God's justice, Christ's Incarnation, His atonement for the sins of the whole world. It must be in harmony with the idea running through the whole Bible that God is best represented by the Father of the Prodigal, and Christ by the Shepherd seeking and caring for His sheep. All these leading thoughts must be kept in view as the great background of Scripture with which any true interpretation of any separate Scripture ought to be able to reconcile itself.

I.—With this caution let us examine the chief texts bearing on this subject. This wants reverent care and an open, unprejudiced mind. I think you will find that there are in the Bible two trends of teaching. 1st. The repeated affirmations that there is a mysterious and unfathomable malignity attaching to sin, that to be in sin means to be in misery and ruin, whether it be in this world or the next; that as long as any man abideth in sin the wrath of God abideth on him in this life or in any other life; e.g., Depart, ye cursed, unto the Aeonian fire. They that have done evil shall rise to the resurrection of judgment. How shall ye escape the damnation of Hell? Tribulation and anguish on every soul of man that worketh evil. The wrath of God abideth on him, etc. This is one trend of teaching—the exceeding hatred and anger of God against sin. 2nd. And then there is the other trend of teaching, not only showing that the wrath of God and the retribution, which is the inevitable consequence of evildoing, are consistent with the stern, righteous Fatherhood of God, but almost making us stop and gasp with wondering hope as we think of what illimitable possibilities they may suggest. No man, I think, can with unbiassed mind read them in the light of the ruling ideas of Scripture without feeling somehow, whether he can explain it or not, that beyond the horror of the outer darkness is the glimmer of an eternal dawn; e.g., These shall go away unto the age-long chastisement. The Good Shepherd seeks His lost sheep until He find it. All flesh shall see the salvation of God. God has shut up all in unbelief that He might have mercy upon all. As in Adam all die, so in Christ shall all be made alive. I will draw all men unto Me. The Son of Man has come to seek and save the lost. For this was the Gospel preached to them that are dead. That at the name of Jesus every knee should bow in Heaven and earth and (Hades) under the earth. Then cometh the end, when He shall have delivered up the Kingdom to God, even the Father, and God shall be all in all. I think you will agree with me that the whole of this teaching needs to be studied—not the threatening part only—not the hopeful part only, but both. Let us begin with the threatening part. I think a full study of Scripture will show that this is quite consistent with the hopeful part. But how can I show it to you within the limits of this sermon? I am afraid you must study it yourselves at home—I can only help you by some hints.

II.—1—You will find that nearly all the passages on which the doctrine of everlasting torment is based can be gathered into three groups. In the first group the chief word is Damn and Damnation. In the second, the chief word is Hell. In the third, the chief word is Everlasting. I think you will allow that if these three sets of passages were removed, there would be very little grounds for the doctrine of Everlasting Torment and Everlasting Sin. Therefore, I shall probably surprise you if I say that there is no word in the original that at all justifies the use of either of these three words in the meaning which we put on them. Take the words **Damn, Damnation**. Now, in our sense of the word did our Lord say "He that believeth not shall be damned?" Most certainly not. He said that he should be condemned for wilfully disbelieving, but He did not say to what he should be condemned, or for how long. I should condemn you for doing a selfish act, but that would hardly mean sending you to eternal torment. Did St. Paul say, "He that doubteth (about eating certain meats) is damned if he eat?" Did he say that a Church widow should have damnation for marrying again? Of course not; the word only means judgment or condemnation. There is no thought at all in it of this endless Hell. You see the English word long ago had that innocent meaning; e.g., in the Wycliffe Bible is the passage about the woman taken in adultery. Jesus saith, "Woman, hath no man damned thee." "No man, Lord." "Neither do I damn Thee." But a new, darker meaning has grown on to the English word since. Once an innocent word, it has now become dangerous and

misleading. Therefore, the Revisers have swept it away, and the words damn and damnation have now vanished entirely and for ever out of the pages of the English Bible. So one of the three groups of texts that helped this popular teaching will help it no longer. But oh! why don't you people read the Revised Version?

III.—2—Again, the word translated "everlasting" is a word of vague meaning—aeonian—age-long—or belonging to the other world. It does not of itself mean everlasting. It is applied to God, but also to Aaron's priesthood and Gehazi's leprosy, etc. And the striking thing is that there is a Greek adjective which does distinctly mean everlasting, but the Bible never uses it in this connection. Therefore, again the Revisers have removed the misleading word Everlasting in every case and substituted another word, **Eternal**, which, in scholarly usage, means the opposite of **temporal**—that which is above the sphere of time and space, that which belongs to the other world. Therefore, the famous proof text for this doctrine should read, "These shall go away unto the aeonian or other world punishment," and so of the other texts in which this word occurs.

IV.—3—Now, take the texts with the word Hell in them. The word our Lord used was Gehenna, the name of the valley where things were cast to be burnt for keeping the city pure. Our Lord meant something very solemn and awful. But He certainly did not mean the idea in our minds of a vast prison, in which the souls of the lost are pierced through with agony for ever and ever, with no hope of repentance, or amendment, or escape. How can I know what our Lord meant by it? How could I know what Shakespeare meant by a certain word? I should read up all the books and letters of Shakespeare's times in which the word occurs, and whatever it commonly meant to the people of Shakespeare's time I should accept as being what Shakespeare meant. That looks sensible, does it not? Well, a very interesting investigation has been made by various scholars. They have examined all the existing Jewish records where the word Gehenna was used from 300 B.C. to 300 after Christ. This is the verdict: "There are only two passages in which even a superficial reader could think the Jews meant by it a place of everlasting punishment." The greatest of all modern Jewish scholars, Emmanuel Deutsch, who does not love Christians overmuch, tells us very strongly, though not very politely: "There is no word in the Talmud that lends any countenance to your damnable Christian doctrine of Everlasting Torment."

III.

I.—So we need feel no longer forced to believe of God that which our conscience declares to be unworthy of Him. But does all this mean that there is no Hell? God forbid! The very worst thing that could happen to sinful man would be that—there should be no Hell—that God should leave them alone in their sins, that all moral distinctions should be blotted out, and Herod, and John the Baptist, and Jezebel, and Mary of Bethany should have no difference between them in the world to come. If there is one thing beyond doubt in Scripture, it is the certainty of a Hell. Nay, what we are disclaiming is not the Bible doctrine of Hell, which is absolutely certain, but the horrible, popular doctrine, which is absolutely false. The popular doctrine of Hell is unfair, unreasonable, unutterably cruel, impossible to reconcile with the nature of God. The Bible doctrine of Hell is stern, solemn awful, unutterably awful, but not unfair, not unending, not unhelpful, not impossible to reconcile with the nature of God. What does the Bible really teach? Shall there be a Hell? Most certainly. Shall its sufferings be awful? Yes. The Bible almost exhausts language in expressing the unutterable loss and shame and misery of going into the outer darkness, the loss of God, of Christ, of nobleness of life, the unquenchable fire of remorse. What is the difference between the false doctrine and the true? The difference is that between Nero torturing criminals in the amphitheatre and a surgeon, with keen pain in his heart, submitting his own son to a fearful operation. Oh! it makes a difference wide as the poles asunder to learn that Hell is not a place where a vengeful God sends the sinner, but a state and temper which the sinner makes for himself, and of his own will stays in, to believe that no one can be lost through all eternity who does not through all eternity keep on refusing to be saved; to believe that the worm that dieth not and the fire that quenetheth not are the agonizing remorse of conscience and the horrible memory of foul deeds done and unrepented; to believe that all the time the love and pain is in God's heart for every soul in the outer darkness, that for ever and ever and ever the Shepherd is out on the desolate mountains seeking that

which is lost if so be, as He touchingly puts it, if so be that He may find it.

II.—"The love and pain of God for men in Hell!" someone says. "Impossible." Are you quite sure? Did you ever see a man in Hell? I did. He told me himself. "I am in Hell," he said, and I believed him. His Hell was begun. Did you ever see a drunkard beginning his Hell when his temptation has mastered him, and his whole nervous system has become a mass of torment? Delirium tremens has come on—the horror, the agony, the crawling insects, the face of grinning devils looking out at him in his bed. Why does he suffer these horrors, the agony, the grinning devils, the sense of falling, ever falling, into an abyss. Why? Because God inflicts them? Nay, because he inflicts them on himself. And the God who loves him and wants him to feel how drunkenness blasts, and debases, and brutalizes has attached this horrible consequence to it. Do you not think that there is love and pain in God's heart for that sinner in his Hell? Does God in His love keep away the horrors? No; but He says: "Oh, My son, whom I have made, whom I want to save, if I cannot save thee otherwise, it is better to cast thee into this Hell, this depth of disgrace and corruption, with the grinning devils about thee, that thy spirit may be saved in the day of the Lord." Do you not believe this is true of the present Hell? Is it wrong to hope that it may be true also of the future Hell? Do you remember St. Paul's sentence on a very wicked Corinthian (1 Cor. 5:5), "Deliver him to Satan for the destruction of the flesh that his spirit may be saved in the day of the Lord." And how from the next epistle it would seem that this discipline was effectual (2 Cor. 2:6). Wise commentators think it meant demoniacal possession inflicted on the man. If so it would look as if the man were delivered into the power of the devil that he might be delivered out of his power, just as the man in delirium tremens. May not this be possible, too, in God's hell of the hereafter? May it not be the last and most awful effort of Him who is always seeking that which is lost, if so be that He may find it?

IV.

Someone says: Are you not afraid that this teaching will make men presume in their sins? Not in the least. I am not afraid to trust you with the thought of God's love and pain, just as I should not be afraid if you went to my child and told him: "Whatever wrong you do, however bad you be, even if you break your father's heart and force him to inflict the severest punishment, you cannot ever make him cast you out and forsake you." I am not in the least afraid that my child should know that. Should you be? But if there be anyone who would dare to misuse such teaching to say: Because God loves me I will do what He hates; because God is long-suffering He shall wait my time to repent, that is the darkest, deadliest depth of sin. Him who could so trample on the love of God it will be hard even for God to save. If any such there be, let him think how awful may be the Hell which God's stern love has prepared. Let him think that there may be a possibility of being lost for ever, owing to the tendency of character to grow permanent. Let him think that, though the path of repentance may never be closed, how terrible that path may be, through what deep shame, and agony, and corruption it may lead. Aye, let him try to realize the meaning of going out into the outer darkness, naked, alone. All the degraded things of sense and appetite are gone. He is torn by appetites and cravings that he has no power to indulge. That poor soul of his, polluted and degraded, stands in the dread loneliness before God, full of the sense of loss and misery—of shame for the past—of dread of what is to come—of horrible discord between himself and all that is good. Ah! no man will think lightly of that awful Hell of God when he gets into it. Awful, unutterably awful, is our Lord's presentation of it. Yet is it not possible to hope that that outer darkness may be for some the only path to the light? If it were all done in vengeance or retribution, with no chance of repenting for ever, it could only harden the offender and make him want to curse God and die. But if there comes some day to him the knowledge of God's love—if over all his own pain comes the knowledge of the awful pain that God has borne and is bearing—the eternal pain of God at losing His children—oh! if any power in the universe can break the man down, would not that be the power.

V.

I am not presuming to dogmatize as to what shall be the end of it all. The whole trend of Scripture points to the victory of good—when evil shall have vanished out of the universe for ever and God shall be all in all. That is to say, that one day there shall be no evil—no evil one—no Hell—no damned souls. How? I don't know.



Some people say that all men shall at length be saved. Oh God grant it, but I cannot find in the Bible sufficient reason to believe it. Some people say that all will be annihilated who are beyond hope of salvation. Oh, I don't know. I can't find that in the Bible either, and I don't want to know where God has not revealed it. I have been trying to keep to what I think God has revealed. In our last sight of humanity in that drama of the Judgment, those on the left hand are passing into the outer darkness into the other world punishment, and as they pass the deep, black cloud curtain falls behind them and we see them no more. We dare not dogmatize here. We can only watch outside the darkness as a mother watches outside the closed surgery door, where the wise, strong surgeon is dealing with her boy. What is happening there in that other world anguish, where there is weeping and gnashing of teeth? Are any souls being born again through sorrow and shame? Are any lives, spoiled and deformed here, being remoulded in that awful crucible of God? Will all be restored? Will some be beyond restoration, fit only to fling out in the rubbish heap of the universe? Oh! We know not, we know not. We can only whisper softly of our hope. Only one thing we can be sure of—that the Refiner of silver is watching over His crucible, and that nothing shall be but what comes of the deep pain and love of the Father. But as we watch the awful shadows of that outer darkness, there comes beyond it on the far horizon the quivering of a coming dawn. For that age of God's Gehenna is to have its end, and far away the day will dawn for which the whole creation groaneth and travaileth together: when death and Hell, the evil and the Evil One shall be cast into the lake of fire; when at the name of Jesus every knee shall bow of things in Heaven and earth, and under the earth, in the world of the dead. And every tongue, every tongue shall confess that Jesus Christ is Lord to the glory of God the Father. Then cometh the end, says St. Paul, when Christ shall deliver up the Kingdom to God, even the Father, when all His enemies shall be subjected unto Him. And when all His enemies have been subjected unto Him, then shall the Son also Himself be subjected unto Him that put all things under Him, that God may be all in all. Thanks be to God for His holy Gospel.  
(Next week we publish The Gospel of Heaven.)

## The Churchwoman.

### MONTREAL.

**Montreal.**—The monthly meeting of the M. D. W. A. was held in the Library of Synod Hall, on Thursday, January 2nd, at 10 a.m. The meeting was opened with prayer, after which the President said a few words, wishing all the members present a happy New Year, and expressing the hope that the work of the W.A. will grow and prosper during the year, which has just begun. The minutes of the previous meeting were read and confirmed. The reports of the Secretary and Treasurer were read. The Corresponding Secretary read a letter from the Rev. Mr. Neugevirtz inviting the members to attend the opening ceremonies in connection with the new Jewish Mission Hall, 592 St. Lawrence Boulevard, on Tuesday, January 7th. The Dorcas Secretary reported the sending out of a number of Christmas bales, and read several letters acknowledging their receipt, and speaking gratefully of their contents; also an appeal for fair linen for a mission church in the diocese, which one of the city branches of the W.A. undertook to supply. Letters were read from the Rev. R. E. Coutes, (Poplar Park, Rupert's Land), describing the baptism of the wife of an Indian chief; from Deaconess Maria Burton, (Basutoland); from Miss Wade, (Ku Cheng, China); from Miss Amy Wilson Carmichael, (India); etc. Also a letter from Mrs. Bompas, in which she spoke of an outbreak of diphtheria amongst the Indians at Moosehide, and said that the Bishop had been most active on behalf of the sufferers, and had got the Government to send up a doctor and nurse to their relief. Mrs. Bompas enclosed some letters written to her by Indian boys in the Carcross School. It was announced that the quarterly meeting of the W.A. will be held at St. Matthias' Church, Westmount, on January 23rd, at 3 p.m., when Mrs. Dey will read a paper on "The Soudan." All members were asked to bring to this meeting some interesting fact about that country or the work there. The announcement was made that a week of prayers for the conversion of Mohammedans is to be held in England, January 21st to 26th, and the members were asked to remember this in their prayers. A book containing a num-

ber of interesting photographs of Ceylon, sent by a former member of the M. D. W. A., was exhibited, and it was announced that this book would be lent to any branch, on application, after the annual meeting. In the absence of the Rev. A. J. Doull, through illness, the Ven. Archdeacon Norton conducted the devotional meeting, and gave an address on the parable of the woman and the leaven.

**Ottawa.**—Carleton Place.—Saturday afternoon last week a representative gathering of women assembled in the parlors of the Carleton school to consider how best to study the questions proposed for discussion and consideration by the Pan-Anglican Congress to be held in London, England, lasting from June 15th till June 23rd. Six main subjects will be discussed:—The Church and Human Society; the Church and Human Thought; the Church's Ministry; the Church's Missions in non-Christian lands; the Church's Missions in Christendom; the Anglican Communion. The Rev. E. A. Anderson, who presided, explained the Congress was an effort to understand all subjects affecting the well-being of Christendom and of mankind, so far as the Anglican Communion could touch them, and then presented the following programme, which was finally accepted: Educational ideals; social life and its problems; the ministry of women and laymen; race problems and Christian missions; modern phases of religious belief. These topics and their sub-divisions were divided into sections, each section to report the result of their study and research the last Saturday in the month. The next meeting will be held January 25th.

### Brotherhood of St. Andrew.

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

#### Brotherhood men should subscribe for the Canadian Churchman."

With the Travelling Secretary.—The first day of the New Year opened up at Brockville, with attending at Holy Communion at St. Peter's Church, and from 11 to 12 o'clock, a combined meeting of the Chapter was held at St. Paul's school-house, His Honour Judge Macdonald, member of the Dominion Council, being in the chair. The rector of the three parishes, with representatives from their Chapters, were present, and the Travelling Secretary delivered an earnest address urging the members to make the coming Conference a subject of daily prayer that rich blessings may attend this gathering together of the men and boys of the Church. A number of questions were asked as to the detail work, a general discussion took place, and those present parted, distinctly impressed with the feeling that the arrangements and plans made all point towards a most successful Conference. The Secretary and Mr. C. E. Baynes-Reed, who has taken such a leading part in the preparation of the programme, went over all the detail work very carefully together. On Thursday afternoon a train was taken for Prescott, where an excellent Chapter has been working for 1¼ years. At Prescott, the Rev. H. B. Patton met the Travelling Secretary, and a number of calls were made together; and a good meeting of men was held in the school-house. In the address given by Mr. Thomas, special emphasis was laid upon the coming Conference, and the promotion of a Junior Chapter, and it is likely that before long the Juniors will be at work, as considerable interest was manifested by those present. The next day Iroquois was visited, week night service being held in the beautiful church, and an address was given fully emphasizing the nature of the Brotherhood of St. Andrew as a movement in the Church, and the Travelling Secretary afterwards met some of the men at the rectory, where every kindness was shown to them by the rector, the Rev. R. J. Dumbrille. There has never been a Chapter at Iroquois, but it is felt that there is work for a small, active Chapter, to do there, and in course of time, no doubt, one will be formed. Train had to be taken at 10.30 p.m. the same evening to make connections for Kemptville, the next place on the list, and on Saturday, 4th inst., the rector, the Rev. W. P. Reeve, was met and the outlook for Brotherhood work in Kemptville discussed. An interesting talk was given to the Sunday School on the following day, the Junior work being specially referred to, and at evening service, Mr. Thomas addressed a large congregation on "The work of the Brotherhood of St. Andrew." At the conclusion of the service, 25 men met the Travelling Secretary, and the detail work was fully explained, a number of questions were answered, and it was

moved and seconded that a Chapter be formed at Kemptville, Wednesday last being the time set apart for organization. Monday morning a start was made for Ottawa and on arrival there Mr. Alder Bliss was met at his office, and plans were talked over. A call was made upon His Lordship the Bishop of Ottawa, (who was arranging to leave the following day for Denver), who manifested his usual keen interest in Brotherhood matters, and wished every blessing upon the work. The same evening the Chapter meeting of St. Matthews' was attended, a good number of members were on hand, and the meeting was an inspiring one. The rector is an ardent Brotherhood clergyman, good, capable officers are in charge, the men are of a splendid type, full of earnestness and zeal, and the parish affords a special opportunity for carrying on effective Brotherhood work. St. Matthews' has risen to the occasion, and to-day stands a model Brotherhood Chapter. An address was given by the Travelling Secretary in the course of which a number of good points were given. He concluded his address with some most helpful thoughts on the topic, "Being Fishers of Men." Mr. A. G. Gilbert was present and gave a short crisp speech, full of good things, reminiscent of the Washington Convention. At five o'clock, a meeting of the Junior Chapter at Grace Church was attended, and a talk given the boys. In the evening a meeting of the Local Council, held at Mr. Bliss's home, was attended, and practical matters discussed.

## Home & Foreign Church News

From our own Correspondents.

### NOVA SCOTIA.

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

**Annapolis Royal.**—St. Luke's.—On the 9th ult., our W.A. forwarded a bale of clothing to the Shingwauk Home; and another to a parish of this diocese. St. Luke's is very prettily trimmed. The music at Christmas was excellent, Mr. Elliot's solo, and the duet by him and Mr. Cowling were finely taken. The festive hymns were lustily sung by a good congregation. A large number communicated at 8 and 11 o'clock. Besides sundry sums for charity, etc., and \$5 for Mrs. How, the rector's offertory was \$20.60. The Sanctuary Guild made an offering of lovely flowers; as did Mrs. Ross, in memory of Augusta Isabella Gray. These flowers were distributed among the sick of the congregation. On the following Sunday night carols took the place of hymns. St. Alban's, L'Equilee, looks lovely. Plenty of rich wreathing of hemlock for chancel scroll gives evidence of zeal and taste. There was a good congregation on Christmas night. The music was beyond any former effort. The congregation presented Mr. Chas. Hoyt with a nice arm-chair to mark their appreciation of his playing and training the choir. Miss Nicholl sang the obligato in "It came upon the midnight clear." This music was repeated on the following Sunday afternoon. The offertory on Christmas evening, (\$1.08), was for the rector. There were some gifts of the fruits of the earth, too. The floral offering of Mrs. Ross was taken to this church, too, and later, sent to our "shut ins." On St. John's Day, there was a vocal processional of 15 teams of oxen hauling the tokens of goodwill for the parson's household. These boys of Lake La Rose and Perotte have always been very thoughtful. A good dinner was despatched, and a pleasant hour in the study spent.

\*\*\*

### QUEBEC.

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

**Lennoxville.**—Bishop's College.—Lectures will be resumed on January 21st. Seven new students are expected, which will bring the number up to 74, the largest on record. The question of supplying increased accommodation is a very urgent one, and liberal subscriptions have been received in aid of the Extension Fund from the Chancellor, the Bishop of Ottawa, and the Bishop of Quebec, and it is hoped that the work on the new extension, approved by corporation last October, will be commenced early next summer. The new scheme of extension provides for fifteen extra rooms. The results of the Christmas examinations are of a very satisfactory nature, showing that good work is being done in all departments. The

(Continued on Page 45.)



### Missionary Department.

#### EDITORIAL NOTES.

The opening of a temporary theological college in Prince Albert, under the presidency of Bishop Newnham, has been reported. It is a unique institution in a remarkable diocese, engaged in a work probably not duplicated elsewhere. This college is a part of the great scheme devised by the Bishop and Archdeacon Lloyd for supplying the ministrations of the Church in the vast areas of the Diocese of Saskatchewan by means of some sixty or seventy Catechists brought out at one time from England and Ireland nearly a year ago. These young fellows were each given a horse, saddle, tent, blankets and an outfit of prayer books and hymn books and sent off over the prairies to find settlers and found churches. It was planned that during the winter when travel on the thinly settled prairies is difficult and dangerous these young men should be gathered together for theological and pastoral instruction. To-day that vision is being realized, and now some thirty Catechists are housed together in a barn or a structure of equal impressiveness and convenience for habitation while their comrades are at their posts in the field trying to keep the Church work going in the more important centres. Later one of these sets of men will change places, and lectures and life in barracks, will be

position to stir up diocesan activities in this work and we shall look for interesting developments in many directions. For example, if we know the man aright we would expect him to form very definite opinions upon the methods of the Church in the West, and if he felt they were not the wisest that might reasonably be followed we would expect him to say so in the frankest possible way. That at all events is what is needed. We have passed the stage when the policy of mutual admiration and the policy of pulling one another's ecclesiastical legs is sufficient. Life is too short for such foolery. But if one rector can spend a holiday in that way could not a dozen of the more generously salaried rectors from various Eastern Canadian cities do likewise? It would probably be one of the most health-giving investments of time that they could make, and it certainly would place them in an altogether different position of influence in the development of the missionary policy and missionary activities of the Church. Why could not a party of leading clergy from Halifax, St. John, Quebec, Montreal, Ottawa, Toronto, Kingston, London, Hamilton, etc., be organized for missionary duty in several of the Western dioceses and a scheme for moving them round from one centre to another worked out so that they would get the experience and information they are looking for. This would possibly mean a little thinking and planning and probably some expense, but it would in our opinion be a good investment. At

#### A REMARKABLE DEVELOPMENT IN JAPAN

By Rev. Egerton Ryerson.

The pink glow on the mountain tops which heralds the dawn of another day is something that few can behold unmoved. The bright beams of another day of missionary work have already begun to gladden the hearts of those who are praying that brilliant rays of the Sun of Righteousness may enlighten what is so commonly called the Land of the Rising Sun. The new day is that in which the Japanese have caught the missionary spirit. When forty years ago missionaries first came to Japan, they had to carry on their work unaided. Having acquired a working knowledge of the language, they were the evangelists, the preachers, the instructors. Then came the present period in which the missionary superintends the work of a number of Japanese Catechists. Increasingly the latter have done the preaching and teaching, while the missionary has guided and corrected and above all supplied the missionary enthusiasm. One of our Bishops said the other day that the Japanese make excellent pastors but poor evangelists; they lack the aggressive spirit. But there are evidences that this period is passing away, that the Japanese are themselves reaching a stage when they can be trusted to do their work without foreign supervision and above all that they are getting that love for Christ which says: "Woe is me if I preach not the Gospel." An aggressive campaign has just been carried on in Matsumoto, and from first to last the plans, both in outline and in detail, and practically all work has been in the hands of Japanese. We can see by this experiment how we may expect them to work in the days to come when the foreign missionary is no

formed at  
e time set  
ing a start  
there Mr.  
plans were  
is Lordship  
anging to  
who mani-  
Brotherhood  
n the work.  
ting of St.  
er of mem-  
was an in-  
Brotherhood  
in charge,  
of earnest-  
ls a special  
Brotherhood  
ne occasion,  
od Chapter.  
ling Secre-  
er of good  
his address  
n the topic,  
Gilbert was  
ech, full of  
ington Con-  
of the Junior  
aded, and a  
a meeting of  
s home, was  
ssed.

ch News  
dents.

shop, Halifax,

n the 6th ult.,  
clothing to  
r to a parish  
very prettily  
was excellent,  
him and Mr.  
festive hymns  
gregation. A  
nd 11 o'clock,  
te., and \$5 for  
s \$20.66. The  
ing of lovely  
ory of Augusta  
re distributed  
n. On the fol-  
the place of  
looks lovely.  
ck for chancel  
te. There was  
is night. The  
ort. The con-  
oyt with a nice  
on of his play-  
s Nicholl sang  
the midnight  
on the follow-  
tory on Christ-  
rector. There  
the earth, too,  
as taken to this  
ur "shut ins."  
cal processional  
tokens of good-  
These boys of  
lways been very  
despatched, and  
nt.

Quebec P.Q.

—Lectures will  
ven new students  
be number up to  
question of sup-  
is a very urgent  
ve been received  
n the Chancellor,  
ishop of Quebec,  
on the new ex-  
on last October,  
immer. The new  
for fifteen extra  
ristmas examina-  
ture, showing that  
lepartments. The  
: 45.)



Meeting of Workers, Matsumoto, Japan.



Missionary House.

Matsumoto, Japan.

St. Mary's Home.

repeated with thirty new students as the centre of interest. This is certainly one of those picturesque undertakings that appeals to the imagination and fifty or a hundred years hence the scenes that are being enacted to-day will be told with the greatest possible interest to our descendants in the Church. We must all hope that the greatest possible success may crown this daring venture,—success, not of the spread eagle type, but success that means the founding of the Church in that great Western country on a high and sound ideal.

We learn that the Rev.-Dr. J. Paterson-Smythe, rector of St. George's Church, Montreal, is already making preparation for next summer's holiday, which will take a decidedly interesting form. With his son, who is a McGill student, he is offering himself to one or more Western Bishops for active service in the mission field. He proposes, if accepted, to mount a broncho and dwell in tents on the prairie and live the actual life of a Western missionary in every particular. He will not, of course, tie himself to one centre, but will probably wander from centre to centre and diocese to diocese, where he will see with his own eyes and hear with his own ears the conditions and needs of that wonderful country. He will then be able to speak to his active and influential congregation with some degree of authority upon this important subject, and speech under such conditions is not likely to be in vain. It is altogether likely that he will be in a further

all events if this Canadian Church is to be enthused with an abiding activity we must create live centres of enthusiasm and reliable information.

We would call the special attention of our readers to our contributed article in this missionary department from the pen of the Reverend Egerton Ryerson, of Matsumoto, Japan. We think it will be a source of much surprise and interest to many to learn of the activity and thoroughness of the native Churchmen in their campaign of evangelistic work. It certainly is most hopeful and encouraging to find this spirit appearing in our new-found children in the faith. The Japanese have shown themselves past masters in the methods of organization in political and military undertakings and we can imagine the power that will be generated when these people in large numbers accept the Christian faith and set their heart upon making their faith known. That surely is the true method in pursuing missionary enterprises in a foreign country, to enlist the natives themselves to carry on the work just as soon as they are properly fitted for the task. It will be most impressive to watch Japanese Bishops, and Japanese priests and laymen guiding the destinies of the Anglican communion in that wonderful little Empire whose citizens for so many generations have been nurtured on entirely different spiritual ideals. We are indebted to Mr. Ryerson for a most interesting paper.

longer among them. Just as it was in the late war, long before the "enemy" knew that anything was in the wind; careful preparations were going on. The first was just what it should have been, namely, prayer, and let me say that prayer was a noticeable feature all through. A weekly meeting of intercession was opened for the Christians for several months and they were continually urged to pray at home daily for the undertaking. Tired though all the workers were after a hard evening's work, the next morning and every morning during the meetings all met together at 7 a.m. to pray for God's blessing. The first preparation was prayer and the second was advertising. The agents of a popular brand of soap could not have been more diligent. A long list was made of names of city officials, school teachers, prominent citizens and friends of Christians to whom invitations were issued. About a week before the arrival of the forces notices appeared every morning in the newspapers announcing their approach. A few days later posters were to be seen hanging at street corners and decorating the walls of barber shops and public bath houses. Thousands of hand bills were delivered, both from door to door and through the medium of a newspaper delivery agency. Before the special meetings for men and women, respectively, small detachments of workers were detailed to stand at the entrances of the boys' middle school and the girls' high school to present invitations to the students. Besides an introduction to the speakers who were to take part, the advertisements contained two striking sentences, one a quotation from Confucius: "He who hears the Way in the morning may die in peace at sunset," and the other by Gladstone: "My life is based upon the Divinity of Jesus Christ." On Monday, November 6th, the commander-in-chief, the Rev. J. T. Inai, Principal



of the Seikyosha Divinity School, arrived, and the following day five of his students. The Christians of Matsumoto met on November 7th for prayer and to receive special instructions as to their duties and responsibilities; and on the following morning God's power and blessing was sought in the Holy Eucharist. That day and the following were spent by the students in delivering invitations. The army was made up as follows. The Rev. J. T. Imai, Rev. C. N. Yoshizawa, Rev. T. Tsujii, Mr. D. J. Imai, five students from Tokyo, two Catechists from Nagauo, besides our Matsumoto staff. As all four nights were much alike a description of the last will be enough. Shortly after 5 p.m. the students and Catechists, one or two of the clergy and several Church members met at the Preaching Station. Paper lanterns are supplied to all inscribed with a Cross and the words "Christian Preaching," and there is a very large lantern on a pole to head the procession. Before starting hats are removed and all stand with heads reverently bowed for a short prayer. Then with cornet and drum the company moves forward to preach Christ at the street corners. When a stand is made and a hymn sung forty or fifty people gather together, running from their houses or stopping on their errands to hear a five or ten minute address and an announcement that those who wish to hear more are invited to the Preaching Station. The Bishop of London is reported to have said recently: "Be as High Church as you like, but take off your coat and preach in the parks." By this means six or seven hundred people at least must have heard something, and even a little must count, of the message of salvation. After an hour spent in this way, the band returns to the Preaching Station where others have been for some time welcoming and assigning seats to the assembling audience. A man at the door checks the clogs and a large number are able to pack into a small space upon the mats. Over two hundred are present and they sit patiently through three addresses, each from half an hour to an hour in length. A student speaks on "Why Do I Need Salvation," and is followed by Mr. Yoshizawa on "I Am the Life." The final address by Mr. Imai is most impressive. It is no mere proclamation of Christianity as a civilizing power or simply as a superior code of ethics. There is no whittling down. It is the preaching of Christ crucified and risen from the dead. On other evenings also many have given in their names as desirous of becoming Christians, but on this last night a special effort is made to draw men to the foot of the Cross. The story of the Passion is sung and between each verse of the hymn a short explanation is given. Then all are asked to think of what they have heard, to think of the Saviour saying, "This have I done for thee, what hast thou done for Me?" All who wish to follow Christ are asked to stand and while a hymn is being sung to go to an upstairs room to talk quietly and ask questions. Then it is that the full force of clergy, Catechists and students is called into requisition to talk to the enquirers individually. On the four nights about ninety names in all were given in. Perhaps a very large proportion of these will fall away almost immediately, but at any rate here is a field for definite work during the next few months. Mr. Imai not only made due preparation beforehand, but thought out carefully a plan for carrying on the work afterwards. One night's respite was given and then he and the Rev. T. Tsujii for three nights gave quiet instructions to the enquirers to whom were issued special cards of admission. He called together the local staff and laid before them an outline, of what he thought they should do during the next two or three months and they are at present striving to obey his wise directions. This description has been given in such detail as to make it hardly necessary to dwell further on the special features that characterized the campaign. But three are noteworthy, careful labour, burning enthusiasm, and the fact that all was in the hands of Japanese. The foreign missionary was not required and any attempt upon his part to control matters would only have bungled them. That the Japanese should show themselves so capable and trustworthy in plan and execution is not only a subject for thanksgiving but suggests that a radical change in our missionary methods may be called for in the near future. The purpose of our work here is to convert Japan and if we are wise and

really in earnest we will adopt the best means. In the past and to a large extent at the present time the most effective means is by the foreign missionary. But when the Japanese Church produces priests and Bishops whom we can trust who can doubt that the best way will be to use them as our agents, or rather let us say, to help them in every possible way to bring their wonderful country to Christ. They can live on a third of what it costs a foreigner and are free from the impediment of a stumbling speech in a strange tongue. Let us be prepared, therefore, when the time is ripe and the usefulness of the foreign missionary is past, to revise our missionary methods. The Japanese Church will still need our assistance. Mark well that this remarkable campaign in Matsumoto could not have been carried on at all without foreign money. For many, many a year the same will be true. That is to say, that although we should encourage to our utmost self-support of pastors, we cannot expect a small and poor Church to do much in the way of aggressive work. They may supply the men but the wealthy Churches of the West should supply the means. This is not mere theorizing, because it is quite possible at the present time to alter with a view to this end the relation of the missionary societies to the Japanese Church. Many prominent Japanese Churchmen are not at all satisfied with the present situation. What they would like to see would be the organization of a financial bureau of the whole Church of Japan, with which the societies would deal and according to the needs of the work make block grants. Both detailed estimates and detailed reports would be required by the societies, but, pro-



Castle at Matsumoto, Japan.

viding these are made, there is no reason why we should not trust the Japanese Church in the direct control of the Church in work. Our present methods cannot long continue, and, if we really have the conversion of this great country at heart we shall gladly alter our policy to meet the changed exigencies of the times and to use the most effective means in accomplishing our end.

Note.—The Rev. J. T. Imai has opened a special fund for carrying on similar campaigns and would be glad to receive subscriptions for this purpose.

#### THE CHURCH AT MOOSE FORT.

By Rev. Robert John Renison.

Twelve months have passed since I undertook the charge of this mission, and as our growing needs can only be supplied by commensurate publicity, I desire to take advantage of this mail to write a letter to all supporters of the mission; which shall be a sketch of our environment, a report of work accomplished and a statement of our plans for the future. This mission is the link that binds Hudson Bay to the outer world. All travellers and mail from and to civilization pass through Moose. The last year has made a great difference in our position here. The development of New Ontario, owing to the construction of the Grand Trunk Pacific Railway, and the discovery of minerals in the Cobalt region have brought the shriek of the engine and the ring of the prospector's pick almost within sound of our remote missions. To speak more exactly, where-

as for the last twenty years, Missanabie, four hundred miles away, has been our nearest railway station, now we have McDougall's Chute within 200 miles, and in another year the line will be within 100 miles or seven days journey. We have been favoured this summer by the advent of more than a score of travellers. Tourists seeking experience, amateur explorers seeking material for a book, and miners seeking gold. I fully expect to hear of our discovery in some magazine article this winter. There is a great deal of talk about a railway to the Bay. Western Canada will not be content till it is done, though whether it will be a paying investment is quite another story. In the meantime our work goes steadily on. I hope that when we are annexed to the world our people may be ready for the burden of citizenship. Moose now stands with reluctant feet at the parting of the ways. It has been the general experience of missionaries among primitive tribes of Indians, that while they have assimilated the faith and ethics of Christendom and have thrived as long as they have been isolated with their teachers, when the rush of civilization has overtaken them a large proportion have not stood the test. And when all things are considered it is not strange that the Indian, tossed in the whirlpool of our modern life, should sometimes drag his anchor. It is as if a choice specimen of our twentieth century were transported to another planet, Mars for example, inhabited by beings in a different stage of development from himself, whose ideals, standards and modes of thought were incomprehensible to him. Looked upon as an inferior creature, the heir of all the ages would soon begin to doubt his own identity, and self-respect gone, "Facilis descensus Averno." We cannot keep the Indian forever in his own native shades. The remorseless axe of the pioneer is yearly reducing the area available for nomadic life. Surely it is wiser to prepare the red man for the inevitable than to bequeath him unsettled, contaminated and discouraged,—a dubious legacy to the next generation. The great Republic next door to us is educating the Indian all too late. There the United States Indian sits on his reservation, dreaming of his past, a target for the moralist and a perennial subject for the experimental philanthropist. Yet, unspoiled, he is a noble fellow. Those who know him best love him most. He has characteristics which even the ideal Canadian of the future cannot afford to lose. He is now in the plastic stage and it is for the Christian Churches to decide whether the original owner of this continent is to remain a picturesque, protesting relic soon to disappear or be merged into the composite nation now in the making. Bishop Holmes has bravely undertaken to prepare the Indian for Christian citizenship,

for which he deserves the thanks of all friends of missions. Our work at Moose during the past year has been marked by well defined progress. Our parish work, like that of all Moosonee missions, is twofold. Our population is about 450, of whom less than 100 can speak English. During the winter months, while the Indians are away at their hunting grounds, we devote the most of our time to the English and half-breed population. Lately we have a good many French officers of the Revillon Bros. Fur Company. Last winter we instituted a Men's Club and Reading Room, which was greatly appreciated. A branch of the Woman's Auxiliary was organized to sew for the school and the poor. This proved to be the fashionable event of the week, due perhaps to the fact that refreshments were served. Thirty-two was the average attendance and the work done was valued at \$50. At Christmas and Easter the Indians came from the four points of the compass on snowshoes. At the former festival we had 105 communicants, while the offertory, \$35, was devoted to the poor. Some of the Indians walked 200 miles to be present at this service. For a wonder the Indians had all the food they could desire last winter. The weather was very severe and the snow five feet on the level. The moose and deer being unable to escape, the Indian waxed fat in consequence. I made several trips last year. This may serve as an example. On February 9th I left Moose Fort with one man, we had no dogs, so each had to haul his sled. Of course we wore snowshoes. The thermometer was 47 degrees below zero Fahr. I was out of condition, for I had done very little physical work since the fall. We covered forty miles the first day and camped in a hole in

Janua  
the sno  
they ca  
porary  
snowsh  
from he  
was obl  
I rem  
times  
few day  
further  
land, 2  
I had  
17 serv  
the Ho  
March  
known  
June 15  
20th, a  
crop.  
daily s  
well a  
Our si  
thornt  
ed a n  
hymns.  
lations  
"O Lit  
"Glory  
that an  
missio  
neither  
during  
be a c  
appoint  
with r  
morali  
plan  
hopes.  
place  
tion h  
upon t  
ful w  
now b  
trials  
has  
church  
eager  
have  
I be  
unto  
our  
suppo  
But a  
condit  
cial i  
tion d  
as flo  
25 cer  
to be  
Thom  
just  
Throt  
had  
schoo  
with  
Owin  
work  
scho  
head  
made  
some  
remitt  
child  
fin, v  
hope.  
of th  
of fo  
At fi  
a fa  
ing  
idea  
ward  
Chic  
"De  
neve  
How  
has  
more  
sion.  
gone  
Alba  
party  
had  
15th  
The  
was  
local  
even  
23rd  
to a  
miss  
But  
for  
Soci  
sion

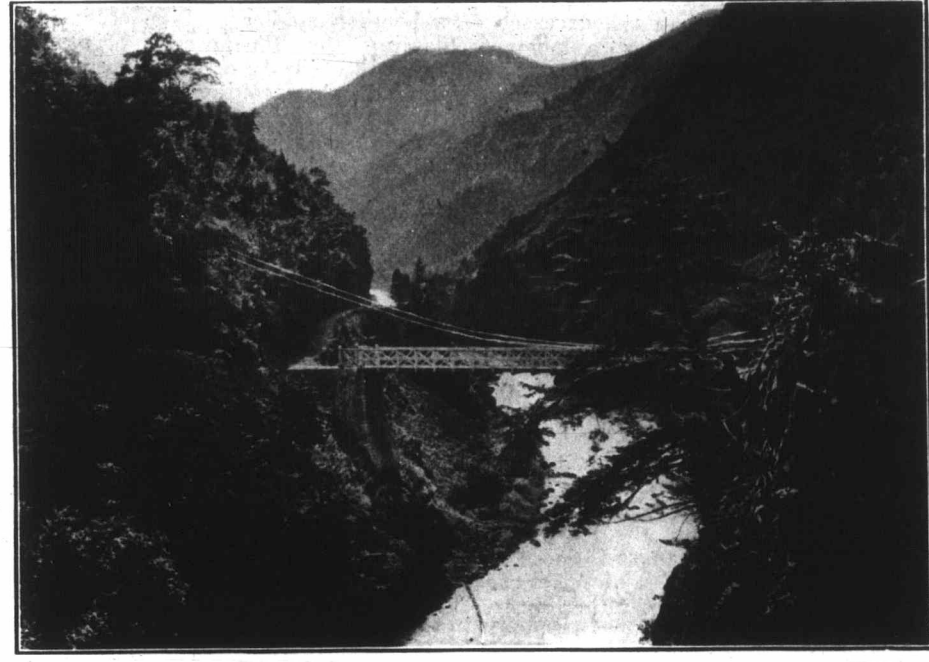


able, four  
 rarest rail-  
 ll's Chute  
 he line will  
 rney. We  
 e advent of  
 rists seek-  
 eking ma-  
 g gold. I  
 in some  
 is a great  
 Western  
 ne, though  
 nt is quite  
 work goes  
 annexed to  
 the burden  
 h reluctant  
 as been the  
 ong prim-  
 y have as-  
 ndom and  
 en isolated  
 civilization  
 n have not  
 are consid-  
 1, tossed in  
 ould some-  
 oice speci-  
 nsported to  
 nhabited by  
 pment from  
 l modes of  
 m. Looked  
 r of all the  
 wn identity,  
 "Facilis de-  
 cannot keep  
 own native  
 s axe of the  
 ng the area  
 ife. Surely  
 he red man  
 to bequeath  
 inated and  
 legacy to  
 he great Re-  
 is educating  
 There the  
 ts on his re-  
 his past, a  
 and a peren-  
 ntermental  
 spoiled, he  
 se who know  
 st. He has  
 en the ideal  
 e cannot af-  
 in the plas-  
 the Christian  
 whether the  
 continent is  
 e, protesting  
 pear or be  
 osite nation  
 shop Holmes  
 n to prepare  
 n citizenship,  
 all friends of  
 ing the past  
 ed progress.  
 osooner mis-  
 about 450, of  
 lish. During  
 ans are away  
 e the most of  
 breed popula-  
 rly French of-  
 mpany. Last  
 and Reading  
 ed. A branch  
 anized to sew  
 proved to be  
 due perhaps  
 were served.  
 ance and the  
 Christmas and  
 four points of  
 former festi-  
 hile the offer-  
 Some of the  
 resent at this  
 s had all the  
 The weather  
 e feet on the  
 ng unable to  
 consequence.  
 his may serve  
 I left Moose  
 s, so each had  
 re snowshoes.  
 s below zero  
 had done very  
 We covered  
 ed in a hole in

the snow. Next morning I found I had what they call in this country "Mal Raquette," a temporary paralysis of the ankle joint, caused by the snowshoe strap. We reached Albany, 100 miles from here on our third day. For the last day I was obliged to lift my foot with a cord every step. I remember calculating how many thousand times I should have to pull that string. After a few days I went on to Atawapiscut, 100 miles further north, and from thence to Agumiska Island, 25 miles out to sea. For this last journey I had a team of dogs. I saw 44 families, held 17 services, 8 baptisms, and four celebrations of the Holy Communion. I returned to Moose on March 1st. This has been the latest spring ever known here. The River was not clear of ice till June 1st. Our gardens were not planted till June 20th, and the best we can hope for is a moderate crop. During the summer months we have had daily service, which, I am glad to say, has been well attended the average being about 150. Our singing, under the tuition of Mr. Haythornthwaite, has improved. I have just prepared a new Cree Hymn Book, containing 250 hymns. Our Catholicity of taste is seen in translations of such diverse types as Philipps Brooks' "O Little Town of Bethlehem," and Alexander's "Glory Song." It may be interesting to know that among a population of 5,000 in the scattered missions in this part of the diocese, we have neither magistrate, policeman or jail. In fact, during the winter months, a well kept jail would be a direct incentive to crime. This summer I appointed a council of the older Indians to deal with matters of local importance, such as immorality, drunkenness and family quarrels. The plan has succeeded beyond our hopes. The moral condition of the place in spite of increased temptation has been a distinct advance upon the previous year. The faithful work of our predecessors is now bearing fruit. In spite of its trials mission work in this place has not to complain of empty churches. Our simple services and eager congregations this summer have exemplified the words—"I, if I be lifted up, will draw all men unto Me." We are impressing on our people the need of a self-supported native missionary body. But any one who knows present conditions realizes that while financial independence is a consummation devoutly to be wished; as long as flour costs \$7 a bag and calico 25 cents a yard it must be an ideal to be gradually approached. St. Thomas' Boarding School has just passed its second birthday. Throughout the last year we have had thirty boarders. The day school has 100 children on the roll with an average attendance of 70. Owing to the faithful unremitting work of Miss Barker in the day school and Miss S. Quartermain as head matron, this department of our work has made visible progress. The transformation of some of the children is startling. I have been reminded of the pictures of Doctor Barnardo's children, "Before and After." Mr. John T. Griffin, who has gone to Rupert's House, and who, I hope, will make a good missionary, was in charge of the boys, whom he instructed in the mysteries of football and the still greater mystery of work. At first the Indians were rather disposed to make a favour of giving their children for the boarding school, the truth being that they have no idea of discipline. The red man's attitude towards pedagogy reminds one of the letter of the Chicago father who wrote to his son's teacher, "Dear Sir,—You must not punish William, as we never strike ourselves except in self-defence." However the evident improvement of the scholars has been not without effect, for to-day I have more than a dozen awaiting their turn for admission. The chief event of our year has come and gone. On July 14th Bishop Holmes arrived from Albany with the Rev. G. E. Renison. The Treaty party were here at the time and for a week we had a most enjoyable time. On Sunday, July 15th, the Bishop confirmed 46 young people. There were 145 communicants and the offertory was over \$140, making a total of \$350 subscribed locally this year. The Bishop preached every evening to large congregations, and left on July 23rd to attend the Provincial Synod. I now come to a subject which I fain would omit. I wish that missionaries never needed to think of finances. But where is the mission which is not hampered for lack of funds? The Church Missionary Society has practically ceased to help these missions. The Government grant does not do more

than pay the board of twenty-five children. We are anxiously awaiting the arrival of the annual ship which will, I trust, bring bales of clothing for our destitute and the children of the school. Our funds in sight will barely avail to cover the ordinary expenses. There are children at the far inland posts where there are no schools whose parents can do nothing for them. Will not some of our friends undertake to support these children. Fifty dollars will support a child for a year at St. Thomas' School. I will promise in case of a child wholly or partly supported to send a photograph and short life history, besides a yearly report. We need a mission boat, which will cost \$250, and a horse, not for trotting on the avenue, who will cost \$150. Our mission ox after a very strenuous life, became useless and was by a "sea change" transformed into strenuous beef. Every stick of firewood has to be hauled two miles, and with forty souls to keep warm it is no easy matter. There have been several changes in the personnel of our staff. But I hope this year we shall be stronger than ever. When my brother arrives with his wife I shall feel free to visit the distant Indians, who seldom see a missionary. Now I must close, with thanks for your sympathy these many years and a request in this critical time for your prayers and practical co-operation.

Watchfulness and prayer are inseparable. The one discerns dangers; the other arms against them. Watchfulness keeps us prayerful, and prayerfulness keeps us watchful.



Beautiful Shinshu, Near Fukushima, Japan.

INDIAN SCHOOLS IN THE WEST.

By Ven. Archdeacon Tims.

Spectator's comments on Indian Schools in the West, and his reference to the "charges which Mr. S. H. Blake has advanced against the financial, educational, and sanitary administration of Indian Church Schools leads me to write and say how sorry I am that the strictures on Indian Schools contained in Mr. Blake's report (as Chairman of the Apportionment Committee of M.S.C.C.) were ever published. Great exception was taken at the time the report was read to many of the statements contained therein by the Western members. Certainly it is stated at the bottom of page 5 of the proceedings that "exception, however, was taken to many of the statements contained in the preamble," yet the report is printed as though the whole of it was endorsed by the Board. After referring to exhibits A, B and C, of which A and C are most misleading, the report goes on to say: The above returns appear to establish the following facts: (a) Only 44 per cent. of the children of school age attend school; (b) the Industrial Schools as a general rule are half empty, and the total numbers have been in the last seven years reduced by one half; (c) in a number of schools, with statistics not accurately kept, the death rate of the school children is twenty-five per cent.; (d) in one case where statistics have been accurately kept, the deaths were 69 per cent.; (e) one of the colleges, known to us as Emmanuel College, is being closed and taken for university purposes; (f) in another—the one at Calgary—has during the six years and nine months ending the 31st of last

month, cost \$53,180.09, or at the rate of over \$7,000 a year; (g) there are at present in it ten pupils, with the following staff: (1) Principal, (2) medical officer, (3) housekeeper, (4) matron, (5) carpenter, (6) farmer, (7) cook. The position of teacher was vacant or else there would have been a staff of eight to take care of these ten pupils." Now, sir, it seems to me that any reader taking up the above and reading it as a part of a report to the Board of Management of M.S.C.C. would conclude that the report dealt with Church schools, supported out of Church funds. This is not the case. Section (d) refers to a Presbyterian school. No such excessive death rate prevails in any Church school that I am aware of. Section (e) is incorrect. Emmanuel College is still going on as an Indian school under the auspices of the Church of England. Section (f) re Calgary school would lead Churchmen to think twice before giving money to Indian schools in future. But the fact is, the Calgary school has never cost the Church or Missionary Society one cent of money. The expenses are all incurred by the Government and the Church has no control over the expenditure, nor is it in any way responsible for it. Section (g) gives a goodly array of employers in the school, but the medical officer is non-resident, and only visits the school when called upon. All are appointed and paid by the Government, and none of them by the Church or out of Church funds. Of our Church schools, i.e., those over which we have control, receiving a per capita grant, for pupils, from the Government, the expenditure is about as low as it could possibly be, and they compare favourably with schools of the same type controlled by other denominations. Section (a) may be correct, and only 44 per cent. of the children attend school; but is it the fault of our Church or missionaries? In the report (just published) of the Indian Commissioner (page 191 of Annual Report for 1906) it is stated that "the majority of the boarding schools have the full complement of pupils provided for in the estimates, and are doing excellent work." I do not say that we have the full complement of pupils in our schools in this diocese, but the Bishop of Algoma stated at the Board meeting, that in Algoma they could not take more pupils for lack of funds to support them. It must be borne in mind that a number of Indian children not in the schools are sickly, and cannot pass the medical examination. I dare say this will account for 20 per cent. of those not in schools. Then there are a considerable number of children in the West who will never enter a boarding or industrial school unless compulsory education is put into force. Section (b) is probably correct. The great increase of boarding schools in close proximity to the Reserves accounts for this. Section (c) which states that the death rate of school children is 25 per cent. was well answered in the letter of Mr. Ferrier, which the Bishop of Saskatchewan sent you and which you published in your issue of the 19th inst. He showed that 25 per cent. in fourteen years was really about one and three-fifths per cent. per annum. My own school on the Sarcee Reserve is a little lower than this. In sixteen years the death rate has been 1.69 per cent. per annum. For the last ten years it has been 1.21 per cent. In the last seven years we had but two deaths, neither of these occurred in the school. They were pupils in ill-health when they entered, one was received with the medical officers consent as a probationer to see if good food would help him. They remained three and eight months, respectively, and then were discharged and died shortly afterwards. Dr. Bryce's report of this school is incorrect. He states that "one died" in 1906-7, "after being sent home," which is not true. Neither is it true that "a number died in 1905-6 of T.B." If his report is as incorrect in dealing with other schools, it can hardly be depended upon. The percentage of deaths of children and young people on the Reserve under eighteen years of age, who have never entered school is very considerable and in my opinion (I have now lived among the Indians for nearly 25 years) the schools have been the salvation bodily as well as spiritually of many who have passed through them. The statement that our schools are death traps and centres for disseminating disease, that our schools are badly ventilated, especially the dormitories, sounds bad, but are they worse than the majority of settlers houses in the North-



West? I don't think so. Would the ladies who have spent so many years in the work as matrons, teachers, etc., remain in them if they were? Opinions largely differ as to the unsanitary and badly ventilated condition of our schools. Take the Sarcee School. Dr. Bryce in his report says as to the quality of ventilation, "Old, small windows in low dormitories." The Government School Inspector in his last report, page 421 of the Indian Department Blue Book, says, "The dormitories are spacious, clean, fairly well furnished and well ventilated." Of the Peigan School Dr. Bryce says, "Windows, and vents into attic either end. Attic windows open; good attempt." The Government School Inspector, page 422, as above, says, "The dormitories are large, well kept, fairly well furnished, and capably ventilated." Our schools at the Blackfoot and Blood Reserves were not visited last fiscal year by the School Inspector, so a comparison of reports can not be given. Dr. Bryce reported of the Blackfoot School, "Only three pupils not under care of physician." Whereas the Rev. Canon Stocken assures me that there were only three under the care of the physician at the time of Dr. Bryce's visit. That the Blackfoot School is not in as good shape as it ought to be is not the Church's fault. For several years the Government has refused repairs on the ground that a new school was to be built. Even yet it has not materialized. We hope, however, that 1908 will see a new school erected. Our missionaries have laboured under great disadvantages in building, equipping, and carrying on the schools in this district. They had to provide, by personal solicitations, for the erection of the buildings—only small grants being obtained from the Government in the early stages of the work. They had to keep them going on a per capita grant altogether inadequate, and obtained the rest of the money required by writing letters to England and Eastern Canada. They secured valuable help from the Woman's Auxiliary, which for the most part is still continued, but when the M.S.C.C. was formed they were obliged to cease soliciting in Eastern Canada and were told that help would be in future sent through M.S.C.C. This cheered them for a time, but you can imagine the consternation caused by the resolution of the Board at its last meeting in Toronto, when it decided that "it considers it impossible to take up the maintenance of industrial and boarding schools amongst the Indians, particularly as these Indians are, or should be, wards of the Government of Canada, or to continue work of that nature, if withdrawn from by the C.M.S." We are hoping the Government will give a larger per capita grant soon, but, in the meantime, how are the expenses to be met? The schools must either be closed or run into debt. Is it the desire of the Church-people of Canada that either of these courses should be followed? I must apologize for the length of this account, but I shall be very grateful to you if you will find room for it in your valuable paper.

#### PROGRESS OF MISSIONS IN KOREA.

By the Rev. Lord William Cecil.

The initial error that is constantly made about mission work is really one which is common to all mankind. There is always a tendency to generalise and to conclude that people who live in the same quarter of the world and are the same colour have identical characteristics. For instance, in China we and the Russians are regarded as two tribes of the same nation, and many old residents in China regret the downfall of Russia, on the ground that it weakens the prestige of England. A similar generalization is made about mission work in the East. China, Japan, and Korea are to many a white man as closely allied as Russia and England seem to be to the yellow man, but are in reality as separate as our great democracy is from the Old World autocracy of Russia. The Koreans are, it is true, followers of Confucius—that is, the educated class are; the poorer class practically believe in nothing but fetish worship, and can at the present day be seen offering libations "under every green tree." Korea has a little bit of the tone of old China. The old top-knot, for instance, is worn, which gives the reason for their quaint hat with its faint resemblance to our tall hat. The dress, however, is quite different. The Koreans wear white, the mourning colour of the Chinese, and have an almost Western prejudice against acknowledging the fact that women have legs, and one misses the bald blue-betrousered figures of the Chinese women and their deformed feet. But if the Koreans differ from the Chinese, they

#### CANADIAN CHURCHMAN.

do so far more from their old enemies and present masters, the Japanese. Never were two nations more unsympathetic to one another. But in nothing is there a greater difference between the three nations than in the way they are receiving missions. The Koreans are accepting Christianity with an enthusiasm and an earnestness which renders the success of missions in China and Japan as nothing by comparison. The bitter humiliation through which that proud but small race of Koreans is now passing has produced, not unnaturally, an earnest searching for something which will at once salve the wound of humbled pride and lead on the nation towards recovering its ancient dignity. Christianity has filled these two wants and is accepted with the earnestness of a saddened heart, which reminds one of nothing so much as the spirit of St. Augustine in the "De Civitate Dei." Like him, they see in the downfall and degradation of their race a higher call, and like him, through the dark cloud of an earthly servitude, they catch a glimpse of the bright light of eternal liberty. I do not say that all Koreans are animated by such lofty motives—I speak only of the nobler spirits—many are still content with the feeble weapons of this world and soil their souls with intrigue and assassination. For instance, there is a body called the Army of Righteousness, which, I am told, under the guise of a missionary society, encourages rebellion against the Japanese yoke. Their hymns are only songs of bloodshed, their prayers but an incentive to useless strife. But the very fact that they have chosen this guise for their dark projects shows how wide and real the turning to Christianity is throughout the land. Perhaps there is no better foil against which the Christian life can show itself than the excesses of a heathen soldiery. I am not for a moment blaming the Japanese soldiery, but they have only the ideals of a heathen race. They understand what courage and patriotism mean as well as ever any Roman soldiers did, but like them their virtue is nearly synonymous with these qualities, and their indecency and brutality, their lack of justice and their absence of mercy, all show to the suffering Koreans the beauty of a religion which can teach men the higher life. But behind this somewhat natural turning to Christianity, there has appeared a second phenomenon closely connected with it, but wholly different from it, and one which should fill the breast of every missionary in China with hope: for if a like awakening should be experienced there we might expect to see it Christian in the near future. I had better tell the story as it was told to me by one of the prime actors. There is in the north of Korea a town called Pyeung Yang, which is chiefly remarkable as being the scene of the first Chinese defeat in the Japanese-Chinese war, and in that town work two bodies of American missionaries with ordinary even if rather successful missions. They had a practice, and an excellent one it is, of summoning all their converts from the country round to come for ten days in Spring to receive further instruction in the faith, for the ignorance of professing Christians is at all times a great difficulty to the missionaries. This meeting was purely educational; there were no moving hymns, no emotional speeches. The mission conducted by Americans whose Scotch origin was obvious, not only in their names, but in every line of their faces and demeanour. Except for the accent one would have thought oneself in the presence of representatives of the cold and canny race that lives in our northern kingdom, and I only dilate on this point because it is essential to separate the phenomenon I am going to relate from those emotional manifestations of religion with which most of us are conversant under the name of revival meetings, and which, perhaps, I may add, most of us distrust. The meetings held on the first seven days were commonplace. The usual syllabus of instruction was followed, and at the end of the week to all appearance the meetings might be expected to go on as they always had done till they closed on the tenth day. But just at the end, to the surprise of the missionary who was conducting the meeting, one of the Korean men arose and expressed a desire to speak, as something was on his mind which laid so heavily on his conscience that he could no longer sit still. This caused a feeling of annoyance to the conductor of the service, for it was in the nature of an interruption, but he thought it wiser to give the man leave to unburden his conscience. The sin turned out merely a feeling of animosity and injury on account of a fancied slight which he had received a year ago from the missionary. To settle his doubt the missionary assured him that he forgave him for his ill-temper, and then began to say a prayer. He reached only the words

"My Father" when with a rush a Power from without seemed to take hold of the meeting. The Europeans described its manifestations as terrifying. Nearly everybody present was seized with the most poignant sense of mental anguish; before each one his own sins seemed to be rising in condemnation of his life. Some were springing to their feet pleading for an opportunity to relieve their consciences by making their abasement known, others were silent but rent with agony, clenching their fists and striking their heads against the ground in the struggle to resist the Power that would force them to confess their misdeeds. From eight in the evening till two in the morning did this scene go on, and then the missionaries, horrorstruck at some of the sins confessed, frightened by the presence of a Power which could work such wonder, reduced to tears by sympathy with the mental agony of the Korean disciples whom they loved so dearly, stopped the meeting. Some went home to sleep, but many of the Koreans spent the night awake; some in prayer, others in terrible spiritual conflict. Next day the missionaries hoped that the storm was over and that the comforting teaching of the Holy Word would bind up the wounds of yesternight, but again the same anguish, the same confession of sins, and so it went on for several days. It was with mingled feelings of horror and gratitude that the missionaries heard the long list of crimes committed by those whom they had hoped were examples of righteousness. One man confessed a crime not so horrible to their minds as to ours—namely, that of murdering his infant daughter; another confessed a crime worse even to Korean ears than it is to our own, that of killing his old and infirm mother to escape from the burden of her maintenance. A trusted native pastor confessed to adultery; and of sexual sins both natural and unnatural there were no lack. Not only was there confession, but, where it was possible, reparation was made. One man sold his house to repay money he had embezzled, and has since been homeless; another returned a wedge of gold which he had stolen years before. Some did not find peace for many days. One man struggled, till it seemed as if his health would give way, to resist the Power that was forcing him to confession, and then at last with pale face and downcast eyes came to tell his sin. He was the trusted native preacher, and he had misused his position to rob the mission. He furnished an exact account of his defalcations, and has since repaid every penny of the money. Whatever may be the result, the development of events in Korea will be watched by many with the keenest interest, and not the least interested will be those who see in this strange outpouring of the Spirit at Pyeung Yang an analogous manifestation to that which preceded the great Wesleyan movement. You have only to read the journal of John Wesley and compare it with the account of the manifestation at Pyeung Yang to realize that the phenomena are very closely akin. There is in both cases an extraordinary manifestation of power; people are convinced of their sins by another force than reason, and the Power that convinced gives them strength, not only to overcome sin, but to convince others. The Koreans who were at the original meetings have gone forth like Wesley's converts far and wide preaching the faith, and like Wesley's converts their preaching has been wonderfully successful, so much so that there are not a few who say that it is through Korea that the light of Christianity will shine on the Far Eastern world.

#### IS NOT THE LIFE MORE THAN MEAT?

We labour, then, not because in the nature of things labour is so necessary that without it there can be no food, but because God has commanded us to labour, and has made it to be a means by which we may escape the snare of idleness. Labour, then, in itself does not procure food, though it is God's merciful provision that without labour we should not have food. Bread, however, is to be gained not by carefulness and anxiety of mind, but by the labour of the body, and to those who toil it abounds. God, then, gives it as a reward to our obedience rather than to our industry, and withholds it as a punishment from the slothful because of his disobedience. God will supply the needs of His people when they use the means which He has placed in their hands for this purpose. He Who has given instinct to the beasts of the field and to the birds of the air, by which they are enabled to procure their necessary food, has also given foresight and prudence to the mind of man and strength to his body.



(Continued from Page 40.)

standing of the students in the honour schools of classics, mathematics, philosophy and history, is particularly gratifying, and several candidates are likely to take high places in these subjects in the university examination in June. The College Dramatic Club, with the assistance of ladies from Sherbrooke, are prepared to put "The Rivals" upon the stage of the Clement Theatre early next term, and the Hockey Club have arranged for a tour the last week in January, which will include matches with Harvard and Dartmouth Universities. In fact, every branch of college life seems to be in a flourishing condition, and prospects for the future of the institution are of the brightest description.

**MONTREAL.**

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

**Montreal.**—The Rev. Dr. Paterson-Smythe occupied the chair at a quarterly and devotional meeting in connection with the Montreal Jewish Mission in the new Central Hall, St. Lawrence Boulevard, on Tuesday afternoon, the 7th inst. Addresses were delivered by the Rev. G. Osborne Troop and the Rev. A. P. Shatford. Mr. D. J. Neugevirtz, Superintendent of the Montreal Branch of the London Society for Promoting Christianity Amongst the Jews, spoke in enthusiastic terms of the advantages the new hall possessed as being an important factor in the work of the Society. The speakers deplored the fact that a great many Christians walked about assuming an air of superiority over the Hebrews. They also expressed a desire for the culmination of real and mutual friendship between Jew and Gentile. While they were eager to bring the gospel before the Jews, religious antagonism and racial controversy was to be shunned. A number of Christian Jews held a musical and social gathering in the evening at St. Martin's Church schoolroom which was greatly enjoyed.

**Aylmer.**—Christ Church.—The annual Christmas tree was held in the Town Hall lately, and the event was a record one. The hall was filled with friends, parents, and children. The programme consisted of songs, drills, recitations. After a brief speech by ex-Mayor Ritchie Santa Claus came in. The old gentleman arrived somewhat tired, but distributed the good things. The Christmas tree was beautifully decorated.

**Buckingham.**—St. Stephen.—The people of St. Stephen's are to be congratulated on having closed the most successful year in the history of the church. Just a year ago with many misgivings they started in as an independent parish. The congregations have increased, and the loose offertory has almost doubled in the last three years. Besides improving the church and rectory in many ways they have shown thoughtfulness and good will towards their rector, giving him each year very substantial Christmas gifts.

**ONTARIO.**

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

**Kingston.**—St. George's Cathedral.—The Sunday School children spent a very happy evening on Monday, December 30th, when they held their annual Christmas entertainment. A very pleasant event was the presentation to Miss Emily Muckleston of two handsome rings, one of diamonds and topaz, and the other of garnets and pearls. These were given by the past and present Sunday School teachers as a small token of their love and appreciation of the faithful work done by Miss Muckleston for so many years. Canon Starr voiced the sentiments of all present in the affectionate speech he made before the gifts were handed to Miss Muckleston, who was deeply affected and thoroughly surprised. Dean Farthing responded for her.

The Lord Bishop of the Diocese purposes to leave shortly after Easter for England, where he will remain for some weeks.

**Gananoque.**—There were nearly 80 communicants at a midnight celebration, which was held in the parish church here on New Year's Eve.

**Ameliasburg and Hillier.**—The Rev. J. P. Wright, the rector of this parish, was recently made the recipient of a purse of money which was given to him by his parishioners for the purpose of purchasing a coal stove. Mr. E. Terry,

Churchwarden at Hillier, made the presentation, which was suitably acknowledged by the rector on behalf of himself and Mrs. Wright.

**Brockville.**—Trinity.—The annual Christmas Sunday School tea and entertainment was held in the schoolhouse on January 2nd, and it passed off most successfully in every way. Large numbers of people were present and a very enjoyable evening was spent.

**Belleville.**—Christ Church.—Watch Night service was held in this church on New Year's Eve, commencing at 11.30 p.m. The service was very well attended.

**Marlborough.**—St. Paul's.—A very enjoyable service was held in this church on Christmas Day. At its close the rector was pleasingly remembered by his parishioners, when the following address was read him by Mr. William Hinton, Jr., people's warden, and a purse presented to Mr. John Eligh, rector's warden:—"To the Reverend William P. Reeve, B.A., B.D., rector of Kemptville, Reverend Sir,—Permit us on this occasion of the anniversary of the birth of Our Saviour, to acknowledge our indebtedness to you, his minister among us, and our esteem and regard for you. We have appreciated, not only your very great ability and broad culture; but also your zeal, energy, and spirit of self-sacrifice in our behalf. Certainly the people of St. Paul's Church have every reason to be grateful to you, our rector. Without your noble spirit and acts of self-sacrifice, we should often have been remote from the blessings of the Gospel of Christ Jesus, whose Name we honour specially to-day. We would ask you to accept this purse, on Christmas Day, as a token of our gratitude to you and coupled with our prayers for your long continued usefulness in the work of Christ's Church on earth. Signed on behalf of the congregation of St. Paul's Church. John Eligh, William Hinton, Jr."

The Rev. W. P. Reeve, in reply to this tangible expression of good-will on the part of the congregation of St. Paul's intimated that he was well pleased to be privileged to minister to them.

Miss Elsie McClenaghan was also made the recipient, on this occasion, of a handsome sum for efficient services as organist of St. Paul's Church, during the past two years. Miss McClenaghan is now resigning her position there to become organist of St. James' Sunday School, Kemptville. Miss Gertrude Hinton succeeds to her place.

**Tamworth.**—Christ Church.—The collections on Christmas Day in this church exceeded \$100, being the largest in the history of the parish. They were given to the rector, the Rev. J. W. Jones. Tamworth and Marlbank Christmas tree entertainments were more than crowded; the programmes good and receipts highest yet. A handsome mural brass tablet has been placed in this church, to the memory of Caroline Lockridge. A beautiful toned and well-executed stained glass window has been placed in St. Matthew's Church, Marlbank, to the memory of Margaret Ann Colden. The subject is "St. Matthew," Mr. Postlewaite of Trinity College, Toronto, who has been appointed by the Bishop as assistant to the Rev. J. W. Jones, has been given a cordial reception.

**Wolfe Island.**—The Christmas tree this year, which was at the home of Mrs. William Card and Mrs. Ranous, was exceptionally successful. Although the weather was bad nearly every pupil and many friends of the Sunday Schools were present to participate in a visit from Santa Claus. Prior to the Christmas tree the promotion examinations were held, and the results were eminently gratifying. Forty-four prizes were awarded to deserving scholars in the schools. Besides these Santa Claus also brought presents to all the pupils. The congregation of Trinity Church presented the incumbent with a handsome sum of money in token of their appreciation of his services. The Garden Island Bible Class, too, remembered Mr. Lancaster with a beautiful gift. All the services on Christmas Day were bright and hearty, there being a good attendance, including a large number of communicants. The offerings were very substantial.

The Ladies' Aid of Trinity Church is being reorganized and the membership is expected to reach the number forty very shortly. This organization has shouldered the expense of fencing the church property between the road and the river north of the church.

During the month of December a number of members of Christ and Trinity churches purchased the property of the late Mrs. Cox for the

church, at the cost of \$1,400. This step is considered to be wisely made for the future of the church. Mrs. Cox was a generous helper of the church while she was living, always interested in every good movement. At her death she left a bequest of three hundred dollars to continue her support.

**OTTAWA.**

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

**Ottawa.**—The Bishop of Ottawa and Mrs. Hamilton left the Capital last week for Denver, Colorado, to visit their daughter, Miss Ethel Hamilton, whose health is now improving.

**St. George's.**—A very largely attended meeting of the Anglican Young People's Association of this church was held last week in the Parish Hall. The subject under discussion was the Christian and Amusement, and fine papers on the subject were read, followed by an open discussion, in which many of the members took part. Those who read papers were Miss Patching, Miss Parker, Mr. Bond, Miss McMeekin, Mr. Borthwick.

The first annual supper of St. George's Men's Guild was held last Wednesday night in the Parish Hall, with Mr. Abbot, the President in the chair. Covers were laid for about 70.

**St. Matthew's.**—The Men's Association of St. Matthew's Anglican Church one night last week, listened to an interesting lecture when they were addressed by the Rev. Rural Dean A. W. Mackay, rector of All Saints' Church. His instructive talk was on Some Cathedrals of England. Those he touched on were illustrated with views thrown on a screen which added greatly to the evening's entertainment. The lecture was a pleasing one and is the beginning of several special gatherings the Men's Association of St. Matthew's will hold during the winter months.

**Christ Church.**—The annual Sunday School entertainment at Christ Church Cathedral last week was a decided success in every way. Under the able direction of the curate, the Rev. Lennox Smith, and the genial superintendent, Mr. Macara, assisted by the teachers of the school, the children who numbered considerably over two hundred, spent a very happy evening.

**St. John's.**—There was a happy lot of young folk in St. John's Hall when Santa Claus paid his annual visit to the Sunday School of St. John's Anglican Church, and in connection with his coming there were doings that made glad the hearts and ears and eyes—yes, and stomachs, too, of the little believers in the dear old saint of childhood days. The Rev. Canon Pollard, the Rev. E. H. Capp, and the officers and teachers spared no pains to give the scholars a good time, and their efforts were most successful.

**All Saints.**—A handsome memorial tablet was unveiled in this church recently, in memory of Captain William Thornton Bate, a British officer who lost his life in the Empire's service fifty years ago, while storming the walls of Canton, China, on December 29th, 1857. The tablet which is a beautiful brass one suitably inscribed, was erected by Mr. Gerald H. Bate, a cousin of the dead officer. There was a large attendance, both at the morning service at which the rector, the Rev. Rural Dean A. W. Mackay, unveiled the tablet, and at night when the choir rendered "The Holy Child." In speaking briefly in connection with the unveiling, the Rev. A. W. Mackay touched on the biography of the dead officer. He referred to him as a man of faith and prayer. Captain Bate was heading his men at the storming of the city of Canton, when he was shot from a wall. His commander could have paid no higher tribute than the one he did. Addressing his men after the victory, he referred to the man who had fallen and said, "That it was a dear-bought victory as Captain Bate's life was worth more to his Queen and country than the city they had taken." At Hong Kong, there is a monument erected to the memory of Captain Bate.

**St. Alban's.**—One of the pleasant events of the year in connection with this church was the annual Christmas tree and entertainment last week in the Sunday School hall.

**TORONTO.**

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

Bishop Reeve will return to Toronto this week. He has been spending the past few weeks in his old diocese accompanied by Bishop Holmes, of

Power from meeting. The ns as terrify s seized with anguish; be to be rising were spring-ppportunity to their abase-ut rent with striking their ruggle to rem to confess e evening till go on, and k at some of e presence of nder, reduced ntal agony of ved so dearly, ome to sleep, ight awake; spiritual con-oped that the rting teaching he wounds of anguish, the t went on for ed feelings of ionaries heard y those whom righteousness. so horrible to hat of murder- confessed a an it is to our firm mother to aintenance. A adultery; and inatural there ere confession, ion was made. money he had less; another he had stolen peace for many t seemed as if sist the Power n, and then at eyes came to ative preacher, to rob the mis-ount of his de-very penny of result, the de-be watched by nd not the least in this strange eng Yang an which preceded ou have only to and compare it ation at Pyeng. ena are very cases an extra-er; people are force than reat gives them sin, but to con- were at the th like Wesley's the faith, and ching has been so that there are ough Korea that hine on the Far

**THAN MEAT?**

in the nature of t without it there l has commanded o be a means by re of idleness. ot procure food, vision that with-ood. Bread, how- carefulness and our of the body, ds. God, then, hience rather than t as a punishment his disobedience. His people when as placed in their ho has given in- and to the birds enabled to procure ven foresight and nd strength to his



Moosonee. Bishop Holmes will before long succeed Bishop Reeve as Bishop of Athabasca.

**St. Anne's.**—During the Christmas season the members of the choir of this church presented Mr. E. W. Miller, the organist and choirmaster, with a silver-mounted ebony baton, as an expression of their regard, and in appreciation of his work in the choir. The Rev. L. M. Skey, in making the presentation on behalf of the choir, spoke very highly of Mr. Miller's success with the music of the church, and of the enthusiasm and good fellowship which existed among all the singers. Mr. Miller, replying, thanked the members for their expression of good-will, and hoped that they would be permitted to work together in St. Anne's for many years to come.

**Curing Drunkards.**—At a meeting of the Ontario Society for the Reformation of Inebriates, held at the office of the Treasurer, Hon. S. C. Biggs, Confederation Life Building, Toronto, on Friday, January 3rd, 1908, Prof. G. M. Wrong, of Toronto University, the President, in the chair, the following statistics were presented by Dr. A. M. Rosebrugh, the Secretary:—Up to November 30th last, 61 inebriates received medical treatment. Of these, 50 belonged to Toronto; two were females; 26 were married and 35 were single; 46 were treated in hospital, and 15 received home or office treatment; 44 were police court cases; work was found for 21, and 13 were brought in touch with the church of their choice. In addition to these 61 cases temporary treatment was given to 80 police court cases on the day of discharge. Conversation was held and advice given to 400 in the cells by the Probation Officer of the Society. The result of treatment up to date is as follows:—Doing well, 15; improved, 20; improvement temporary, 16; unknown, 10. Total, 61.

**Barrie.**—Trinity.—Two handsome memorial windows were placed in the chancel of this church for Christmas Day. One contains a representation of the Birth of Our Lord, and was donated by Miss Tothill, in memory of Richard Hugh Tothill. The other contains the subject of the Ascension of Our Lord and was donated by a lady of the congregation "In memory of loved ones gone before." These windows are extremely handsome and add very much to the appearance of the chancel of the church, and are well worthy of inspection. This important work was executed by the N. T. Lyon Glass Company, of Toronto.

**Scarborough.**—Christ Church.—The Reverend Pierre B. de Lom preached in this church on the evening of Sunday, January 5th. His address was most interesting and inspiring. In a few words he clearly laid before the minds of his hearers an interesting account of the great scheme of the Missionary Thank-offering to be presented in St. Paul's Cathedral, London, on the conclusion of the Pan-Anglican Congress. There was a large congregation present and at the close of the service several accepted envelopes and evinced a hearty interest in the matter.

### NIAGARA

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

**Hamilton.**—St. Stephen's.—The Christmas services were well attended in spite of the inclement weather, when at the 11 a.m. service 24 made their communions, the Rev. C. R. Lee, of Grimsby, celebrating.

On Thursday, 26th, being St. Stephen's Day, Evensong was said at 8 p.m., when an encouraging congregation listened to an eloquent sermon by the Rev. Samuel Dow, rector, St. John Evangelist, city.

The Ladies' Aid held their annual meeting on Friday, January 3rd, when the report of the previous year was read which showed a membership of eight, with average attendance of five at their meeting. Twenty-six meetings were held and over \$77 was paid into the church funds. The ladies deserve every encouragement for their industry.

The second annual Christmas tree entertainment took place recently in the Union Hall, when the attendance was very large. A very pleasant incident took place just before the distribution of the prizes from the tree, when one of the young ladies stepped forward and read the following address, after which another young lady made the presentation of a well-filled purse to Mr. A. D. Caslor, student, in charge:—"Mr. A. D. Caslor: Dear Sir,—We, the members of the con-

gregation of St. Stephen's, appreciating, as we do, the efforts you have put forth in this parish for the mutual benefit of all, desire to express our appreciation by presenting to you this small token of our esteem, and may you be spared to pursue your studies in the cause of our beloved church, and eventually launch forth a minister of Him who died that all might have everlasting life. Wishing you a happy New Year, we remain, yours, the members of the congregation of St. Stephen's." Mr. Caslor was completely taken by surprise, but in a few words expressed his thanks, and extended his deep gratitude for all the kindness shown him by all during the time that he has been with the congregation. The school during the past year has increased fully 100 per cent., in membership and attendance, while the staff of teachers has just trebled. After the distribution of the prizes, together with the usual goodies and oranges, a few bright, cheery remarks from Mr. B. Hunt and Mr. H. Bryant, and the singing of the National Anthem the assembly dismissed, all expressing their thorough enjoyment of the evening. The proceeds of the evening amounted to the round sum of \$13.

**St. Catharines.**—St. Thomas.—The death occurred on the Feast of the Epiphany at Rodman Hall, of Mrs. Thos. R. Merritt. Deceased was a daughter of the late Mr. Thos. Benson, of Port Hope, was born on the 9th March, 1820, and was married at Peterborough to the late Mr. Thos. R. Merritt on January 17th, 1853, and has since resided here continuously. Deceased took a warm interest in the inception of the General and Marine Hospital, and its subsequent progress and prosperity. She was one of the organizers of the Protestant Orphans' Home, and was for many years its President. In her Ridley College always had a warm friend and generous supporter. Mrs. Merritt was a faithful adherent of the Church of England. She was from its institution an energetic member of the Woman's Auxiliary to Missions, and was a life member and for many years president of the St. Thomas' Church parochial branch. In her last illness the charities and religious works in which she was interested were thoroughly remembered. The funeral of the late Mrs. Merritt took place on Wednesday, the 8th inst., the Rev. James Broughall, of St. Stephen's, Toronto, and the Rev. N. I. Perry, rector of the parish, officiating. The remains were laid to rest in the Victoria Lawn Cemetery.

**Fonthill.**—Holy Trinity.—The annual entertainment and Christmas tree in connection with this parochial Sunday School took place on the evening of the 2nd inst. The Rev. F. C. Piper, rector of the parish, occupied the chair. There was a large number of the congregation present to welcome the new curate, the Rev. W. P. Lyon. Mr. Lyon, who has resigned a lucrative position in the employ of the Grand Trunk Railway to enter the Ministry, was ordained to the diaconate on the 22nd of December, by the Bishop of Niagara, and appointed assistant to the Rev. F. C. Piper, of Thorold; with special charge over this end of the parish. After songs and recitations by the children, they enjoyed the gifts from a heavily laden Christmas tree. Two addresses of welcome were read to Mr. Lyon, one from the congregation, and one from the Woman's Auxiliary, presenting him with a cassock and surplice. Mr. Lyon replied, thanking the people for their hearty welcome to himself and family, and the W.A. for their generous and handsome gift. Mr. Lyon with his family, will reside at Thorold, but the advent of the trolley line will enable him to spend much of his time in Fonthill.

### HURON.

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

**London.**—St. Matthew's.—The Lord Bishop of the diocese visited this parish on Sunday evening, January 5th, and administered the rite of Confirmation to fourteen candidates. The church was crowded to the doors, chairs had to be placed in the centre aisle to accommodate the people. His Lordship preached a most practical sermon from Phil. 3:13, 14. His charge to the candidates was very earnest and practical. 1. Read your Bible and pray daily. 2. Be loyal to the Church, taking your part in all the work connected with it. 3. Never absent yourselves from the Sacrament of the Lord's Supper. The address will, no doubt, make a lasting impression on the candidates and all who heard it. This was the third Confirmation which the rector has had since taking charge of St. Matthew's, two years ago last September. Fifty-two have

been confirmed in that time. On Sunday, 26th prox., it is proposed to hold anniversary services in St. Matthew's, when the sum of \$500 will be presented towards the debt. This will reduce the debt \$1,700 during the incumbency of the present rector, leaving a balance of \$1,500.

The Rev. Wm. Lowe, of 892 Lorne Avenue, London, begs to acknowledge with many thanks to the donors the following sums for Incapacitated Clergyman, viz.: "F. C.", Toronto, \$1; the Very Rev. the Dean of Huron, \$2. Mr. Lowe further wishes to state that the wife of the clergyman for whom he has pleaded requests him to thank all who have contributed towards making the burden lighter for them. She further added that "it was a Godsend to us in our time of need."

**Brantford.**—St. Jude's.—The members of the A.Y.P.A. held a mock banquet a short time ago. The whole affair passed off most successfully.

**St. James'.**—The Bishop held a Confirmation service in this church on Sunday morning, the 5th inst. The candidates were presented by the Rev. J. Bart-Howard. The Bishop preached upon the "Kingdom of God" with power and effectiveness. Surgeon-Lieut.-Col. Ashton is to give an address to men only on Sunday afternoon next along the lines of personal purity.

**Paris.**—St. James'.—The Christmas tree entertainment which took place on Twelfth Night was very largely attended, and it was one of the most successful events ever held by the young people of the parish. It was held in the town hall.

**Aylmer.**—Trinity.—The Rev. Rural Dean Farney, who has been rector of this church for a number of years, has been asked to superintend the work of the New England Society of London, England, the first missionary society to engage in work among the Canadian Indians. Should he accept, he will have a fine, new rectory at Okosweken, on the Grand River Reserve. He has done great work here, both in and outside the Church, and the citizens generally would deplore his departure.

**Chesley.**—Holy Trinity.—The most successful Sunday School entertainment ever held in connection with this church was held on Monday, December 23rd, at 8 p.m. The children, who had been drilled by the teachers of the School, reflected great credit upon themselves. The spacious Sunday School room was beautifully decorated with evergreens and bunting, and long before the hour of opening the room was filled with a large audience. Special mention must be made of Mrs. Stanley, who had charge of the musical part of the programme. Santa Claus arrived at the close of the entertainment. Mr. Fritzeley, the superintendent, was given a beautiful fountain pen. Miss King, the Bible Class teacher, also received a fountain pen and a copy of Browning from her class. The other teachers were given handsome presents. The children were overjoyed with the evening, and as they passed out of the hall with their arms full of presents each one testified to the liberality of Santa Claus. It was a sight long to be remembered.

### KEEWATIN.

**Joseph Lofthouse, D.D., Bishop, Kenora.**

**Fort Frances.**—St. John Baptist.—The ladies of the W.A. gave a farewell tea to Mrs. Wood, their president, on Thursday, 26th December. There was a large attendance, and the ladies had come to the rectory well supplied with all the dainty things that they know so well how to concoct, so there was no lack of the good things of life. A very pleasant hour was spent in social intercourse, and before breaking up one of the members, on behalf of the W.A. presented Mrs. Wood with a well-filled purse, accompanying the same by a few words of appreciation for all the good work done by her. They trusted that in her new sphere of work she would be happy and contented. Mrs. Sparks, who has so ably presided at the organ on Sundays for over sixteen months, was also presented with a handsome piece of fancy work as a mark of esteem. On December 20th Rural Dean Wood preached his farewell sermon on Sunday evening to a large congregation, and many of the members remained behind to bid their rector and his wife farewell. Mr. and Mrs. Wood and their daughter left on Monday, December 30th, for Shoal Lake, Manitoba, their new sphere of work. On January 5th the Rev. A. A. Adams, the General Missioner, preached in this church. There were



large congregations, and a goodly number remained to the Holy Communion. Both services, especially the evening one, were marked by earnest attention and responsive worship. A choir of several ladies kindly assisted in the service, and their efforts were much appreciated. The sermon in the evening was one bearing on the New Year, and the speaker urged on his hearers to consecrate themselves to the Lord and His work. At this juncture in the history of the Church they needed united and vigorous effort to enable the work to expand and grow. Much has been done, and much remains to be done, and this can only be accomplished by consecrated and united purpose. Mr. Adams' visit was much appreciated, and proved a great stimulus to the people, who are at present without a pastor. The pulpit will be filled every Sunday, and no break made in the services, until a clergyman is appointed, and it is hoped that there will not be much delay in filling the vacancy. The General Missionary also visited Emo and the Eagle River Indian Reserve before returning home by way of Port Arthur.

**Kenora.**—St. Alban's Pro-Cathedral. — The Rev. C. W. McKim, the rector, left on Sunday evening, December 20th, for a visit to Toronto, Montreal, and New Brunswick. He will be absent for about three or four weeks. In his absence his place was filled by the Rev. W. E. Edmonds, of Stonewall, Man., on the 5th, and by the Rev. A. A. Adams on the 12th and 19th inst. The watch-night service on New Year's Eve was largely attended, and was followed by a celebration of Holy Communion, the preacher of the evening being the General Missionary of the diocese.

**Whitemouth.**—Christ Church.—Christmas services were held in this church on Sunday, December 20th. The church was very prettily decorated, and the singing very good. The attendance was very good, and the services much enjoyed by those present. A baptismal service followed the afternoon service.

#### RUPERT'S LAND.

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

**Brandon.**—St. Mary the Virgin.—The opening of this new church on Sunday, December 20th, marked this day as a red letter day in the history of this parish, (St. Matthew's), of which St. Mary's is a daughter church. This makes the second church erected in Brandon since the rectorship of the Rev. A. U. dePencier began, and St. George's with its growing congregation needs already to be enlarged. The Rev. C. E. S. Radcliffe preached in the morning, and the rector in the evening. There were large congregations at both of the services, the church being crowded to the doors in the evening. The offertories during the day were most liberal. In addition to donations in money, the following gifts have been made to the church:—(1) Carpets for the sanctuary and chancel; (2) matched lumber for ceiling; (3) lectern; (4) Bible; (5) alms dishes; (6) dorsal for altar; (7) Communion rails.

#### SASKATCHEWAN.

**Jervois A. Newnham, D.D., Bishop, Prince Albert, N.W.T.**

**Lloydminster.**—St. John's.—The Rural Deanery meeting of this district was held in the second week of December, in the Parish Hall. Holy Communion was celebrated at 11 a.m. The Rural Dean being the celebrant, assisted by the rector of Vermilion, the Rev. G. Gilbert, B.A. Quite a number of the members of the Deanery were present, besides a few visitors. The business sessions were held in the afternoon, the Rural Dean, the Rev. C. Carruthers, B.A., presiding. The Rev. G. Gilbert was elected Secretary-Treasurer of the Deanery. And it was decided that the next meeting be held on June 10th, 1908, at Vermilion. A number of useful and practical subjects were discussed in the afternoon, e.g., "How best to collect the special Pan-Anglican offering," "The application of the envelope system for the raising of the stipends," "How best to meet the difficulty of supplying services to those in scattered districts." Besides these the Rev. Mr. Smythe, of Streavestown, was down for a talk on "Hints to the young clergy," and the Catechist of Marshall, Mr. Bolton, had prepared a paper on "Work Amongst Young Men." Fol-

lowing this a very instructive paper was read by the Rural Dean on Sunday School work,—special attention being given to the three ages of the development of the child—adolescence, childhood, and youth,—and the particular instruction necessary for each age and how best to apply so as to instruct and interest the child. Helpful discussions and suggestions followed each paper. Before the meeting adjourned it was decided, if possible that meetings be held quarterly, and that special papers be prepared by members named. A vote of thanks was tendered to the Rural Dean and the people of the parish for having so kindly entertained the delegates.

In the evening a splendid missionary meeting was held when stirring addresses were given by the incumbent of Sashburn, Mr. Assiter, on "The open door of the Church," and by Mr. Gilbert, on "Visions."

The new rectory is nearing completion, and when finished will be one of the handsomest and best buildings in town. The local members of the Masonic order attended Divine service at St. John's on the Sunday following St. John's Day. About forty of the brethren were present, besides a congregation of 200 people. Many more were unable to gain admission. The Rev. C. C. Carruthers, chaplain of the lodge, preached an eloquent and appropriate sermon.

The new Church of St. Margaret's, about five miles west of the town, is now completed. It will seat about eighty people. Mr. Frank Frost, a young man, who is preparing himself to enter Cambridge University next fall, is assisting the rector of St. John's during the winter months.

#### CALGARY.

**Wm. Cyprian Pinkham, D.D., Bishop, Calgary, N.W.T.**

**Calgary.**—St. Barnabas.—The Bishop of Calgary has offered the incumbency of this church, together with the important office of Sub-Warden of the Bishop Pinkham Divinity College, to the Rev. Canon d'Easum, M.A., of Fort Saskatchewan, who has accepted the offer. The Rev. Geoffrey Cyril d'Easum was born in 1870, and was educated at Bletchington Court School, Sussex, and St. John's College, University of Manitoba. In 1886 he passed the Senior Cambridge local examination with honours, highly distinguished in Latin and English composition in which subject he was first in England out of 4,000 candidates. In the same year he tried for a scholarship at Exeter College, Oxford, and was awarded a Reader's Scholarship. In 1885 he came to Canada. In 1891 he went to St. John's College, and in 1892 he won a \$100 scholarship for general proficiency. In 1893 he took first class honours and first place in every subject with \$200 scholarship in honour classics. In 1894 he was again first in every subject, and he graduated silver medallist in classical honours. He was also double prize man that year in St. John's College. He was ordained deacon in 1894 and priest in 1895 by the Bishop of Saskatchewan and Calgary. He was in 1904 appointed honorary canon of St. John the Divine, in the pro-Cathedral of the Redeemer, Calgary.

#### CALEDONIA.

**F. H. DuVernet, D.D., Bishop, Prince Rupert, B.C.**

**Prince Rupert.**—St. Andrew's Hall.—This church hall was very tastefully decorated for Christmas Day, and there was a congregation of about sixty assembled therein at the morning service, joining in heartily in the Christmas hymns and anthems. The Lord Bishop of the diocese preached. On New Year's Eve a watch-night service was held, which the Bishop conducted.

### Correspondence.

#### WHAT DO YOU THINK OF THIS?

Sir,—I have long been seriously thinking of closing my Sunday services with a short meeting in the evening, for prayer and address of an extemporary and informal kind. I feel convinced, that a vast amount of impression that might be fruitful, and that ought to be made fruitful, is lost by failure to supply the opportunity for it to deepen and ripen itself through prompt and decisive speech. This after-meeting would give

roused consciences an opportunity to take some decisive course in self-committal. Of what use is it, for hearts to be strongly impressed with religious duty, Sunday by Sunday, and then to do nothing in consequence? An after-meeting would give the clergy a chance to help such souls by personal advice, suited to their individual need. It would help such souls, too, by giving them a chance to openly and publicly confess themselves to be seekers after truth. If I may, I would like to ask for an expression of opinion on the part of your subscribers, both clerical and lay. I sign as,

A. M.

#### A FARMER'S OPINIONS.

Sir,—“Spectator's” remarks are very interesting. I sometimes think your leaders of thought in the cities do not realize the danger the country is in because of the depopulation of the rural districts. We farmers cannot hire labour at present prices and make it pay, therefore the chances are that there will be a tremendous shortage in food in the near future. The direct tax on the land has become very high, and many are pinched and besides all this people are disinclined to do hard work. A good farm labourer is now a thing of the past, and very few are competent to handle the farm stock and machinery. I sometimes think it would be well for our Church to have one Sunday in the year appointed for all the clergy to dwell on the duties of “Citizenship.”

A Farmer.

#### BELL OF ST. LUKE'S.

Sir,—In answer to the enquiry of a recent correspondent, let me state that the bell of St. Luke's singularly silvery-toned, is rung at 9 and 10 as well as at 10.15 for morning service. A singular custom is that of ringing a fourth time, while the congregation is retiring. This is the tuneful notice for evening service. In the days of the Rev. Edwin Gilpin, for 28 years rector, he ministered throughout the adjacent daughter parishes of Clementsport and Rosette. If the roads were too heavy to ride to Dalhousie on the east, or Bear River, on the west, so as to return in time for evening service, there was no bell rung. If the parson knew that his mettlesome mare could bring him back in due time, this bell was rung. The continuance of the custom is to remind this missionary congregation of one whose apostolic efforts have brought forth fruit by the subdivision of this parish into three. This bell is a song of victory, and stimulates to further effort.

Henry How, Rector.

Annapolis Royal, 6th January.

#### THE SEAT OF AUTHORITY.

Sir,—This question has been finally settled in many words to his own satisfaction evidently, by one of your correspondents. There were those who fancied that in his own diocese the Archbishop of Toronto had the oversight of the Church. There were signs of it being in West Toronto Junction, but it appears that the real authority is held in Montreal by the Rev. Herbert Symonds. The first facts are these. The people of Toronto Junction wished to pay honour to certain heroic men who had lost their lives at the call of duty, (a worthy object too often neglected). But according to the Seat of Authority, otherwise the Rev. Herbert Symonds, of Montreal, this could only be done by breaking the law of the Church and the ordination vow of the clergyman in charge of St. John's Church in that place. Your first correspondent having read of the proceedings, asked the question at the head of this letter. The seat of authority described above, at once proclaimed itself, and issued a writ of absolution followed by many bulls of defence. In one of these the seat, etc., quotes a recently enacted Canon of the Church in the United States and bases the complacency of his many letters upon it. Putting a strange construction upon this enactment of what he calls the P.E. Church, the Canon is described as the greatest event since the Reformation. Did one ever hear the like before! Now the Canon in question enacts that only by permission of the Bishop of the diocese can, what was done in West Toronto, take place legally in the United States. The Canon would answer your first correspondent's letter by “the Archbishop of Toronto.” Again, using his own construction, the seat of authority hopes that the dear old Church of England will soon do the same. “The dear old Church of England.” The Church whose Prayer Book needs pruning out of existence, whose Bible is questioned, whose



Apostolic Order is to be given up to anything that will count it worth taking. St. Luke tells us that our own Lord said, "Judas, betrayest thou the Son of Man with a kiss." Why should this seat of authority declare that only those whose crime is that of love for the Church, those who hold it a duty to keep their vow of ordination as a sacred trust, are to be mocked and held up to scorn. I was about to send your Christmas number to Largs, Scotland, to the late Lord Kelvin's rector, but I did not for it contained one of the many bulls and writs which for weeks past have decorated its columns. Lord Kelvin's rector has spent his life defending the very principles which the seat of authority would destroy. He is one of the most learned men in Scotland, was called by the great scientist just dead, "The best man he had ever known," and has written among other works a book called "Loyal to Principle," which the seat of authority would do well to read. Will not some strong and loyal scholar take this question out of the mud where it has wobbled for so many weeks, and even at the risk of upsetting the seat, remove it from the pages of the Canadian Churchman.

S. F. Robinson.

St. John's Rectory, Strathroy.

The discussion on this subject is now closed.—  
Editor, Canadian Churchman.

#### THE NEW CANON AND AN OPEN PULPIT.

Sir,—Having read with much interest your correspondence on this subject, may I offer a few remarks upon it? The whole question has always appeared to me to be a mere matter of truthfulness and honesty. A priest at his ordination makes several promises, which from the solemnity of the occasion should have all the force of an oath. And one of these is that he will "Be ready with all faithful diligence, to banish and drive away all erroneous and strange doctrine contrary to God's Word." And it is on the strength of these promises that he is given the care of souls in a certain district or parish. And no doubt in human affairs a certain discretionary power must always be allowed to those in authority. Here in Canada some of our clergy stretch this power in a manner wholly unaccountable to many of their brethren, and admit into their churches or pulpits men whose teaching is avowedly contrary to the teaching of the Bible as held by our Church. And it would seem that the same thing has prevailed in the Church of the United States to such a degree that the General Synod of that Church has taken the matter up; and has by a new Canon withdrawn this discretionary power wholly from the parochial clergy and thrown the responsibility entirely upon the Bishops. And has even limited their discretion in the matter, by making a distinction between a sermon and an address, a distinction that must be intended to mean something, however difficult it may be to mark the difference. Now to my mind this is very far from an "open pulpit." Indeed, it closes the pulpit, so that even the Bishop cannot open it; for the sermon and the pulpit must be held to go together. And this change must tend very much to restrict the present practice, for it removes the parish priest from the temptation to increase his local influence or display his personal friendships at the expense of his congregation, which no doubt has had much to do with the present unauthorized practice. It may not wholly stop the abuse, it is true, for Bishops are not infallible any more than priests, and one may here and there be found who may forget for the time his ordination promises. But it must on the whole greatly restrict the practice and remove one cause of scandal from our sister Church. What has always surprised me is that those clergy who have most offended their brethren in this matter, are those who most loudly profess to follow the teachings of the Bible. And yet it is most emphatic on this point. St. Paul time and again warns of the sin of schism. And the passage in Rom. 16:17, "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrines which ye have learned, and avoid them," is quite unmistakable. It may be that the terrible denunciations of St. Peter and St. Jude are rather against heresy than mere schism. But even the mild St. John could write, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds," 2 St. John: 10, 11. And then there is the example of our Blessed Saviour Himself in His treatment of the Samaritans. More liberal than many of the Jews of His day our Lord did not always avoid Samaria in passing from Judea to Galilee and back, and He was pleased with the sincerity and readiness

of the Samaritans to receive His teaching. But when it came to recognizing their system it was a very different matter. He said to the woman of Samaria at Jacob's well, "Ye worship ye know not what; we know what we worship for salvation is of the Jews." And on His way to the Temple at Jerusalem He must have passed close by the Samaritan temple on Mount Gerizim. This so offended them on one occasion that they refused to entertain Him and His disciples in one of their villages. And yet the Samaritans had ten times the excuse for their schismatical service that the Sects surrounding us have for their continued separation from the Church of their forefathers. We cannot follow a safer example than that of our Divine Master.

J. M. B.

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

##### Letter No. 2.

Sir,—I beg to thank you for printing my former letter under the above caption. In continuation of the same subject, can you kindly grant me further space for some observations on the last (October) meeting of the Board.

On that occasion the apportionments or grants to the various dioceses were announced by the Apportionment Committee, which consisted of the Archbishop of Rupert's Land and Mr. S. H. Blake, Canons Welch and Macklem, and Mr. Matthew Wilson. Three of the members, I understand, declared at the meeting that the report had never been put or carried at the committee, and disclaimed any responsibility for it. Notwithstanding it was presented to the Board by Mr. Blake. It is startling to learn from the press reports that the one or two members responsible for this report, actually ventured to submit a list of grants recommended, in which the names of the Missionary Diocese of Athabasca and Mackenzie were marked with "Nil" as their portion! One is not surprised to learn that the report was referred back to a special committee, composed of the Archbishop of Rupert's Land, the Bishop of Huron, and Mr. Blake. When the report of this fresh committee was brought in the representative of the West protested against it, as he had not been given an opportunity of attending a meeting of the committee, though he sought to find out where and when the committee would meet. He declared also that he had never seen the report. In the end it was announced that the two dioceses mentioned were each to receive \$2,000, and were to be asked to contribute \$100. Information is not forthcoming as to the ground upon which an attempt was made to perpetrate this wrong upon these weak dioceses. Was it because they are weak and poor? Or was it because the people are few? Or was it because they had neither of them a Bishop in actual charge? Or was it, lastly, because some members of the committee object to each diocese having its own episcopal endowment and sought to show their disapproval in this fashion? I do not know; but I want to point out that such proceedings are a menace to the very existence of the Board. They shake public confidence in it. No diocese receiving grants can know that it may not next be singled out and have "nil" written as the amount of its grant. This discrimination against the two dioceses in question is the more startling because the grants promised some other Western Dioceses were increased. I am sure they need all they will get—but let us look at the matter fairly. Why are these enlarged grants promised? The plea is that there is a large influx of settlers who must be helped. But why? Because, we are told, they have at first a hard struggle to make a living and are too poor to contribute very much. I do not think anyone will ever accuse me of lack of sympathy for new settlers, but I cannot let interest in them and their needs make me forget that the Indians have to struggle as a rule, for their very existence, and live from hand to mouth. If there is a call to minister to our own kith and kin from overseas, no less does it come from our native tribes; and to deny to even a few hundred of them the means whereby they might be given the "Bread of Life," because we must, forsooth, provide for Christian settlers, would be inexcusable indeed. I have shown in my former letter that as regards the larger number, it is as unjust as it is hopeless to expect from the Indians any large measure of self-support. But we shall be false to ourselves and to our country, false to Church and the noble men who have toiled for our Indian Mission work—if we ever cut ourselves adrift from them without any good reason or warning and let them sink or swim as the fates may decide. These dioceses asked for a certain sum for their Missions, as necessary for their

maintenance. Had the proposed denial of these requests been allowed to stand where would the money have come from? Or failing money, and the consequent closing of the missions, to whom could these poor people turn for spiritual light and leading? The only other missionaries there are those of the Church of Rome. Will Churchmen admit we can ever thus desert these few wandering sheep, for whom the Good Shepherd laid down His life—just because they are so few? I think not. I cannot believe that the Canadian Church, if rightly instructed as to the real nature and needs of the work, will ever be so poor in missionary spirit, or so niggardly in its offerings that it cannot supply every dollar required for the actual necessities of the Indian Missions in every diocese. I would earnestly entreat all who read this to resolve that the Board of Management shall receive not one dollar less than it has now decided to ask. But over and beyond this let every sympathizer with our Indians determine to make a special offering for them, sending it thus designated to the Board. If this be done, we shall find the Board by the end of the year, I trust, in the happy position of being able to grant every reasonable demand to the Indian Missions.

W. A. Burman.

Winnipeg, January 2nd, 1908.

#### SUNDAY SCHOOL HYMN BOOK.

Sir,—I have just received a letter from the Superintendent of one of our largest Church Sunday Schools, asking if a new Sunday School Hymn Book is going to be brought out this year, and it voices an inquiry that is upon the lips of thousands of Sunday School workers of our Church in Canada. As far as I know there is no intention of bringing out a Sunday School Hymnal. The Hymn Book Committee trusts that some time this year our new Hymn Book will be in the hands of every Churchman in Canada, and it is our earnest hope that the Canadian Church Hymn Book will be used universally in Sunday Schools also. One of the most deplorable things in our Church system is the use of all sorts of hymnals in Church Sunday Schools. The object of the Hymn Book Committee has been to produce a Hymn Book that will be of use at all times, and at all kinds of services, and meetings, whatsoever. When parochial missions are held there will be no need of getting other hymn books; when missionary meetings are held there will be no need of scattering special hymn sheets; and in our Sunday Schools the Hymn Book will be placed in the hand of every scholar in the hope that everything that an ordinary Church Sunday School can demand in the way of hymns and tunes will be found. The committee have taken great care, not only to provide what is so prominent in all English Church Hymnals, Ancient and Modern, Church Hymnal, and the H. C. hymns for very little children, but hymns for big boys and girls, and youths and maidens also. Besides that, it is of the highest importance, that our scholars in our Sunday Schools in city, town, and country, in the East and West, and

## SILVER . . . ROAST . . . HOLDERS . . .

are highly valued table appointments. They are specially made to "grip" the roast firmly, and have become popular on account of their decided usefulness. Their horn handles suggest the forest hunting ground most appropriately. Prices run from about \$5 to \$12 each.

## WANLESS & Co.

FINE JEWELLERS  
168 Yonge Street, TORONTO.  
Established 1840.



ennial of these  
ere would the  
g money, and  
ons, to whom  
spiritual light  
ionaries there  
Will Church-  
ert these few  
ood Shepherd  
y are so few?  
the Canadian  
he real nature  
be so poor in  
n its offerings  
required for  
n Missions in  
ntreat all who  
d of Manage-  
ss than it has  
beyond this let  
s determine to  
ending it thus  
s be done, we  
of the year, I  
able to grant  
dian Missions.  
A. Burman.

BOOK.

etter from the  
st Church Sun-  
day School  
t out this year,  
pon the lips of  
orkers of our  
now there is no  
Sunday School  
ittee trusts that  
n Book will be  
in Canada, and  
Canadian Church  
in Sunday  
plorable things  
of all sorts of  
ds. The object  
as been to pro-  
e of use at all  
s, and meetings,  
ssions are held  
g other hymns  
s are held there  
al hymn sheets;  
Hymn Book will  
lar in the hope  
Church Sunday  
ymns and tunes  
ave taken great  
so prominent in  
Ancient and  
d the H. C.  
n, but hymns  
hs and maidens  
highest import-  
ntal importance,  
Schools in city,  
and West, and

the Far West of Canada, should not only use so-called Sunday School hymns but should learn in the Sunday School from the Church Hymn Book, the grand old standard hymns, both words and tunes, and that they should be habituated from their very childhood to sing those tunes and hymns which are to-day the glory of the Church of England and of the universal Church. If the new Hymn Book does nothing else than unify the singing of the Church Sunday Schools of Canada it will have accomplished a great work. Let us hope that, as heretofore, there hath been great diversity in singing in Church Sunday Schools within this Canada of ours, some following English use, some following American use, some following diocesan use, and some following Sankey use, now from henceforth all the whole Church shall have but one use.

Dyson Hague.

BOOK REVIEWS.

We have received from the publishers, Messrs. Copp, Clark Co., of Toronto, a copy of the "Canadian Almanac," for the current year. It is as usual well up-to-date, and contains a very large fund of general information upon a variety of subjects of special interest to the Canadian people as a whole. As a book of reference it will be found most useful, and as such, a place should be found for it amongst books of that description in every household throughout the length and breadth of the land. It can be obtained from the publishers for the sum of 50 cents.

**New Methods in the Junior Sunday School, based on Froebelian principles.**—By Hetty Lee, M.A., lecturer in the Manchester Kindergarten Training College; Scholar of Newnham College, Cambridge, etc., etc., with twelve illustrations. London: National Societies Depository. Price, 1s. 6d. net.

Of course, coming from such an author, this book is "quite entirely up-to-date," both as regards matter and manner. The only question is could the writer's plans be carried out really anywhere except in specially built Sunday Schools where the congregation was very rich and willing to pay for, and renew, the equipment required. Of course the suggestions are admirable, as are also the models of class teaching. But is there time for it all in the less than one hour allotted to Sunday School teaching? It will be replied, "certainly in trained teachers." Does it ever occur to those interested in Sunday Schools how thoroughly the modern system takes the soul training of children out of the parents' hands, and provides them with an all sufficing excuse for shunting their responsibility on to the Sunday School teacher? Are the results such as to prove the new and most elaborate system of instruction, both as regards matter and mode, to be successful in training the young in the knowledge and fear of God, and in reverence for God and the things of God? Can mothers, safely for themselves, neglect their duty to train their children, especially their little ones, to love and grow like their Saviour? Is the Sunday School doing this as well as a religious mother could, and should do? Certainly the present system provides mothers with an excuse which they eagerly adopt.

**The Religious Side of Secular Teaching.**—By L. H. M. Soulsby. London and New York: Longmans, Green & Co. Price, 2d.

In this little book, so marvellously cheap, of 24 pages, the author has given her fellow teachers a most valuable means of self-study. It is full, quite full, of deep and sincere Christian teaching. If its precepts were followed "secular teaching" would be true Gospel teaching. Miss Soulsby has written many like books which must certainly have borne the best fruits. The lecture reads like the words of a loving, and wise because inspired by the Holy Spirit, elder sister, out of her own richly blessed experience. We are sure, too, that this little book would prove of the greatest spiritual uplifting for any clergyman who would take to heart its principles.

**All Saints' Sermons, 1905-1907.**—By Wm. R. Inge, M.A., D.D., vicar of All Saints', Ennismore Gardens; Lady Margaret Professor of Divinity, Cambridge (England). The Macmillan Co., of Canada. Price, \$1.25.

Needless to say these are good sermons. They deal with a variety of subjects, Advent, Christmas, social condition in our Lord's time, etc. Very interesting are those on political changes; gambling; liberty and obedience; and the four on "The Hope of Immortality." We were especially impressed with the sermon for Palm Sunday, entitled, "The Cup in the Hand of the Lord." We

can only say that all the sermons awaken to serious thought.

**The Doctrine of the Trinity, Apologetically Considered.**—By J. R. Illingworth, M.A., D.D. The Macmillan Co. of Canada, Toronto. Price, \$1.75.

There are some author's whose books ought to be looked out for, and diligently read. Dr. Illingworth is one of these. No one who has read his other books will fail to be deeply interested in this one. It is a book especially suited to the present day when the "leading divines," D.Ds. and others are professing to make so very much of our Lord as a great moral "Teacher," but not holding Him as being much more. Protestant writers of the class referred to seem really to be forgetful that while perfect man He is also perfect and Eternal God. In very many books of these writers there is little or no mention of the Holy Ghost as a Divine Person co-operating in the salvation and sanctification of man. These writers also utterly ignore the Sacraments as instruments of the Divine work in man. This renders the book before us almost a necessity therefore. It need not be said that it is beautifully written, and consequently most attractive. While the teaching goes deeply into the Divine Truth of the Godhead, yet the clearness both of language and thought makes it entrancing reading. There are, in all, twelve chapters, and several illustrative notes. The table of contents is really a close analysis of the chapters, very full, and of exceeding use to the careful reader of the book, which is quite in line with the changed ideas of later years. One could not specify individual excellencies without mentioning large portions of the book. We will only say that we are quite sure that every one who reads it will be sincerely thankful that it came in his way.

**The Law of Christian Marriage, Especially in Relation to the Deceased Wife's Sister's Marriage Act.**—An address by the Rev. Darwell Stone, M.A., formerly Principal of Dorchester Missionary College. Longmans, Green & Co. Price, 3d.

It would be well if every clergyman would read this book in view of the recent legislation in England, and the state of the question in English colonies. It has been brought plainly to light that the recent English Act has made no change whatever in the law of the Church of England on the point, and the Act positively leaves every clergyman perfectly at liberty, without any penal consequences, to observe the Church's law, and to refuse to perform such marriages, or lend his Church for their performance. Mr. Stone goes into the history of the question, and takes up the consideration of the line of conduct that ought to be followed by any clergyman asked to celebrate such marriage, and also as to what course should be taken afterward with those who have contracted such an alliance. The matter, especially as regards the point just mentioned, is of practical interest among ourselves. We hope Mr. Stone's brochure will be widely read, and pondered.

THE MAN.

There are too many men to-day whose religion will not stand without hitching. So long as the wife is able to attend to her religious duties they appear to believe in God and to serve Him; but as soon as the family cares keep the wife at home, they also seem to excuse themselves from the service of God.

We presume in the Day of Judgment they will excuse themselves for their neglect of religious worship on the ground that they did not dare to go to Church without their wives.

In the early days of the Church, there was a manly side to religion as well as a womanly side, and each to have their place in the economy of God.

But, to-day, religion has become somewhat one-sided and men seem unable to stand alone before God and bear witness for the faith as the women do.

For this reason the home has a purer atmosphere than the shop and the forum.

Men may think that they can be men in the true sense without God and the manhood of Christ, and they may boast that the Church is good enough for women and children but that men do not need it.

We firmly believe that if men practised the religion of Jesus Christ a little more independently, that business and politics and society would not be what they are.

God forbid that the day ever comes when the home through the negligence of women, becomes as godless as enterprises managed exclusively by men seem necessarily to be.

—"Gethsemane Parish Visitor."

INTEREST

EVERY dollar you deposit with this Corporation will earn interest for you at THREE AND ONE HALF PER CENT. per annum, compounded four times each year; the highest rate consistent with the safety of the investment. Combined with this is the advantage that your money is always available when you want it.

Observe the protection afforded you:

Paid-up Capital	\$6,000,000.00
Reserve Fund	\$2,450,000.00
Investments	\$26,206,337.54

You will see that about EIGHT AND ONE-HALF MILLION DOLLARS of Shareholders' money stand between the Depositor and any possibility of loss.

CANADA PERMANENT MORTGAGE CORPORATION. TORONTO STREET, TORONTO.

THE PASSING YEARS.

They're passing away, these swift, sweet years,  
Like a leaf on the current cast;  
With never a break in the rapid flow,  
We watch them as one by one they go  
Into the beautiful past.

As light as the beautiful thistle-down,  
As fond as a lover's dream,  
As pure as the flush in the sea-shell's throat,  
As sweet as the wood-bird's wooing note,  
So tender and sweet they seem.

One after another we see them pass  
Down the dim-lighted stair;  
We hear the sound of their steady tread  
In the steps of centuries long since dead,  
As beautiful and as fair.

There are only a few years yet to love;  
Shall we waste them in idle strife?  
Shall we trample under our ruthless feet  
These beautiful blossoms rare and sweet,  
By the dusty ways of life?

There are only a few swift years. Oh, let  
No envious taunts be heard;  
Make life's fair pattern of rare design,  
And fill up the measure with love's sweet wine,  
But never an angry word.

PECULIARITIES OF THE NUMBER SEVEN.

What is it that makes the number seven a favourite? From the earliest times this numeral has held a peculiar significance in all things. It is the favourite number with gamblers. There are so called seven wonders in the world. Shakespeare divides the human life into seven ages.

Hippocrates says that the septenary number, by its occult power and virtue, tends to the accomplishment of all things, and is the dispenser of life and the fountain of all its changes. In ancient times a child was not named until it had been born seven days. And the teeth are first cut in the seventh month, and are renewed in the seventh year.

In olden times many philosophers wrote treatises on the number seven. It was supposed to have magical properties for good, and it is the one number below ten that neither begets nor is begotten.

Another writer divides the human life as follows: At three times seven a man reaches a competent age in the eyes of the law; at four times seven he is in full possession of his strength; at five times seven he is fit for the business of the world; at six times seven he becomes grave and wise; if he is ever destined to; at seven times seven he is in his apogee, and from that time he begins to decay; at eight times seven he is in his first climacteric; at nine times seven he is in his grand climacteric, and at ten times seven he has reached the allotted span of life.

This number plays a prominent part in events in the Bible. The creation took six days, and on the seventh there was rest. On the seventh day of the seventh month a holy observance was ordained, and the Israelites feasted seven days and rested seven days. Noah had seven days' warning of the flood, and the seven years of plenty were foretold in Pharaoh's dream by seven fat beasts, as were the seven lean years by seven lean beasts. We speak of the seven heavens, and the seventh son was supposed to be endowed with pre-eminent wisdom.

In short, there is no other number which enters into the Bible so often as seven. No doubt the wide popularity of the number and the superstitions which are connected with it came from its wide use in the Bible.

S...  
appoint-  
ly made  
ly, and  
account  
s. Their  
e forest  
appro-  
m about

& Co.  
TORONTO.



THE  
**DOMINION  
BANK**  
PAYS SPECIAL ATTENTION TO  
**SAVINGS  
ACCOUNTS**  
Interest Compounded four times a year.

**DIVIDEND No. 4**  
THE  
**HOME BANK  
of Canada**

Notice is hereby given that a **Dividend at the rate of SIX PER CENT** per annum upon the paid-up Capital Stock of the Home Bank of Canada has been declared for the Half-year, ending November 30th, 1907 and that the same will be payable at the Head Office and Branches of the Bank on and after Monday the second day of December next.

The Transfer Books will be closed from the 16th to the 30th of November prox., both days inclusive. By order of the Board.

Toronto, October 23rd, 1907.

**JAMES MASON,**  
General Manager.

**The Pioneer  
Trusts Corporation  
of Canada**

After twenty-five years' successful management of trusts of every description the Corporation confidently offers its services as

**ADMINISTRATOR  
EXECUTOR  
GUARDIAN  
TRUSTEE**

**ASSIGNEE  
RECEIVER  
LIQUIDATOR or  
GENERAL AGENT**

to those requiring a trustworthy and efficient medium to undertake such duties.

**The Toronto General  
Trusts Corporation**

Ottawa Toronto Winnipeg

**EAGLE AND RAIL LETTERS,**  
Altar Rails, Crosses, Vases, Desks, etc., Candelsticks, Vesper Lights, Memorial Brasses, Chandeliers, and Gas Fixtures, Communion Services, made or refinished. Electrical Contractors.

**CHADWICK BROS.**

Show Room, 193 East King St., Hamilton.  
Factory, Oak Ave., near Barton St.  
Send for Catalogue.

**MENEELY BELL COMPANY,**  
22, 24 & 26 RIVER ST., 177 BROADWAY,  
TROY, N. Y., NEW YORK.  
Manufacturers Superior  
CHURCH, CHIME, SCHOOL & OTHER  
**BELLS.**

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

### British and Foreign

A new Credence Table has been given to St. Paul's, Hyde Park, Chicago, by Mr. T. E. Brown, in memory of his mother, who was for many years a faithful worker in the parish. It is of fumed oak, handsomely carved. The wood-work in the chancel of this church is the most artistic in design and workmanship in the whole diocese.

The Rev. M. F. O. Bridgeman, rector of Wakes Colne, has solved the difficulty of a reading room by the purchase of a disused railway carriage. This has been repainted and fitted up inside with two rooms well lighted and heated, with the result that it affords the cosiest accommodation for thirty or forty persons. The room is well patronised, and has "taken on" with the working men. The cost of the carriage was £9, and another £10 was paid to place it in position and fit it up for use. It pays no rent, nor rates nor taxes, and is removable at will.

The Church of Our Father at Hull's Cove, Maine, has been equipped throughout by electric light at the expense of a summer visitor. The church is an attractive stone structure.

The Mission Church of All Saints', West Pullman, has lately been presented with two pairs of brass altar vases and a sanctuary lamp.

With quaint ceremony, conducted in the belfry of an ancient parish church, the freemen of Brightlingsea elected one of their number recently to serve as deputy to the Mayor of Sandwich, with which town Brightlingsea is connected as a limb of the Cinque Ports. Freemen of Brightlingsea are, by an ancient charter, exempt from jury service in Essex, and residents in Brightlingsea who are not "free-born" are called upon to pay eleven pennies and find sureties before they can enjoy the privileges of freemen.

### Children's Department.

**BETTY.**

(Concluded from last week).

"He's only trying to scare me, so he can get the box," she thought; "but he shan't have it—not if I never find the owner."

Picking up her rake, she hurried across the beach and over the sand hills.

**GILLETT'S**

**HIGH GRADE**

**CREAM TARTAR**

**ABSOLUTELY PURE.**

**SOLD IN PACKAGES AND CANS.**  
Same Price as the cheap adulterated kinds.

**E. W. GILLETT COMPANY LIMITED**  
TORONTO, ONT.

## ANNUAL JANUARY SALE

Greatest bargains ever offered in genuine

## ORIENTAL RUGS

The largest stock in Canada to choose from. A new shipment has just arrived, which is also offered at sacrifice prices.

### 25 to 50 Per Cent. Discount

This is a rare opportunity. But now for present or future needs.

LOT NO. 9—55 Persian Monsoul Rugs, dark rich colors, heavy pile, suitable for halls and libraries, sizes run from 7 x 4 to 8 x 4.9. Regular price \$27.50 to \$30  
January Sale Prices **\$15.00**

LOT NO. 11—35 Persian Palace Strips, suitable for halls and stairs, large variety of colors and designs, sizes 11.6 x 3 up to 15 x 3.1. Regular prices from \$40 to \$65.  
January Sale Price .. **\$35.00**

LOT NO. 10—Antique Monsouls, light colors, with silky sheen, sizes about 7 x 4.6. Regular prices \$30 to \$35. January Sale price ..... **\$20.00**

LOT NO. 12—60 Kazak Rugs, rich blues and reds, in geometric designs, suitable for halls and libraries. Regular Prices \$30. to \$35. January Sale prices **\$19.75**

You never saw such attractive bargains in genuine Oriental Rugs as we are offering. Every Rug in the store is sacrificed.

## COURIAN, BABAYAN & CO.,

40 King St. East. Opposite King Edward Hotel.

Just back of them was a little house that was scarcely more than a cabin. An old man stood in the low doorway. He seemed to be very feeble, and his long, white hair fell in soft curls about his shoulders. He was gazing toward the sand hills, but as he saw Betty approaching, the anxious expression left his face.

"I'll be back soon and get supper," she called, as she hurried by. "I'm after the wheelbarrow now."

Scarcely a minute passed before she reappeared with an old battered wheelbarrow. He watched her as she trundled it toward the beach. After a while the cold air made him shiver, and he went in and shut the door. When Betty returned, he was sitting by the fire with his net.

"More wreck stuff, I suppose," he said, as she entered. "You're a keen one after fuel, Betty."

"I've got to get enough ahead for winter," she replied. "But this isn't fuel, grandfather. It's a box, and it is got up very fine. Come out and see it."

The old man rose slowly and went outside. When he returned, his face had a puzzled expression.

He said, wonderingly, "but nothing like this before. Black walnut, and

four big locks! What in the world a box wants with four locks is something I can't see."

"Of course, we must send it to the owner," the old man said, reflectively; "but how are we going to do it? The mail carrier would take it to the express office if we could only get it to the post road, but that's a mile off."

"I'll take it over in the wheelbarrow," she said, eagerly. "I can start early and get to the road before he comes along."



Magnesia, calomel, pills and evil-tasting mineral waters have no place beside

**Abbey's  
Effer-  
vescent Salt**

Abbey's is the gentlest, mildest, and most effective of all tonic-laxatives. It makes the bowels regular.

155  
25c. and 60c.—at your druggist's.



"I suppose you'll have to; but it's going to be a hard job through the sand. Then there's another thing," an anxious look coming to his face, "we'll have to pay him fifty cents or more to carry it to the express office. How much money have we, Betty?"

"Only the forty cents I got for seaweed," she answered cheerfully. "I had to pay rent yesterday, and it took every cent I had. But it will be all right, grandfather. The mail carrier sent word for me to dig him a mess of clams Saturday. I'll pay him the forty cents, and the clams will be enough for the rest." Then a shade of anxiety crossed her face. "We are all out of meal and salt," she said, dubiously. "I had counted on getting some with the forty cents."

The old man picked up the net and went to work placidly.

"Take no thought for the morrow," he said. "We've done the best we know how, and the Lord will look after the rest. I've lived a good many years, and in all that time I've never needed a thing I didn't get."

"No doubt the owner will be glad to get his box," Betty said, after a long silence. "I'll write him a letter about finding it."

"More than likely the owner will never have any use for boxes in this world," the old man replied, solemnly. "But there's apt to be somebody depending on him—a widow and children, maybe—and the box will come in handy for them. We must get it off to-morrow, Betty."

The old man worked on slowly and mechanically, evidently his thoughts were away in the past.

Betty watched him for some time in silence; then she tiptoed across the room and got some old fishing lines, which she began to mend.

At length the clock struck eight, and the net was laid aside.

"Now we'll have a chapter and go to bed. You'll be wanting to start early to-morrow."

Betty brought the worn Bible and read a chapter in a low, hesitating voice. The old man listened with his hand across his eyes.

"I wish I could get you some specs, grandfather," she said, wistfully, as she restored the Bible to its place on the shelf. "Reading would be such a company for you."

"If I really needed them, Betty, I'd have them," he replied, gently. "The Lord would see to that. He's been very good to me, and sent me your eyes instead of specs."

Long before light, the next morning, Betty was up and away. When she returned, the old man had breakfast on the table.

"I'll let you wash the dishes this morning, grandfather," she said, briskly. "If I get two cords of seaweed to-day I'll have to work sharp. The wind's getting round to the north."

Late in the afternoon her customer of the day before drove down upon the beach. When he learned that the box had been sent away, he became very angry.

**DO YOU ENJOY YOUR MEALS?**

**One of the Most Important Questions to Consider in the Search for Happiness and Health.**

The burning question, to you, is "Are you getting out of life all the pleasure and the health you are entitled to?" If not, why not?

No matter whether every organ and member of your body is in a sound state of health and strength, if your stomach is in any way disordered, you are not going to be "yourself." You are going to be a worried, out-of-sorts, nervous or sullen individual, whose actions will reflect your condition inside, and people will naturally avoid you.

The world wants to smile and be cheerful, and unless you are cheerful and smile, at least, occasionally, you will have few friends, fewer opportunities, no success, and you will go down in defeat,—defeated by dyspepsia and a bad stomach.

A good and thorough digestion has a quick, wonderful reaction upon the brain. You must have noticed it many times, for the brain and stomach are as intimately connected as a needle and its thread, one can hardly be used to advantage without the other. If your stomach is slow and lazy in digesting your food, it will produce at once a slow, lazy and cloudy influence upon your brain. Mark it! If your stomach has absolutely quit work, and fermentation is poisoning your vitals as a result, surely your brain is going to be sluggish and correspondingly depressed. No one need tell you that.

But why continue to suffer all the miseries and torments that a disordered stomach brings you?

If your stomach can not digest your food, what will? Where's the relief? Where's the cure?

Stuart's Dyspepsia Tablets are the relief and the cure. Why? Because, as all stomach troubles arise from indigestion and because one ingredient of Stuart's Dyspepsia Tablets is able to thoroughly and completely digest 3,000 grains of any kind of food, doesn't it stand to reason that these little Dyspepsia Tablets are going to digest all the food and whatever food you put into your stomach? Science nowadays can digest food without having to use the stomach for it. And Stuart's Dyspepsia Tablets are the result of this scientific discovery. They digest and digest thoroughly and well, anything and everything you eat.

So, if your stomach refuses to work or can't work, and you suffer from eructations, bloat, brash, fermentation, biliousness, sour stomach, heartburn, irritation, indigestion, or dyspepsia of whatever form, just take one or two of Stuart's Dyspepsia Tablets, and see the difference. It doesn't cost you much to prove it. Then you can eat all you want, what you want, whenever you want, if you use these tablets, and you can look the whole world in the face with a beaming eye and you will have a cheerful spirit, a pleasant face, a vigorous body and a clear mind and memory and everything will look and taste delicious to you. That's life.

Get a package of Stuart's Dyspepsia Tablets at any drug store on earth for 50c. a package.

Send us your name and address to-day and we will at once send you by mail a sample package, free. Address F. A. Stuart Co., 150 Stuart Bldg., Marshall, Mich.

"You are the biggest goose I ever saw!" he cried, contemptuously. "I would have given you five dollars rather than lose it."

The next day there was no seaweed coming in, and Betty took her basket and hoe and went off to dig clams; but this was a poor and precarious way of earning money, and her little store increased very slowly. At the end of a fortnight she had but two dollars. By this time the potatoes were nearly gone, and she had to go to the village in search of something to eat. When she returned, her face was full of excitement.

"See, grandfather, see!" she cried, as she held up a letter, "it's for me, and has my name on it. It's the first one I ever had."

With trembling fingers she opened it and drew out a small package.

"It's money," she cried, wonderingly, as, with shining eyes, she spread five bank notes, one after the other, upon the table.

The old man dropped his net and hurried to her side.

"Twenty-dollar bills," he gasped, "and five of them! For the land's sake, Betty, read the letter and see where they came from."

She opened the letter and read in a voice that trembled with wondering eagerness.

"My Dear Miss Betty,—I was very much surprised to receive your letter and the box. They were my first intimation that there had been a shipwreck. Several months ago my agent in Paris notified me that the box was about to be sent, and I have been impatiently awaiting its arrival.

"I send you, with this, a slight token of my appreciation of your kindness in saving and forwarding it so promptly. The box is valuable, and would have been a serious loss. Do not have any scruples about accepting the money. It is rightfully yours, and is small salvage for so valuable a flot-sam.

"Yours sincerely,  
"John Sterling."

The two looked into each other's eyes.

"What will you do with so much money?" asked the old man.

Betty drew a long breath.

"I never expected to be rich," she said in a low voice; "but I've often played I was, and thought out what I'd do. I've got it all fixed. First thing, we're going up to one of the villages and hire a small house, just big enough for us two. Then I'm going to get you some specs and other things and put a little money in the bank, like rich folks do. It'll make us feel better. After that I'm going to get a job in the mill or do housework. Down here there's nothing but gathering seaweed and digging clams; but

**Bank of Toronto**

**Letters of Credit for Travellers**

The Letters of Credit issued by The Bank of Toronto are arranged to give the utmost convenience to travellers.

**Foreign Credits** for use on the Continent, or in Mediterranean, African, Asian or Australian ports, or in West Indies.

**Domestic Credits** for travellers in North America.

**Money** can be obtained on these Credits as it is needed, without delay or inconvenience.

**Bank of Toronto**

Head Office: Toronto, Canada

Incorporated 1855

there must be a lot of work in a big village. Don't you think it will be nice, grandfather?" looking at him with sparkling eyes.

The old man said he thought it would.

**FREE.**

**Trial Package of Wonderful Pyramid Cure Sent To All Who Send Name and Address.**

There are hundreds of cases of piles which have lasted for 20 and 30 years and have been cured in a few days or weeks with the marvelous Pyramid Pile Cure.

Piles sufferers in the past have looked upon an operation as the only relief. But operations rarely cure, and often lead to fearful results.

The Pyramid Pile Cure cures. It relieves the swelling, stops the congestion, heals the ulcers and fissures and the piles disappear. There is no form of piles which these little pyramids are not made to cure.

The Pyramid Pile Cure can be used at home. There is no loss of time or detention from business. There is no case of piles so severe that the Pyramid Pile Cure will not bring relief.

We make no charge for a trial package of Pyramid Pile Cure. This sample will relieve the itching, soothe the inflamed membrane and start you on your way to a cure. After you have used the sample go to the druggist for a 50 cent box of the remedy. Write to-day. The sample costs you nothing. Pyramid Drug Co., 135 Pyramid Bldg., Marshall, Mich.

LE

IS

unt

an Palace and stairs, and designs, 1. Regular 35.00

Rugs, rich and designs, 1. Regular 19.75

CO., Hotel.

in the world a locks is some-

at send it to the aid, reflectively; g to do it? The ke it to the ex-d only get it to it's a mile off." n the wheelbar-ly. "I can start road before he

nesia, cal-pills and -tasting ral waters beside

ey's ialt

he gentlest, t effective of s. It makes ar. 155 our druggist's.



## TORONTO CONSERVATORY OF MUSIC

EDWARD FISHER, Mus. Doc.,  
Musical Director.

ONE OF THE STRONGEST MUSIC SCHOOLS IN AMERICA.

Faculty of 85 specialists. Attendance last year 1,710. Every branch of music, vocal, instrumental and theoretical. A carefully graded and fairly conducted system of examinations in Artists' and Teachers' Courses, with corresponding certificates and diplomas. Also Local Examinations throughout Canada. Free and Partial Scholarships. Lectures, Concerts, Recitals and other free advantages. Two Conservatory Orchestras (string and symphony). Languages, Piano Tuning. A specially strong department is the

CONSERVATORY SCHOOL OF EXPRESSION.

F. H. Kirkpatrick, Ph. B. Principal. It embraces Public Reading, Oratory, Voice Culture, Physical Culture, Dramatic Art and Literature.

New Conservatory Calendar of 150 pages sent free on application. Separate Calendar for School of Expression.

## Spencer's Pipe Organ Works

18 Park St., South. HAMILTON.

All Work Warranted Established 1885.

WALTER SPENCER.

## Ridley College, St. Catharines, Ont.

RESIDENTIAL SCHOOL FOR BOYS.

Lower school for boys under fourteen; completely separate and limited in number.

Upper schools prepares boys for the universities, professions and for business. Most careful oversight. Health conditions unequalled.

REV. J. O. MILLER, M.A., D.C.L.,  
Principal.

HIGHER EDUCATION FOR GIRLS

## The Bishop Strachan School

Forty-First Year

PRESIDENT the Lord Archbishop of Toronto.

Wykeham Hall, College Street, Toronto.

FULL MATRICULATION COURSE  
ALSO ELEMENTARY WORK

For Calendar apply to  
MISS ACRES, Lady Principal.



CHURCH BRASS WORK of every description made to order on shortest notice. Designs furnished and satisfaction guaranteed.  
KEITH & FITZSIMONS, LIMITED  
111 King Street West, Toronto.

## St. Alban's Cathedral School

M. E. MATTHEWS, Prin., TORONTO.

Church Brass Work  
MEMORIAL BRASSES  
RAILS, VASES  
PRITCHARD ANDREWS  
CO. OF OTTAWA, LIMITED  
133 SPADINA ST. OTTAWA.

## Glen Mawr

651 Spadina Avenue, Toronto

A Residential and Day School for Girls

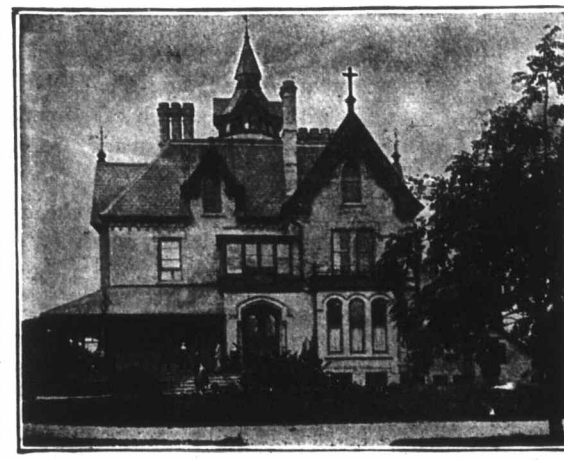
Thorough in all its departments. Gives careful individual attention, and good physical, mental and moral training.

Offers great advantages in Music, Art, and Languages. Native French and German teachers.

Large staff of experienced residential and visiting Professors and Teachers. Pupils are prepared for the Universities, and for the Music and singing Examinations of Toronto University, the Toronto Conservatory of Music, and the Toronto College of Music.

For Prospectus and full information apply to

MISS VEALS, Lady Principal.



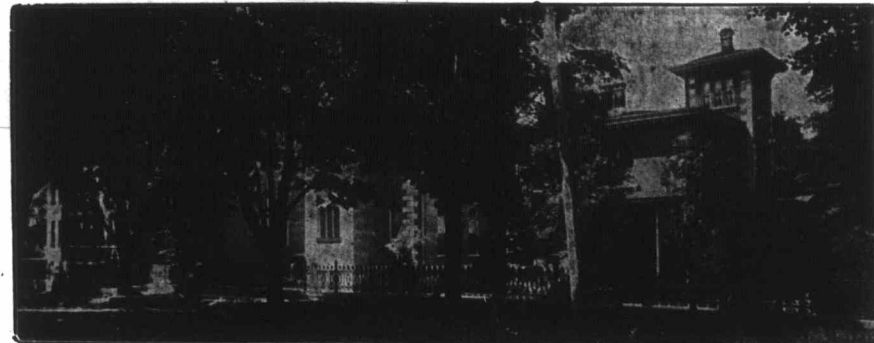
## Bishop Bethune College, OSHAWA, Ontario

Visitor, the Lord Bishop of Toronto.

Preparation for the University. Young Children also Received.

For terms and particulars apply to the SISTER IN CHARGE, or to

The Sisters of St. John the Divine  
Major St., Toronto



## ST. AGNES' SCHOOL, BELLEVILLE, ONTARIO

Patron—The Lord Bishop of Ontario.

Thorough Courses in English, Languages, Music, Art and Physical Culture

Pupils prepared for the Universities. Conservatory of Music Examinations held at the School. Beautiful and extensive grounds, large and handsome building thoroughly equipped with every modern convenience and improvement, including gymnasium and swimming tank.

For Prospectus and fuller information apply to

MISS F. E. CARROLL, Lady Principa

After being conducted through an old church by the verger, a visitor was so pleased with the official's courtesy and information that he insisted on giving him half a crown. The man shook his head sadly. "Thank you, sir," he said, "but it's quite against the rules." "I am sorry for that," said the visitor, about to return the half crown to his pocket. "But," added the verger, "if I were to find a coin lying on the floor it would not be against the rules for me to pick it up!"

The Rev. Tertius Poole, who has been curate-in-charge of the parish of Topsham, Devonshire, for some considerable time past, was presented on his leaving the parish with an illuminated address and a purse of £70. A handsome morocco bag was also given to Mrs. Poole. The presentation was made on behalf of the parishioners by Mrs. D'Urban; an oak Glastonbury chair, a handsome leather robe note case, a large size illustrated Bagster's Bible, and an oak writing case with inkstand were also given to Mr. Poole by the teachers and scholars of the Sunday School, and the members of various parochial guilds. Mr. Poole has held the curacy of Topsham for the past five years.

## Schools of The Sisters of The Church

106 Beverley Street, Toronto,  
and 310 Kent Street, Ottawa.

BOARDING AND DAY SCHOOL FOR GIRLS  
VISITORS: His Grace the Archbishop of Toronto and The Lord Bishop of Ottawa.

TERMS MODERATE. Next Term will begin Tuesday Jan. 7th, 1908. APPLY Sister in Charge.

## DUNHAM LADIES' COLLEGE, DUNHAM, OUE.

Montreal Diocesan Church School for Girls.  
For Calendar, apply to the Lady Principal.

## TRINITY COLLEGE SCHOOL

PORT HOPE, Ont.

RESIDENTIAL CHURCH SCHOOL FOR BOYS

Next Term begins September 12th.

For Calendar and all particulars apply to  
Rev. OSWALD RIGBY, M.A., LL.D.,  
HEADMASTER.

## JONES AND WILLIS

Church Furniture Manufacturers  
Metal, Wood, Stone  
and Textile Fabrics.  
PAINTED GLASS ARTISTS.

48 Great Russell Street, LONDON, ENG.  
Opposite British Museum.  
Also at Birmingham and Liverpool.

## MEMORIAL English Antique WINDOWS Stained Glass.

The N. T. LYON GLASS CO. Ltd

141-143 CHURCH ST., TORONTO.



## Memorial Windows

Scripture subjects skillfully treated in richest

## English Antique Glass

"Quality" has first place with us.

## Robert McCausland, Ltd.

86 Wellington St. West, TORONTO

## EDGEHILL, CHURCH SCHOOL FOR GIRLS

Windsor, Nova Scotia.

INCORPORATED 1891.

The Bishop of Nova Scotia, Chairman Board of Trustees ex-officio. The Bishop of Fredericton, and the Coadjutor Bishop of Fredericton, members of Board of Trustees.

Lady Principal, Miss Gena Smith (late Lady Principal of King's Hall, Compton, P. Q.), formerly Headmistress of St. Stephen's High School, Windsor England, assisted by Eleven Resident Experienced Governesses from England (five of whom are specialists in the Music and Arts Departments). House-keeper, Matron and Nurse.

Extensive buildings, with capacity for 100 Residents; Heated by Hot Water, Lighted by Electricity, Grounds covering eight acres, with Lawns for Tennis, Croquet, Basket Ball, Hockey, etc. School Dairy and Laundry. Preparation for the Universities.  
For Calendar apply to DR. HIND.

## PARQUET FLOORS

Write for Designs and Prices

ELLIOTT & SON, LIMITED,  
Manufacturers, 79 KING ST., W., TORONTO

## STAINED GLASS

MEMORIALS DECORATIONS INTERIOR FITTINGS

Castle & Son,  
568 St. Catherine St. West, MONTREAL

## Church Chime Bells

Memorial Bells a Specialty.  
Bethune Bell Foundry Co., Baltimore, Md., U.S.A.