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## THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

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

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

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

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

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

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

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

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

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

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

W. W. CORY,  
Deputy Minister of the Interior.

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



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

**THOS. SOUTHWORTH,**  
Director of Colonization.  
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TORONTO, THURSDAY, JANUARY 11, 1906.

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

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

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

## LESSONS FOR SUNDAYS AND HOLY DAYS.

January 14—Second Sunday after Epiphany.  
Morning—Isaiah 55; Matthew 8, 18.  
Evening—Isaiah 57 or 61; Acts 3, 26.

January 21—Third Sunday after Epiphany.  
Morning—Isaiah 62; Matthew 12, 22.  
Evening—Isaiah 65 or 66; Acts 13, 26.

January 28—Fourth Sunday after Epiphany.  
Morning—Job 27; Matthew 15, 21.  
Evening—Job 28 or 29; Acts 17, 16.

February 4—Fifth Sunday after Epiphany.  
Morning—Proverbs 1; Matthew 19, 27—20, 17.  
Evening—Proverbs 3 or 8; Acts 21, 17.

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

### SECOND SUNDAY AFTER EPIPHANY.

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

### THIRD SUNDAY AFTER EPIPHANY.

Holy Communion: 191, 193, 319, 553.  
Processional: 76, 235, 239, 270.  
Offertory: 75, 57, 172, 281.  
Children's Hymns: 78, 334, 341, 568.  
General Hymns: 186, 213, 285, 477.

## Peace.

Nothing can be longed for more, more eagerly sought for, and more highly valued when attained than peace. We, in Canada, to whom as a people the condition of peace has become a sort of second nature—and over whose cities, farms and firesides the white-robed angel has so long hovered—know but little of that intense and agonizing yearning for peace which is seeking utterance in myriads of Russian hearts to-day, and but yesterday found expression in many a Japanese home. But, after all, the peace which should concern men most is the peace which passeth all understanding which is given to those who can truly say with their Lord, "Father, . . . not as I will, but as Thou wilt." This is the burden of the simple and beautiful prayer of the Church, "Grant us Thy peace all the days of our life."

## A Mission Department.

In this issue of the Churchman we are introducing to our readers a new Mission Department,

which we purpose providing regularly on the second week of each ensuing month. This will entail an enlarged issue, and our readers will receive the advantage of having a monthly and a weekly combined within the same cover and for the same price. So urgent has been the demand and so great is the need, of having the mission work of the Church adequately represented, and the paramount claims of the mission field constantly and authoritatively considered—from every legitimate point of view—that we could no longer refrain from meeting the demand made upon us. Having entered upon this good work in response to a felt need, we have now no hesitation in calling upon our brother Churchmen throughout Canada to co-operate with us in every way in their power to make this department interesting, instructive and helpful. Good work is being done. Our people want to hear of it. Better work can be done. Our people want to share in it. There is nothing like putting your shoulder to the wheel in an active, earnest and helpful way. And there is no field of the Church's work which calls for greater sympathy—or more hearty and enthusiastic co-operation, at home and abroad, than that—where the charm of novelty, the romance of devotion, and the strident call of duty urge us on to where the battle is fiercest, the need is greatest, and the Christian ideal of personal sacrifice and heroic endeavour is ever being most fully realized by those whose proud distinction it is to be the mission pioneers of the Church.

## License Reduction.

There is a fair, just and temperate way in which all questions which concern public rights, recognized and authorized by law, should be discussed and dealt with. Injustice, intemperance, intolerance, are ill-founded props on which to rear a law-abiding, well-ordered community, or on which to attempt to establish the principle of human brotherhood amongst the members of a free and civilized state. We have been wisely told to honour all men. A good exercise of this practice will be found in extending to those whose views and purposes we oppose, simple, even-handed justice. This is the British way. The way which has made British rule respected, honoured and trusted the world over. Confiscation without compensation by one portion of the community of the rights and property of another portion could not fairly be considered an act of single-handed justice. It was not in this way that the British Government in a less civilized and Christianized age, purchased the freedom of the slave. No good citizen for a moment supports, or attempts to support, wrongdoing or breaches of the law. By all means, let the law be enforced strictly. What is required for the accommodation of the public must be supplied. Good order must be maintained, and all houses which are proved to be disorderly or of ill-repute should be deprived of their license, and their keepers held unworthy to rank with those orderly and reputable citizens who are as anxious to live up to the spirit, as well as the letter of the law, as any other members of the community. Let it be remembered that there are license-holders throughout Canada to-day—who in every relation of life—as fathers, as citizens, as men—are every whit as upright, industrious and trustworthy as are those who most strenuously oppose them. It is as well to bear in mind that the reduction of the number of licenses might possibly lead to an undesirable concentration. By way of illustration, it might be mentioned that on Christmas Day in the city of Toronto most of the taverns were closed. Those that were opened were unduly frequented, and at one in a populous part of the city the throng was so great that the police had to be called in to maintain order. Quiet and order

is far better maintained where there is less concentration, and less consequent temptation, to idleness, revelry and dissipation.

## The Book of Common Praise.

We cannot speak too warmly of the prompt, businesslike and effective way in which the committee who have been charged with the duty of compiling a Canadian Church Hymn Book have gone about their work. The meetings have been well attended. The necessary preliminaries were duly and most satisfactorily disposed of. There has been a hearty and sympathetic response to the appeal for information, and the result, so far, has been all that could be desired. We understand that there has been a marked unanimity of opinion throughout the Church as to the hymns which should be retained and those which should be discontinued, and that it is proposed to give a very full index, and that the first line of each hymn to be retained will be given—as well as the name of the author, and, as far as known, the date of the writing of the hymn. Our columns are open for any detailed information that can properly be given as to the work of the committee, which we are sure our readers will heartily welcome.

## Extortion.

The birds of prey of the air have their hideous counterparts in those who make it their business to thrive on the necessities of their fellow-men. The desperate need of some of the poorer members of the community—who, through illness, adversity or other stress of life, find themselves compelled to seek to borrow money, is taken advantage of by this class of usurers—who pit against the ignorance and simplicity of the poor clerk, or working man or woman, a plausible manner, a subtle and trained intellect, and an unscrupulous avarice. The result is added and extortionate gain to the usurer, and not seldom hopeless and irretrievable ruin to the borrower. Surely a remedy can be found for this grievous injustice, this desperate wrong. Have we no Churchmen who are legislators, who have the manliness and courage to deal with this matter? The sense of the community is being roused. This grievous wrong must be righted. The cry of the poor and the oppressed cannot continue to be heard in vain!

## Denominational Union.

It must be a source of gratification to all concerned that the different Christian bodies which met in conference in the United States recently were able, after careful and temperate discussion, to pave the way to a basis of common union. The aim was most praiseworthy, and the result most satisfactory. As time goes on and the true underlying principles of Christian belief are being better understood, the Christian conscience, informed by common sense, cannot fail to see the enormous dissipation of means and effort in multiplying divisions in the great body of professing Christians. The noble work being done for the good of humanity—along all the diverse lines of Christian effort—could not fail to beget an ever widening sympathy and an ever lessening spirit of opposition to each other's tenets and practices. Time, the great mellowing and unifier, will, we hope, in not too distant days, work still greater changes. As the great children of the Motherland are, with her, ever seeking a bond of more intimate and enduring union—may we not hope that the strong and vigorous children of the ancient Mother Church of the British race—who from time to time, in the historic past, from one cause or another, have

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lured forth for themselves, may eventually be drawn by the cords of a deep and inextinguishable affection to return again to the maternal bosom, and to rejoice in the affection of a heart which has never ceased to regard them with a concern that time has failed to impair or circumstance destroy.

#### An Election Prayer.

A prayer that is peculiarly appropriate for general use before an election has been promulgated by the Archbishops of Canterbury and York for special use in Great Britain until after the general election has taken place. It is as follows:—"Most Gracious God, we humbly beseech Thee as for this kingdom in general, so especially at this time for all electors of members of Parliament, that remembering their vote to be a trust from Thee, they may faithfully and wisely make choice of fit persons to serve in the great council of the nation, to the advancement of Thy glory, the good of Thy Church, the safety, honour and welfare of our Sovereign, and his dominions; that all things may be so ordered and settled that peace and happiness, truth and justice, religion and piety, may be established among us for all generations. These and all other necessities for them, for us, and Thy whole Church, we humbly beg, in the name and mediation of Jesus Christ, our most blessed Lord and Saviour.—Amen." The acknowledgment that a vote is a trust from God and the aspiration that it may be faithfully and wisely used—leaves little to be desired. Such a prayer cannot fail to raise the tone of politics, and impart into them a proper spirit of reverence and responsibility.

#### Pied Pipers.

Edmund Selous, in "The Saturday Review," gives an interesting paper on "The Oyster Catcher." Amongst other things, he says:—"That long-continued succession of thin shrill notes which may be called the piping of the oyster-catcher, is one of the most interesting features of the bird's life and habits. To understand just what it expresses is often a difficulty, nor are matters greatly helped by realizing, as one comes to do in time, that it expresses everything—everything, that is to say, which rises above the dead-level of commonplace thought and emotion. Thus, besides being the ordinary, or, at any rate, the most effective vehicle of love, friendship, fellowship, anger, hatred, rivalry, it gives utterance also to the more generalized feelings of pleasure as well as of disquietude. Nor is it a mere register, so to speak, of emotions having their source elsewhere, but, like some favorite instrument in the hands of a master, has become itself an important business and main source of satisfaction in the bird's life—so that to the joy of eating, loving, living, there is added the joy of piping, equal, perhaps, if not superior to either of the other three. Thus in the earlier part of the breeding season, two birds which, in the circumstances, one must assume to be males and rivals, may often be seen piping together to one who makes no response, and by her general modesty, or coquetry, of deportment proclaims herself a female. The rivals do, indeed, sometimes end their musical displays by flying at each other, but the wonder is that they do not do this much oftener, and to a more venomous degree. Instead, they stand for a long time side by side, and piping with the greatest empressement, and when their Dulcinea walks away, as she does, after a time, with a coy step, they follow her, still in the same relative position, and without discontinuing the duet. This goes on till finally the female flies away, and all the time the performers seem much more filled with the spirit of emulation than with that of mere vulgar intolerance—one would say, indeed, that they not only enjoy piping; but enjoyed it still more in company.

#### English Emigration.

The Montreal "Herald" has a short editorial which deserves attention both here and in England. In England, because it foreshadows domestic changes, and in Canada, because it accentuates the need of Church-people being alive to the necessities of our immigrants, and not leaving them to the kindness of others. "The agency that did most to empty Ireland in the last half of the nineteenth century is now at work on England. It was the savings of the servant girl and the young labourer, ungrudgingly sent to those who remained at home, that enabled millions of poor men and women from Ireland to cross the ocean and find new homes on this continent. Ireland has been drained; the tide has almost ceased to flow. But England has many that could leave home with advantage to themselves. If they want to come, the final temptation for many will arrive at this Christmas season, for we are told that not less than \$25,000 a day is now passing through the Montreal postoffice bound for Great Britain alone, most of it is coming from Manitoba and the West. The advertising influence of that amount of money, made up as it is of small amounts, to be distributed to all parts of the islands, can hardly fail to be enormous. It is a clear call from the West, and is sure to be answered."

#### Canadian Migration.

It is a mistake to suppose that the North-West is filling up by emigration only, migration of our own people is a chief factor. And few are aware of the filling up of New Ontario. The railway officials know most about it, and provide in advance. A C.P.R. Montreal official said recently: "The exodus of Québec farmers to New Ontario is of more extensive proportions than the average person is aware. Our estimate is that we have carried 200 adults a month this year from points in Lower Quebec to New Ontario, and to Labelle County in Northern Quebec. With these heads of families have been many children, and the total number leaving Lower Quebec each month must be nearly 500. Some of the farmers do not leave the Province, but take up quarter-sections in Labelle. Most of them, however, take up land in New Ontario. Few of them go to Manitoba or to the North-West. Next year we anticipate even a greater exodus from Lower Quebec. Those who are changing their places of abode are good farmers, as a rule, but they have been compelled by dint of circumstances to get a living out of very small farms, and they are reasonably certain to do well when they have 160 acres to till."

#### Irish Emigration.

We mentioned the drying up of Irish emigration. The Roman Hierarchy have issued a circular signed by Cardinal Logue and two Bishops against it, they point out that for many years past the saddest aspect of Irish affairs has been reflected in the stream of emigration from every part of the country. Hence on more than one occasion the Bishops have publicly appealed to the young people not to allow themselves to be allured by the enticements with which letters from America are frequently filled to rush into the dangers of life in foreign cities, where too often the measure of success falls short of the high expectations the emigrant, and a considerable portion of those who go away could not succeed at all. Still the process of national exhaustion continues. Unfortunately the Bishops fail to indicate any substitute.

A good man is the best friend and therefore soonest to be chosen, longest to be retained, and indeed never to be parted with, unless he cease to be that for which he was chosen.

#### NOVEL TEACHING.

The world is so flooded with a diversity of opinion on almost every conceivable subject that one has to be perpetually on guard against partial or distorted views, and presentations of views, which are erroneous on matters of vital concern. It is so easy to take what we read or hear for granted if it is written in a pleasing and persuasive style, or spoken in an impressive manner, more especially if it be presented as the earnest conviction of the writer or speaker, and be accompanied by much with which we have no hesitation in agreeing. Our comments are called forth by the statement made in an article in a recent issue of a theological magazine, in which the writer, whose subject is "Why was Jesus baptized," says "This baptism of Jesus has nothing to do with any question as to whether you or I should be baptized." He has been considering the baptism of our Lord by St. John the Baptist. The act of our Lord Himself in being baptized, and the baptism of all those who entered His Church thereafter shows to any reverent and candid mind the truth on this important subject, and proves how intimate is the relationship between our Lord's baptism and that of each baptized reader of this paper. And for that part each baptized Christian the world over. How can it be possible that the baptism of our Lord has nothing to do with any question as to whether any one who wishes to become a Christian should be baptized? There has been no time in the history of the Church when Christians need to pay greater heed to the Church's teaching. It is of the utmost importance that their faith should be grounded on the truth. Not doctrine alone, but sound doctrine is needed, to enable one to stand firm in the faith of the fathers; to know and teach, and above all, to live the truth. We are well aware of the taunt of formalism, which is sometimes so glibly uttered. We are also aware that the unworthy reception of the means of grace, but increases the sin of the receiver; but on the other hand, their worthy reception is, and ever has been, the ordained way in which those who will to do God's will, are by Him enabled to grow in grace and in the knowledge of the Giver of all good. The law and the testimony were the ancient landmarks of the Jewish Church. The means of grace, and their authoritative dispensation, are the true safeguards of the Christian Church to-day. And the teaching which leads the way-faring man to them can neither be unsound nor untrustworthy.

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#### IMPERIAL RESPONSIBILITY.

Amongst the questions that are increasing in importance as time goes on, that are slowly but gradually influencing the minds of thoughtful and public-spirited men in all parts of the Empire, and that will inevitably have to be dealt with, is that of the manner in which a better organization of the Empire can be brought about, so that the responsibilities and duties which justly belong to all its parts, considered as a whole, may be fairly and wisely apportioned, having due regard to present conditions, and relations, as well as future needs, and developments so far as they can reasonably be anticipated. It is a large question calling for the exercise of tact, judgment, and statesman-like qualities of the highest order, involving as it does, the extending, strengthening, and improving of our inter-imperial relations without diminishing the existing local control. As these large constitutional questions face the British people, how thankful they ought to be that the liberty which has been won for them, and the privileges they enjoy, have begotten a broad and tolerant spirit, which enables them to face with calm patience, and confident determination, the

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most perplexing problems, which may arise through the changing conditions of imperial progress, and the requisite development and adaptation of constitutional control. The British Constitution in its origin and growth peculiarly reflects the character and spirit of a great, free, and progressive people. Apart from the great Charter; the Petition, and Bill of Rights, and the Act of Settlement, ours is practically an unwritten constitution. Its personification is Parliamentary Government, and its guide is the will of the people. Firm-based, well-controlled, authoritative, and adaptable, it is an admirable instrument for conserving, safeguarding, or extending the rights, interests, or liberties of a people. As the political fabric of the Empire has been built upon this foundation, varied according to the special needs of each particular part, it may well be believed that having so well fulfilled the requirements of the past, it will adequately respond to the needs of the future. Some few years ago a number of public-minded men associated themselves together in London, England, for the purpose of endeavouring to promote in an informal way the better organization of the Empire, and one of the results of this step was the submission of the following propositions:—(1) An advisory council, including representatives of all parts of the Empire, and presided over, preferably by the Prime Minister of Great Britain, to be formed on the basis of the existing Colonial conferences. (2) A permanent secretarial office attached to the President of the Imperial Council to acquire and systematize information material to the common concerns of the Empire, for the use of the Cabinet and the Council; and, so far as might be expedient, for publication." This bureau of information has been appropriately called "An Imperial Intelligence Department." (3) A Permanent Imperial Commission, whose members could represent all such branches of knowledge and research, outside those matters pertaining exclusively to any department, as would be profitable in Imperial affairs; they would normally be put in action by the Prime Minister appointing special committees to deal with particular questions on the request of the Imperial Council." These propositions embody the careful thought and suggestion of specialists on constitutional subjects, and men who have made a patient, and dispassionate study of the prevalent opinion of leading public men in the principal self-governing branches of the Empire. They are well worthy of careful consideration, as they may contain the germ from which will grow a new and larger status of citizenship, the outcome of our rapid national development, and the necessary assumption of our due share of Imperial responsibility.

FROM WEEK TO WEEK.

Spectator's Comments on Questions of Public Interest.

The holiday season is not particularly conducive to reflections and observations such as would appropriately find a place in these columns. This, at all events, has been "Spectator's" experience, for he has been permitted to some extent to enter into the happiness of the occasion. He has been able to spend ten days with his family, an incident of no small significance, when one only catches a glimpse of its members at rare intervals. He beheld once more the scene of his ministerial work, a work which he quitted in the evening, presuming to return next morning, but a year has gone, and the duties are untouched, so far as he is concerned. He met numberless friends in the flesh and their good wishes went to his heart, for they had already expressed themselves in unmistakable forms of friendship. The days were full of

happiness, but happiness so tender and so personal that one dare not share it with his friends. "Spectator" could not but feel the power of friendship, not merely in the joy and comfort it brought to him, but in a chastening inspiration to really set himself to be worthy of the high expectations of those who expressed themselves so kindly and so graciously towards him. And all this is but a faint and imperfect reflection of the love of Him whose birth we have just celebrated. He overshadows all friends and all friendships, and though we bear the good-will of thousands, yet without Him we are alone, and with Him we are blessed though all else fail.

The report of the fourth session of the General Synod of the Anglican Church in Canada has just come to hand. We most heartily congratulate Dr. Bethune, the clerical secretary, on whom we presume the chief burden of editing the report has fallen, on the energy he has shown in getting the transactions of Synod before the public. We have always held that it was of the greatest importance to have reports appear as early as possible, so that they might receive consideration before interest had vanished. The Provincial Synod of Canada met a year ago last October, and the report is not yet visible. We imagine that few now care whether it appears or not. We trust that the report of the General Synod will be carefully studied by every clergyman in the Canadian Church, and by at least every layman entitled to a seat in a Diocesan Synod. We must cultivate the idea of holding our representatives to account for the work they do or have undone in this supreme legislative body. At present the delegates from Diocesan Synods seldom have a mandate to represent and uphold any particular view of important subjects. They are not called upon to report to the body that elects them, hence General Synod is made up of members who speak for themselves only. It is quite plain that the final settlement of large questions must be left to the wisdom and discretion of the men who come together, but what we want to see cultivated in our Church is that interest that will at least outlive a tentative basis of consideration, and know the reason why another conclusion has been reached. We would like in the meantime to invite Churchmen to seriously consider this report, and ask themselves if it fairly represents the best thought of the Church, or its best corporate action. For the first time the public will be able to read the reports of committees, and we desire to ask our readers if they contain the evidences of research that might reasonably be expected of such bodies, and do they bring us measurably nearer to the object aimed at? It is exceedingly important that the men who occupy public positions should feel that the public eye is upon them. We will discuss some of these points on another occasion when we have had more time to give them the consideration their importance demands.

In regard to the report of the proceedings of General Synod, there seems to us to be one serious defect, and that is the omission of the proposed appendix to the Prayer-Book. We have a list of the services included in that appendix, but a subject of such grave importance, and the result, no doubt, of much work to some one, ought to have been given in full. It is true that the whole question was shelved, but in fairness to the committee, as well as for the information of the public and the sake of historical accuracy that appendix ought to be there. In fact we see no authorization and no justification for its omission. It may save a few dollars in the printing bill, but if we were making choice of matter to omit, we would leave the appendix and cast out something else.

The Board of Management will, we trust, make all reasonable haste to issue the annual report of its work. Last year it was not published until July. We are quite sure that a great railway or steamship corporation would not require half that time to present the results of their operations. A reasonable time ought to be allowed to Missionary Bishops to send in their reports, and to diocesan treasurers to forward their lists of subscribers, but when the day arrives the "copy" ought to go to the printers. This waiting for one and another brings needless confusion, and is no more effective than waiting for a congregation to assemble. The financial statement will, of course, receive consideration this year. We have already called attention to this subject. The last year's statement, appearing over the certificate of two auditors presents the account-in-chief without striking a balance. The receipts are given as \$92,773.49, and for the disbursements you can take your choice between \$96,000.28, and \$90,784.35, neither of which balances with receipts. By looking through the statement we fancy we see how a balance could be struck, but the fact remains, that it has not been done. We are in hopes that a more simple style of book-keeping will be inaugurated, so that the Church public may be kept informed of financial conditions. It would be of great assistance to have a monthly statement of receipts, and a comparison made with the corresponding month of the year previous. If we are winning, it encourages people, and if we are falling behind we can call for greater effort.

The effort to reduce the number of places where spirituous liquors are sold in Toronto has failed because the people have pronounced against reduction. We are not perfectly sure that cutting off a few bars would make any perceptible difference in a large city, where still there would be enough to supply all the liquor that is sought. At all events, it would seem to us that the reform could in no sense be regarded as of first-class importance. If, however, they who have fought for reduction, would organize a strong vigilance committee to see that all places possessing licenses strictly observe the conditions of the same, they could do a useful work. We put too much faith in the law, and are too indolent to make the law effective. If the citizens organize for the purpose mentioned, it will have, without striking a blow, a wholesome effect upon the license holders and the officers whose duty it is to enforce the law. But action must be taken promptly and fearlessly whenever the law is violated or evaded.

SPECTATOR.

ENGLISH CHURCH MUSIC.

Part II.

By Rev. Dyson Hague.

The year 1559 may be taken as the date of an epoch in Church music. In our modern sense of the word hymn singing was unknown before the reign of Elizabeth. We mean by that hymn singing or the singing of hymns in the churches. There was, of course, the popularized psalm singing and possibly also hymn singing of the Lollardites, but hymn singing in church was neither authorized or possible, for up to this date metrical psalms set to harmonized music were not known. They were utterly contrary to the genius of mediævalism. They represented the primitive and the modern Church idea of religion. In origin they probably were Teutonic, and were borrowed from the continental psalmists, especially Luther who was a real musician, and a pioneer hymnologist. In the year 1559 an injunction of Elizabeth was issued which throws great light upon the subject. The 40th injunction which had reference to singing and the laudable science of music and the preservation of the paid choir singers and trained musicians of the pre-Reformation era concludes with these words:

"For the comforting of such that delight in music it may be permitted that in the beginning or in the end of common prayers in morning or evening there may be sung a hymn or such like song to the praise of Almighty God in the best sort of melody and music that may be conveniently devised having respect that the sentence of the hymn may be understood and perceived." This was the origin apparently of our present system of hymn singing in the Church of England. In the year 1502 appeared the first Church Hymn-Book, the Sterndale-Hopkins Book of Psalms, the quaint wording of which is still familiar to many of the older English Church members, and these metrical psalms were accompanied by the melodies of what were then called the Church tunes. With regard to these tunes we may note four points:—

1. Their origin is a mystery. No one exactly knows how, when, or by whom they were composed.
2. They formed the basis of all future collections and arrangements for more than a century.
3. They were at first published in melody only.
4. The air was given to the tenor part; not to the soprano as at present. Sometime afterwards these tunes were put in harmony, that is in the four parts; soprano, alto, tenor, and bass, to be sung to all musical instruments and in their first edition it was quaintly announced that they were "set forth for the encrease of virtue, and abolishing other vague and triling ballads."
5. During the earlier part of the seventeenth century music greatly declined in the Church of England, and at the time of the Restoration most of the great cathedral and church organs had been destroyed, and there had been a general demolition of hymn-books and music-books. In fact it is a marvel that music ever revived. But it did, and that marvellously, and out of that period emerged the great and prominent names of Orlando Gibbons, the English Palestrina, the younger Gibbons, Pelham Humphrey, whose chant is still sung to the 150th Psalm, and to the Easter Anthems, "Christ our passover is sacrificed for us," etc. Also Turner, and Purcell, and Blow. Purcell and Blow were both organists of Westminster Abbey, and Purcell was probably the greatest English musician of the age. These were followed by Aldridge, and Crayton, and Croft, also organists of Westminster Abbey, and pupils of Blow, whose chants and tunes still survive; especially Croft's St. Matthews, that fine and stately double C. M., and his St. Ann the still popular tune to "O God our help in ages past." Boyce, one of the Chapel Royal organists, like the great Beethoven was almost absolutely deaf, and Hayes, whose chants are used in every church at the present time, are among the other great names that may be mentioned before we come to the modern period.

### THE LONDON CONFERENCE.

New Year's Day is set apart in Ontario for municipal elections, yet in spite of that and of natural home ties of the season, 134 delegates, senior and junior, from twenty-four towns gathered in the city of London to attend the conference of Western Ontario Chapters held there on the last day of 1905 and the first day of 1906. The gathering had been looked on as somewhat of an experiment by reason of the fact that the Brotherhood in the Diocese of Huron is more or less in its infancy, and the Brotherhood men have not therefore been much accustomed to conventions. A delegation of forty-three men and boys from Toronto, eleven from Hamilton, and seven from St. Catharines, with representatives from a large number of towns in Huron brought together as enthusiastic and effective a gathering as one is seldom privileged to see even in Brotherhood meetings, and many a man went home stimulated for greater efforts, and with an entirely new vision of the Brotherhood and its work.

On Sunday morning, at 7.30 o'clock, the visitors in company with the London Brotherhood men to a total number of seventy-five, attended corporate communion at St. Paul's Cathedral, the celebrants being Rev. Canon Dann, assisted by the Rev. Principal Waller, of Huron College. At 11 a.m. special services were held in all the city churches, F. W. Thomas, Travelling Secretary, addressing the morning congregation at Christ Church. Two mass meetings were held in the afternoon. At the one for men in Bishop Cronyn Hall, His Worship Mayor Campbell, of London, presided. The speakers were Mr. Jas. A. Catto, President of the Brotherhood in Canada, and Mr. N. Ferrar Davidson, of St. Simon's,

Toronto. Mr. Catto spoke briefly, outlining the corporate activities of the Brotherhood and the place it was destined to fill in the Church in Canada. Mr. Davidson followed with an earnest appeal for a recognition of the need of combating the growing materialism of the day with a practical insistence on the development of the primary rules of truth, honour and honesty amongst the boys and men of our Church, and showed what a vast influence the Brotherhood and Brotherhood men might have in this direction in laying the foundation for a stronger national life, as these were virtues that could be inculcated only by personal influence. At the same time a junior mass meeting of some sixty boys was held in the General Committee room. Mr. F. W. Thomas, of Toronto, and Mr. W. A. Haberstro, of Buffalo, spoke very earnestly to the assembled lads about their responsibility, and the ways in which they could do their duty to themselves and their friends. Rev. T. B. Clarke, B. A. of St. John's Church, London, drove the first speaker's remarks home by a short but straight and emphatic speech. He seemed to catch the boys' attention, especially with one word picture he drew. He asked them what they would think if they saw a lad tying together thongs to make a whip, and on asking him what it was for, received the reply that he intended to beat himself later on. You would think that something had gone wrong in his head. Yet there were dozens of lads who refused to listen and profit when men tried to help them, but just kept on doing what they liked. Such boys were binding together thongs which would be used to beat them in the years to come.

In the evening a special Brotherhood service was held in St. Paul's Cathedral. Right Rev. David Williams, Lord Bishop of Huron, preached the sermon on a text from Rev. 21:7, "He that overcometh shall inherit all things." The Bishop made an eloquent plea to the men to overcome the materialistic tendencies of the present day, which were threatening the spiritual life of the Christian world. The Bishop said we were all sensitive to the influence of three separate sets of tendencies: (a) The tendencies of the age, the special tendency of the present age being materialism. (b) The tendencies of the place where we live. It might be drinking it might be gambling, it might be dishonesty, it might be slander, or it might be the desecration of the Lord's Day. (c) The tendencies of the individual himself, i.e., our besetting sin. "If you want quickly to see where you stand," said the Bishop, "Take any one of these tendencies and see whether you are yielding to the tendency or withstanding it, whether you are victor or vanquished."

The first conference was held on Sunday evening after Evensong. Mr. W. A. Haberstro, of Buffalo, gave the opening address on "Junior Work." Boys, he said, were the force that would rule the future, so that the present generation must be developed. The movement which had been started with that end in view was steadily growing, but it still needed stimulating. Therefore, he wished to put the strong point of his address and impress it on his hearers' minds. The men present should determine to get together, when they returned home, to discuss the boy problem. They should appoint a committee to look for a man in their city or district whose work it would be to take charge of the junior work, and organize new chapters. This committee ought to stay in existence till it found the right man, no matter if the task took three years. The man, finally selected, must be God's man, strong with love for boys and having magnetism to draw boys' love, confidence and respect. It would be necessary for him to have common sense, and while loving his boys he ought not to be over-demonstrative. If the committee could not find such a man, they would be forced to develop him from among the juniors. This organizer would have to be determined and tactful so as to form chapters and deal with the directors, and in some cases, the rectors. Mr. F. W. Thomas opened his remarks with a reference to the striking development of the junior department in Canada since the recognition by the seniors of the spiritual effectiveness of boys in work. There was no doubt that the proper point at which to tackle was the junior. He gave a number of hints for making a chapter a success. The members ought to have perseverance and hold regular meetings, weekly ones if possible. When making calls, the boys would do better work if they went two and two. And above all things a Chapter should hold corporate communion at least once a month. Mr. Thomas advocated the mixing of the junior and senior chapters. They should hold occasional joint meetings; a man should be present at the gathering of boys or a boy at the men's chapter meeting.

Those who took part in the general discussion which followed were Mr. Garside, All Saints', London; Mr. John Harris, St. Catharines; Mr. N. F. Davidson, Mr. Breden, St. Catharines; and Rev. Principal Waller. In summing up, the Chairman Mr. Jas. A. Catto, urged that the difficulty in finding a suitable man to take charge of the organizing work must not be allowed to cause delay. Let every senior chapter determine to get the boys to work at once. The Bishop of Huron closed the conference with some practical remarks, which put him at once very close to all the Brotherhood visitors and proved him to be a regular Brotherhood Bishop. At 10.30 o'clock on New Year's Day the delegates gathered for the second conference. Mr. Jas. A. Catto presided during the entire day. An address of welcome was given by Rev. Canon Dann, M.A., of St. Paul's Cathedral, who said that already the influence of the gathering had made itself felt. For that reason the address of welcome, though given on the day of the departure of the delegates, could be doubly sincere. Mr. Catto spoke briefly, and dwelt upon the bond of friendship which such gatherings were designed to promote among the men from various parts of the country.

"And Andrew . . . . . brought him to Jesus.—What followed?" formed the subject of an earnest address, then given by Rev. G. B. Sage, B.A., B.D., of St. George's, London. Mr. Sage expressed the hope that the gathering would put new life into the Brotherhood in London. There had been a time when it was sound asleep except for the vigil kept by St. Paul's Juniors, but a new era seemed opening before them. A beautiful parallel was then shown between St. Peter and the man brought in by the members of the Brotherhood. At first St. Peter only believed in the Messiah and returned to his fishing and continued his life as before. But a second call came and he became a strong and enthusiastic follower of the Christ. To have such an effect on those whom they would influence, Brotherhood men must "love the life," so as to show their sincerity. The Brotherhood had brought many men into the ministry, but it was equally important that the organization should furnish earnest Christians for every walk of life. The members of the Brotherhood should show forth the holiness of beauty as also the beauty of holiness which would render them strong to overcome all obstacles.

The third conference took as its subject, "The work of the Brotherhood man." Mr. F. W. Thomas, General Secretary of Canada, dealt with the first part, "In Chapter," as the foundation-stone of all work. Mr. Thomas laid down regular attendance at the Chapter's Corporate Communion, and dwelt earnestly on the importance of holding this at least monthly. Every Chapter should hold frequent meetings and allow nothing to interfere with them. The members making it a point never to alter the set night. As an example of this definiteness of purpose reference was made to a meeting held on the steps of the church at St. Matthew's, Toronto, by two members, rather than allow circumstances to alter the Brotherhood night. The wearing of the button was part of every man's duty, not in his Sunday suit, but more especially in his working clothes. The little badge would do many things. It would keep the man himself straight. It frequently served as an introduction, helped the shy member and above all, made every man "a travelling secretary without salary." The Director's duties were to think over needs of his chapter so as to direct it properly; to open meetings on time, and to conduct them briskly; to see that the meetings were opened with singing, and that the devotions were very real, touching not only the Brotherhood men, but for local needs; distribute assignments properly, giving work to the absent member, and having a definite system of settling what the men were to do, but not asking for volunteers, or as it were giving out assignments "by auction." The Secretary should keep in close touch with the central office, and always be sure that he had complete and correct minutes. Mr. Thomas pleaded earnestly for directness of approach in visiting strangers. Short reference was also made to other points, such as the reason Saturday was the best night for Brotherhood visits; the benefits derived from taking "St. Andrew's Cross;" the visiting of other chapters and the attendance of conventions and conferences.

The "Local Assembly" furnished the theme for the excellent address of the Rev. G. C. Waller, M.A., Principal of Huron College. The Brotherhood men should recognize, he said, that in the Local Assembly they should realize associated strategy in prayer and work. He urged the power of cumulative effort, and as an example he recounted the story of Jacob sending forward gifts to conciliate his brother Esau, each by the

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hand of a messenger with the same identical message, thus bringing every force to bear till he achieved victory, but only after wrestling all night in prayer. In the Local Assembly the Brotherhood had provided an organization for preventing the work becoming congregational, and had supplied a larger field of effort. For that reason the best men from various chapters should be sent to serve on the local council. Assembly meetings ought to be held in weak parishes. The gathering together in itself would be beneficial for all, and the discouraged would receive inspiration from listening to other people's reports.

A long and interesting discussion followed in which many suggestions were given. One of the most unique was that of a Bible Class which is conducted in the Church of the Epiphany, Toronto. The teacher, Mr. Johnstone, being ill, conceived the idea of getting a staff of some ten assistants from among the congregation who between them supplied a series of Bible lessons to be delivered throughout the winter. A card was then printed giving the list of speakers and their subjects; the "class director" devoting most of his time to looking after the members. The half-hour discussion was pointed, direct and enthusiastic. Mr. N. F. Davidson spoke in the afternoon on "The Extension Work of the Brotherhood." He dwelt upon the great need of the extension of the work, and pointed out that it was a real privilege for the members to have the opportunity of co-operating in this movement by their contributions. Rev. J. S. Boyle, of Wingham, urged the necessity of carrying the Brotherhood into the country districts, so as to reach the farmers, from whose ranks so many great men were coming. Col. Macqueen, of Woodstock, referred to the great field in the North-West, which had yet to be touched. He was only an "infant in the Brotherhood," being barely "three months old," but he already saw what this movement could accomplish in the land. Mr. John Harris, St. Catharines; Mr. Noble, Hamilton; and Mr. Coleman, Toronto; spoke along the same lines, and in the few minutes which followed, pledges amounting to \$204.75 were handed to the General Secretary, towards the Extension Fund of the Brotherhood.

The two magnificent addresses which closed the programme were among the most inspiring given at the conference. Rev. F. A. P. Chadwick, of All Saints', Windsor, spoke on "The Brotherhood man at work, at prayer." Prayer, said the speaker, was the power that caused man to work. It prepared the Brotherhood man to go forth to his duties and also prepared the material. If a member of the Brotherhood really prayed earnestly every day there would be no question about his success; his strength to help his fellow-man would be increased, and "The measure of a man is by the souls which he has helped to save." He advised Brotherhood men to make their prayers definite and specific, and they should remember those for whom they were working when at the Holy Communion. The corporate communion specially ought to be used as an occasion for such special prayer. If chapters wished to succeed they must make prayer an important feature of their meetings. After the director had conducted the opening prayers, the other members might also take part and add their petitions in turns for the local needs and the various objects in which they were interested. For every Communion service, have some special "intention" in prayer.

Rev. T. W. Powell, rector of St. Clement's Church, Eglinton, followed and dealt with "The Brotherhood man at work at service." He laid it down as a postulant that men must have a mission and look forward into the future as prophets. A great deal depended on a man's conception of his church. He had to remember that it was a Divine institution, and the Bride of Christ. It was necessary for a man to possess the correct conception of his importance in the Church. He was there to take hearty part in the service, and draw of the higher life till he became an inspiration to all those around him. The speaker compared such a man to one who completes the circuit and allows the energy of the electric current to pass through him to others. Then in going out to save his brother, a man ought to have an eye to see the possibilities even of those who have fallen lowest, just as an artist can see in a rough block the beautiful thing which may be carved from it. Failure should never discourage, but only prove a challenge to greater effort. Every Brotherhood man in his work has to possess above all things hope. "I told you in Ottawa what it is that counts," said the speaker. "But I shall repeat it. 'It is not what you do, but what you would do.'" Mr. Powell's address formed a fitting ending for the confer-

ence. The closing prayers of the Brotherhood followed, and the gathering was dispersed with the Benediction.

THE STEREOPTICON.

The day has passed, (says the Rev. Charles Scadding, in the "Sunday School Times"), when the lantern is regarded as a toy to amuse children, and it should be regarded as part of the equipment of every well-ordered and up-to-date Sunday School, for an excellent outfit with lime-light or electric attachment may now be purchased for \$75. \* \* \* The whole Levitical constitution, with its outer court, its holy place, its holy of holies, its high priest, its sacrifices, and all its ordinances was designed to teach through the eye. This was the method of the prophets. The message of God came to them in picture visions, they were essentially seers. And we need hardly refer to the well-known object lessons of our Lord. Nearly every natural object, animal, vegetable, and mineral had some pointed lesson wrought into its texture. We are not perhaps as yet even in the large schools financially prepared for moving pictures—they will come. But certainly it would be a sacrifice of means well made to procure a good stereopticon.

The Churchwoman.

HURON.

London.—St. Paul's Cathedral.—The annual meeting of this branch of the W.A. was held in Cronyn Hall on Thursday, December 7th, 1905, Canon Dann presided. The reports for the year were read, and considered very satisfactory. Three large bales filled with useful articles were sent respectively to the Rev. F. Frost, Garden River, Algoma; the Rev. G. Holmes, Lesser Slave Lake, and to the Rev. R. Wingham, Walpole Island, the whole amounting to \$165. The congregation contribute most generously, and are very interested in the work. There are over fifteen members on the roll. Mrs. de la Hooke, who for nine years has occupied the position of President, was re-appointed by the rector, who congratulated her on the success attending her efforts, and took great pleasure in encouraging her to continue her good work in the future. Mrs. Becher was appointed vice-president, then the following officers were elected: Treasurer, Mrs. T. H. Carling, in place of Miss Bethune, resigned, and as Secretary, Miss Haskett.

TORONTO.

Trinity College.—The January service of Intercession for Missions, and Corporate Communion of the Woman's Auxiliary, was held by kind permission of the Provost of Trinity College, in the chapel, on Thursday, January 4th, at 10.30 a.m.; the celebrant being the Venerable Archdeacon Sweeney, assisted by the Rev. F. H. Hartley, Rev. Stephen Cartwright, and the Reverend, the Provost of Trinity College, who also gave a most helpful and beautiful address, from the text, "Lord, what wilt Thou have me to do?" The service was largely attended, the communicants, numbering about 250, and the offertory, was devoted to the "L. M. Williamson Memorial Fund." After the service, the members adjourned to the Convocation Hall, where the usual monthly meeting of the Board took place. After the opening prayers had been read by the Diocesan President, the Corresponding Secretary reported that five new life members had been added to this ever-increasing list since the last meeting, among whom were Miss Skae, of the Church of the Ascension; Mrs. Skae, of St. Stephen's, and Miss Middleton, Recording-Secretary of the Church of the Redeemer Branch; that a letter regarding the life members' pledge would be distributed during the noon-hour. This letter fully describes the objects to which the life members' pledge has been devoted; the Bible-woman, "Tai-So," in Hong Kong, China; the Catechist, "Chong," who is working with Rev. W. C. White, near Long-Wong, China, the head-nurse and matron at St. Mary's Hospital at Tarn Taran, India; the teacher, "Victoria Dalangigila," who is working in connection with the school for boys, belonging to the Universities' Mission in Central Africa; and Emma Pesa, our worker in the Girl's School at Inhroeni, Universities' Mission, Central Africa. Is it not indeed surprising to learn that \$175 a year will support these

A NEW YEAR BEGIN SYSTEMATICALLY IT BY SAVING

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

CANADA PERMANENT MORTGAGE CORPORATION TORONTO STREET, TORONTO

five workers in these far-off mission fields? The E. C. D. Fund, which amounted to \$71.65, was voted unanimously towards the purchase of a typewriter and bicycle for the use of the Rev. J. Cooper-Robinson, who is so soon returning to Japan. The Diocesan Treasurer reported receipts for the month to be \$717.71; expenses, \$594.91. The Dorcas Secretary-Treasurer's report showed that twenty-eight bales and thirteen boxes had been sent away during the month, also four pairs of snowshoes to missionaries working in our own Diocese of Toronto. The Secretary-Treasurer of Juniors stated that the Junior wrappers could now be obtained from Miss Roger, and that ninety-eight cards and forty-nine badges had been distributed. Monies in hand, \$9.62. The Secretary-Treasurer of Literature reported receipts to be \$17.17; expenditure, \$15; that the amount received to date for the S.P.G. Candidates' Fund was \$77.90, and announced that missionary study classes would be held during the season of Epiphany, in St. James' Sunday School, on Fridays, at 11 a.m., and on Tuesdays at 8 p.m., the subject for study being Africa, and had been divided in the following manner:—1. January 12th, The Dark Continent. Mrs. Willoughby Cummings; 2. January 19th, North Africa, Mrs. N. Ferrar Davidson; 3. January 26th, West Africa, Mrs. Yeomans; 4th, February 2nd, East Africa, Universities' Mission, Miss Cartwright; 5. February 9th, East Africa, Uganda, Miss E. F. Jones; 6. February 16th, South Africa, Miss Lea. It is hoped that these classes will be largely attended, and that each branch will appoint a representative to take notes to be used in the new branch. The P. M. C. receipts amounted to \$346.05. Five new little helpers were reported by the Secretary-Treasurer of the Babies' Branch, who announced that during the meeting a donation of \$17.50 had been received, which sum would be sufficient to support a child in the Bird's Nest for a year. Receipts for the month were \$16.61; expenses, \$10.96; visits paid to patients in the General Hospital and at St. John's Hospital, were reported by the Hospital Visitors' Committee. The Secretary-Treasurer of "Leaflet" circulation reported an increase of twenty-eight; receipts for the month, \$225.25; expenses, \$39.25. Letters were read from Mrs. Osler, the Bishop of Caledonia, Rev. J. Antle, Mrs. Kennedy, Mrs. Whittaker, of Herschel Island; Mrs. Stocken and Mrs. Gibbons Stocken, Miss Cameron, and Rev. J. Cooper Robinson. An appeal was made by the Diocesan Treasurer on behalf of the pledges that have been promised for the foreign field, asking that these pledges might be fully made up by the various branches. The Rev. Stephen Cartwright, of Corea, who has just arrived in Toronto on furlough after seven years spent in missionary work in Japan, and who last year offered himself for work in Corea, was then introduced, and gave a most graphic description of that most interesting country, and spoke of the wonderful opening there is for the Church of England in that most important field. After passing a hearty vote of thanks to the Provost of Trinity College for his kindness in allowing the W.A. the use of the Chapel and Convocation Hall, and also for his most earnest and helpful address, a most successful meeting was brought to a close.

OTTAWA.

Ottawa.—Christ Church Cathedral.—The Woman's Association has been active in distributing the bounties appropriate to the happy festival season just past, and many poor families have had their Christmas brightened by the kindly ministrations of the members.

## Brotherhood of St. Andrew.

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

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

Mr. F. W. Thomas, Travelling Secretary, is at present visiting Trenton, Picton, Napanee, Deseronto, and St. Thomas' Church, and Christ Church, both of Belleville.

At the Western Ontario Conference, at London, sixty-three members pledged \$204.75 towards the extension work.

Three thousand dollars is required, of which \$1,914.25 has been already subscribed, and as pledge forms have been sent to every member in Canada, the full amount is looked for shortly.

New Senior Chapters have been started at Dresden, Burk's Falls, and at Old St. Paul's, Woodstock, and the chapters at Walkerton, Ont., Lunenburg, N.S., Fairville, N.B., and Homer, Ont., have been revived.

Junior Chapters have been formed at All Saints, Windsor; St. Matthew's, London; St. Thomas', St. Catharines; St. Mary's, Duncourt; St. John's, Lunenburg; and an intermediate chapter at St. George's, Ottawa, the latter having now three other chapters.

The Travelling Secretary expects to leave for the West on 22nd inst., on a trip covering between three and four months, going direct through to Winnipeg, and then through to the Pacific Coast.

St. John's Chapter, Peterboro', which at one time stood in the front rank of Brotherhood activity, but which has had two or three "lean years," has again come to the front, and has become very active. Junior work has also been taken up in a most encouraging way, and there are the brightest prospects ahead for this chapter, the sixth formed in Canada.

Enquiries for Brotherhood literature, and for information as to starting chapters, have come from Rosseau, Eganville, High River, Alta.; Bridgetown, N.S.; Belmont, Man.; and Emsdale, and chapters will likely be formed in these places.

Rev. H. R. Young, so well known to Brotherhood men, is now settled at Elmvale, and writes in a most interesting letter to Head Office, that he has formed a Young Men's Club. No doubt in a very short time a Brotherhood Chapter will develop, as Mr. Young is so strongly attached to the work.

The Rector of Elora, Rev. V. E. F. Morgan, has formed a probationary senior chapter, and a probationary chapter has been started at St. Mary's, Walkerville.

Mr. A. G. Alexander, Second Vice-President of Dominion Council, has been elected President of the Hamilton Local Council, with Mr. H. E. McLaren, as Secretary.

As an illustration of what the Juniors are doing towards extension work, St. Luke's Juniors, Hamilton, have sent in \$5, while St. Matthew's Juniors, Toronto, have subscribed \$25.

Tracey J. Waddell, one of the most active workers in Christ Church Chapter, Chatham, met his death by drowning in the river on December 16th. His fellow members deeply sorrowing, attended the funeral in a body.

## Sunday School Corner.

### JESUS THE MASTER QUESTIONER.

A study of the Gospels reveals among others the following facts concerning His questioning.

1. He knew His subject. He was perfectly at home with the Old Testament, which He used so frequently as His text-book, and was a thorough master of the truth He wished to teach.

2. He knew His pupils. He "needed not that any should bear witness concerning man for He Himself knew what was in man." Man was His study.

3. He had a thorough mastery of Himself. Never off His guard, never unprepared,

## CANADIAN CHURCHMAN.

cautious, collected, masterful. The first and second elements may be gained by prayerful study; the third by experience and prayer.

B.—Owing to definite knowledge, clear thought and simple language, his questions were transparent.

C.—His questions were pointed, each one had an aim. "Whom do men say that I am?" "What shall it profit a man to gain the whole world and lose his own soul?" It was difficult for the hearers to get away from such questions?

D.—Jesus makes use of "Why," and "Whether," His questions stimulate thought. "Why callest thou me good." They make the hearer decide.

E.—They are seldom historical, save to enforce a personal thought by a scriptural illustration. They exact attention to the omnipotence and love of God, and to the desperate needs of the soul of man. Thoughts from Rev. A. H. McKinney, in "Sunday School Times."

The new Hymnal, or Book of Common Praise.—Although the title of the Book of Common Praise seems rather to ignore the important position of the Prayer-Book as eminently the Book of Praise, yet, in regard to the book itself, we hope that the needs of the Sunday School may receive liberal treatment. The hymns heard in childhood make the most indelible impression. The writer thinks that there should be a special index of Children's Hymns, so many of the Grand Festival compositions, if we may so call them, those especially for Christmas and Epiphany being very dear unto the little ones. We wish to call attention once more to the fact that every reader of this paper, every member of our Church, is asked to contribute views, opinions, plans, suggestions to this Corner. All will be helpful, if you don't wish your name published your desire will be respected. Any useful criticism or suggestion will receive careful attention. We are deeply indebted to the Rev. Principal Waller, and others, for their help, and we are promised aid from other able pens. But we want everybody.

## Home & Foreign Church News

From our own Correspondents.

### NOVA SCOTIA.

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

Cape Breton Church Sunday School Association.—Advent Examinations, 1905—Senior Grade—Class I.—Sylvia Caswell, Florence LeMoine, Clare Belle Martin, Robert Emmerson, St. John Baptist, North Sydney; Bertha G. Greenwell, Richard Emerson Simpson, Trinity, Sydney Mines. Class III.—Jack Keith, St. John Baptist, North Sydney; Maggie Brown, Trinity, Sydney Mines. Middle Grade—Class I.—Ethel Elizabeth Battersby, St. Mark's, Coxheath. Class III. Mina Grant, Charles Florian, Beatrice Boutilier, Violet Rees, Christ Church, Sydney; Annie Brown, Trinity, Sydney Mines. Junior Grade—Class I.—Bessie McNeil, Gladys Carre, Vesta Lewis, Violet Brown, Henrietta Eastman, St. John Baptist, North Sydney; Mary Jennison, Marion Bown, Christ Church, Sydney; Myrtle LeVatte, James LeVatte, St. Bartholomew's, Lunenburg; Agnes Matthews, Trinity, Sydney Mines; Alice Caswell, St. John Baptist, North Sydney; Elizabeth Dobson, St. John's, Arichat. Class II.—Hilary Townsend, Gladys N. Wilcox, Patience Townsend, St. Bartholomew's, Lunenburg; Marguerite Gale, Ethel Johnstone, Mary Ethel Greenwell, Trinity, Sydney Mines; Mary Caswell, William Emmerson, St. John Baptist, North Sydney. Class III.—Charles Bowman, Madge Routledge, John Jennison, Christ Church, Sydney; Roland Binet, Isabelle Hart, St. John's, Arichat; Emma Shinnors, Joseph Burchell, Ernest Archibald, Dorsay, Trinity, Sydney Mines; Hezekiah Moulton, St. John Baptist, North Sydney. Primary Grade—Class I.—Blanche M. Spencer St. Paul's, Morien; Phoebe Day, Israel Galpin, Tressa Scott, Annie Caswell, James Moulton, Frances Jane Stratten, St. John Baptist, North Sydney; Lewis H. Johnstone, Thomas Barnes, David I. Jones, Trinity, Sydney Mines; Robert Loules, St. George's Mission, Sydney Mines; George Lewis, Mary Townsend, Emily LeVatte, St. Bartholomew's, Lunenburg. Class II.—Thomas Battersby, St. Mark's, Coxheath; Stephen Murnsh, St. Bartholomew's, Lunenburg; James B. Matthews, Trinity, Sydney Mines; Philip Manger, Walter Galpin, Rebecca Morris, Charles Morris, John Bagg, Luella Myrtle Langdon, Gertrude Fowler, St. John Baptist, North Sydney. Class III.—Arthur Coppin, Jennie Haggitt, Etta Ellis, Jacob George Cluett, Gladys

[JANUARY II, 1906.]

Tilley, St. John Baptist, North Sydney; Vinson L. Boutilier, St. Mark's, Coxheath; Harry Hunter, Florence Gale, Robert Eddy, Joseph Eddy, Trinity, Sydney Mines; Irene Gruchy, St. John's, Arichat; Mary Alice Taylor, Nellie Goodwin, Sylvester Ives, St. George's Mission, Sydney Mines; Laura Lillian Youden, St. John Baptist, North Sydney. Prize List—Senior Grade—Gold Medal, given by Rev. A. P. Shatford, Sylvia Caswell; first prize, Sylvia Caswell; second prize, Florence LeMoine; third prize, Clara Belle Martin; third prize, Bertha G. Greenwell. Middle Grade—First prize, Ethel Elizabeth Battersby. Other prizes not awarded. Junior Grade—First prize, Bessie McNeil; second prize, Mary Jennison; third prize, Myrtle LeVatte. Primary Grade—First prize, Blanche M. Spencer; second prize, Phoebe Day; third prize, Lewis H. Johnstone. C. W. Vernon, Examiner.

New Germany.—St. John's.—On the 28th ult. the parishioners presented the incumbent, the Rev. Richard Johnson, with a very warm and substantial sleigh robe, made in Canada, and guaranteed by the makers the best of its kind. The list of contributors contained forty-two names.

Annapolis Royal.—St. Luke's.—The Christmas services at this church began on its vigil, when carols took the place of the customary hymns, and the Anthem, "All Glory be to God on High," by Reade, was well sung. At Christmas Day, there were good congregations. There were 93 communicants, of whom 30 attended the 8 o'clock service. At 11 o'clock the choir sang with excellent expression and precision. Many and only commendatory references were made to the manner in which the musical portions of the service were rendered. The bass was taken by T. Cowling and I. T. Gormley the tenor by Messrs. Elliott and L. How. The church was beautifully decorated with ample wreathing of pine and fir. Much of the wreathing in the chancel is of a very fine character. The whole effect reflected great credit upon the Sanctuary Guild, and other willing workers. The offering of the congregation contained \$25 for Mrs. How. There is a very welcome mark of regard and appreciation for these musical services, requiring extra anxiety on the part of the organist. There was also \$21 for charity, and a gift of \$21.93 for the rector. There were also thirteen communicants at St. Mark's, Perotte. The offering was \$1.10. The young men from here and Lake La Rose recently gave the rector a wood frolic. They brought fifteen loads of long green wood to the rectory, where they were duly entertained. A handsome oak cover for the font at St. Alban's, L'Enfer, has been received from Mrs. W. S. Gray, the donor of the font. St. Luke's Athletic Association rejoices in the use of a gymnasium. Mr. Bradford kindly placed at the disposal of Rev. H. How the well-equipped gym in connection with St. Andrew's School. By the installation of electric light and a stock of fuel, the boys, regardless of creed, have a jolly and edifying time at a cost to defray necessary expenses. The last two magic lantern addresses have quite filled St. Luke's S. S. House. A new stock of slides will keep the children interested during the whole winter.

Weymouth.—St. Thomas'.—Christmas service was held in this church on Christmas Eve. The special music, consisting of Danks' "Gloria Patri," Foster's "Magnificat," and "Nunc Dimittis," Anthem, "Ye Shall Go Out With Joy," by Ketelbey, fourfold Amen, etc., was rendered by the combined choirs of St. Peter's and St. Thomas' Churches in a most praiseworthy manner, having been under the instruction of the rector, the Rev. C. R. Cumming, M.A., for some weeks before. The Rev. Canon Vroom, D.D., Professor of Divinity at King's College, Windsor, said evensong, and the rector preached from the text: "Let us now go even unto Bethelhem." St. Luke ii. 15. On Christmas morning the service was held in St. Peter's (parish) Church. Jackson's Te Deum, The Anthem (the solo of which was taken most effectively by Mrs. G. D. Campbell), Bridgewater's Kyries and Sanctus, Gloria in Excelsis, etc., were splendidly sung by the combined choirs. The largest number of communicants ever received in St. Peter's on Christmas-Day partook. The rector said Matins, and the Rev. Canon Vroom, D.D., was celebrant, and preacher. The churches on both occasions were filled. These services were repeated the following Sunday. The organs were played most ably by Mrs. Villain and Mrs. Filene. The rector received many gifts from his

(Continued on page 29.)

[JANUARY II, 1906.]

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### Missionary Department

#### THE COLUMBIA COAST MISSION.

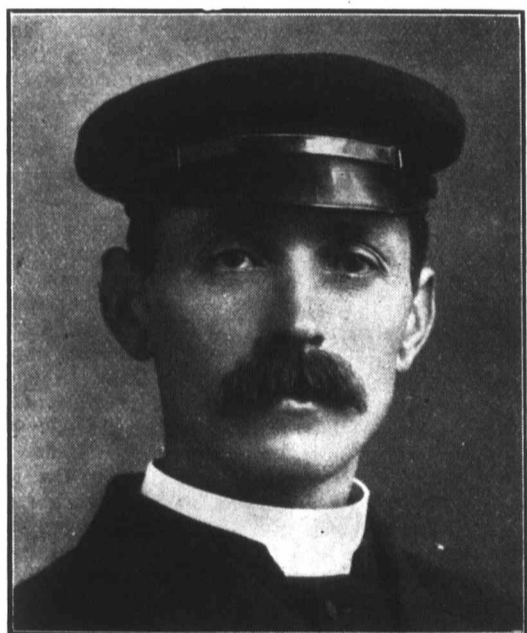
By Rev. Jos. A. Elliott.

##### EDITORIAL NOTES.

The Canadian Churchman opens this week a Missionary Department, which it hopes to continue in its second issue of every month. We hope that our effort will meet with the approval and support of our readers. We do not limit the word Missionary to indicate work in any particular portion of Canada or of the world. Wherever earnest men and women are assisting in the expansion of the Church, there, we think, the Church is entitled to be honoured as missionary.

We are anxious to be able to lay before the public the evidences of Church extension in both the eastern and western sections of our Dominion, and we would like to hear of any and every work that is worth the telling. We aim at the useful rather than the picturesque, and would like on the part of contributors as much definiteness and precision as the subject will allow.

In coming numbers we hope to have bright and sketchy accounts of the pioneer days of the Church in the older Provinces of this country, and to recall to the present generation some of the deeds of our spiritual forefathers, who planted the Church on this soil. They were not all great men, but they did what they could, and



Rev. John Antle, Superintendent Columbia Coast Mission.



Queen's Hospital, Rock Bay, B.C.

no man can do more. We do not profess to know the names of all such pioneers in the Church, and we would take it as a favour if our readers would write to us freely, suggesting the names of men who have stood out before the Church in country or town in the early days.

We call special attention to the article in this number on "The Columbia Coast Mission." The magnitude of the work and the co-operation of the woodsmen must be to all both surprising and gratifying. There is no suggestion of appeal for help, and yet, knowing the work, we shall all feel impelled to sustain it should the call come. The chances are in favour of this becoming an entirely self-supporting Mission within a year of its inauguration.

Ven. Archdeacon Beer has given us some very interesting facts concerning a diocese in the mountains. The inability of a clergyman to serve more than one station on a Sunday will be a new idea to many people, yet the reasons are perfectly plain. The Archdeacon has not told us what progress has been made towards the endowment of an episcopal fund, or what are the prospects of having a Bishop of Kootenay in the near future. Perhaps he will favour us with some information on that subject at another time.

The Church Missionary Society has two bishops and 115 other English missionaries in Japan, including the wives of the married men. The Society for the Propagation of the Gospel has two bishops and 28 foreign workers. The Church of England in Canada has eight missionaries.

chantable commodities that find their way into the homes and warehouses of almost every part of the Dominion. There were a few settlers and a few traders to be found there, and prominent on the landscape were the ever-present saloons. Here was a large company of men who had been engaged in honourable and productive employment, and yet for years not the slightest attempt had been made by any Church to minister to them. When Mr. Antle arrived back in Vancouver he had a definite and detailed plan of operation to present to the Church. It included three distinct elements, yet all combining in one great purpose. The three elements in the Mission were to be a hospital, a library and a church. Three thousand men, cannot be exposed to the almost incessant rains of winter in that country without incurring sickness; three thousand men cannot be engaged in felling the giant trees of that trackless forest, operating yarding engines and logging trains, constructing flumes and chutes without many and grave accidents. The nearest hospital was then in Vancouver, from one to two hundred and fifty miles away. The next boat might not be due for two days, and the poor fellow would have to be content with the rough care his companions could give him until he reached the far-off hospital, if, indeed, he ever reached it alive. Mr. Antle said that the first thing to be done was to plant a hospital in the midst of these men and establish a speedy means of communication. In the next place, these men, cut off from civilization, were practically destitute of literature of any kind. A logging camp gathers together a strange human aggregation, and contains many tragedies. An occupation that calls for no high order of intelligence, it yet has men of good native talent, and even college education. Many young fellows of good families in Eastern Canada have gone

west, sown their wild oats freely, and perhaps become destitute. At that moment a call to go to the woods has come, and they seize the first opportunity to earn an honest dollar. Into that heterogeneous crowd they enter, and in not a few instances men who ought to be adorning a profession are now designated as "loggers." But whether these men ever saw the inside of a college or not, they still crave for the touch of mind with mind, and books and magazines are essential to sustain intellectual decency. To meet this need Mr. Antle proposed to furnish the camps with a well-equipped circulating library. With these efforts to minister to the physical and intellectual necessities of the loggers the ground would be prepared, the men more kindly disposed to accept the spiritual ministrations of the Church, which is, of course, the final purpose of the Mission. The means of communication presented the greatest difficulty in carrying out this scheme. Many of the camps are on islands in those northern waters, and it was evident that no railroad and no highway could possibly unite them. Balloons and airships were not available; hence the solution necessarily lay in transportation by water. Mr. Antle, who is a practical yachtsman, designed a sailing vessel which he considered suitable for such work. It would have to be the home of the missionary and his surgeon, and to make life tolerable must possess the necessary conveniences for a seafaring existence. Such, briefly, was the scheme unfolded to the Church on the Pacific coast. At first it took the breath of those who had only thought of a Mission as a missionary and a valise. However, the more the matter was dis-

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## A MOUNTAINOUS DIOCESE

By Ven. H. Beer, Archdeacon of Kootenay, B.C.

board room the \$2,000 asked for was voted without a dissentient voice, and an extra \$500 thrown in to go towards the up-keep of the boat. Mr. Antle's mastery of every detail of the proposed scheme easily won the day. It is needless to pursue in detail the completion of the preparatory work now rendered comparatively simple. It is enough to say that a sailing ship of ample proportions was built. It contains a cabin in which services may be held, and the Holy Communion administered. It will seat twenty-five people, and has an organ, a folding altar, a hospital cot, a library and dispensary. In April, 1905, it was launched in the presence of a large assemblage of interested citizens, and christened "Columbia," Mrs. Antle breaking the traditional bottle across the bows. In due time a simple, but commodious hospital was erected at Rock Bay, and Victorian nurses placed in charge. The library was also quickly secured, so that the mission was equipped according to the original scheme, and opened in May last. With everything furnished according to the superintendent's liking, the Church will naturally expect good reports of the progress of the work. For a few facts concerning the actual operation of the mission the writer will draw upon some personal letters which contain replies to explicit questions asked. These replies were not written for publication, but they contain such valuable information upon a subject so interesting to Churchmen in Canada, and indeed throughout the world, we take the responsibility of giving them to the public. The financial expenditure on the mission amounts in all to about \$500 a month, \$500 of which is now contributed by the loggers themselves by way of yearly tickets for hospital attendance. The dioceses of Columbia and New Westminster guarantee the salary of the superintendent, hence only \$70 or \$80 a month has to be raised from outside sources. If the hospital had been on the ground as soon as the ship, the whole institution would have been self-supporting from the start. But it was delayed two months, during which the agents of a couple of Vancouver hospitals canvassed the district, and sold a large number of yearly tickets at \$10 and \$12 per year. These tickets will not expire till next May or June, and most of the men feel they cannot afford two tickets, though many of them invest with us. Mr. Antle seems to have been especially fortunate in securing an exceptionally efficient surgeon. Dr. Hutton has won the respect and confidence of the men, a very important factor in establishing the mission. The readers of the Canadian Churchman would be glad, we are sure, to get an idea of the daily operation of this mission. Here is a sample given in Mr. Antle's own words: "Last night we were holding service on board the 'Columbia,' when two messengers arrived from Bear River camp, having walked thirteen miles across country, bringing news that a man had been run over by the logging train, and was apparently hopelessly injured. The congregation was dismissed without a sermon—the event was sermon eloquent enough—and the ship started out on her errand. We found the man badly smashed, but living. He was taken aboard, and by eleven p.m. was in the hospital. To-day he is doing well and will probably recover. The doctors put thirty odd stitches in the various gashes about his face and person. Without the mission he could not have reached a hospital for three days and a half."

The Church had left these men in the forest so long alone, without any evidence of interest in them, while much was done for the Indians, that the mission has not everywhere been received with cordiality. For example, Mr. Antle was almost assaulted on one occasion by a half-drunken man in sympathy with a Vancouver hospital, who since has taken a ticket for the mission hospital. When service is now held in his camp, he always calls the man in, although a professed unbeliever. A short time ago Mr. Antle preached a vigorous sermon in Christ Church, Vancouver, which was generously reported in the daily papers. As a result it is expected that a good clean club house will be established for the benefit of the loggers when they come to the city. A savings bank and other accommodations will be offered. The reports of the sermon seem to have brought over the last man who held out against the mission and was only waiting his opportunity to say things to the blanket-blank sky pilot. "He came on board the other day," says Mr. Antle, and said "Are you the preacher who gave it to those Vancouver fellers? Shake" and I did shake."

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

Perhaps a brief description of Church work in the diocese of Kootenay, British Columbia, may be of interest to many of your readers, and may help the cause of the Church at large, and of the diocese of Kootenay in particular. Geographically, this diocese consists of all that part of British Columbia that lies east of the 120th meridian of west longitude. If a map be consulted it will be seen that the diocese is a right angled triangle, having the 49th parallel of latitude for its base, the forementioned meridian for its perpendicular, and the Rocky Mountains for its eastern boundary. The whole surface of the country is a vast sea of mountains, on many peaks of which snow may be seen any day in the year. There is comparatively very little level land suitable for agriculture, but what there is is very fertile, and fruit growing, especially about the Lake Okanagan, is becoming the leading occupation of the people. Mining is really our chief industry. Lead, silver, gold and copper, as well as coal, are our principal minerals. A considerable amount of lumbering is engaged in also. The diocese of Kootenay is one of the young dioceses of the Church, having been part of the diocese of New Westminster up to the year 1899. Even at this time of writing we are too poor to have our own Bishop. The Rt. Rev. J. Dart, D.D., is still Bishop of both dioceses. Young as we are though, we are full of enterprise, as is proved by the fact that nine of our seventeen parishes are self-supporting rectories. That, I think, is not a bad record for so young a diocese in so new a country. Another evidence of our energy is shown in the case of the church at Fernie. No sooner was our two thousand dollar church burned in the fire that destroyed the town two years ago, than the congregation built a four thousand dollar church, and now their rector is, and has for months, been living in a \$2,000 rectory, and the parish has resigned all claim to a mission grant. Our principal parishes are Nelson, the pro-cathedral city; Revelstoke, Rossland, Greenwood, Grand Forks, Vernon, Kelowna, Cranbrook and Fernie. None of these are large towns, yet all are self-supporting parishes. Golden, Enderby, Armstrong, and other places are pushing along to the proud position of self support. All these places have church buildings, and many of them also parsonages, though the number of communicants may be only thirty or forty. What I have said so far is necessary to be borne in mind in order to get a clear idea of our Church work, with its peculiar difficulties and special drawbacks. Out on the prairies of the North-west numberless towns, villages and hamlets spring up everywhere, and each is easily accessible on horse or on foot. Every five or six miles there can be found some place, large or small, where a congregation can be gathered for worship. Such is not the case however, in Kootenay. Here as a rule one must travel by rail or steamboat, and accommodate himself to their schedule time. There are few country roads. There are mountain trails, but it is not generally possible to drive in a buggy or cutter, and riding the trail is very slow work on our steep mountains. The consequence of this is that our clergy generally are unable to minister to more than one congregation on a Sunday. They must spend their whole day in one place, and that probably only a small community. They cannot minister to three or four congregations on one Sunday, as is the case, for instance, in Manitoba. It is plain, therefore, that since his whole income for the Sunday is drawn from the one small congregation, the income will be correspondingly small. Indeed, if our people did not contribute very liberally, much more so than agricultural people usually do, I do not know how the local support for the clergyman could approach anything like an adequate amount. But our people, those of them who go to church, are quite open-handed. Where a five cent piece or a dime is the limit in the East, we find "two bits" in the offertory plate out here. I am sorry to say, however, that all our people do not go to church, nor have we, I think, so large a percentage of the population as in the older settled provinces. Even those who went regularly to church while they lived in the East, too frequently drop into our bad habit, and become indifferent to church going after a few months' residence in the West. It puzzles me to know why people who never failed to go to church perhaps twice a day in the old home, are scarcely six months in the West before they drop church going almost altogether. It would almost seem that there is something in the atmosphere that makes church going more irksome in the West than in the East. I cannot think it is the fault

of the Church or the clergy, for we have many very energetic men and often bright services. Perhaps being away among the hills all summer prospecting gets the miner out of the way of going to church. Then again, our mines are too frequently worked on Sunday. Assistance in the household duties is very hard to obtain. House servants are largely an unknown quantity. This leaves the wives with little leisure, and gradually church going is neglected by the woman also, though not to anything like so great an extent as among the men. But they say "Rome was not built in a day." This carelessness about religion is a task for the Church to overcome, as well as the other evils that are common everywhere. I would not have it thought that our people are really more wicked than those in the East. Our police statistics will bear me out in saying that we have no greater percentage of criminals than in other places. No; our people are as kind and as generous as any, but they imagine they have no time for professing religion, and with the characteristic Western hatred of hypocrisy, they scorn to pretend to be any better than they really are, and so perhaps go to the other extreme, and would lead us to suppose from their actions, that they are much worse than they really are. Of course, such people will not be very tolerant of incompetence in the pulpit, on the contrary they are quick to resent it, and are not patient and willing to overlook the weaknesses and foibles of their pastor. No greater mistake can be made than to suppose that a clergyman who has proved a failure in the East, will be good enough for the rough miners of the West. Many of these men are quite well read, and demand learning in the person who sets himself up as their teacher. They want the pulpit to say something, and to say it in terse, grammatical English. They especially dislike anything namby pamby, and despise dudishness. Their ideal clergyman was the Rev. Wm. Irwin, or "Father Pat", as they called him. His is a name to conjure with in this part of B. C. Yet I fear that Father Pat would scarcely have passed muster in the East. Dressed in overalls, and mounted on a cayuse, he would take the trail, looking anything but a clergyman, but every miner knew the heart of gold that was within the man, and many a kind act, and many a deed of self-devotion spoke of the Christian gentleman that was shrouded in that rough exterior. With such men as these, who will go anywhere and do anything for Christ's sake, these are the men we need to gather in these people into the fold of the Church. We have a great work to do here for Christ. We have our own peculiar difficulties and hardships to endure, but I think I have shown that we have met with a measure of success, and we are working away hopefully, sowing the seed, knowing that we are not responsible for the harvest. We have in all the important places the nuclei of good, faithful congregations supporting and encouraging us. Taking their cash contributions towards the support of the ministrations of religion as the thermometer by which to measure the fervor of their love for Christ, I think we have good reason, like St. Paul, "to thank God and take courage."

## A SPIRITED RETORT.

## Miss Sorabji Replies to Criticisms.

A despatch from a native of India, now residing on the Pacific coast, to a Philadelphia paper, called forth the following vigorous defence of missionary work in India by Miss Sorabji:

It was with a good deal of surprise that anyone to-day could dare to publish such false statements as those I read in the extract, presumably from a Philadelphia paper, which was sent me. I do not know who Mr. Ak Mostundar is, but I should like very much to find out from what part of India the man can be who says: "The missionaries who are sent from this country to teach the Holy Word among the heathenish and famine-stricken tribes of East India are not accomplishing the purpose for which they are sent, and the majority of them are living a life of luxury in that country that they could not enjoy among the democratic people of the United States!"

Let us examine the first statement: "The missionaries are not accomplishing the purpose for which they are sent." A glance at the British census report for 1901 will show the most casual reader, first, that the Indian Christian community is increasing at a greater rate than any other in India; and secondly, that there are, I believe, 27,000 famine orphans gathered into orphanages by the missionaries, who, by untiring and constant effort, raise the necessary funds for their

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support. Does Mr. Ak Mostundar know what it means to have hundreds of little ones looking daily to one (as the human instrument) for food and clothing?

Does he know aught of the days and oftentimes the nights of prayer in which the toil-worn missionary lays before God the needs of the little fatherless, desolate children, whom he has undertaken to support, and for whom, owing to such irresponsible statements as this man's, the funds are delayed or denied?

Did Mr. Mostundar see the missionaries, as I did, during the famine, labouring indefatigably, faithfully, bravely, battling with death for the lives of the small bits of humanity (that the high-caste Hindu passed by) that gathered at his door?

Has he seen the missionary now caring for, educating, loving those thousands of orphans who but for him must have died?

The statement anent the lives of luxury lived by the missionaries is an old falsehood that the opponent to Christianity has always told. It is almost as funny as the one Mr. Mostundar tells about "the common sight in the streets of Bombay—carriages bowling along drawn by splendid horses and decorated in an elaborate manner"—that he avers belong to the missionary. Why, the Zenana Mission's dilapidated carriage and

get left on the doorstep by those who know the good care they will have there; and the hundred and one enquirers and high-caste visitors who come to call and argue and learn about this wonderful new faith the missionary holds.

Too often the attempt of the western missionary to live on native food has ended disastrously. Lives are too precious to be sacrificed thus to the notion that the missionary of the Gospel must abjure all normal rational modes of living, and adopt in a foreign land, where he is working under terrible pressure anyway, methods that his western constitution cannot stand.

The objections regarding the lack of industrial training can be refuted by a glance at any missionary report or magazine. "Industrial Missions" are the burning question in India. I can name mission after mission where carpentry, weaving, metal-work, lace-making and what not are being taught. I would like to know how many missionaries Mr. Ak Mostundar is personally acquainted with, so that he is able to state what he does from personal knowledge, and how far he enquired into the results of their work ere making his assertions. I believe that there never was a more hopeful period than this in the history of missions, that we are on the eve of a great and mighty revolution in India—when India will be won for Christ.

Schools? (2) If it is thought better to diminish the number of the Industrial Schools—then on what principle shall the reduction take place and the selection of those to be retained be made—shall those left become quasi universities and shall the transference be made based on the obvious merit of each pupil entered there—shall there be a uniform system throughout these Schools and what is to be aimed at in the education there given—for what life is the pupil to be fitted? (3) Can the boarding houses be improved; (a) the number diminished; (b) the teachers fewer and better, etc.; (c) the subjects made in accord with the requirements and after life of the Indian, much less of the indoor and much more of the outdoor work in view of the plague of tuberculosis and the early Indian life, an endeavour to fit the Indian for the life after the school, depending on the locality; (d) farming, agriculture; (e) cattle raising, etc.; (f) fishing, canning; (g) mining; (h) woodcraft; (i) articles for sale; (j) house building, fencing, housekeeping, butter and cheese making, etc? (4) How can the settlement system be extended so that it may (a) serve as a means of giving a home to the Indian and (b) as an object lesson to teach other Indians the benefit of bringing their children out of blanket life to civilization and enable them to



The First Synod of Kootenay, S. Saviour's Church, Nelson, B.C.

RECONSTRUCTION OF INDIAN WORK.

A Special Committee of the Board of Management has been studying the problem of the proper relations of the Church to the Indians in this country, and at the last meeting of the Board presented the following memoranda, which will be of interest to Churchmen:—The members of the Indian Committee, with the representatives of the Presbyterian and Methodist Churches, met by appointment the head of the Indian Department. The following suggestions were then presented:—(a) The position of the Government as guardians of the Indians; (b) its undertaking, under the Treaty, to educate the Indian children; (c) the opportunity at present opened up for self help and self reliance on the part of the Indians, and the best means of encouraging the same; (d) looking at the position the Government occupies as guardians of the Indians, and at the treaty obligations undertaken by it, at the responsibility absolutely cast upon it, it has become the duty of the Government to undertake fully the obligation of furnishing all the funds needed for the educating of the Indians, the wards of the Government, and fitting them for self dependence and self help, and to assume the position of citizenship in our Dominion. (1) What is the conclusion as to (a) Industrial Schools, (b) Boarding Schools, (c) Day

take their part as citizens of the Dominion. (5) What legitimate inducements should be held out to the Indians to require their children to take advantage of school life? (6) Who should be responsible (a) for procuring children to come to the schools, (b) for keeping statistics as to those that come, and what is done with them, and (c) as to their after life—success or failure, etc.? (7) What should be the relations of the various Churches to the Indian Schools? (a) Should the present system as now carried on in the various localities be continued? (b) Should there be some uniform system of control, or (c) should the Government undertake the control and leave it to the Churches to give religious instruction? (8) If the present system is to be continued, it will be necessary to increase the present Government grants as, at all events in some cases, the Societies are withholding financial assistance in view of the opening up of other fields, and the Churches are unable to make up the yearly deficiency arising between the actual cost and the grant made. The Minister of the Department gave the deputation a patient hearing, but suggested that as the Roman Catholic Church represented about one-third of the Indians dealt with by the Department, it would be well to give it an opportunity to be heard. To this all the members of the deputation agreed, and a correspondence has since taken place with

miserable-looking horse are a standing joke in India. I recall with mingled feelings of amusement and vexation the truly disreputable vehicles of the missionaries in Poona, Bombay, and other parts of India, and my English and Indian friends' remarks about them. "A missionary's horse!" said one young Indian barrister to me. "Oh, yes, it has points—is full of them, in fact—you can hang your hat on any one of them!"

In regard to the mode of living, luxury is a relative term. An iron bedstead, table and chairs, are luxury to the poor cultivator in some far-off Indian village, the cultivator who rolls himself up in his blanket and slumbers peacefully under the stars, or eats his meal off a palm leaf under the spreading banyan-tree that shadows his mud-walled hut.

Many of the missionaries who labour in the villages adopt, with more or less modification, a simple village life, and live in the simple mission bungalow that shelters the travelling missionary from another station, and so saves him hotel expenses; the occasional traveller from a distant land who is visiting missions in the Orient; the ungrateful "globe-trotter," who, after availing himself of its hospitality, goes home and writes a book about the extravagance of his host; the convert to Christianity who is turned out of house and home, and flies to the missionary for protection; the many little orphan babies that

or we have many bright services. hills all summer out of the way of our mines are too Assistance in hard to obtain. unknown quantities with little leisure, neglected by the anything like so men. But they ay." This care for the Church er evils that are ot have it thought re wicked than e statistics will ave no greater other places. No; generous as any, time for profess- racteristic West- orn to pretend to are, and so per- d would lead us, that they are re. Of course, llerant of incom- ontrary they are patient and will- s and foibles of ke can be made n who has prov- good enough for Many of these demand learning p as their teach- say something, matical English. n nambly pamby, ideal clergyman "Father Pat", as to conjure with that Father Pat ter in the East. ed on a cayuse, anything but a w the heart of d many a kindv otion spoke of as shrouded in n men as these. do anything for en we need to e fold of the e to do here for ular difficulties I think I have measure of suc- hopefully, sow- not responsible l the important l congregations Taking their support of the thermometer by their love for reason, like St. arage."

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the view of endeavouring to obtain the cooperation of the Roman Catholic Church in this work. It is hoped that ere long a meeting will be held when all interested shall be represented, and a definite and progressive programme shall be laid down and acted upon, which will result in such new departure in the Indian work as will lead to the end of our Indian Committee, as the cause for its existence will cease to exist.

ANSWERING GORDON'S CALL

An important missionary pioneer expedition to the Sudan has been despatched by the Church Missionary Society. The sphere of work has been selected by Lord Cromer, and comprises a region about four times the size of England, inhabited by pagan tribes, the majority of whom are men of immense stature, and some of whom are cannibals. Roughly speaking, it will start from the junction of the Sobat and Bahr el Ghazal Rivers, and stretching on both sides of the Nile, will extend to the northern border of Uganda and the north-east corner of the Congo Free State. Running along the northern part of Lake Rudolf, it will include the south-western boundary of Abyssinia. The region is largely one of sudd and swamp, being intersected by the Upper Nile, which will form the principal route of communication. It is only now, when in the opinion of Lord Cromer and the Sirdar the political and general situation warrants it, that it is found possible to reply to an appeal for a mission in this region which was made by General Gordon nearly thirty years ago. The mission will link up Egypt and Uganda. The first party, consisting of six missionaries, left Marseilles on the 18th November, and hoped to reach the scene of their labours by Christmas. They took provisions for twelve months, and expect to live for a considerable period in boats and tents; they will first go right through the new district to its most southerly point at Mongalla, a Government station, near the borders of the Egyptian Sudan and Uganda. Probably the headquarters of the mission will be fixed near this point, the only other habitable place being Bor, situated on the line some distance to the north of Lado. The pagan tribes inhabiting this region include the Nuers, Dinkas, Shilluks, Baris, and Niam Niams. The whole of the vast area has suffered considerably from Dervish raids, but the natives are now regaining confidence. In addition to the clergy who go with the pioneers, the party includes a doctor from Poplar Infirmary, a carpenter from one of the London County Council technical schools, and an agricultural expert. After escorting them to Mongalla, where they will be met by Dr. A. R. Cook, of the Uganda Mission, who will have medical supervision for six months, Archdeacon Gwynne will return to his work at Khartum. It is intended at first to begin industrial work among the pagans, and in time to teach them to manufacture bricks. It is hoped that a second party will be despatched from England in July, and a third next autumn. The region indicated by Lord Cromer was specially selected so that the work in view would not touch the Mohammedan population and would not clash with the spheres occupied by the Americans on the Sobat and by the Austrian Roman Catholic mission. The pioneer party consists of the Rev. F. B. Hadow, the Rev. A. Shaw, the Rev. A. M. Thorn, Dr. E. Lloyd, and Messrs. J. Comely and R. C. J. S. Wilmot.

WHO ARE CALLED TO THE MISSION FIELD?

There is one little corner for those who really deserve to help in the Mission field that is by many, I think, overlooked. It is just this: There are some really good people who feel they have no very lofty intellectual or spiritual gifts, and yet who humbly desire to do what they can in God's great field of labour. They would like to do what they could, but owing to their only common and everyday sort of endowments come to the conclusion that their sphere of labour can only be at home. Now, I do believe there is a great deal of room and need for just such workers as these in those great busy fields, where, just because "the labourers are so few," those few could be greatly helped by some of those humbler workers who could help them bear the burden of common work, and so leave them more free for the spiritual work. Only let such helpers be Christians, men and women who love our Lord Jesus Christ, and desire to shine with His light. There is probably no field of labour in the Lord's vineyard where such an one may not find his or her little corner. I hope this may meet the eye and find response in some such loving, faithful servant of our blessed Lord.

and I shall be so glad and thankful if it awakens in any heart the hope and the desire to give such talents as God shall have bestowed to His most happy service. M.

CALGARY.

Wm. Cyprian Pinkham, D.D., Calgary, N.W.T. Calgary.—In the removal of Mr. Murney Morris to Toronto, to be an inspector of the Imperial Bank of Canada, the parish of the Redeemer, and the diocese, lost one of its most valuable members. Mr. Morris was one of the wardens of the pro-cathedral, a leading member of Synod, and a member also of the Provincial and General Synods. Mr. W. C. Rowley, manager of the Bank of Commerce, has been elected warden of the pro-cathedral, in his place. The Bishop spent Sunday, December 10th, at Banff and Bankhead. Assisted by Mr. N. B. Sanson, of Banff, who has for some months past taken regular services at Bankhead, the Bishop conducted service there in the morning, and in the evening he read the lessons and preached in St. George's Church, Banff, of which Mr. Sanson has for some years been a warden. Evening-song was beautifully sung by the incumbent, the Rev. B. G. Way, B.A., who is greatly respected and beloved by his people. It is hoped that the beautiful stone church, which His Excellency the Governor General expressed great admiration for, during a recent visit, will have an addition made to it shortly. About \$600 is in hand for this purpose, but this is not enough to complete the building, the beautifully proportioned plans for which call for a tower, as well as an extension westwards. It is greatly to be hoped that at no distant date funds will also be forthcoming for the erection of a small parsonage. Banff now rejoices in an excellent electric light system, furnished from Bankhead, an important coal town of the C. P. R., which furnishes the splendid anthracite coal used in the West, and a system of waterworks is being installed. There is urgent need of a church at Bankhead, and the Bishop greatly wishes that some wealthy person connected with the C. P. R. would give him a sum sufficient for the erection and completion of a good church for this important town. On Friday night, or rather, early on Saturday morning, after the arrival at Macleod of the Calgary train, the Bishop instituted the Rev. S. A. Laurence, M. A., to the rectory of St. John the Evangelist, Pincher Creek, etc. The institution took place in Christ Church, Macleod, in the presence of the rector, the Rev. T. D. Tyner, M. A., and was very solemn and impressive. The next forenoon the Bishop was driven to St. Paul's Mission, Blood Reserve, by the missionary, the Rev. G. E. Gale, where Confirmation was to have been held the next morning, but on his arrival a note from Dr. Edwards, was put into Mr. Gale's hands, stating that one of his little boys had diphtheria, and advising him against the holding of the proposed service. The Bishop, therefore, returned to Macleod, where on Sunday, 17th, he celebrated Holy Communion at 8.30 a.m., preached at the 11 o'clock service, and in the evening confirmed three persons. Mr. Tyner is a great favourite in his parish. On St. Thomas' Day, the Bishop, who was accompanied by Archdeacon Tims, D.D., held a Confirmation (the second this year) at St. John's, Blackfoot Reserve, (the Rev. Canon Stocken, missionary), when he baptized an Indian infant, confirmed eight persons, seven being Indians, and admitted six Indian women to membership in the local branch of the W. A. Mrs. Canon Stocken pinned the badges on the shawls of these women before their admission. The work on this reserve seems to be greatly blessed. On Christmas Day the Bishop took the 8 o'clock celebration in the pro-cathedral, when there were 160 communicants, and preached in the forenoon. The attendance at the mid-day celebration was not quite as large as that at the early service. There is much satisfaction over the fact that the sum sent to the general treasurer of the M. S. C. C. exceeds by \$5.01 the sum asked for, for 1905, viz., \$1,000. At a meeting of the Executive Committee of the synod of the diocese held recently, the following resolution was agreed to, viz.: "That the Executive Committee endorse the suggestion that an endeavour be made to raise a sum of money in aid of the Clergy, Mission and Sustentation Fund, for presentation at the offertory at the missionary congress to be held in connection with the Lambeth Conference in 1908. It is suggested that the offertory given by every congregation at one visit of the Bishop during the intervening time, be given for this purpose, and be presented, earmarked, to be returned to the diocese after presentation, and placed to the credit of the Diocesan Clergy, Mission and Sustentation Fund."

SASKATCHEWAN.

Jervois A. Newham, D.D., Bishop.

Prince Albert. The Rev. A. D. Dewdney, for many years rector of St. James', St. John, N. B., having received an urgent and unanimous invitation from the Bishop and the congregation of St. Alban's, Prince Albert, has consented to accept the position of their rector, and to throw in his lot with the North-west. The people appreciate his self-denial and faith in severing the ties which bind him to his present flock, and in breaking up his home, to make a fresh one in the West. But the work is great, and the need of more labourers is pressing, and while sympathizing with the parishioners of St. James' in their loss of a pastor they all love, the new parishioners feel that they have acted in the interest not only of their own parish, but of the diocese of Saskatchewan. It is hoped that Mr. Dewdney will be able to begin work in Prince Albert the first week in February, and that by that time the new church will be quite ready, seats, electric lighting and all, for occupation.

Archdeacon Lloyd has been continuing his important work of organizing and enthusing new Missions, and W. A.'s vestries, and schemes for building spring up wherever he has been. Notably is this the case at the little towns, in the embryo stage, along the C. N. R. Vermilion, halfway between Lloydminster and Edmonton, is the latest of these. Here, though three quarters of the people are Church of England, the Methodists have placed two men, and are said to be laying out \$4,000 in church, manse, etc., but the Bishop is in correspondence with a man from the East with a view to his at once taking up the work started by the Archdeacon. The Bishop is looking for earnest, energetic young men to open up four other Missions at once.

Raddison and Borden mourn the sad death of their earnest young lay missionary, Mr. Merton Mayne, in the beginning of December. His was really a martyr's death, as he volunteered to nurse a neighbour, caught the illness from him, living alone he had no one to know of his illness and attend to him, and before the neighbours knew of his illness and attended to him, God had taken him home. His widowed mother lives in England at an advanced age, and the result of the shock to her when she hears of it, is feared by her friends.

On December 10th the Bishop ordained, at Bresaylor, the Rev. W. H. English, to the priesthood, Mr. English, by his faithful and energetic work among the recent colonists there, having purchased to himself a good degree. Archdeacon Mackay and Revs. E. Matheson, and D. D. Macdonald, assisted in the Ordination. The St. Alban's W. A., Prince Albert, lately held a most successful sale of work. The ladies had been working steadily for it during the summer and fall, and friends in England and W. A. members and friends in Toronto had contributed generously to the varied collection of saleable articles; and the result was a sum of \$520, of which \$465 was net profit. They propose to purchase the seats for the new church with this.

The Bishop has had for the present to cancel nearly all his proposed visits to various parishes and Missions, as he has had to act as pro-rector to the parish during the vacancy. The various synod committees have met monthly at Bishopsthorpe, and a great deal of work has been done. The constitution, canons and rules of synod are being revised for presentation to the synod next July. After the middle of February the Bishop expects to be free from parish duties, and to be doubly busy in visiting the diocese, and holding Confirmations, etc.

Christmas Day brought with it a good deal of pleasure to Bishop Newham and the congregation of the English Church at Prince Albert, and Christmas, 1905, will long be held dear in memory by them because on that day the handsome new church was opened. It is a fine structure, and adds very materially to the architectural beauty of this city. Bishop Newham deserves considerable commendation for securing the erection of such a pretty church, and it will always be a source of strength to the English denomination. It was fitting that Christmas Day should see the opening of St. Alban's Pro-Cathedral, and a large congregation attended the opening service. Bishop Newham was assisted by Rev. Geo. Gander, and the Bishop preached upon Christmas, and the reasons mankind had for joyfully remembering the day of the birth of Jesus Christ. He also pointed out that during all the festivities and feasting, the divine associations of the day should not be lost sight of. In concluding the Bishop wished all a most Happy Christmas. The choir, under the leadership of Mr. A. E. Doak, rendered a special musical service.

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(Continued from page 24.)

parishioners, for which he publicly thanked them. On New Year's night the ladies of St. Peter's Guild gave a very successful entertainment. Proceeds amounted to \$83.50.

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**FREDERICTON.**

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

**Fredericton.**—The Rev. James de Wolfe Cowie was instituted and inducted rector of the parish on Sunday morning, December 31st, as successor to the late Canon Roberts. The ceremony was performed in the parish church by the Lord Bishop of the Diocese, who afterwards preached a most impressive sermon from the Book of the Acts of the Apostles, chap. vi., v. 3. In the afternoon the new rector preached at New Maryland, and at the evening service at St. Ann's, in which church he preached a powerful and eloquent sermon from St. Luke's, ii., 15.

**St. John.—Trinity.**—The officials of this church have presented the Rev. G. R. E. MacDonald, the curate, with a cheque for \$300. This sum has been supplemented with a purse containing \$235, which was subscribed by friends of his in the congregation. Mr. MacDonald is leaving for California, and these were parting gifts to him. The Christmas services in this church were never more beautiful than this year. The church was, as usual, elaborately decorated from end to end—a work that has occupied a large number of young people for three weeks before the festival—and the effect was unusually fine. The services began with the celebration of Holy Communion at 6 a.m., at which twenty-three communicants were present; at 7 a.m., with 123 communicants; at 8 a.m., with 208 communicants, and again at the usual morning service, with 155 communicants. This is by far the largest number of Christmas communicants in the history of the parish, and marks an increase of 85 per cent. during the past six years. General regret is being expressed amongst the congregation and throughout the whole city at Mr. MacDonald's enforced departure owing to ill-health. He has made for himself a name as one of the hardest-working and most successful of the younger clergy, and his place in the parish will be very difficult to fill.

**Fredericton Junction and Blissville.**—Mr. Roy L. Carson, the popular lay reader, who has been assisting the Rev. U. E. Dibblee in his work at Fredericton Junction and Blissville during the summer months, was made the recipient at Christmas time of a very valuable racoon overcoat. The presentation was made by George Lane-Smith on behalf of the congregation of St. Andrew's Church, Fredericton Junction, and St. Luke's Church, Hoyt. Mr. Carson, in a few graceful words, expressed his deep appreciation of the valuable gift. These congregations are to be congratulated upon this added mark of the vigorous life which has characterized them hitherto; and especially so when it is borne in mind that they have within the year placed two new bells on their churches, besides raising a very considerable amount of money for other church funds. It is hoped that Mr. Carson may be prevailed upon to continue his good work in this important centre.

**East Florenceville.**—Church of the Good Shepherd.—At the beginning of the Christmas service in this church, the rector, Rev. E. W. Simonson, presented and placed upon the altar a beautiful solid silver communion set of paten-chalice and flagon. These were purchased with offerings of non-resident friends of the parish. They were manufactured by Messrs. Whipple & Company, London, Eng.

**St. Andrew's.—All Saints.**—The service in this church on Christmas Day was, as usual, of a bright and inspiring nature, attended by a numerous congregation. The decoration of the sacred building, designed and carried out by ladies and gentlemen of the congregation, was ornate and chaste. At the east end over the chancel windows ran a white ribbon on which, in Roman letters, was the legend, "Glory to God in the highest." Hung to the pillars on each side of the windows were banners with sacred monograms. The communion rails, choir stalls, reading desks and lectern were trimmed with spruce, as was the pulpit, around which on a white

ground were the words "The Christ Lord." The chancel arch, as well as those in the nave, were neatly spruced. In the apex of the former shone the Star of Bethlehem, and to the hammer beams were hung sacred banners stretched across the chancel arch above the capitals, on a white ribbon was the legend, "Hail the Heaven-born Prince of Peace." The windows in the side aisles were bordered with spruce, and the wall above, ribbons, and inscribed thereon, "Jesus is Born Salvation to Procure," "Shepherds Adore Him King," "Angels His Praises Sing," "Born of a Virgin Pure," "Jesus is Born To Set His People Free, From all Eternity, Salvation's Glorious Lay, Immanuel Born To-day." The baptismal font and the casings of the north and west doors were framed in spruce. The choir, under the leadership of the organist, Mrs. G. H. Stickney, who did excellent work as accompanist, performed their part very creditably. The rector, the Rev. R. J. Langford, preached a sermon appropriate to the occasion.

**Chatham.**—The Christmas services in St. Mary's and St. Paul's Churches were of the usual appropriate character, and were very suitable to the due observance of the great festival of our Lord's Nativity. The churches were handsomely decorated. St. Paul's decoration being highly creditable to the young people of that congregation, who, in larger numbers than usual, carried out the work. St. Mary's never looked better, and reflected credit upon Dr. Vaughn, president of the Young People's Society and his helpers in the society and congregation. The Christmas Eve and Christmas Day services in St. Mary's were well attended, although the number of communicants was not as large as it should have been. The music was admirable. Simmer's Holy Communion service, including "Credo Benedictus qui Venit, Aenus Dei," etc., was chorally rendered. At the Morning Prayer office the anthem, "Let us now go even unto Bethlehem," by Field, was well sung. Mr. P. E. Neale and Mrs. Harry Seale taking the solo parts effectively. The usual Christmas hymns, Psalter and Canticles were well sung. Before Morning Prayer on Christmas Day the Sunday School children of St. Mary's sang carols, and received deserved praise for the hearty and festival-like manner in which they acquitted themselves. Much of this success is due to the painstaking training of the children by Miss Nellie Goggin, who, as organist of St. Mary's, accompanied the children's singing and that of the choir at the Christmas services with her usual ability. In St. Paul's the early celebration at 8 a.m. on Christmas Day was largely attended, there being forty communicants, who, with the communicants on the Sunday morning immediately preceding, brought the number up to seventy. At the afternoon service the Sunday school children sang carols, and showed the satisfactory result of their careful training by Miss Burchill. The usual hymns and canticles were effectively sung by the choir, together with Goss's anthem, "Behold, I bring you good tidings," etc., which was rendered with all the spirit and heartiness of the traditional best tunes of St. Paul's Christmas celebrations. Mr. Geo. Burchill, jr., accompanied the choir with his well-known ability. Altogether, the Christmas festival was celebrated with services which were very favourably commented upon by those who had the privilege of sharing in them. On Christmas Eve a number of representative gentlemen of St. Paul's and St. Mary's congregations called at the rectory and presented the rector, Ven. Archdeacon Forsyth, with a handsome and valuable fur coat, cap and mitts in token of their appreciation of his pastoral work. The presentation was made by Hon. J. P. Burchill, who, in well-chosen words, spoke on behalf of the congregations. The Archdeacon replied in terms expressive of grateful appreciation of the valued kindness and good-will so substantially manifested by the congregations. The Sunday School children also presented their pastor with a handsome Christmas gift.

**MONTREAL.**

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

**Aylmer.**—Christ Church.—The following address, which was very handsomely engrossed by Mr. T. W. Sowter, was recently presented to the rector, the Rev. Rural Dean Taylor, by the members of the congregation:—"To Rev. R. F. Taylor, B. D., rector. Rev. and Dear Sir.—On this the eighth annual vestry meeting since you became our rector, and the first since you became

rural dean of this deanery, we, the wardens of this church, and members of this congregation, take this opportunity to publicly manifest our appreciation of your untiring and Christian zeal for the spiritual welfare and happiness of the members of the flock committed to your charge, and especially for your devotion to the work of the Sunday school, to the young people of the parish who, under your guidance, are growing to be devoted members of the Church and Sunday school. It is a pleasure for parents to note the decorum observed by their children on their way to and from church and Sunday school. Your tender sympathy in times of trouble, sorrow and bereavement has endeared you to every member of your congregation, and has made your life indispensable to us, and although we cannot hope that your brilliant talents will long be confined to our narrow field of labour, still we hope and pray that the "Good Shepherd, who knoweth all and loveth all," will so rule that when the time comes that you shall be called to a more extensive charge than ours, your memory shall remain in the minds of those whom you have, by tender and loving devotion to the Master's work, led into His fold. We rejoice that His Lordship, Right Reverend, the Primate of All Canada, has seen fit to recognize your success in your high calling by appointing you rural dean of deanery. May you be long spared to do the will of the Master and win souls for that "Kingdom not made with hands." The vestry, 1904. Signed, F. W. Church, M.D., rector's warden; S. E. E. Ritchie, people's warden; Thomas Ritchie, Geo. B. Black, Mrs. Holt, G. B. McKay, J. D. Sayer, Robert Ritchie, A. E. Meech, J. E. Jones, F. R. Flatters, James Klock, J. Harold Klock, F. W. Klock, John B. Smith, F. W. Martin, Mrs. Church, A. Luther Gilman, James Kelley, Wm. Gibson. Mr. Taylor, during the eight years of his ministry in this place, has proved himself to be a zealous parish priest and rural dean. He is doing a splendid work for the Church in this part of the diocese.

The Rev. Rural Dean Taylor occupied the pulpit at morning service in Christ Church on New Year's Eve. A large congregation was present. Holy Communion was celebrated at 11 o'clock a.m. The choir repeated the Christmas music. Watch-night service was held on Sunday evening at 11 o'clock. The rector preached an appropriate sermon at Evensong. This congregation has lost a faithful member in the person of ex-Mayor Symmes, whose obsequies took place on the 2nd, and were attended by one of the largest gatherings of sorrowing friends and relatives ever seen in Aylmer. The service was conducted by Rev. Canon Smith, of St. James', Hull, and the choir rendered the musical portion of the service most impressively. The church was heavily draped in honour of the beloved dead, whose demise will long be mourned by all classes.

**Eardley.**—St. Luke's.—Service was held in this church on Christmas night. The Sunday School and people of the congregation were invited to the parsonage, where a well-laden tree had been prepared by the Rev. G. H. and Mrs. Gagnon. After a short programme had been given and refreshments had been served, Santa Claus, personated by Mr. Herbert David, appeared on the scene and distributed the contents of the tree to old and young, concluding by calling for a vote of thanks to the Rev. G. H. and Mrs. Gagnon for the great trouble they had taken and the very pleasant evening which resulted from their efforts, which was heartily given. The Rev. Mr. Gagnon responded in a few well-chosen words, and assured the audience that the pleasure was mutual, and then called for three cheers for Santa Claus, which were given in good style. The evening's entertainment closed by singing the National Anthem.

**ONTARIO.**

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

**Kingston.**—St. James'.—The Rev. Mat Sui preached an interesting sermon in this church on the morning of the last Sunday of the year on missionary work in Japan.

**Belleville.**—St. Thomas'.—A lady member of this congregation presented the rector of this parish, the Rev. G. R. Beamish, with a cheque for \$100, which sum is to be devoted to buying him a fur-lined coat.

**Tweed.**—St. James'.—The Rev. J. W. Forster, who was rector of this parish some twelve years

D. Dewdney, for mes', St. John, N. and unanimous in the congregation has consented to tor, and to throw The people ap th in severing the esent flock, and in ke a fresh one in reat, and the need , and while sym- s of St. James' in ove, the new par- ted in the interest but of the diocese d that Mr. Dewd- : in Prince Albert that by that time ready, seats, clec- pation. continuing his im- d enthusing new and schemes for has been. Notably owns, in the em- Vermilion, half- Edmonton, is the three quarters of land, the Metho- d are said to be use, etc., but the e with a man is at once taking chdeacon. The energetic young sions at once. e sad death of his fr Merton Mayne, His was really eered to nurse a from him, living of his illness and neighbours knew n. God had taken her lives in Eng- the result of the f it, is feared by op ordained, at ish, to the priest- ful and energetic sts there, having degree. Arch- latheson, and D. ordination. The rt, lately held a The ladies had ring the summer and W. A. mem- contributed gen- of saleable arti- of \$520, of which pose to purchase th this. resent to cancel various parishes act as pro-rector r. The various thly at Bishops- c has been done. les of synod are the synod next uary the Bishop luties, and to be cese, and hold t a good deal of d the congrega- ince Albert, and dear in memory e handsome new e structure, and itectural beauty deserves consid- the erection of ill always be a h denomination. r should see the thedral, and a opening service. Rev. Geo. Gan- pon Christmas, joyfully remem- sus Christ. He the festivities ons of the day In concluding ppy Christmas of Mr. A. E. l service.

ago, has recently been re-visiting the parish and renewing old friendships in and around this place. Mr. Forster, who has recently been working on Wolfe Island, has been granted a year's leave of absence on account of the ill health of his wife.

**Brockville.**—St. Peter's.—The services in this church on Christmas Day were of the usual hearty character, and were attended by large congregations. The sacred edifice was most tastefully decorated with evergreens and flowers, and the music was very well rendered by an augmented choir. There were two hundred communicants, and the offertory was a very liberal one. The Rev. C. J. Boulden, head master of St. Alban's School, kindly helped the rector at both of the services.

**Shannonville.**—Trinity.—The Christmas services at this church were very bright and hearty. The choir sang very nicely. The congregation was the largest, the service the most hearty, and the offering the largest in years. The church was beautifully decorated with evergreens, etc.

**Camden East, Yarker and Newburgh.**—Christmastide has been very busy and well kept in these parishes. Three celebrations on Christmas Day before noon and 122 communicants mean active Church people and those who appreciate their Christian privileges. Two Christmas trees and one parish tea stand for work on the part of the parishioners, and a desire to meet the children of the Sunday Schools more than half way by the superintendents, teachers and parents of the children. The annual missionary meetings were a great success this year. Archdeacon Carey, of Kingston, the deputation; results, \$178, contributed on cards. The debt on Camden East Church has been reduced to \$138, so the church should be consecrated next year.

**Barriefield.**—St. Mark's.—On Wednesday evening, December 27th, there was a meeting of the members of the congregation, held in the town hall, Barriefield, to receive a report from a committee appointed some time ago to see what steps would be taken in regard to building a rectory. It was proposed to appoint a committee to canvass the congregation and see what each person would be willing to give so as to have an idea how they would stand before they start in. As soon as this committee completes its work it is to report as to its progress at the Easter vestry meeting. No final steps will be taken until after the vestry meeting. The new rectory is to be built and completed and all paid for inside of three years.

**Wolfe Island.**—On Christmas Day the services were conducted by the rector, the Rev. C. F. Lancaster, assisted by the Rev. S. Tighe, from Kingston. The church was beautifully decorated for Christmas. There was a large number of communicants. The collection, which was for the rector, amounted to \$39.77. The Rev. F. C. Lancaster left on Friday, December 29th, for a short and well-deserved rest to Quebec. In his absence the services of the church will be conducted by the Rev. E. Scammell.

**Picton.**—St. Mary Magdalene's.—The annual bazaar under the auspices of the Woman's Guild was a great success, the total receipts amounting to over \$200. The Christmas services were well attended, and the church neatly and tastefully decorated. The vicar was assisted both on Christmas Day and on the Sunday preceding by the Rev. A. O. Cheney, who spent a few days here on his way from England to the Diocese of Calgary, where he has been appointed to the parishes of Millerville and Priddis. Mr. Cheney also gave an interesting address to the Woman's Auxiliary at its monthly meeting. The Christmas communicants numbered 185; 98 at the early service and 87 at the mid-day. If the vicar had any doubts as to the esteem in which he is held by his people they must have been dispelled as the offertory plates were handed in, well filled with bills. The Sunday School collection on the 24th, amounting to \$5.17, was sent to the Sick Children's Hospital. The children's Christmas treat, held on Thursday, the 28th ult., consisted of tea, followed by excellent moving pictures and limelight views; also the distribution of prizes. Instead of giving each child a present, they themselves brought gifts of toys, books, groceries, stockings, etc., to be sent to the True Blue Orphanage, situate in this town.

## OTTAWA.

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

**Ottawa.**—Christ Church Cathedral.—A large proportion of the congregation remained after the regular service on New Year's Eve, when the carols, so acceptably rendered the previous week, were repeated. Every second Sunday evening during the winter it is arranged to hold a musical service in the Lauder Memorial Hall after Evensong. On some of these occasions short lectures or addresses on sacred subjects will be given. On Tuesday of last week the St. Stephen's Guild held its fourth annual meeting in the Lauder Hall under the presidency of the genial rector, the Rev. Canon Kittson, who is also ex-officio senior master of the Guild. The following officers were duly installed: Junior master, Mr. Walter Gorman; bursar, Mr. F. G. Danning; scribe, Mr. Harry Sparks; guard, Mr. T. Charter; organist, Mr. Arthur Perry; assistant organist, Mr. E. Huson; chaplain, Rev. Lenox Smith. After the installation the Canon spoke briefly, congratulating the officers upon their election and encouraging the members in their work on the threshold of another year of activity, making special reference to the great opportunities presented to young men in Canada to develop the talents they possessed to the glory of God, the advantage of their common country and their personal benefit. A bright musical programme enlivened the proceedings, and refreshments were served before the gathering separated.

**St. John's.**—On the afternoon of New Year's Eve a children's service was held, consisting chiefly of the singing of Christmas carols by the young people under the leadership of Mr. Howard, the organist. The service was greatly enjoyed by all present.

**St. Luke's.**—The Rev. D. J. Neugewirtz, of Montreal, preached in this church on Sunday morning last. In the evening Mr. Neugewirtz preached at All Saints' on "The Church's Duty to the Jews."

**St. George's.**—The Rev. A. E. Anderson is actively engaged in prosecuting his work for the augmentation of the Diocesan Endowment Fund. On Sunday morning last he occupied the pulpit in this church and preached a powerful sermon.

**St. Barnabas.**—The new rector of this church, the Rev. L. A. Lanpher, has introduced an innovation in the hours of Sunday services which is a novelty in this diocese, though it has been found acceptable in New York and elsewhere. Evensong is said at 4 p.m. instead of the usual evening hour, and the attendance indicates that the congregation sympathize with the change.

**All Saints.**—The annual festival of the Sunday School was held on Thursday evening, the 11th inst.

## TORONTO.

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

**St. Mary Magdalene's.**—The Rev. Cyril Brown, a clergyman working in the diocese of Melanesia, preached in this church on Sunday evening last, and the Rev. Dr. Rigby, head master of Trinity College School, Port Hope, occupied the pulpit in the morning.

**St. Matthias.**—The Rev. S. R. Cartwright, a missionary from Korea, preached in this church on Sunday evening last.

**St. Luke's.**—The Rev. E. W. R. Beal, B. A., has resigned the curacy of this church, and will sever his connection with the parish on the 1st of April next ensuing.

The Rev. Dr. Somerville, rector of St. Barnabas Church, Buffalo, who has done excellent work in several parishes in that city, and who is well known to many people in this city, has resigned the oversight of that parish, to take up work in Cleveland, Ohio. We wish him every success in his new field of labour.

**St. Thomas.**—The central one of a group of three lights forming the sanctuary window of this church, has been filled with stained glass, and was first seen by the congregation on Sunday, December 24th. It is a memorial to Thomas Selby, and Harriet, his wife, erected by their sons, Henry and William. Mr. and Mrs. Selby were members of St. Thomas' Church for twenty years, and were highly esteemed by all who knew them. Each of the two side lights will, when completed in accordance with the approved design, form a separate memorial, though all three will depict one scene, viz., "The Confession of Thomas," as he exclaims in joyful eagerness: "My Lord and my God!" Even allowing for the absence of the side figures, Thomas and

Peter, that of our Lord is most expressive and beautiful. The countenance is benign, the figure stately; the hands denote a calm and generous invitation to the incredulous disciple. The robes are effectively managed in well-directed folds on white antique glasses of various textures, the outer garment being enriched with a finely wrought gold ornament. Within the Gothic framework of the base, which supports the figure, a Latin cross, in ruby, shines out against a deep neutral blue background, while a silver chalice, and paten bearing the words "I am the Bread of Life", form a fitting symbolism. A Gothic canopy, in toned whites and gold, with the pinnacles relieved against a quiet blue, surmounts the figure and completes a satisfying work of art, which was designed by Mr. Robert McCausland, of this city, and carried out at his studios at Wellington Street in his usual artistic manner.

**St. James.**—The Right Rev., the Lord Bishop of Niagara preached in this church on Sunday morning last, and in the evening, the pulpit was occupied by the Rev. A. U. De Pencier, rector and rural dean of Brandon, Man.

**Church of the Epiphany.**—The Right Rev. I. O. Stringer, D.D., the new Bishop of Selkirk, preached in this church on Sunday morning last.

The Executive Committee of the Church of England Missionary Society met Tuesday, January 2nd, and appointed R. W. Allis, master of Rothesay, N.B., Boys' School, as assistant secretary of the M.S.C.C. Rev. J. Cooper Robinson and Rev. C. Egerton Ryerson were accepted as missionaries to Japan and will leave soon for the field. Dr. Archer of Toronto, and Miss Bowman, B.A., of Montreal, were also accepted for mission work in the foreign field.

The Rev. Dr. Lewis, of New York, who has been spending several weeks in this city, has preached during the time in St. Alban's Cathedral, St. Luke's, St. Mary Magdalene, and St. Bartholomew's.

**Cannington.**—All Saints.—The A. Y. P. A. made a valuable present of handsome black ash choir stalls to the church, which were used for the first time on Christmas Day. This society is very active in church improvements, having given not long ago two large electroliers for the nave, and having paid in part for the cement steps and walks at the west entrances.

**Whitby.**—All Saints.—The services on Christmas Day and the Sunday following were bright and hearty. The carols sung by the choir and the Sunday School scholars were rendered sweetly, and were also given the following Sunday evening. The attendance at all the services was good, and the communicants more than for some years past. The Christmas offertory was liberal, larger than any received by the present rector during his five years of pastorate here. Among the many gifts received by the Rev. A. H. and Mrs. Wright from the parishioners was a dainty tea service of 54 pieces presented to the latter by the W. A. branch as a token of their affection. On Tuesday, the 26th ult., the S. S. held their annual treat in the form of a Christmas tree, and as usual, the children will send their Christmas offering to the Sick Children's Hospital, Toronto. The W. A. sent away last month an excellent bale weighing 150 pounds, to a new Indian school at Lac la Rouge, Sask., in charge of the Ven. Archdeacon Mackay.

**Newcastle.**—St. George's.—In this church the Christmas services were very bright, and the joyful music was heartily rendered by the choir. The rector, the Rev. J. Scott Howard, affectionately greeted the large congregation, and those happy new comers who had returned to join their dear ones and enjoy the Christmas services in the beautiful home church, after long absence, some in far distant lands. The decorations were even more than usually beautiful. The altar decked with white carnations and ferns, while wreaths of holly hung about the chancel, and the nave, decorated with a profusion of evergreen, lent a fragrance to the joyful festival—the nativity of our blessed Lord and Saviour. On New Year's eve a watch night service was held, and attended by a large number of devout worshippers, appropriate hymns being sung, and an address given by the rector.

**Georgina.**—St. George's.—The Christmas service in this church was bright and hearty. The church was beautifully decorated for the occasion. The congregation was one of the larg-

est on record received the custom the (the Christ George's.) Sunday eve choir (who heartily the on Christm Church, Ro was prettil o'clock the performed Miss Sturt church, to

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est on record, and a greater number than usual received the Holy Communion. As is the usual custom there was no service in St. James' Church (the Christmas service being always held in St. George's.) But a special service was held on Sunday evening, at which the newly organized choir (which is a great acquisition) sang very heartily the Christmas hymns. In the afternoon on Christmas Day the rector preached at Christ Church, Roach's Point, and here again the church was prettily decorated. In the evening at 9 o'clock the rector, the Rev. J. McK. McLennan, performed the marriage ceremony which united Miss Sturtridge, of Sutton, late organist of the church, to Mr. Allison, of Washington, D.C.

**NIAGARA.**

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

Hamilton.—St. Phillip's.—The members of the choir were entertained at the rector's residence, on Wednesday evening, the 3rd inst., by the rector, churchwardens, Messrs. J. E. Cooper and J. T. Panton, and choirmaster, Mr. F. J. Henstridge. Refreshments were served, and a programme rendered, consisting of songs and recitations by Miss Barron, and Messrs. Panton, Henstridge and Deakin, and violin solos by Miss Orders and Harry Nudds. Speeches were given by the rector and the organist. The choir- master acted as chairman very affably, and during the evening commended the organist, Mr. W. H. Shaw, and the members of the choir for their willing and efficient services. Miss Mabel Orders was given a hymn book for regular attendance.

Guelph.—St. James'.—Miss Treadgold, who has given such faithful service to the choir of this church, was honoured by the members on Friday evening, December 22nd. After the practice for the Christmas services they gathered around her and presented her with a purse of gold, with best wishes for the enjoyment of the festive season.

Mt. Forest.—St. Paul's.—The services in this church on Christmas Day were very bright and hearty. The early celebration was well attended. At the mid-day service, the choir, under the able leadership of Miss Small, rendered the special Christmas music in a very pleasing and effective manner. One of the most pleasing features of the services was the large number of communicants. The offertory, which amounted to the handsome sum of \$106, was handed to the rector. It was a very tangible evidence of the sympathy of the congregation for their rector in his trouble. On the Friday evening following the Sunday School gave their annual Christmas entertainment in the Town Hall. The programme was well rendered throughout, and with one or two exceptions, by the children of the Sunday School. A men's Bible Class has been organized in connection with the Sunday School, and is proving a great source of pleasure to all concerned. The St. Paul's Chapter of the Brotherhood of St. Andrew is doing a splendid work in increasing the interest in Church affairs. There are fourteen members, and all are doing good work.

**HURON.**

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

Leamington.—St. John's.—The S. S. Christmas festival was held on Wednesday, December 27th. The S. S. room was crowded. A good programme was presented, carols, recitations by the little ones, and tableaux—all were much enjoyed. A vote of thanks was passed to the rector, Rev. J. S. Edwards, and a presentation was made to Miss Marie Cross, organist of the church. The proceeds of the festival, about \$40, will be applied to the completion of the S. S. room. A handsome time piece was given to the church by Messrs. W. A. Burrows and A. McKay, at Christmas time.

**ALGOMA.**

Geo. Threlkeld, D.D., Bishop, Sault Ste. Marie

Huntsville.—All Saints'.—Christmas Day was well and joyously observed in this parish. The church was decorated most tastefully with ever-

green wreaths and hangings. The altar for the first time had its complete set of new white silk vestments. The vestments and antependia are all the rich and beautiful work of the Sisters of St. John the Divine, Toronto. Two services were held, a celebration of the Holy Communion at 8 a.m., and Morning Prayer and a second celebration at 10 a.m. The attendance was good and the singing most hearty. At the second service a very beautiful anthem was rendered. During the day the rector was the recipient of a mahogany table and desk-clock from the W. A. of the parish, and also other remembrances from kind and appreciative parishioners.

**RUPERT'S LAND.**

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

Winnipeg.—St. John's College.—At St. John's cemetery on New Year's Day, the monument to the memory of the late Archbishop Machray, erected by the alumni and old boys of this college and school, was unveiled. Service was held at the cathedral at 10 o'clock, the Revs. Canons Murray and Phair officiating. Old boys of St. John's, and other friends and admirers of the late revered prelate were present at the services, and also at the subsequent unveiling ceremony outside the cathedral. The weather was bitterly cold, and no doubt accounts for a comparatively small attendance. Grouped around the monument were His Grace the Archbishop of Rupert's Land (who had that morning arrived from Stonewall), Rev. Canon Phair, secretary of the Alma Mater Association of St. John's; Mr. J. A. Machray, president; Rev. J. S. Vallalley, Rev. S. G. Chambers, Rev. F. Lewis, Lumsden, Sask.; Rev. S. Fea, Thomas Sinclair, Norman Matheson, Sheriff Inkster and W. Brasier, all being former students of St. John's; also Canon Murray, Mrs. Murray, A. Macfarlane (late of Hudson's Bay Co.), John Bruce, J. B. Payne, Mr. Hamber, and others. Mr. J. A. Machray, addressing the Archbishop, said: "It is my privilege this morning, as president of St. John's Alma Mater Association, to ask Your Grace to unveil the monument to the late Archbishop. I am much gratified to see the work accomplished, and it is also a personal gratification that it should have been erected by the Old Boys. It would not be the desire of Archbishop Machray to have an elaborate monument set up; he would prefer to have his memory enshrined in the hearts of his old pupils." The Archbishop of Rupert's Land then paid an eloquent tribute to the memory of the deceased prelate. His Grace said: "At the request of the president of the Alma Mater Association of St. John's College, and also on behalf of all the old boys, I have this morning reverently accepted the duty of unveiling this monument to the memory of our late beloved chancellor, warden and head master. With deep affection has this stone been erected by the old pupils to the memory of one who in his life was very dear to them. The name of Robert Machray will be handed down and will be lovingly cherished as long as St. John's College and the associated schools exist and continue to carry out the ideals of their late founder. Those of us who have had the privilege of taking our course in the school and college can never forget him. We need no monument to perpetuate his memory; he will live and be loved in our hearts as long as those hearts beat. We remember with gratitude to Almighty God his painstaking care, when we were small boys, and in our senior years his patience and self-sacrifice. We look back to him, not merely as a ripe scholar, the most many-sided scholar we have ever met, but we look back to him as the greatest teacher, guide, friend and counsellor we ever had. The diocese over which he presided for so many years, and the Church for which he laboured, I daresay, will raise a very great monument to his memory in the new college which they propose to erect, but the old pupils have craved the privilege of expressing their personal love in the erection of this memorial which I now proceed to unveil in the name of the Old Boys, to the glory of God, and to the memory of our late beloved warden; with thanksgiving to Almighty God in having given to us such a memory."

The primate having uncovered the stone he proceeded with a short service, saying: "The memory of the righteous shall remain for evermore," to which the response of the assembly was, "They shall not be afraid of any evil report." The collect for All Saints' Day, which asks for grace "So to follow thy blessed saints in all virtuous and godly living," was then said, and

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also the St. John's College prayer, as follows: "Almighty God, Our Heavenly Father, we Thine unworthy servants humbly desire Thee to bless St. John's College, and every member of the same, whether present or absent. Knit all our hearts in one, after the example of our Blessed Lord and the beloved disciple, and grant that true religion, useful learning and honest industry may here forever flourish and abound, to the glory of Thy Name, the good of Thy Church, and the salvation of our own souls, through Jesus Christ, Our Lord, Amen." The proceedings closed with the Lord's Prayer and the blessing. The monument, which is of grey granite, stands eleven feet in height, and is in the shape of a Saxon cross. It bears the following inscription: "In memory of Robert Machray, D.D., LL.D., D.C.L. Born May 17th, 1831. Second Bishop (consecrated 1885). Metropolitan and Archbishop of Rupert's Land. Primate of All Canada. Prelate of the most noble order of St. Michael and St. George. Chancellor of Manitoba University. Warden of St. John's College and headmaster of St. John's College school. Died March 9th, 1904. This monument is erected in affectionate memory by the Alumni and Old Boys of St. John's College and school. "So he fed them with a faithful and true heart; and ruled them prudently with all his power." Psalm LXXXVIII, 72. Underneath is the name "Machray," boldly cut in relief, and a footstone bears the name "Robert."

**KEEWATIN.**

Joseph Lofthouse, D.D., Bishop, Rat Portage.

Fort Frances.—St. John's.—The annual sale of work in connection with this parish was held in the Orange Hall on December 15th. Both the senior and the junior branches of the W. A. exerted themselves to make this sale a success, as since the fire here last spring money has been rather scarce, and they were anxious to raise as much as possible toward the rectory fund, so as to be able to build in the spring. The stalls, presided over by the several ladies, were well filled and artistically arranged, and considering all things, well patronized, the noble sum of \$125 being realized. The ladies have done much toward helping on this new parish since its organization in October of 1903, having raised by their work over \$900 in a little over two years. The incumbent—Rev. C. Wood—and the parish, are greatly indebted to them for their labours in assisting to clear the church building of debt, and also greatly relies on the W. A. to help forward the building of the rectory, which is urgently needed.

**JAPANESE SUPERSTITION.**

In the midst of the bravery of the Japanese soldier it is almost pathetic to see his superstition. About an hour's travelling from Hiroshima brings us to the beautiful island of Miyajima, one of the three principal sceneries in Japan. A number of old temples are scattered all over this island. Looking into some of these temples thousands of wooden rice-spoons with names written on may be seen hanging all around the walls. These spoons, brought by the Japanese soldiers and offered to the temples before he goes to the front, makes him believe himself to be "bullet proof." Evidently lacking faith in the protecting power of the many gods in the temples, they also believe a soldier is safe if he wears a sash with 1,000 stitches made in it by 1,000 different women.

## THE BOOK OF COMMON PRAISE.

The first meeting of the Compilation Committee was held last week at the schoolhouse of the Church of the Redeemer, Toronto. The committee assembled at 2 p.m. on January 1st, and rose at 2 p.m. on January 5th, and were closely engaged from 10 a.m. till 10 p.m. on the intervening days. The following members were in attendance. The Lord Bishops of Toronto, Quebec, Niagara and Huron, Ven. Archdeacon Fortin, Rev. Prof. Clark, Rev. Canon Welch, Rev. F. G. Scott, Rev. Dyson Hague, Rev. F. G. Plummer, James Edmund Jones, F. E. Hodgins, W. B. Carroll and E. G. Henderson. The Lord Bishop of Algoma and the Coadjutor Lord Bishop of Montreal were unable to be present owing to stress of other business. Rev. Canon Crawford was detained by the duties arising out of the sad calamity of the destruction of the cathedral by fire, but he, Dean Partridge, W. M. Jarvis and Charles Jenkins hope to be in attendance at the next meeting. In the absence of the Lord Bishop of Ottawa, chairman of the Joint General Committee, the chair was taken by the vice-chairman, the Lord Bishop of Huron. The minutes of the meeting of the large General Committee, held at Quebec on 13th September last, were read, and were as follows:

On the evening of September 13th, 1905, a meeting of the Joint Committee on Hymnal, appointed in accordance with resolution of General Synod, was held in the Synod Hall, Quebec. After prayer, on motion, the Right Rev. the Lord Bishop of Ottawa was appointed chairman of the meeting. There was a large meeting, and after considerable discussion the following resolutions were passed:

1. Moved by Mr. James Edmund Jones and seconded by the Ven. Archdeacon Fortin: "That Mr. Ernest G. Henderson be temporary secretary of the committee, and that the permanent secretary be appointed by the Compilation Committee."—Carried.

2. Moved by Mr. James Edmund Jones and seconded by the Ven. Archdeacon Fortin, and discussed clause by clause: (a) That the Compilation Committee shall consist of eighteen members, six of whom shall be members of the Upper House. (b) That committee shall have power to fill any vacancies that may occur from time to time. (c) That from the Lower House seven members of the committee shall be appointed by a Nominating Committee, consisting of the Lord Bishop of Quebec, Canon Crawford, the mover and seconder. (d) That such seven members, together with the members appointed by the Upper House, shall appoint five others, who may or may not be members of the Synod, to complete the membership of the committee.—Carried.

3. Moved by Mr. James Edmund Jones, seconded by the Ven. Archdeacon Fortin, that the Executive Committee consist of three members, who shall be appointed by the Compilation Committee.—Carried.

4. Moved by Mr. James Edmund Jones, seconded by the Ven. Archdeacon Fortin, that the Ven. the Society for Promoting Christian Knowledge, and also other firms and corporations, as to the committee shall seem expedient, be invited to send in tenders for the contract of publishing the Hymnal.—Carried.

5. Moved by Mr. James Edmund Jones, seconded by the Ven. Archdeacon Fortin, that to each member of the Upper House and to every clergyman of the Church of England in Canada in active work a list be sent of the hymns contained in the Hymnal in use in his parish, and that he be requested to indicate thereon: (1) The hymns generally used by him; (2) the hymns never, or practically never, used; (3) the hymns considered indispensable, and that a similar list be sent to the president of each branch of the Woman's Auxiliary.—Carried.

6. Moved by Mr. James Edmund Jones, seconded by the Ven. Archdeacon Fortin: (a) That the Compilation Committee make a special effort to enrich the collection of hymns for Missions, for children, and for Lent. (b) That wherever practicable or advisable, tunes occurring more than once be printed in different keys, with cross references. (c) That when a hymn is suitable for general use, and also for special seasons or occasions, it be included, if possible, in "General Hymns," with references under the special headings. (d) That alternative tunes be provided wherever deemed advisable, especially for hymns with which more than one tune has become associated in Canada. (e) That in the Hymnal be included a collection of Anglican chants suitable for smaller choirs, and that enquiries be made as to the advisability of binding, optionally with

the Hymnal, some standard pointed Psalter, and as to the possibility of obtaining a royalty thereon. (f) That, if found practicable, the General Hymns be arranged alphabetically as in 1903 edition of "Church Hymns." (g) That full indexes of metres and texts and subjects be provided. (h) That the name of the Hymnal shall be "The Book of Common Praise." After considerable discussion, clause by clause and as a whole.—Carried.

7. Moved by Mr. James Edmund Jones, seconded by the Very Rev. Dean Paget, 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 Rev. Professor Clark, M.A., D.C.L., and the Rev. Canon Welch, M.A., D.C.L., be a sub-committee to draft rules as to the inclusion of hymns, and submit same to the Compilation Committee.—Carried.

8. Moved by the Lord Bishop of Keewatin, seconded by Mr. Justice Fitzgerald, that the shape and style of editions of the Book of Common Praise be determined by the Executive Committee, subject to the approval of the Compilation Committee.—Carried.

9. Moved by Rev. W. J. Armitage, seconded by the Lord Bishop of Saskatchewan, that the Right Rev. the Lord Bishop of Ottawa be chairman and the Right Rev. the Lord Bishop of Huron be vice-chairman of the Joint Committee on the Hymnal.—Carried.

10. Moved by Mr. James Edmund Jones, seconded by Mr. E. C. Henderson, that the following be appointed local secretaries to conduct the plebiscite as to hymns now in use in Canada: The Rev. Canon Crawford, Nova Scotia; Rev. A. G. Dieker, Fredericton; Mr. R. Campbell, K.C., Quebec and Montreal; Mr. W. B. Carroll, Ottawa and Ontario; Mr. E. G. Henderson, Huron, Niagara and Toronto; Very Rev. Dean Coombes, Rupert's Land, Keewatin and Algoma; Mr. Percy Wollaston, jr., Columbia, Caledonia, New Westminster and Kootenay; Chancellor C. F. P. Conybeare, K.C., the remaining dioceses.

After the reading of the above minutes the Compilation Committee proceeded to consider the form of the book, and decided to follow the general plan adopted by the three leading Church Hymnals, beginning with morning, evening, Sunday, Advent, Christmas, etc. Owing to the returns from some of the dioceses not being complete in some cases, it was not possible to draw up more than a tentative list of hymns, as the committee desire every clergyman in Canada, and all other Churchmen who may be interested, to have an opportunity to mark and send in a voting circular and suggestions before the first draft is decided upon. Any of the clergy who may not have received voting circulars are requested to communicate with one of the above-named secretaries or with Mr. James Edmund Jones, convener Compilation Committee, 32 Prince Arthur Avenue, Toronto, and circulars will at once be sent so that they may be marked and returned in good time before 24th April, when the committee will meet again. It was found that there was a remarkable unanimity in all dioceses from which returns had been received, and that the standard hymns stand in no danger of being lost sight of, while the "deadwood" is nearly the same in each diocesan estimate. The committee is faithfully pursuing the course laid down at the General Synod by adopting the principle of "unity by inclusion," and not of "unity by exclusion." The following hymns, therefore, which it appears from the large vote so far cast are beloved by large numbers of Churchmen are included in the tentative list, notwithstanding that they are not found in some of the recent Church Hymnals: "Stand up, stand up, for Jesus," "Thee we adore, O hidden Saviour Thee," "Brightest and best," "God Save the King," "Hark, hark, my soul," "Holy offerings, rich and rare," "O Paradise," "Saviour, breathe an evening blessing," "In the hour of trial," "My faith looks up to Thee," "Tell me the old, old story," "Christian, dost thou see them?" "It came upon the midnight clear," "And now, O Father, mindful of the love," etc. A great effort will be made to provide the book with the fullest indexes possible. The names of writers and their dates will be printed at the end of each hymn, and in the musical edition the names and dates of composers at the head of each tune. The name of the tune and the metre will also be printed on each page, and a full metrical index, and also an alphabetical index of tunes, composers and of writers, sources and translators will be compiled. It is proposed to print the number of the hymn in heavy type just before the first word of each hymn in the alphabetical index of first lines, so that the number of the hymn may be accurately, easily and quickly ascertained, and the eye need not travel

to the end of a dotted line. The index of first lines will also indicate the name and metre of the tune. In the alphabetical index of first lines it is proposed also to print in italics the first line of all hymns suitable for children, as is done in many modern Hymnals. One of the special features of the index section of the book will be a classified list of hymns suitable for Church seasons and special services, as in Hutchin's edition of the American Hymnal, so that the selection of suitable hymns will be made easy. There will also be a full index of Scripture texts quoted, illustrated or referred to in the Hymnal, and an index of subjects. In addition to the above there will be a table of ten hymns chosen for each Sunday and holiday of the year, selected mainly with special reference to the season and to the lessons, epistle and gospel for the day. All the indexes will be in the front of the book, the index of first lines to be printed first. Special sections of the book will be devoted to children's hymns and hymns suitable for parochial missions. "The Story of the Cross" will probably be included. An effort will be made to supply every legitimate need. It was decided to require all original music and words to be submitted anonymously. Copies of words (typewritten) and copies of music to be furnished for each of the twenty-one members of the committee, the name and address of the contributor to be placed in a sealed envelope, and his or her pseudonym endorsed on the envelope and on the copies of the contribution. If any original contributions secure a majority of the votes of the committee they shall not be finally included unless they receive the votes of at least two-thirds of the members. It is hoped in this way that no unworthy productions will find a place in our Hymnal, and all will be impartially dealt with. A Committee on Music was appointed, consisting of the Lord Bishop of Huron, Rev. Canon Crawford, Rev. F. G. Plummer, Rev. Dyson Hague and James Edmund Jones, with power to consult with organists in Canada in such manner as may be deemed most expedient. Eventually the course suggested at the General Synod will be followed, and the completed Hymnal submitted for revision before publication to one of the most eminent musicians in England, who will be responsible that the book is musically correct, but who will have no authority in the matter of selection of tunes. A sub-committee on words was also appointed, consisting of the Lord Bishop-Coadjutor of Montreal, Rev. Dr. Clark, Rev. Canon Welch, Rev. Dr. T. G. Scott and Mr. W. B. Carroll, who will report upon any differences in wording that occur in standard Church Hymnals. The choice of ordination hymns is to be left to the Bishops on the committee. Mr. J. L. Jenkinson, of New Glasgow, N.S., was appointed to take the place of Mr. H. L. Mudge, of Montreal, who is unable to act upon the committee. The Hymnals belonging to the various members of the committee comprise a substantial library, and include, of course, at least a score of the authorized Hymnals used by large bodies of Christians. There will be no lack of material from which to make the choice of additional hymns to add to the collection. Any account of the meeting would be incomplete if it did not refer to the tireless energy and the tact of the Lord Bishop of Huron, who presided, and who made it possible to get through an enormous amount of detail with the greatest despatch, and yet without omitting to give proper careful consideration to the many points that arose. Before the committee reports to the General Synod in 1908 there will be an enormous amount of work yet to be done. The committee in their tentative list have so far only considered the hymns in the various editions of Ancient and Modern Church Hymns and Hymnal Companion. The returns from the clergy so far received make it very evident that the Canadian Church will welcome the new Book of Common Praise with the greatest enthusiasm. The utmost good-will and sympathy prevailed at the meetings of the committee, who all feel that the book will be satisfactory to every shade of Churchmanship and a glory to the Canadian Church. The convener was directed to summon the next meeting at Toronto on Tuesday, 24th April next, to be held also on 26th and 27th April.

The Rev. H. St. George Tucker, the President of St. Paul's College, Tokio, Japan, says that there were present at the last session 578 students, and more than this number would be there this year if they could be accommodated. There were 18 students at the Theological Seminary, and the prospects are better for the coming season.

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**A VISIT TO JERRY'S COTTAGE**

(Continued from last week.)

Then I fell down at the Master's feet and said, 'Oh, Lord, Thou hast done so much for me and for little Baby Watt, and it must seem to you as if I were wearying you with my wants, but, when I saw you going away from this house I felt I must ask you one more petition—only one. You will forgive me.'

"What is it, daughter?" the King said, smiling, as He raised me to my feet. 'It's about Jerry, my husband, you know. Oh, I do want him so much. And I know Baby Watt would like to have him, too. You see, Jerry loves the baby as much as I do, and used to play with him so much, and when the baby died Jerry was nearly heart-broken, though he never complained; he was so thoughtful for me. If we could only have Jerry with us here where everything is so beautiful, Baby Watt and I.'

"Jerry shall come, daughter, and it will not be very long. But he is doing work for me down there." And He added, with that kind smile, 'I cannot spare him from his work down there for a little while, sister. But all is well with him, and all will be well. Peace be to thee, sister. Come, Ozan, my friend.' And the Messenger gave me my baby, and as I put him to sleep and cried over him for the very joy of being able to undress him and put him to bed as I used to do, I kept on saying to myself, so proudly, 'As long as Jerry's working for the Master, all's well; we can spare him; Baby Watt and I.'

"And that thought was my comfort all the time till Jerry came too."



**RAISE WHAT'S WANTED.**

Few really intelligent and progressive farmers are heard complaining. The wise man is he who keeps himself ever on the alert to produce that commodity for which there is a good, strong, quick market.

There are several ways in which the cash returns from the farm may be largely increased without the sacrifice of much time, money or work. For instance, the raising of poultry has come to be a great profit-making business on some farms.

Now, a few years ago this end of the farming business was scarcely worth bothering with. The farmer's wife set a few hens, raised a few chicks and sold a few eggs, but the whole thing didn't amount to much, and never was counted on to help pay the interest or swell the bank account.

Now, however, conditions have changed. There is a strong, steady and even-increasing demand for chicks as broilers. City hotels, restaurants, clubs, cafes, dining cars and private kitchens are consuming more and more every day, to say nothing of the tons and tons required to fill the export demand. Dealers can never get enough to supply the wants of their customers, and thousands and thousands more could be sold at good prices if they were offered.

A few farmers have been wise

enough to see what was going on, and to prepare to profit by these conditions. Broilers are wanted, and good cash prices are being paid for every chick large enough to be made ready for the table. Then why not produce them?

Several difficulties arise. Hens as hatchers are failures. They set when they take the notion, and seldom when you want them to. They are careless mothers almost always leading their chicks into danger and losing many. To make any progress or profit in the raising of chicks you must have a good Incubator and Brooder, and this initial expenditure may prevent those who are not prepared to instal such a machine.

With a good Incubator and Brooder any farmer's wife can raise chicks so as to make a handsome annual cash revenue. You should get one at once and go into the raising of chicks. All you need is a small yard, eggs and the machine.

By the way, there's a firm in Chatham, Ont., who are advertising an

**Piles Cured Quickly at Home**

**Why Suffer Agony Any Longer When You Can Get a Quick, Sure Cure For Your Piles by Simply Sending Your Name and Address?**

Trial Package is Sent Absolutely Free, in Plain Wrapper to Everyone Who Writes

Surgeons themselves consider a permanent cure of piles by a surgical operation as very doubtful, and resort to it only when the patient has become desperate from long-continued pain and agony. But the operation itself is every bit as excruciating and nerve-racking as the disease. Besides, it is humiliating and expensive, and rarely a success.

The wonderful Pyramid Pile Cure makes an operation unnecessary. You cure yourself with perfect ease, in your own home, and for little expense.

Pyramid Pile Cure gives you instant relief. It immediately heals all sores and ulcers, reduces congestion and inflammation, and takes away all pain, itching and irritation. Just a little of the treatment is usually sufficient to give a permanent cure.

Pyramid Pile Cure is prepared in the form of suppositories so they can be applied directly to the parts without inconvenience, or interrupting your work in any way.

We are sending a trial treatment free of charge to every one who sends name and address. We do this to prove what we say about this wonderful remedy is true.

After you have tried the sample treatment, and you are satisfied, you can get a full regular-sized treatment of Pyramid Pile Cure at your druggist's for 50 cents. If he hasn't it, send us the money and we will send you the treatment at once, by mail, in plain sealed package.

Send your name and address at once for a trial of this marvellous quick, sure cure. Address Pyramid Drug Co., 11817 Pyramid Building, Marshall, Mich.

**Gourlay, Winter & Leeming**  
TORONTO - HAMILTON - WINNIPEG

**SPECIAL ANNOUNCEMENT**



**Estey Church Organs**  
The World's Standard in Organ Building

At this season, many churches have under consideration the selection and purchase of a new organ. Frequently, we find that the desire is unanimously for an Estey, for there is no other organ quite in its class, but the fear of its price being prohibitive may hinder the consideration of its purchase.

We, therefore, make special announcement of an offer on Estey Church organs, demonstrating that the immense volume of our business enables us to offer these celebrated instruments at exceptionally moderate prices—prices quite as low, if not lower than are usually asked for other instruments of lesser merit.

**OUR OFFER**

We have selected six styles for our offer and have priced them at \$70, \$80, \$100, \$120, \$130, \$150. We will gladly mail illustrations and full particulars upon application, but give brief description and specifications of one style herewith, viz.:

**STYLE H38; PRICE, \$130.**  
(See illustration.)

The case is of Gothic design in keeping with most church interiors. It is made in solid walnut or quarter cut oak and handsomely finished both front and back. The reeds throughout are the celebrated Estey philharmonic reeds of the finest quality. These specially large reeds possess a breadth and vibrant quality of tone not found in any other reed organ and particularly desirable for church use. The voicing is exquisite; the solo stops are sweet and pipe-like in character, while the foundation tones are full and round, deep where gravity is desirable, brilliant where brilliancy is wanted, the whole being perfectly balanced.

**Specifications**

Melodia.....	8 ft.	Diapason .....	8 ft.
Dolce.....	8 ft.	Dulciana.....	8 ft.
Viola.....	4 ft.	Flute.....	4 ft.
Violetta (soft).....	4 ft.	Vox Jubilante.....	8 ft.
Sub-Bass.....	16 ft.	Octave Coupler.....	8 ft.
I Forte.....		II Forte.....	

**Vox Humana.**

**Dimensions**

Height, 4 ft. 4 1/2 in. Depth, 2 ft. 2 in. Length, 4 ft. 3 in. Weight, (boxed) 400 pounds.

Write To-Day for Illustrations and Full Particulars

**Gourlay, Winter & Leeming**  
188 YONCE ST., TORONTO.

Incubator and Brooder, and who offer to send it prepaid and wait for the money till after 1906 harvest. This offer is worth enquiring about. If you will write a post card with your name and address to The Manson Campbell Co., Dept. 291, Chatham, they will doubtless send full particulars of their offer.

Get into the poultry business as soon as you can if you want to make money—and keep looking out for other good things all the time.



**HOW POLLY CURED THE CAT.**

Did I ever tell you how our cat Sizer was cured of his habit of catching birds? No? Well, I must tell you, for I think it was the most effective object lesson Sizer ever had. He was a great pet, and had learned to do some pretty tricks, but had one

propensity which was as wicked as could be—no bird was safe if Sizer could reach it.

He had eaten two of mother's canaries, and the neighbours threatened to kill him if he came into their homes. At last, however, Sizer met his equal.

Aunt Clara wrote to mother that she would spend the summer with us, and would bring her big parrot. Mother was perfectly willing to have Polly come, and we children were wild with delight. We had never had an opportunity of knowing a parrot; neither had Sizer. One day mother was busy preparing Aunt Clara's room, while John and I were helping her. Suddenly mother dropped down on the nearest chair, saying: "Oh, dear, I had forgotten Sizer!" In a minute she was able to explain that in her joy that Aunt Clara was coming she had forgotten

## WHAT SULPHUR DOES.

For the Human Body in Health and Disease.

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

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

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

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

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

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

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

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

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

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

Sizer's love of birds. "What if anything should happen to the parrot?"

We thought we could give Sizer away.

It is easy to give a cat away, but he will not always stay given. So we presented him to the man who brought vegetables from his farm, four miles from the city; and mother felt relieved.

At last Aunt Clara came, with trunks and boxes and a big cage containing her pet. Polly was a handsome bird, green and gold, with a few beautiful red feathers, a wise, solemn expression, and an accomplished tongue. She was very tired after her journey, and began to say: "Polly's sleepy! Good-night, Polly! Hello, boys!" and stretched her legs and neck to get rested.

We young people felt as if we could stand by and listen to her all night; but Aunt Clara said she would be cross if she was kept awake too long, and John carried the cage to Aunt Clara's room. In the morning we heard cries and squeaks that startled us at first but very soon a jolly "Ha, ha, boys! Good-day, Polly! Good-day!" assured us that Miss Polly was the author of the strange sounds.

Aunt Clara said at breakfast that she had put Polly's cage on the porch upstairs, so that her ladyship might enjoy the fresh air. She was so very noisy, she added, because she could see a big, gray cat on the fence. We all knew that Sizer was four miles from the fence, and only laughed at Polly's vehemence. After breakfast John was allowed to bring the cage down to the dining-room, and there it stayed during the entire visit. The cage door stood open, and Polly walked out or in at her own sweet will.

When John set the cage down Aunt Clara opened the door, and Sizer had come home again, and we were filled with alarm. Aunt Clara looked on quietly and said: "You need not be afraid; Polly is a match for any cat I ever saw." So we thought it would be fun to see an encounter between bird and cat, for we knew Sizer to be no coward. He only looked at the bird this time and sprang out of the window, while Polly screamed at her captor: "Good-bye, Pussy! Who's afraid? Who's afraid? Polly wants a bath!"

This final remark, which was such a favourite with Polly, seemed to be merely a reflection, as she generally said it in a very low tone, and busied herself in recovering her perch or her food. For two or three days Sizer did not come into the room, and even when he began to lose her fears for Polly's safety. Then he began to sit quietly near a window or open door so that he could run

When you do become acquainted with

## Abbey's Effer-Salt

you will probably be sorry you didn't know about it sooner.

It conquers Headache, Constipation, Indigestion, Biliousness, and all troubles that come from a disordered condition of the Stomach, Liver and Bowels.

25c and 60c A BOTTLE. AT DRUGGISTS.

danger menaced, while Polly walked in and out, with slow and stately step, saying in an injured tone: "Polly wants her breakfast! Polly wants a bath! Hello, boys!" Her reckless words were so ill-suited to her dignified appearance that one could not help laughing, which seemed to entertain Polly very much. While the bird was sitting near her cage, holding a bit of bread in her claw, she stretched her neck, dropped the bread, and called out: "Poor pussy! Come, pussy! Hello, boys," looking intently at something that had appeared at the window.

That something was Sizer. He was looking at the parrot with longing eyes.

Her conversational powers had abashed him, but he finally thought, "She's only a bird, after all," and to long for a meal of his own providing. The sequel is easily foreseen. One day we heard the greatest commotion in the dining-room. Father ran in with his glass in one hand and newspaper in the other; mother came, dismay on every feature; we children ran to the scene, of course, and in a minute Aunt Clara came.

Such a sight as we beheld! We all stood transfixed for an instant, and then burst into loud laughter. Polly had evidently been dozing on the broad window sill when Sizer had made an attack. When we saw them, Polly was holding Sizer with her strong claw, and had his ear in her sharp, cutting bill. Sizer was fairly howling and trying his best to use his claws on Polly.

The parrot made some inarticulate noise all the time, and then they tumbled off on to the floor. There was a mixture of feathers and fur for a second, and Sizer dashed madly past us and we could hear him "spat" as he fled the scene. Polly began to smooth her ruffled plumage, and was evidently none the worse for the conflict. She was still very angry, and screamed after Sizer: "Poor pussy! Poor pussy! Polly's mad! Polly's mad! Hello, boys!"

She would hardly allow Aunt Clara to soothe her, and was quarrelsome for two or three days. No one dared say, "Poor pussy!" in Polly's hearing. It is needless to say Sizer was cured. He returned to the house after a few days, with a much injured ear, but nothing could induce him to enter the dining-room, and the sound of Polly's voice seemed to terrify

## The Home Bank of Canada

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him. From that day the sight of a cage seemed to recall the encounter, and, so far as he was concerned, a cage bird could hang in safety.—Our Dumb Animals.

## Purity of the Blood

THE BEST PROTECTION AGAINST DISEASE—OBTAINED BY USING

## Dr. Chase's Kidney-Liver Pills.

If you enquire into the cause of sickness, pain and suffering, you will find that fully nine-tenths of it results from derangements of the liver, kidneys and bowels.

This was the truth arrived at by Dr. Chase when he began experiments which led to the discovery of Dr. Chase's Kidney-Liver Pills.

The liver and kidneys are intimately related as filters of the blood, and the regularity of the bowels depends on the healthful action of the liver.

Hence it happens that when the liver and kidneys are made healthy and vigorous by the influence of Dr. Chase's Kidney-Liver Pills such diseases as biliousness, liver complaint, kidney disease, indigestion and constipation soon entirely disappear.

With the liver and kidneys in healthful working order, the purity of the blood is ensured, and you are protected against colds, fevers and contagious and infectious diseases.

As a family medicine to promptly cure the most common ills of life there is no preparation that can be compared with Dr. Chase's Kidney-Liver Pills. In every neighbourhood there are people who have proven the merit of this great medicine. Ask them.

Dr. Chase's Kidney-Liver Pills, one pill a dose, 25 cents a box, at all dealers, or Edmanson, Bates & Co. Toronto. Pain cannot exist where Dr. Chase's Backache Plaster is applied.

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Moneys for the above may be forwarded by mail.

HON. JOHN DEVLIN, J. BLACKLOCK

President. Manager.

A nest properly cared for was discovered, whose birds, and fled. The the delight of the par were placed house. To who had one day, discovered feeding the the cage, affection in at length moved the it in the c it to its I young bird delight of compensat or, rather, foration of mother.

Lagos is off the coast the place for start inland Yoruba could be used to travel railway, had the journey. But still in places to visit run must go is by land in a hamm goes on the Yoruba people They pray thunder, an storm, the, and must be Then near the sea-water bear of big tall trees a worshipped honour is paid at the entrance and oil are fowls are that soon they to know Him

—In life comes first. If we choose used as a means as a result

Our daily ration of food in God's through by hardest part

## IF YOU Suffer from Rheumatism

Cout, Lumbago, etc. fail to cure you free a trial cured me and cases of over 30 or rheumatism, but test without expense. John 306-308 Bro.

THE ORCHARD ORIOLE.

A nest of the orchard oriole (improperly called the "English robin") was discovered by the owner of the lot, whose child wanted the young birds, and the child was duly gratified. The nest was taken home, to the delight of the child and the grief of the parent birds, and the fledglings were placed in a cage outside the house. To the surprise of the person who had put them there, he found, one day, that the mother-bird had discovered her lost children, and was feeding them through the wires of the cage. This proof of parental affection in a bird was continued, till at length the person who had removed the nest from its place and put it in the cage was moved to restore it to its place on the tree, with the young birds in it. The unbounded delight of the old birds proved a full compensation for the sense of his—or, rather his child's—loss by the restoration of the young birds to their mother.

\*\*\*

LAGOS.

Lagos is a town on a little island off the coast of West Africa. It is the place from which the missionaries start inland to their work in the Yoruba country. In former days they used to travel by canoe, but now a railway has been made, which makes the journey much quicker and easier. But still people who want to go to places to which the railway does not run must go in canoes, or if the way is by land they walk, or are carried in a hammock, while their luggage goes on the heads of porters. The Yoruba people worship many gods. They pray to Shango, the god of thunder, and when there is a thunderstorm, they think Shango is angry, and must have offerings given to him. Then near the sea-coast they worship the sea-water, and in other places we hear of big rivers, or high rocks, or tall trees as their gods. The devil is worshipped, too, and a house in his honour is put up in many streets, and at the entrance of every town. Shells and oil are presented to him, and fowls are killed as an offering. Pray that soon these poor people may learn to know Him who is the God of Love.

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

\*\*\*

Our daily work, the constant occupation of our life, needs to be done in God's presence, and to be shone through by Him. Often it is the hardest part of our religion.

IF YOU HAVE RHEUMATISM

Gout, Lumbago, Sciatica, when drugs and doctors fail to cure you, write to me, and I will send you free a trial package of a simple remedy which cured me and thousands of others, among them cases of over 30 years standing. This is no humbug or deception, but an honest remedy which you can test without spending a cent. Address: John A. Smith, Dept. 25, 306-308 Broadway, Milwaukee, Wis.

DON'T THROW MONEY AWAY



THE SETTING HEN—Her failures have discouraged many a poultry raiser.

You can make money raising chicks in the right way—lots of it.

No one doubts that there is money in raising chickens with a good incubator and brooder.

Users of the Chatham Incubator and Brooder have all won money. If you still cling to the old idea that you can successfully run a poultry business using the hen as a hatcher, we would like to reason with you.

In the first place, we can prove to you that your actual cash loss in eggs, which the 20 hens would lay during the time you keep them hatching and brooding, will be enough to pay for a Chatham Incubator and Brooder in five or six hatches, to say nothing whatever of the larger and better results attained by the use of the Chatham Incubator and Brooder.

If you allow a hen to set, you lose at least six weeks of laying (three weeks hatching and five weeks taking care of the chickens), or you in the eight weeks she would lay at least three dozen eggs. Let the Chatham Incubator do the hatching, while the hen goes on laying eggs.

Our No. 3 Incubator will hatch as many eggs as twenty setting hens, and do it better. Now, here is a question in arithmetic:—

If you keep 20 hens from laying for 8 weeks, how much cash do you lose if each hen would have laid 3 dozen eggs, and eggs are worth 15 cents per dozen? Ans.—\$9.00.

Therefore, when the Chatham Incubator is hatching the number of eggs that twenty hens would hatch, it is really earning in cash for you \$9.00, besides producing for you profit chicks by the wholesale, and being ready to do the same thing over again the moment each hatch is off.

Don't you think, therefore, that it pays to keep the hens laying and let the Chatham incubator do the hatching?

There are many other reasons why the Chatham Incubator and Brooder outclasses the setting hen.

The hen sets when she is ready. The Chatham Incubator is always ready. By planning to take off a hatch at the right time, you may have plenty of broilers to sell when broilers are scarce and prices at the low notch. If you depend on the hen, your chicks will grow to broilers just when every other hen's chicks are being marketed, and when the price is not so stiff.

The hen is a careless mother, often leading her chicks amongst wet grass, bushes, and in places where rats can confiscate her young.

The Chatham Brooder behaves itself, is a perfect mother and very rarely loses a chick, and is not interested with lice.

Altogether, there is absolutely no reasonable reason for continuing the use of a hen as a hatcher and every reason why you should have a Chatham Incubator and Brooder.

We are making a very special offer, which it will pay you to investigate.

Small Premises Sufficient For Poultry Raising.

Of course, if you have lots of room, so much the better, but many a man and woman are carrying on a successful and profitable poultry business in a small city or town lot. Anyone with a fair sized stable or shed and a small yard can raise poultry profitably.

But to make money quickly, you must get away from the old idea of trying to do business with setting hens as hatchers. You must get a Chatham Incubator and Brooder.

To enable everybody to get a fair start in the right way in the poultry business, we make a very special offer which it is worth your while to investigate.

We can supply you quickly from our distributing warehouses at Calgary, Brandon, Regina, Halifax, Chatham. Factories at CHATHAM, ONT., and DETROIT, MICH.

The MANSON CAMPBELL CO., Limited, Dept. No. 291, CHATHAM, CANADA

Let us quote you prices on a good Fanning Mill or good Farm Scale.

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BAND INSTRUMENTS  
"STANDARD OF THE WORLD"  
CATALOGS & PRICES FREE ON REQUEST  
J. LORME & SON, — OTTAWA

The Chatham Incubator and Brooder has created a New Era in Poultry Raising.

The setting Hen as a Hatcher has been proven a Commercial Failure.

The Chatham Incubator and Brooder has always proved a Money Maker.

A Light, Pleasant and Profitable Business for Women

Many women are to-day making an independent living and putting by money every month raising poultry with a Chatham Incubator.

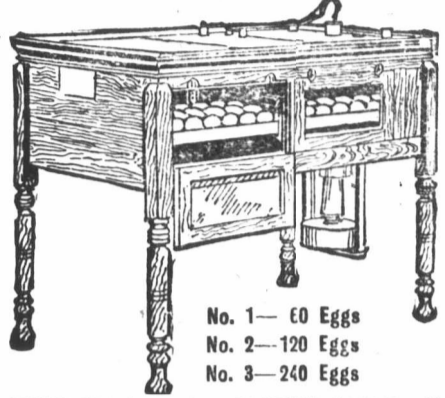
Any woman with a little leisure time at her disposal can, without any previous experience or without a cent of cash, begin the poultry business and make money right from the start.

Perhaps you have a friend who is doing so. If not, we can give you the names of many who started with much misgiving only to be surprised by the ease and rapidity with which the profits came to them.

Of course, success depends on getting a right start. You must begin right. You can never make any considerable money as a poultry raiser with hens as hatchers. You must have a good incubator and brooder, but this means in the ordinary way an investment which, perhaps you are not prepared to make just now, and this is just where our special offer comes in.

If you are in earnest, we will set you up in the poultry business without a cent of cash down. If we were not sure that the Chatham Incubator and Brooder is the best and that with it and a reasonable amount of effort on your part you are sure to make money, we would not make the special offer below.

WE WILL SHIP NOW  
TO YOUR STATION  
FREIGHT PREPAID  
**A CHATHAM  
INCUBATOR  
and BROODER**  
You Pay us no Cash  
Till After 1906 Harvest



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

THE CHATHAM INCUBATOR—Its success has encouraged many to make more money than they ever thought possible out of chicks.

Every Farmer Should Raise Poultry

Almost every farmer "keeps hens," but while he knows that there is a certain amount of profit in the business, even when letting it take care of itself, few farmers are aware of how much they are losing every year by not getting into the poultry business in such a way as to make real money out of it.

The setting hen as a hatcher will never be a commercial success. Her business is to lay eggs and she should be kept at it. The only way to raise chicks for profit is to begin right, by installing a Chatham Incubator and Brooder. With such a machine you can begin hatching on a large scale at any time.

You can only get one crop off your fields in a year, but with a Chatham Incubator and Brooder and ordinary attention, you can raise chickens from early Spring until Winter and have a crop every month. Think of it!

Quite a few farmers have discovered that there is money in the poultry business and have found this branch of farming so profitable that they have installed several Chatham Incubators and Brooders after trying the first.

Perhaps you think that it requires a great deal of time or a great deal of technical knowledge to raise chickens with a Chatham Incubator and Brooder. If so, you are greatly mistaken. Your wife or daughter can attend to the machine and look after the chickens without interfering with their regular household duties.

The market is always good and prices are never low. The demand is always in excess of the supply and at certain times of the year you can practically get any price you care to ask for good broilers. With a Chatham Incubator and Brooder you can start hatching at the right time to bring the chickens to marketable broilers when the supply is very low and the prices accordingly high. This you could never do with hens as hatchers.

We know that there is money in the poultry business for every farmer who will go about it right. All you have to do is to get a Chatham Incubator and Brooder and start it. But perhaps you are not prepared just now to spend the money. This is why we make the special offer.

IS THIS FAIR?

We know there is money in raising chickens. We know the Chatham Incubator and Brooder has no equal.

We know that with any reasonable effort on your part, you cannot but make money out of the Chatham Incubator and Brooder.

We know that we made a similar offer last year and that in every case the payments were met cheerfully and promptly, and that in many cases money was accompanied by letters expressing satisfaction.

Therefore, we have no hesitation in making this proposition to every honest, earnest man or woman who may wish to add to their yearly profits with a small expenditure of time and money.

This really means that we will set you up in the poultry business so that you can make money right from the start, without asking for a single cent from you until after 1906 harvest.

If we know of a fairer offer, we would make it. Write us a post-card with your name and address, and we will send you full particulars, as well as our beautifully illustrated book, "How to make money out of chicks." Write to-day to Chatham.

Winnipeg, New Westminster, B.C., Montreal, 512

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 Full Matriculation course also  
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 For Calendar apply to  
 MISS ACRES, Lady Principal.

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 Residential School for Boys.  
 Lower school for boys under fourteen; completely separate and limited in number.  
 Upper school prepares boys for the universities, professions and for business. Most careful oversight. Health conditions unequalled.  
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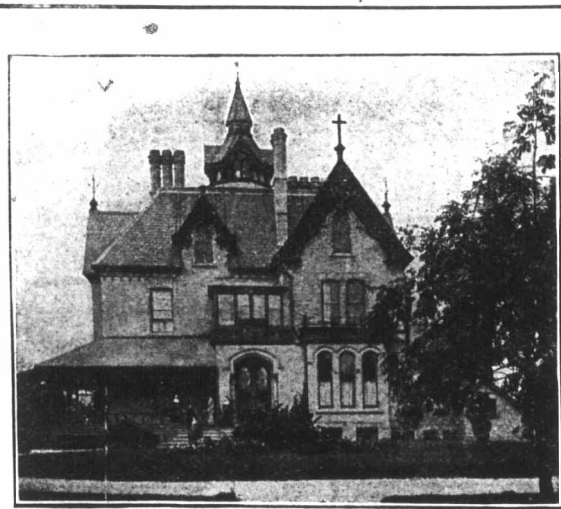
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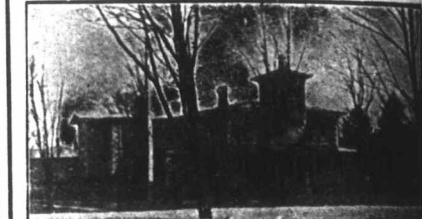
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