

# Canadian Churchman

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

ESTABLISHED 1871.

Vol. 33.

TORONTO, CANADA, THURSDAY, JANUARY, 10, 1907.

No. 2.

## [ONLY] ONE WAY



to get that well-groomed look and air, and that is to have us do your work. The tailor's hand shows every time, and you can't feel at ease in a ready made suit. Our prices are right. For \$18 we make to your order a very stylish suit. For \$5 a nobby pair of trousers.

**BERKINSHAW & GAIN,**  
Merchant Tailors, 348 Yonge Street.

## DRINK HABIT

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

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

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

## ENGLISH ANTIQUE STAINED GLASS.

MR. HERBERT BACON, F.S.A., of the great London, England, firm, PERCY BACON & BROS., is now touring Canada and the United States. Permanent address:

30 Wellington St. West, - Toronto, Ont.

## MEMORIALS

We aim at Artistic Work in  
Granite and Marble Monuments.

**McINTOSH - GULLETT CO'Y, Ltd**  
Phone N. 1249. 1119 Yonge St., Toronto.

## WESTERN ASSURANCE COMPANY

**WESTERN ASSURANCE COMPANY** FIRE and MARINE  
Assets, over.....\$3,300,000  
Annual Income, over...\$3,890,000

HEAD OFFICE:  
Cor. Scott & Wellington Sts., TORONTO.  
HON. GEO. A. COX, J. J. KENNY,  
President, Managing Dir.  
C. C. FOSTER, Secretary.

## BUSINESS BRINGING PRINTING

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

**Monetary Times Printery**  
62 Church Street, Telephone  
TORONTO. Main 1485

### Beware of Imitators.

The Combination Oil Cure for Cancer and Tumor has its imitators. The Original Oil Cure may be had of the Originator—Dr. D. M. Bye, 316 N. Illinois St., Indianapolis, Ind. Free Books upon request.

## A CLERICAL SUIT FROM HARCOURT'S

Costs a little more to be sure, but then the difference in cost is more than made up by the satisfaction one feels in wearing garments that are well made, well fitting and correct in detail. We make a specialty of Evening Dress Suits for Clergymen as well as the correct attire for Deans, Archdeacons and Bishops.

**Geo. Harcourt & Son**  
57 King St. West, Toronto.

## Send \$1.00 for 25 Panatellas.

Clubb's Panatellas are a genuine Hand Made. Clear Havana Filled Cigar, 5 inches long. They are delightfully mild and are sweet as a nut; fully equal to cigars costing double the money. **"OUR SPECIAL OFFER."** For \$1.00 we will send you 25 Panatellas to any address in Canada, and prepay all express or postal charges. Order to-day.

**A. CLUBB & SONS, 5 King West.**  
Established 1878. "Our reputation your guarantee."

## Canada's High Grade Pipe Organs

**TUBULAR and ELECTRIC PNEUMATIC and MECHANICAL ACTIONS**

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

**BRECKELS & MATTHEWS,**  
Church Pipe Organ Builders  
140-144 Spadina Avenue, TORONTO  
A. E. BRECKELS. - A. MATTHEWS

**Spencer's Pipe Organ Works**  
38-44 Rebecca Street, HAMILTON.

All Work Warranted Established 1885.

**WALTER SPENCER.**

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

## COBALT STOCKS.

### F. ASA HALL & COMPANY,

Members Standard Stock and Mining Exchange,  
609 Temple Bldg., Toronto.

**COBALT AND OTHER MINING STOCKS BOUGHT AND SOLD ON A COMMISSION BASIS.**

## LOOK AHEAD



To-day is your opportunity. While you are in health prepare for the to-morrow of sickness, adversity and old age.

An Accumulation Policy in the Confederation Life will make these preparations for you.

On account of its liberality, clearness and freedom from conditions the Accumulation Policy is the contract you will find which exactly meets your requirements.

DESCRIPTIVE LITERATURE AND FULL INFORMATION SENT ON APPLICATION TO

## CONFEDERATION LIFE ASSOCIATION

HEAD OFFICE, - - TORONTO.

## Dr. Robertson Nicoll's

New Volume of Sermons

## 'The Lamp of Sacrifice.'

PRICE \$1.50, POSTAGE PAID.

Press Opinion:

Church Family Newspaper.

"These sermons and addresses are the work of one whose aim it is to 'serve his own generation by the will of God.' Without ignoring or despising that which is conventional and superficial, he has looked far beneath the surface and learned the deepest needs of his own time. There is not a sermon or address in the volume which does not confirm this statement, the book is essentially one for Christian ministers, Christian workers and Christian thinkers for those who know what it is to face difficulty and discouragement, to fight with doubt, and to grapple with social problems. In dealing with these questions, as indeed with every subject that he touches the writer's sympathy, common sense and unflinching faith are equally conspicuous."

## UPPER CANADA TRACT SOCIETY,

JAS. M. ROBERTSON, Depository,

102 YONGE STREET. - TORONTO

## ANTHEMS AND SERVICES.

Our large and well-selected stock of ANTHEMS and SERVICES is at your disposal. Send us a post card, stating what you would like to see, and you will receive on approval, a selection of Easter, Lenten, or General Anthems, or Magnificats, Te Deums, Communion Services, Benedicte, Kyries, etc., by Simper, Smart, Turner, and other composers. Voluntaries for Pipe or Reed Organ also in great variety.

**ASHDOWN'S MUSIC STORE,**  
Anglo-Canadian M. P. A., Ltd.,  
143 Yonge St., - - Toronto.

## MEMORIAL

English Antique **WINDOWS**  
Stained Glass.

The N. T. LYON GLASS CO. Ltd.  
141 143 CHURCH ST. TORONTO.

## Memorial Windows

Scripture subjects skilfully treated in richest

## English Antique Glass

"Quality" has first place with us.

**Robert McCausland, Ltd.**  
86 Wellington St. West, TORONTO

## St. Augustine Wine

Registered Communion Wine  
**\$1.50 per Gallon.** (25c. extra for container). 54¢ per doz. Qts. (bottled). F. O. B. here. Direct importer of Foreign Wines and Spirits. Telephone Main 625.  
**J. C. MOOR, 433 Yonge St. - TORONTO.**

Established 1844. Telephone Main 1137.

## COPELAND & FAIRBAIN House and Land Agents,

24 Victoria Street, - - Toronto.

MONEY TO LEND  
Night Telephone. North 2363.

**Church Chime Bells**  
Peal  
Memorial Bells a Specialty.  
McShane Bell Foundry Co., Baltimore, Md., U.S.A.

FAVORABLY KNOWN SINCE 1826 **BELLS**  
HAVE FURNISHED 50,000  
CHURCH, SCHOOL & OTHER  
**MENEELY & CO.** PUREST BEST  
WATERVLIET, N.Y. GENUINE  
CHIMES, ETC. CATALOGUE & PRICES FREE.

**MENEELY BELL COMPANY**  
2224 & 25 RIVER ST. 177 BROADWAY,  
TROY, N. Y. NEW YORK.  
Manufacture Superior  
CHURCH, CHIME, SCHOOL & OTHER  
**BELLS.**

General Corporation  
OR, RATOR  
EE

Corporation  
consult at any  
contemplate  
of the services  
All communi-  
ed as strictly

Corporation  
for safe  
ge.

NGMUIR,  
irector  
Winnipeg

CTERNS,  
s, Desks, etc., Candel-  
memorial Brasses, Chan-  
Communion Services,  
rical Contractors.  
K BROS.  
ing St., Hamilton.  
ear Barton St.  
logue

## GLASS

ALS  
TIONS  
R  
S

& Son,  
West, MONTREAL



of every description  
Designs furnished  
guaranteed.

MONS, LIMITED  
West. Toronto.

Church  
grass  
work  
MEMORIAL  
BRASSES  
VASES

**ANDREWS**  
AWA, LIMITED  
OTTAWA.



**St. Augustine**  
Registered  
**The Perfect**  
**Communion Wine**

In cases, 1 dozen quarts, F.O.B.  
Brantford, \$4.50.

Prices at St. John, N.B., Halifax, N.S.,  
or Winnipeg, Man., One Dollar per  
case additional.

**J. S. HAMILTON & CO.**  
Proprietors and Manufacturers  
St. Augustine.  
**BRANTFORD & PELEE ISLAND**  
Canada.



**SYNOPSIS OF CANADIAN NORTH-WEST**  
**HOMESTEAD REGULATIONS.**

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

Application for homestead entry or inspection must be made in person by the applicant at the office of the local Agent or Sub-agent.

An application for entry or inspection made personally at any Sub-agent's office may be wired to the local Agent by the Sub-agent, at the expense of the applicant, and if the land applied for is vacant on receipt of the telegram such application is to have priority, and the land will be held until the necessary papers to complete the transaction are received by mail.

In case of "personation" the entry will be summarily cancelled and the applicant will forfeit all priority of claim.

An applicant for inspection must be eligible for homestead entry, and only one application for inspection will be received from an individual until that application has been disposed of.

A homesteader whose entry is in good standing and not liable to cancellation, may, subject to approval of Department, relinquish it in favour of father, mother, son, daughter, brother or sister, if eligible, but to no one else, on filing declaration of abandonment.

Where an entry is summarily cancelled, or voluntarily abandoned, subsequent to institution of cancellation proceedings, the applicant for inspection will be entitled to prior right of entry.

Applicants for inspection must state in what particulars the homesteader is in default, and if subsequently the statement is found to be incorrect in material particulars, the applicant will lose any prior right of re-entry, should the land become vacant, or if entry has been granted it may be summarily cancelled.

DUTIES.—A settler is required to perform the conditions 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 a homesteader resides upon a farm in the vicinity of the land entered for by such homesteader the requirement as to residence may be satisfied by such person residing with the father or mother.

(3) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirement may be satisfied by residence upon such land.

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.

**SYNOPSIS OF CANADIAN NORTH-WEST**  
**MINING REGULATIONS.**

COAL.—Coal lands may be purchased at \$10 per acre for soft coal and \$20 for anthracite. Not more than 320 acres can be acquired by one individual or company. Royalty at the rate of ten cents per ton of 2,000 pounds shall be collected on the gross output.

QUARTZ.—A free miner's certificate is granted upon payment in advance of \$5 per annum for an individual, and from \$50 to \$100 per annum for a company according to capital.

A free miner, having discovered mineral in place, may locate a claim 1,500 x 1,500 feet.

The fee for recording a claim is \$5.

At least \$100 must be expended on the claim each year or paid to the mining recorder in lieu thereof. When \$500 has been expended or paid, the locator may, upon having a survey made, and upon complying with other requirements, purchase the land at \$1 per acre.

The patent provides for the payment of a royalty of 2 1/2 per cent. on the sales.

Placer mining claims generally are 100 feet square; entry fee \$5, renewable yearly.

A free miner may obtain two leases to dredge for gold of five miles each for a term of twenty years, renewable at the discretion of the Minister of the Interior.

The lessee shall have a dredge in operation within one season from the date of the lease for each five miles. Rental \$10 per annum for each mile of river leased. Royalty at the rate of 2 1/2 per cent. collected on the output after it exceeds \$10,000.

W. W. CORY,

Deputy of the Minister of the Interior.

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



**GOLD MEDAL**  
FOR  
**ALE AD PORTER**

AWARDED

**JOHN LABATT**

At St. Louis Exhibition, 1904.

Only medal for ALE in Canada.

Office and Yard,  
FRONT ST., NEAR BATHURST.  
Telephone No. 449.

Established 1856.

Office and Yard,  
PRINCESS STREET DOCK  
Telephone No. 190

**P. Burns & Co.** Wholesale and Retail Dealers in **Coal and Wood**

Head Office, 3 King St. West, Toronto.

Telephone 131 and 132



**SYNOPSIS OF CANADIAN NORTH-WEST**  
**HOMESTEAD REGULATIONS.**

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

Entry must be made personally at the local land office for the district in which the land is situated.

The homesteader is required 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 for three years.

(2) If the father (or mother, if the father is deceased) of the homesteader resides upon a farm in the vicinity of the land entered for the requirements as to residence may be satisfied by such person residing with the father or mother.

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

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

W. W. CORY,

Deputy of the Minister of the Interior.

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

**J. YOUNG, THE**  
**Undertaker & Embalmer,**  
359 Yonge St. Telephone 679

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

**COWAN'S** Healthful and Nutritious  
**HYGIENIC COCOA...**

Sold in 1/4 lb., 1/2 lb. and 1 lb. Tins only  
Absolutely Pure.

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



**TORONTO CITY HALL**  
**GILLET & JOHNSTON**

CLOCK MANUFACTURERS AND BELL FOUNDER  
**CROYDON, ENGLAND**

Makers of Clocks and Bells at—  
TORONTO: CITY HALL, OTTAWA HOUSES OF PARLIAMENT, ST. PAUL'S CATHEDRAL, LONDON, ONT., ST. GEORGE'S CHURCH, MONTREAL, GRAND TRUNK CENTRAL OFFICES, MONTREAL, ETC., ETC.

**Karn**  
**Pipe**  
**Organs**

Tubular,  
Pneumatic and  
Electric  
Actions.

Catalogues, Estimates and Designs furnished free.  
Tuning, repairing and rebuilding a specialty.

**Karn Church**  
**Combination**  
**Organs**

With Auxiliary Pipes and Qualifying Tubes, to meet the requirements of any Church.

Price \$50.00 to \$500.00

Write for particulars and catalogue.

**The D. W. KARN CO., Limited**  
**WOODSTOCK, ONT.**

The Largest Church Organ Builders on this continent.

**GRAND TRUNK RAILWAY SYSTEM**

"THE DOUBLE TRACK ROUTE"

TO  
**NEW YORK** **CHICAGO**  
**BUFFALO** **LONDON**  
**DETROIT** **MONTREAL**

Whether you are travelling for pleasure or on business, you want to be comfortable and have the best of everything, and if you patronise the Grand Trunk you are assured of comfort, speed, good road bed and the best of equipment, handsome cafe parlor cars and pullmans.

For reservations and information call at City Office, north-west corner King and Yonge Streets.

**J. D. McDONALD,**  
District Passenger Agent, Toronto.

**FIREPLACE**

**COODS**

FENDERS  
GAS LOGS  
FIRE SCREENS  
COAL VAS  
ANDIRONS  
FIRE IRONS  
ETC.

**Rice Lewis & Son, Limited,**  
Cor. King & Victoria Sts., Toronto

Established 1864.

**JOHN CATTO & SON**

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

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

Special facilities for quick execution of Wedding and Mourning orders.

**JOHN CATTO & SON**

King Street—opposite the Post-Office  
**TORONTO.**

**BELLS.**

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

**PEWS**  
OUR SPECIALTY  
**THE GLOBE**  
FURNITURE CO. LIMITED  
WALKERVILLE, ONT.

**The Alexander Engraving Co.**

16 Adelaide Street West, - Toronto

Half-tone Engravings, Zinc Etchings, Wood Cuts, Designing and Commercial Photography.

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

**Skates**  
**Moccasins**  
**Snow-shoes**

THE BEST OF THEIR KIND AT LOWEST PRICES.

**H. & C. BLACHFORD**  
114 Yonge Street, Toronto.

**HAMILTON BIBLE HOUSE**

We carry one of the Largest and Best Stocks in Canada.

**BIBLES**  
**PRAYER BOOKS**  
**HYMN BOOKS**  
**CHURCH SERVICES**  
**PRAYERS and HYMNS**  
in Cases.  
**DEVOTIONAL BOOKS**

Call and see our stock.

**Cloke & Son**

TORONTO,

Subscription

NOTICE.—Sub Toronto owing to ADVANCE, \$1.50.

ADVERTISING

ADVERTISING.—Medium for adverb Church journal in

BIRTHS, MARRI Deaths, etc., two

THE PAPER FOR a Family Paper d Canada, and shou

CHANGE OF AD not only the Post-also the one to w

DISCONTINUANCE received, it will be tinue the paper, n dollars per annu

RECEIPTS.—The tion is paid, no w postage stamp m or four weeks to

CHEQUES.—On fifteen cents.

POSTAL NOTES.—CORRESPONDENT of the CANADIAN than Friday morn Address all commu

Phone Main Offices—Union

Lessons

Jar Morning—Isa Evening—Isa

Jan Morning—Isa Evening—Isa

Morning—Ge Evening—Ge

Morning—Ex Evening—Ha

Appropriat days after Ham, F.R.C. of St. James are taken f many of wh

FIRST S Holy Com Procession General H Offertory: Children's

SECOND Holy Com Procession General H Offertory: Children's

Each of t has a specia tion of our In the Epi Magi. Firs temple. Se Cana. Thir Fourth Sun Fifth and s Day of Jud is passed w The Circun ence, and t should help to the worl



# Canadian Churchman.

TORONTO, THURSDAY, JAN. 10th, 1907.

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

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

**ADVERTISING RATES PER LINE . . . . . 20 CENTS**

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

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

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

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

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

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

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

**POSTAL NOTES.**—Send all subscriptions by Postal Note.

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

Address all communications,  
**FRANK WOOTTEN,**  
Phone Main 4643. Box 34, TORONTO.  
Offices—Union Block, 36 Toronto Street.

## Lessons for Sundays and Holy Days.

Jan. 13—First Sunday after Epiphany.  
Morning—Isai. 51; Matt. 8, 1, 18.  
Evening—Isai. 52, 13 and 53, or 54; Acts 8, 5, 26.

Jan. 20—Second Sunday after Epiphany.  
Morning—Isai. 55; Matt. 12: 1—22.  
Evening—Isai. 57 or 61; Acts 12.

Jan. 27—Septuagesima.  
Morning—Gen. 1 & 2, 1, 4; Rev. 21, 1, 9.  
Evening—Gen. 2, 4, or Job 38; Rev. 21, 9, 22, 6.

Feb. 2.—Purific. of Mary the B.V.  
Morning—Ex. 13, 10 to 17; Mat. 18, 21, 19, 3.  
Evening—Hag. 2, 10 to 17; Acts 20, 10 to 17.

Appropriate Hymns for First and Second 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.

### FIRST SUNDAY AFTER EPIPHANY.

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

### SECOND SUNDAY AFTER EPIPHANY.

Holy Communion: 310, 311, 320, 629.  
Processional: 79, 224, 435, 488.  
General Hymns: 222, 297, 532, 549.  
Offertory: 81, 536, 540, 631.  
Children's Hymns: 76, 332, 335, 336

## I. EPIPHANY.

Each of the six Sundays after the Epiphany has a special and definite Epiphany or manifestation of our Lord, in the Gospels for the Sunday. In the Epiphany Gospel He is manifest to the Magi. First Sunday after to the doctors in the temple. Second Sunday to the marriage party in Cana. Third Sunday to a leper, also a centurion. Fourth Sunday to the disciples in a storm at sea. Fifth and sixth Sundays a manifestation of the Day of Judgment. Our Festival of the Nativity is passed with its lessons of Humility and Love. The Circumcision also with its lesson of Obedience, and the Epiphany with its lesson that we should help to make Him, our Saviour manifest to the world. Now let us look within, at our own

individual lives, and ask, "What must we do?" A great deal is expected of us after all these privileges. "What have we done?" Can we not improve in our work this new year? Is it not true that "It is more blessed to give than to receive?" The inexpressible joy of Christmas to the childish heart is seen in the very eyes, wide open and dancing with glee, and in the face, radiant with pleasure. The same joy is evidenced, but differently expressed by the fathers and mothers, because they have given of their hard earnings to make others happy. So our spiritual joys can be experienced by extending gifts of adoration and devotion to Him Whom we serve and love. As we pray in the Communion, . . . . .

"We humbly beseech Thee most mercifully to accept our alms and oblations, and to receive these our prayers which we offer unto Thy Divine Majesty." . . . . . Here in this service of Holy Communion, we make our offerings, we remember the poor, and give of our best, our hearts, in worship. Herein is found an after-thought from Christmas. Again at the Circumcision. Can we not strive more earnestly this year to be obedient to His blessed will? "In our hearts," by devotion with sincere and regular attendance at Divine worship. "In our members," by making ourselves quit old habits, and making ourselves zealous in church work and doing some good in the Church. Again at Epiphany Tide, by striving not only to bring ourselves to Church, but to bring some one else who does not attend. By prayer and tact a Church-woman can lead a friend to attend a Guild meeting or Woman's Auxiliary meeting. A Church-man, too, can pick out a friend, and begin, with a quiet determination that knows no defeat, to lead him to the services of the Church, and other meetings. Can we not do this little for Him? These are some of the practical lessons for us at this season, and so we pray in this Sunday's Collect, "Grant that we may both perceive and know what things we ought to do, and also may have grace and power faithfully to fulfil the same."

### Public Control.

We seem to be gradually approaching the time when Public Control of Public Utilities will be the rule, as to-day it is the exception. One of the chief causes of this great reform is the desire for fair play on the part of the public, and the determination on the part of corporations to show fair play only when compelled to do so, not exactly at the point of the bayonet, but in a more civilized fashion after the cast of the ballot. Or to be more precise after judgment has been given against them by the court of last resort—the Privy Council. It certainly would be fairer and better that the whole community should have the expense of living reduced and life made more tolerable for the people at large than that a comparatively few capitalists should become millionaires.

### Extravagance.

A habit to be avoided both in public and private life is extravagance. Many a successful man after having acquired what is commonly called a fortune, and having been burdened with the anxiety, responsibility and luxurious habits which not seldom accompany the money—has earnestly wished that he could return to the simple way, the moderate care, and the purer, sweeter life of his early days. It is true there are wealthy men who lead a quiet unostentatious life, and who set a good example to those of far less means who may well be called extravagant in their mode of life, and surroundings. It is a plain duty of the Church to discourage, and if need be, denounce

extravagance. Poverty, debt, and dishonour dog the footsteps of the extravagant liver and false pride is the false light which lures him on to a fore-doomed shipwreck of hope, happiness, and life.

### Pure Lake Water.

One of the most lamentable results of the recent municipal voting in Toronto is the defeat of the by-law to begin the work of a drainage system. Not only the drainage of Toronto, but that of all the cities and manufacturing centres on the lakes and Niagara and Detroit Rivers should be purified so far as possible before the effluent is allowed to enter the main body of the waters. Every Legislature should enact the same necessary laws, and every executive should see that they are enforced. Such matters should not be under the control of local voters either in Ontario or any of the States. There is one excuse for the property-owners of Toronto, and that is the dislike of honest men to rush into debt and throw the burden of payment upon their successors. Not only are debts too often incurred to be paid hereafter, but the property-owners believe that they pay an undue proportion. In Toronto, for instance, there is among them a widespread conviction that the water rates are so low that nothing is saved to replace worn-out plant, and even the works are run at a loss. Such a state of affairs is good for the tenants whose votes are many, but bad for the owners whose votes are few.

### France and the Vatican.

Without going into the details of the difference between the French Government and the Pope, one cannot help being impressed by one commendable phase of the situation: the freedom from acts of violence and bloodshed. It is most creditable to the people of France, a nation so sensitive, impulsive and brave, that a matter of such gravity, involving such acute differences of conviction and sentiment, should, when the crisis came, and after, have been so calmly and peaceably dealt with. Our gallant and chivalrous allies have at once surprised and gratified their more stolid and phlegmatic friends of the British race by this admirable demonstration of self-restraint and good judgment under circumstances of the most trying character.

### Republican Complacency.

Foreign criticism of the peculiarities of the people of the United States, is not very heartily relished by our spirited and sensitive neighbours. And yet we cannot help hoping that as the years go by and they come more in touch with the outer world there will be less ground for such criticism and consequently less feeling shown by those criticised. The last offender has been Mr. Charles Whibley, who referring to the New Yorker in Blackwood, says, "The New Yorker looks upon the foreigner with the eye of patronage. To his superior intelligence the wandering stranger is a kind of natural, who should not be allowed to roam alone and at large. . . . He is convinced especially if he has not travelled beyond his own borders, that he engrosses the virtue and intelligence of the world." Mr. Whibley is in agreement with the impression formed by Monsieur Clemenceau, now, Prime Minister of France, who writing of a visit to the United States some years ago said:—"The robust sentiment of self-satisfaction, which is one of the traits of their race, renders it difficult for them to understand and appreciate justly what is going on outside of their own particular orbit."



### Devotion to the Church.

A subject of peculiar interest to Churchmen is the strong attachment shown in some families to the clerical life. "The Church Family News" paper has recently published some remarkable cases in point. It cites more than one case in which five clerical brothers are engaged in active work. The Rev. Robert Sinker, D.D., has five sons holding livings in the Church of England, and a sixth brother is captain of the Melanesian Mission steam yacht, "The Southern Cross," under Bishop Wilson. The Rev. Samuel Skene, Vicar of Laneham, writes as follows:—"I have educated seven sons at the University—six of these are now in Holy Orders, and the youngest of canonical age, will also be ordained. My eldest son is Vicar of Deeping, St. James', Lincs.; the second, curate of Christ Church, Sunderland; the third, curate of Heveningham, Norfolk, and formerly chaplain on H.M.S. "Albermarle;" the fourth, Vicar of Dalton, Lincs.; the fifth, curate of Oxshott, Surrey; the sixth, curate of Thornaby-on-Tees; and the seventh, waiting for Orders." We are not without instances of family devotion in this respect to the Church in Canada. The Rev. A. J. Broughall, of St. Stephen's Church, Toronto, has three sons in Orders. We should be glad to hear from correspondents of other cases.

### An Emigrant Home.

A correspondent referring to our annual note, asking for communications, has asked us to call attention again to the practicability of a modified community life in the newer or sparsely settled districts where there is at best a hard, lonely, living for a priest. Our correspondent need not have limited his suggestion to the West, these districts are to be found with scanty population, a child or two, but no families, in the East, also. He suggests that the remarks of the correspondent of the "Church Times" are very applicable to our own needs. "Are there lay men and women who feeling the restlessness and restraint of English life, and the feeling that they are crowded out of useful work, would be willing to dedicate something of their time and means to live a simpler and rougher life for the sake of South Africa. A community of Christian men and women acquiring land might be the beginning of very useful work: as a centre of Church work, and place of rest, developing, perhaps, into a hospital, convalescent home, and school, etc., etc., with Church privileges for colonists." Of course as stated in another part of this communication it was hoped that some of the community would be able to help with money, especially at the start. There are other useful works which such bodies could undertake such as furnishing a temporary home for the better class of women immigrants where they could acquire some knowledge of the life in the new rough land.

### Acadia.

There are some public questions which are never solved, some changes also which it is generally believed would be desirable and beneficial if they could only be carried out. Among these is the question of the union of the Maritime Provinces. A contributor whose memory goes back before Confederation reminds us that it was a conference on this perennial question which brought the Dominion into existence. It was a disappointment to Western men that one province called "Acadia" did not form the Atlantic Province instead of the two, and latterly three, which formed the other province. It was believed that union "would be beneficial to all and an injury to none," and that seems true in this generation also.

### Archbishops' Birthdays.

St. Thomas Day was the birthday of two very different kinds of Archbishops of Canterbury. Thomas Becket, who was known to his own

generation as "Thomas of London," was born in London in 1117, and baptized in the name of the Apostle on whose day he was born. Dean Hook, in his "Lives of the Archbishops," and Dean Stanley, in his "Memorials of Canterbury," have told the story of his martyrdom in their ever-fascinating language. On the night of December 21st, 1811, Archibald Campbell Tait was born at Harviestoun, in Clackmannanshire, but so near midnight was the time of his entrance into the world that (his sister Lady Wake recorded) it was doubtful if his real birthday was on the 21st or 22nd, but he preferred to keep it on the saint's day. On the same day eight years earlier was born Benjamin Disraeli, who offered him the Primacy in 1868. None could have foretold in 1811 that a Scotchman of Presbyterian baptism would be nominated to the Crown for the See of Canterbury by a Jewish Prime Minister, and that both men shared St. Thomas's Day as their natal one with the martyr of Canterbury.

### Stray Notes.

Mr. R. V. Rogers K.C. of Kingston, has been contributing some interesting and amusing gleanings, on the subject of the clergy and religion, from old statutes and cases, to the "Canadian Law Review." We give a few of them: "The seventeenth century was the golden age of the Scottish minister; he interfered with the affairs of every man in the parish, ordered how he should rule his family, and sometimes ruled it himself. In 1603, the Presbytery of Aberdeen ordered that every master of a house should keep a rod, that his family and servants might be beaten if they used improper language." . . . . . Apropos of matters under discussion in Canada is the dictum of Woodward, J., "Unions between different denominations of Christians are proved, by all experience, to be most unwise. (23 Pa. St. 495)." . . . . . "A New York court held that although the Benediction had been pronounced, yet the collection was part of the religious exercises. (Wall v. Lee, 34 N.Y. 141.) This, of course, is in accord with the well-known English case of three men in a boat threatened by furious waves; no prayer could any recall, yet all felt that some religious act must be done, so in a happy moment one cried, 'Let us take up a collection.'"

### Sir William Howland.

In the early hours of New Year's Day, after nearly a century of vigorous and useful life, in his 96th year, passed from amongst us at his residence in Toronto the spirit of a man of whom Canada has just reason to be proud. A large and noble part was played by Sir William Howland in the commercial, financial, social and political history of our common country. A Canadian to the core—his wide knowledge of affairs and men; his strong character; sound judgment; political sagacity; and progressive spirit—carried him to the front rank of Canadian statesmen and in the early days of our great Dominion enabled him to contribute largely to that broad, wise, and comprehensive policy—which bound together a congeries of provinces into the vast confederation, which to-day is regarded with honest pride by all who bear the name Canadian; and which ranks next in power, and promise, to the Mother Land in the world-wide British Empire. The recorded events of Sir William Howland's life are intimately interwoven with the history of the country he loved, and served so well. It was fitting when, on the third of this month, his honoured remains were borne to St. James', and thence to their last earthly resting-place in St. James' Cemetery, with the solemn service of the Church of which he was so long a member that political and public bodies, and men prominent in various walks of life should gather as they did together to pay their last token of respect to one of the most honoured Fathers of our Canadian Confederation. The private life and public career of the deceased statesman have given de-

served distinction to the name he bore. And his example will ever prove a source of strength and inspiration, to the public spirited youth of our Dominion. The "Churchman" extends, to the bereaved relatives, its sincere sympathy in their affliction, whilst it most willingly joins in the general tribute of admiration and regard for the private character and public service of one whom his country delighted to honour.

\*\*\*

### UNIFORMITY IN SUNDAY SCHOOL LESSONS.

The Church of late years has been bending herself to the task of placing her Sunday Schools upon something approaching, what we may call, a business footing. A widespread and so far fairly successful attempt has been made, or at least is beginning to be made, to evolve some kind of order and system out of the confused, not to say chaotic, conditions that have hitherto prevailed, and the prospect begins to brighten that within a reasonable space of time we shall get our Sunday Schools organized as an effective adjunct to the corporate work of the Church. In times past, and very largely even to-day, the Sunday School has been run on strictly congregational principles, mitigated by occasional and spasmodic recognitions of certain extra parochial claims. It is only of late that our Sunday Schools have begun to be infused, to any appreciable extent, with the corporate spirit, and to realize that they are only parts of one grand whole, and not self-sustained and self-contained units in a chance collection of practically independent associations. The Church of England in Canada has at last officially waked up to the existence of her Sunday Schools, and is making a serious and determined effort to give them a definite and permanent position in her diocesan, provincial, and national life work. Towards this end a great deal has already been accomplished, much of it no doubt, "on paper," but still a considerable amount of practical and effective work has been done which is already bearing fruit. One thing, however, of vital and essential import remains yet unaccomplished, and that is the unification of our system of Sunday School leaflets. It would be interesting to know, just how many different kinds of leaflets are used to-day in the Sunday School of any single Canadian diocese, not to mention the whole Canadian Church. In some portions of the Dominion contiguous parishes will, to our certain knowledge, be found using three or four different leaflets, representing every shade of Churchmanship, from, say, Bishop Doane's Manuals to the International. Before we can get our Sunday School system into a really satisfactory condition as an effective department of Church work, we must unify our leaflets. We possess an authorized series of leaflets to-day, to which none but the most hopelessly captious Churchman can take exception. They are definite, comprehensive, non-committal, and while thoroughly Churchly in tone, cannot offend any but the most morbidly mistrustful. They most assuredly teach all that a "Christian ought to know and believe to his soul's health," and in a way easily susceptible to any reasonable modification that the teachers may desire to put upon them. To some they may appear defective, and not to go "far enough," but this can easily be remedied by a little amplification. In short, they teach the irreducible minimum of Church doctrine, and in such a way as to render perfectly easy and natural such supplementing or adaptation as may be desired. The "low Churchman" will find in them nothing to wound his susceptibilities, and the "high Churchman" nothing to prevent his fuller and wider exposition of the doctrines of the Church. In other words these excellent leaflets are admirably adapted as a common basis, foundation, or starting point of Sunday School teaching. Of course there will always be a limited class of people

whose motto is not to th but to that compose, w Church, an about is fair consideratio ences to th This is sure certain that continues, v half a dozer School syst factorily pe

### THE FAIL

Balzac, t his stories of ideas." and long f facts of "m telepathy," channels o mind inde; We are or sense far c prehended, how "no m mind acts personality unsuspecte word we are influen titude of o wards ther case of se manding p a generati expression, somewhat existence; is now ger fined to th as a more always, ev reacting u and practi ing. We forcefulness personal e moment. sonality, i the reason the perso things a t ing consis rather unj The succe or less fluencing channels, events pri his own i power, "e hardly av common-g mind reac as gives. give. Thi quires an and unres preacher's it will be congregat who by atmospheric ally c pelling th tions, and of preach audiences. tion has June fro



whose motto is, "Everything or nothing." But it is not to these individuals we address ourselves, but to that great body of reasonable people, who compose, we believe, at least seven-eighths of our Church, and whose guiding principle is, "turn about is fair play." And then there is the higher consideration of sacrificing one's private preferences to the corporate authority of the Church. This is surely worth something. It is absolutely certain that so long as the present state of things continues, with the simultaneous use of at least half a dozen sets of leaflets our Canadian Sunday School system will fail to effectively and satisfactorily perform its mission.



#### THE FAILURE OF THE CONGREGATION.

Balzac, the great French novelist, in one of his stories uses the expression, "An atmosphere of ideas." This was written over fifty years ago, and long before scientists had established the facts of "mind reading," "secondary personality," "telepathy," and, in short, of those numerous channels of communication between mind and mind independent of the five so-called senses. We are only now beginning to learn how in a sense far deeper and stronger than ever yet apprehended, "we are all members one of another," how "no man liveth to (or by) himself," and how mind acts and reacts on mind, personality on personality, with a force and directness hitherto unsuspected by the older psychologists. In a word we are beginning to find out how our lives are influenced, modified or moulded by the attitude of our fellowmen towards us and of us towards them. The operation of this law, in the case of some exceptionally masterful or commanding personality, had been long observed, and a generation ago the psychologists hit upon the expression, "animal magnetism," which has now somewhat outgrown its usefulness. To-day the existence and influence of this mysterious force is now generally acknowledged, as not being confined to the man of exceptional personality, but as a more or less universal possession. Mind is always, everywhere and with all men, acting and reacting upon mind. Now this has a very direct and practical bearing upon the matter of preaching. We have long realized the importance of forcefulness in preaching, and the fact that the personal equation in the sermon is of supreme moment. Preaching we know is projected personality, it consists not so much in appeals to the reason, feelings, or even the conscience, as in the personality of the preacher. We have seen things a thousand times. The charm of preaching consists, to use a somewhat old-fashioned and rather unjustly discredited term, in its "unction." The successful preacher must possess, in a more or less marked degree, the capacity for influencing his hearers through these suprasensory channels, and by the force, mainly, or at all events primarily, of the strength and charm of his own individuality. Without this mysterious power, "earnestness," eloquence and sincerity will hardly avail to lift him above the level of the common-place. With it all the rest follows. But mind reacts on mind. The preacher takes as well as gives. Unless he takes he cannot continue to give. This "animal magnetism," or "unction" requires an atmosphere to evoke and nourish it, and unresponded it retires within itself. The preacher's success, therefore, in the higher sense, it will be seen, depends almost as much upon his congregation as it does upon himself. It is they who by their collective attitude create the atmosphere that evokes or repels. A few exceptionally constituted men have the power of compelling this responsive mood in their congregations, and of holding it. But the vast majority of preachers are practically the creatures of their audiences. A cold, listless, indifferent congregation has the blighting and withering effect of a June frost. Deep calls to deep, but there is no

response, and so deep subsides within itself. It is common to hear it said of a certain parson that he is a "failure as a preacher." Of how many congregations, especially in our own Church, might it not be said that they are failures as preacher inspirers. This is most undoubtedly one of our distinctive failings. The average Churchman does not take an interest in sermons, or if he does, most successfully conceals it. The atmosphere of our churches is not conducive to unction in preaching. As a rule, it is cold and repellant, or at best neutral and non-responsive. Individually, as collectively, the same unfortunate state of things prevails. How few, how very few Church people ever cheer their parson by showing a personal interest in his sermons. The great majority of our clergy are simply working in the dark. They preach scores and hundreds of sermons without the remotest idea of how they have been received. They are accepted in solemn, decorous, chilling silence, and politely listened to and there it ends. A man may go on for five, eight, ten or twelve years or more in a parish, and never be once approached by one of his parishioners on the subject of one of his sermons. The stolidity and unresponsiveness of our people in this respect is really astonishing, and contrasts most unfavorably with the attitude of members of other denominations. It never seems to strike the average Churchman to try the inspiring effect, of even a simulated interest in his parson's sermons, by asking him questions upon certain points brought up, or requesting him to preach upon some particular subject. What the Anglican clergy suffer from this unresponsiveness of their people, only the actual sufferers themselves can really understand. And how easily it might be rectified.



#### FROM WEEK TO WEEK.

##### Spectator's Comments on Questions of Public Interest.

We know of no subject more worthy of the consideration of the Canadian Church for the year 1907 than the readjustment of our Prayer Book. We are confident that throughout this broad Dominion there is a growing consciousness that this is one of the problems which the Church must and shall face in the near future. It is tolerably evident that the reluctance to admit in public that a flaw could possibly exist in our liturgies is passing away. Men have found that when they honestly speak their minds the earth does not open and swallow them up. No great catastrophe happens. And what is more than they frankly point out the defects in our Prayer Book, public confidence does not fail. Men's love for the treasure of devotion contained therein does not grow cold. It is enthroned too deeply in the affections of the people to suffer any loss of prestige by an expressed desire to make it still more useful for the purposes for which it is intended. But while it is gratifying to know that public opinion seems to be shaping itself to supreme undertaking of the Church in Canada, there is still a great deal of preliminary and pioneer work to be done, before it is possible to put a hand to the plough. As far as we can see the clergy pretty generally admit the necessity of Prayer Book readjustment. Some may not say so publicly, but we have not yet met one who does not assent to the view that changes are needed though many dread the act of making a beginning. It is with the laity, however, that special difficulty lies. They do not feel the situation as keenly as the clergy, and the cry, "hands off the Prayer Book" is an easy thing to utter and possesses a ring of special loyalty that carries men off who have not given the subject some serious thought. If, therefore, those who feel the necessity for making a beginning of this great work hope to do anything at the General Synod of 1908, they ought not to fail to move now.

The objections that are urged against the readjustment and enrichment of our Prayer Book appear in almost every form except the one that would be most effective; namely that change is not necessary. But all objections centre in a few forms which we may briefly notice. It is said that it is our duty to await the action of the Mother Church. It is not for us to initiate such a move on our own account. We confess that we are able to see no force in this whatsoever. From the point of view of self-government this Church is in every respect a national Church, nor have we seen the suggestion from any section of the Church in England that we are not thought free to shape our own destiny. Of course every section of the Church should guard its communal relations with every other section, and we could not do anything that would break our communion with the Mother Church. But that need not be discussed for no one would dream of doing anything of the kind. If the Church in Canada be free to effect changes which the Church in England desires to make but shrinks from making through fear of the eccentricities of Parliament, why should we wait, or why should our action seem to be discourteous? We have or we have not the right. If we have not, well that settles it. But if we have, then we should face our duty as a self-governing, self-respecting, and responsible Church. We have something more than etiquette to consider, we have the efficiency of the Church as a factor in the spiritual lives of our people to think of. What is more, if this be in our mind we venture to say that not only the blessing and good will of the Church of England, but of the whole Anglican Communion will be ours.



There is another form in which objection is urged with more insidious effect and that is this. If the Church in Canada alters the Prayer Book to meet manifest needs we shall be giving a lead to the Church in Australia, New Zealand, and elsewhere to do the same thing the effect of which would be to loosen the bonds of Empire. In other words if we eliminated the defects from our Prayer Book and strengthened it by new services, and new prayers, suitable to our needs we might cool the ardour of our imperial loyalty. All we can say is that a loyalty that can be enfeebled by any such process has not sufficient vitality left to make it of any earthly use. But such a supposition is surely a mere fanciful dream, conjured by those who have to look far afield for a justification for opposing any action. Every national and self-governing church has the same rights we possess, and the sane and sensible use of these rights would in our opinion make for union rather than disintegration. What has happened at the very centre of the Empire? Has not the Church in England one Prayer Book, the Church in Ireland another Prayer Book, and the Church in Scotland a third? Are Scotch and Irish Churchmen less British because they possess their own liturgies? There is absolutely nothing in this contention. What is more, the Church in the United States has its own Prayer Book, and the communion and fellowship between that branch and the Mother Church is of the most intimate character. Let not the Canadian Church be alarmed by any such suggestion as we have referred to. The one and only consideration is this, is change needed in the best interests of the Church in this country? Now if we be convinced that it is, then we should act and our action will build up the larger communion rather than tear it down.



One other objection only will we discuss for the present, and that is not so much an objection as a fear. It is, however, widespread and difficult to meet, and in it so far as we can see is embodied the whole real difficulty in getting the Church to take action, to readjust its liturgy. It finds expression in this form: "We know what we have now, but if we touch the Prayer Book, no one knows where the changes will end."







tended, and gave very stirring addresses. He spoke on Sunday afternoon to a gathering of four hundred men in the Y. M. C. A. building. The Archdeacon of Columbia preached the Brotherhood sermon in Christ Church on Sunday evening.

## Home & Foreign Church News

From our own Correspondents.

### NOVA SCOTIA.

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

**Halifax.**—The Very Rev. Edwin Gilpin, D.D., Dean of Nova Scotia, passed away on Saturday, December 29th, at his residence in Halifax in the eighty-sixth year of his age. He was born in Aylesford, N. S., and was the son of the Rev. Edwin Gilpin, for many years rector of Annapolis Royal, N. S. In 1847 he graduated from King's College, Windsor, of which institution his father was also a graduate, and received ordination from the late Bishop Inglis. In 1848 he was appointed Principal of the Halifax Grammar School, and subsequently Head Master of the Academy, retiring there from a few years ago. During his incumbency of the office many hundreds of boys passed through his hands, many of whom are now eminent in Church and State. He married in 1849 Amelia Haliburton, a daughter of the late Mr. Justice Haliburton, better known by his nom de plume of "Sam Slick," by whom he had several children, of whom Dr. E. Gilpin is Deputy Commissioner of Mines for Nova Scotia; R. R. Gilpin, Collector of Customs at Grand Forks, B. C.; Arthur F. Gilpin, Lieutenant in the Wiltshire Regiment at present in India; and Alfred E. Haliburton Gilpin of Halifax. A daughter is married to the Rev. Chas. Croucher of Yale, B. C. During nearly the whole of his ministerial career Dr. Gilpin has been connected with St. Luke's Cathedral, Halifax, of which he has been successively Canon, Archdeacon, and Dean. In 1887 he was elected Bishop of Nova Scotia by the clergy of the diocese, but failed to receive the necessary lay vote. The late Dean was a man of singularly strong and beautiful character. A High Churchman of the School of Pusey, Keble, Church, and Liddon, his life was characterized by profound personal piety, and a devotion to the systematic practice of religion that continued uninterruptedly to almost the day of his death. Many years ago he established a daily celebration of the Holy Communion at St. Luke's, which he attended in all seasons and weather until he was well up into the eighties. He was a man of great personal dignity, one of the old school of Anglican divines, somewhat ascetic in his personal habits and endowed with great simplicity of character. Altogether a remarkable man, whose like we shall probably never see again in the Canadian Church. At the time of his death he was incomparably the most respected cleric in the city of Halifax. He was descended from the ancient English family of the Baron Gilpins, of Kentmore, in Westmoreland, and numbered among his ancestors the celebrated Bernard Gilpin, the Apostle of the North. In most of the Halifax city churches references were made to his death on the following Sunday, and notably by the Rev. Canon Bullock in St. Luke's, and the Ven. Archdeacon Armitage, in St. Paul's. His loss will be very generally lamented throughout the Diocese of Nova Scotia. The funeral of the late Dean took place on Monday, December 31st, the first part of the Burial Office being said in the cathedral. The obsequies were largely attended. On the conclusion of this part of the service the remains were taken to the railway station whence they were conveyed by train to Annapolis where the interment took place.

**Trinity.**—An interesting time took place at the meeting of Trinity Church Young Men's Club on Friday evening, December 27th, the event being a social to the Girls' Club. At the close of the regular proceedings, Mr. Carter, on behalf of the club, presented the Rev. J. L. Donaldson and Mrs. Donaldson with a handsome silver-cruet stand. Mr. Carter was presented with a gentleman's dressing case. Suitable responses were made in each case.

**St. Paul's.**—On Friday evening, December 27th, the choir rendered a special Christmas service of praise in this church, assisted by a full orchestra. The choir numbered 55 voices in all. A number of Christmas carols were sung.

The Christmas Day services at all the churches were of the usual bright and hearty character. The sacred edifices were beautifully and appropriately decorated and the special music was very well rendered by the members of the various choirs. The churches were crowded at the various services and the offertories were large.

### FREDERICTON.

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

**John Andrew Richardson, D.D., Bishop-Coadjutor.**

**St. John.**—Trinity.—The Bishop-Coadjutor preached his farewell sermon as rector of this church and parish on Sunday evening, December 30th. There was a very large congregation present. The Bishop chose as his text: "Old things are passed away and behold all things are become new," 2 Corinthians, 5:17, (part of). After the service the congregation adjourned to the schoolroom where the wardens, on behalf of the vestry and congregation presented an address to the Bishop. At the service the Bishop bade farewell to the congregation, and after the address was presented delivered a brief valedictory.

**Bay du Vin.**—The parishioners of the Rev. W. J. Wilkinson, B.D., rector of this parish, presented him on Christmas Eve with a sum of money with a request that he should buy a sleigh with it.

**Dorchester.**—The rectory was on Saturday evening, December 29th, the centre of an interesting and pleasant gathering of our parishioners and an evening of surprises. The congregation had arranged to present to Mrs. McGrath, who has been for many years organist in our church, a token of her zeal, ability and industry, and also to make other presentations, all of which were unknown to Mrs. McGrath as well as to the others. The rooms were filled with large numbers. Mr. Justice Hanington, who has been a member of the choir for forty-seven years, was requested to present the purse of twenty-five dollars to Mrs. McGrath. This was done in well-chosen terms which were heartily applauded, and were replied to by Mrs. McGrath with thanks. Next in order was the presentation by the Judge, on behalf of the ladies of the congregation to Mrs. Hall, of a beautiful silk waist and trimming. The hearty applause of those present marked the high regard of the parishioners for Mrs. Hall and her family, when she expressed her surprise and pleasure at the unexpected remembrance. As the Judge, at the request of the ladies of the Guild, was about to present the rector with a large arm-chair, he was surprised by a most interesting interruption, when two of the Sunday School children, Mary Hall and Flossie Lockhart, stepped before him and read an address, and also presented him with a splendid twenty-five dollar chair into which they escorted him. The Judge who had not had the slightest intimation of their intention, was apparently quite confounded, (an unusual thing for him, it is said), and for some moments seemed unable to respond. This was overcome and his reply and expression of the highest appreciation of the gift and of the generous and loving hearts of its donors, as well as his history of the school and its long past, its continued and present career, its success and his interest for, and in it always, will not soon be forgotten. Some of those present were children and pupils in the school under his superintendence, and are grand-parents now, and many were the moistened eyes of the audience when old memories and separation by time were referred to, and the hope expressed that those now at rest as well as those still living had been blessed with their association with the Sunday School, and the hope that those loved ones who had "gone before" were waiting for their beloved in the happy beyond, where all hope to meet in the latter and better day. The address was admirably read by little Mary Hall, and is as follows:—

"To the Honourable Mr. Justice Hanington, Superintendent of Holy Trinity Church, Sunday School, Dorchester. Dear Mr. Justice Hanington:—Now that Christmas Tide is approaching, when we commemorate the giving of the greatest gift God could bestow upon man, we, the teachers, pupils, and former pupils of Holy Trinity Church Sunday School, desire to give you a passing word of cheer by way of expressing our great appreciation for the long, untiring services which you have so cheerfully given as Superintendent of our Sunday School for the past forty-eight years. Few persons can claim the honour of watching the welfare of a Sunday School so diligently and for so long. Our esteem for you is truly great, not only for your matured age and judgment, but also because, though holding an arduous and one of the most responsible positions in the gift of our glorious Canada, you have always kept the Lord's Day as an holy day, and by coming in contact with those who are young have yourself kept young. To Mrs. Hanington, too, we would extend our profound respect, and it is our prayer that you may both long be spared

to us and that in this our gift you may enjoy solid comfort and pleasant memories. Signed on behalf of Holy Trinity Church Sunday School. Sd. Ada J. Palmer, Sd. S. Mable Tingley."

The presentation of the chair to the rector was then made in terms applauded by those present, to which Mr. Hall made a very appropriate reply, expressing his great appreciation of the gift, as well as of the parish in which he now labours, and of those whose spiritual interests are committed to his keeping. After the presentations refreshments were served and those present, among whom were many of the larger children, with kindly Christmas greetings separated, having all enjoyed a happy reunion which will long be remembered.

### MONTREAL.

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

**Montreal.**—St. George's.—A meeting of the congregation was held on the evening of January 2nd, for the purpose of selecting a successor to the Lord Bishop of the Diocese who was for so many years rector of this parish. It was unanimously decided to offer the vacant living to the Rev. Dr. Patterson Smythe, who is at present the rector of St. Ann's, Dublin, and it is understood that that gentleman will accept the offer.

### ONTARIO.

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

**Kingston.**—St. Paul's.—Notice was given at the services in this church on Sunday, December 30th, calling a meeting of the congregation to take steps towards the appointment of a vicar. This action has been made necessary owing to the serious illness of Archbishop Carey, rector of the church.

**Lombardy.**—On Christmas Day the parishioners of Trinity and of St. Peter's, New Boyne, presented the rector, the Rev. A. Meek, with a new set of harness and a cutter, respectively.

**Belleville.**—St. Thomas.—Some two hundred communicants made their Christmas Communion in this church on the morning of Christmas Day.

**Maitland.**—At an entertainment given in the schoolhouse on Thursday evening, December 20th, a pleasant feature of the evening was the presentation of a beautiful brass pen-rack and paper knife to Mr. G. Grange Grothier, who is the efficient superintendent of the parochial Sunday School, by the teachers and friends of the Sunday School. The presentation was made by the Rev. Alfred Barham, the rector of the parish.

**Wolfe Island.**—Trinity.—The Christmas tree in connection with the Sunday School of this church gave a very happy evening to all Sunday School pupils and to many others as well. Mr. Card's house, where the tree was planted, was filled to the doors; and Santa Claus, being present, distributed his gifts to all the pupils. Mr. Santa Claus presented a set of beautiful fur robes to Mr. Lancaster, the incumbent, being a gift from the congregation of the church. One of the delightful features of the evening was the presentation of some fifteen prizes in the form of Bibles, Prayer Books, and three yearly-subscriptions to "The Canadian Churchman," to those who reached the standards in the Sunday School examinations recently held. The prizes were provided by friends of the school. As soon as Santa Claus had gone, supper was served, during which time a number of voluntary recitations were heard and appreciated.

The first service, in this parish, on Christmas Day, was a celebration of the Holy Communion, with a short address, on Garden Island, at 7.30 a.m. Two other services were afterwards held, at Trinity Church and Christ Church respectively. The churches were nicely adorned with ever-green. The music at each of these services was specially good. There were good congregations, a very large number of communicants. This year the Christmas offerings were very substantial, the expression no doubt of thankful hearts for blessings received.

**Tweed.**—The usual Christmas services were held in this parish on the 25th ult. There was an early celebration at Actinolite at 8 a.m., and matins and another celebration at St. James', Tweed, at 10.30, also Evensong at 7 p.m. There were very fair attendances at the services, yet







## Missionary Department

### EDITORIAL NOTES.

The progress of the Columbia Coast Mission to Loggers on the Pacific Coast of British Columbia appears to be entirely satisfactory. During the summer all sorts of troubles seem to have fallen upon the shoulders of Mr. Antle, the superintendent. First, there was the death of the head nurse at Rock Bay hospital. Shortly afterwards occurred the tragic death of Dr. Hutton, chief surgeon, who had proven a tower of strength to the Mission, and was really the firstfruits of the enterprise. Then a new engine having to be installed in the "Columbia," there was a heart-breaking period of waiting for the new engine while it slowly made its way across the continent or lay for weeks at some station by the way. There was financial loss and cooling ardour of the loggers, and finally the failure and breakdown of a trusted helper. It required a stout heart and resolute will to stand up under these afflictions. We are happy to say that there was no looking back, and now the clouds have all lifted.

In a recent private communication from the Far West we learn that a Seattle lumber company operating at Van Anda, an island at the southern extremity of the logging district, has asked Mr. Antle to extend his operations to the camps to be found there. As an inducement they offer to build a hospital, furnishing fuel, light, water, etc. We have not learned what has been Mr. Antle's final answer, but it must be gratifying to him and to the whole Church that a work begun as a venture should have so approved itself to the class of men to whom it ministers that they turn to it as a necessity. Associated with Mr. Antle on this mission are two able surgeons. Dr. Allen is in charge of the hospital at Rock Bay, and Dr. Hannington, a brilliant young graduate of McGill, and a former resident of Victoria, remains on board the "Columbia," visiting the camps and attending to patients on their way to the hospital.

Bishop Montgomery has given a very striking account of the scheme proposed for meeting the Church crisis which now exists in the Diocese of Saskatchewan, and to this he gives his most unqualified approval. He is calling upon the people of England to respond to the call for help in a generous spirit. No doubt this will be done, and our earnest hope is that the plans so carefully laid may be an entire success. To have forty centres of Church population without the ministrations of the Church, every one of which have come into existence during the past two years; to attempt to supply these centres at one stroke with forty Missionaries, lay or clerical, is a situation we fancy unparalleled in any diocese since the days of the Apostles. It is, of course, evident that the Bishop of Saskatchewan sees his way to the successful carrying out of this scheme, and the whole Church in Canada will watch the process with much interest and sympathy. The point of danger, so far as we can see, is in the men who may be chosen. It will be remarkable if, out of forty men thus offering themselves, there be not a number of weak vessels, and others who will have to spoil a parish before they win the necessary experience to make their ministry successful. It is the magnitude of the scheme that makes it so conspicuous. But apparently it is this or nothing, and all desire to see the work done, if not in the very best way, then in the next best way. Everything will centre in the quality of those men to be chosen; and what we would like to know is how those dear, good, amiable clergymen in England could be restrained from writing splendid testimonials for men they are in a hurry to ship off to the colonies.

### NOTES FROM THE FIELD

#### Bombay.

The Bishop of Bombay writes that, owing to an inadequate supply of men, the work in his diocese is seriously suffering. "There is no proper supervision, even of the pastoral work. The Catechists and schoolmasters are isolated and liable to discouragement and other evils which isolation means in the midst of heathen surroundings. Our staff, both European and Indian, are straining every nerve to hold the ground which we have once occupied."

#### Lahore.

The religious instruction of the English residents in India is one of the difficulties of the Church. A writer states that they are more the object of criticism than of interest. They form an important element in our Indian Empire, for their numbers are increasing rapidly, and constitute a part of our Christian representatives in this heathen land. At Lahore, however, St. Hilda's Society of Church Workers are devoting themselves to this very work, which is both parochial and educational. The educational work is centred in the Cathedral High School for Girls, which has a splendid staff of lady teachers, mostly former students at Cambridge and London University.

#### Hong-Kong.

The death of Bishop Hoare, of Hong-Kong, a couple of months ago, was a serious loss to the cause of Christian Missions in South China. It is thirty-two years since he went out as a Missionary to Ning-po, where he established a training college for Chinese boys. For the last eight years he has been Bishop of Victoria, Hong-Kong. Here he had supervision over the work amongst 280,000 Chinese, resident in the colony, and of the Provinces of Kwang-tung and Kwang-si, on the mainland.

#### Japan.

The retirement of Bishop Awdry, of Tokyo, Japan, on account of ill-health leaves another post temporarily vacant, and weakens the working staff of the Church in that country by the absence of one of its most effective chief pastors.

#### The Blind.

Among the latest methods of extending missionary information is the preparation of missionary literature specially written for the blind. A missionary lending library and a periodical are now available for the purpose through the enterprise of the S.P.G., and it is said that much interest has been awakened among a class hitherto neglected, so far as Missions are concerned.

#### South Africa.

Cheering words come from the Bishop of Bloemfontein, in South Africa. He states that he has nearly doubled the staff of his clergy in the last four years, and the work among the European population is fairly satisfactory. The heathen natives of the Orange River Colony furnish a difficult problem. Five or six capable and energetic priests are needed to organize work in farm centres and around the smaller dorps. Should these be available, the outlook is encouraging.

#### Corea.

A Christian convert in Corea not long ago astonished the officers of the law by confessing that he had been a highwayman. Having sought advice of the Missionary, he was sent to the magistrate to make confession. This he did, and the magistrate was astonished beyond measure that such a thing should happen. Although capital punishment would have been the consequence of being caught, the case was referred to the Governor of the Province. The Governor granted a free pardon, inasmuch as this was the first case in the history of Corea when a criminal was known of his own accord to confess a crime. The magistrate expressed his gratification that there was such a religion that could so change the hearts of men, and dismissed him with a gift.

#### Alaska.

On Monday, November 18th, Bishop Lowe held an Ordination in St. Peter's-by-the-Sea, Sitka, Alaska. The Rev. Clarence S. Mullikin was advanced to the priesthood. In the chancel was the Right Rev. Innocent, Russian Bishop of Alaska, who followed the service with much interest, standing throughout. At the close of the service he went to the vestry and greeted the

newly-made priest with the wish of God-speed and the kiss of peace.

#### The West.

The Rev. J. D. Mullin, Secretary of the C.C.C.S., who recently visited Western Canada and travelled for days through the prairies inspecting the Missions assisted by his society, writes touchingly of a little grave. "Our route was quite often over untrodden ground. As our horses scrambled up the bank of a gully we came upon a homestead. Near it was a ring of large stones surrounding a little mound, and protected by a rough fence. It was a baby's grave. There is no need to point the moral of that sad memorial. What must the life and death of many a child be in the districts where no minister of the Gospel penetrates?"

#### China.

Robert Morrison baptized the first convert in China in 1814. The name of the man who enjoyed this distinction was Tsai Ako. Until the year 1853 the progress of the Gospel was exceedingly slow, but since then it has been remarkably good. The following table, drawn from reliable sources, is very instructive. The indications are that in 1907 the number of communicants will reach 200,000: In 1814 the number of communicants was 1; 1842, 6; 1853, 350; 1860, 960; 1865, 2,000; 1876, 13,000; 1880, 28,000; 1889, 37,000; 1893, 55,000; 1898, 80,000; 1900, 113,000; 1904, 131,000; 1905, 150,000.

### A SUMMER IN ALBERTA.

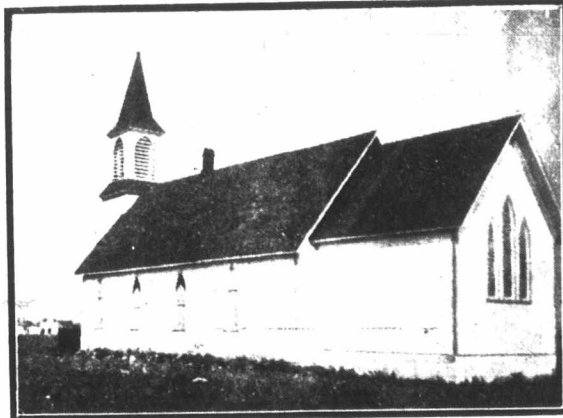
By Rev. F. J. Sawers, B.A.

I am asked by the editor of the Missionary Department to tell something of the work of a Missionary in the West, presumably because I have taken some part therein. I am requested to confine myself as far as possible to the things I have seen and known—the products of my own experience. I am to dwell upon fact and tightly hold the reins of fancy; and I am to endeavour to interpret the nature of the call which the West sends to the East, first of all for workers, and then for contributions to help on the great work of the Church in a new country. In such an undertaking it is necessary that the personal element should enter in largely, but it will be quite understood that this experience is really typical of that which is met with by those who have made up their minds to have some part in this great work, and for that purpose, from time to time, offer themselves to one of the Western Bishops for missionary service in his diocese. I shall then attempt, briefly, to give an insight into the character of my work for the four months which I spent in Alberta during the past summer, and after that shall point out one or two objections which are made by a few people in the East, especially in regard to the missionary contributions to the Western work, answering them in the way that my experience in this work would suggest. There were eight men who went out from the Diocesan College last May to take up mission work in the great North-West. Three of these worked in Rupert's Land, three in Saskatchewan, one in British Columbia. I, myself, had chosen to work in the Diocese of Calgary, and after a journey of nearly four days I reached my destination. My first step was to see the Bishop, and Bishop Pinkham informed me that I was to go to Stettler, a new town, which had sprung up at the terminus of the Lacombe branch of the C.P.R. From Lacombe, which is 110 miles north of Calgary, this line runs east for fifty miles, and it is here that the town of Stettler is situated. The Bishop had sent me to work at Stettler, but my work was not to be confined to the town by any means. I could work just as far to the east, north or south as I wanted. I was given a perfectly free hand in this district, so that I might choose my work as I thought best. It was to be real pioneer work. Only on the west was I in touch with one of our own posts, at a town called Alex, twenty-five miles west of Stettler; and north of Alex, on Buffalo Lake, is the little village of Lower-ton, near which we had a log church, built some years before. I was appointed to take charge of the work here, as well as my work in Stettler, for they had not a clergyman available to carry on the work. However, after a month the Bishop was able to send a man for this charge, and I was left free to devote all my attention to the new work in the district about Stettler. It was about the middle of May when I arrived, after taking some four hours to travel that fifty miles along a railway, the greater part of which had not been graded. Stettler, in its appearance, is a good type of a new Western town: one wide street, with wooden buildings



on either side—just the plain boards—very little paint—the roads showing signs of the recent clearing of the bush—and everything brand new. A great many of the newcomers had not yet built their houses, and a large portion of the population were living in tents, with household furniture strewn everywhere over the prairie. It is almost incredible to the Eastern mind that Western towns can grow as rapidly as they do. Stettler is a fine type in this respect. In November, 1905, two men had come in to start the town. They knew the location from the railway maps, but the railway had not yet arrived. After searching for nearly two days they found the township stakes at last, and the first shack was put up on the town site. This was in November. Inside of seven months a wonderful transformation had taken place. In November it was a bare stretch of wooded prairie. In June it was a thriving Western town, with a population of over 600 people, five hotels—two of them licensed—five general stores, seventy-five places of business, including bank, real estate offices, etc., and to cap the climax, a newspaper. Such, then, was the town which was to be the centre for my work. My first step was to look up our own people in the town. I found that we were comparatively few in numbers, but the people were very glad to have the services of the Church brought to them. From everyone I received a hearty welcome, and wherever I went throughout the summer the same feeling was manifested. Of my own people in Stettler there were just about twenty-five, who would naturally come to the services. The average congregation in Stettler throughout the summer was about twenty, so you may see from that that the attendance was by no means discouraging. We had no church, of course. It was necessary to make arrangements for our services every time. We had also to arrange for chairs, and an organ, if possible. The chairs had to be brought in for almost every service, and for a few Sundays we had an organ, but later this was taken into the country and we were left without an instrument. However, to have an organ for the services was quite the exception. There was only one place of all the preaching stations at which I held services at which we had an instrument to accompany the singing, so that one became quite accustomed to that aspect of the work. We first held our services in Stettler in a fair-sized hall. This was also the town schoolroom, but later the hall was divided off to make offices. Next we had our services in the dining-room of a hotel which had just been built, but which was not yet opened. After this, another hall was built, and here we held our services during the rest of the summer. Just when I was leaving we made arrangements to hold a service every other Sunday evening in the Swedish Lutheran Church, and it is in this church that the services are now being held. Such was the character of the work in the town of Stettler, but this was but a small part of the summer's work. I had been given a great district in which to work. I might easily have gone 80 or 100 miles east, and still found many of my own people to minister to. The land-seekers had gone quite that far east, and one man had ridden 120 miles from the east country to Stettler in order to get a doctor. But, after all, there is a limit to the work of one man, and one must size up the situation and simply try to do his best. The day after I arrived in Stettler I bought a horse, and as soon as I had become well accustomed to being in the saddle again I made a start on my real missionary work; that was, to look up the people who were scattered in the country surrounding Stettler, especially in the south and east. Into this country people have come in great numbers—quite a number of English people, and most of them, as you know, are members of the old Mother Church; many from Eastern Canada—quite a good proportion of these Anglicans, and besides these many Western American, and of whom "make no profession of religion," as they themselves say, and to them the Church has a very real duty. There were in addition many Germans and Swedes, but they had in some cases their own ministers to attend to their spiritual wants. A start was made, then, on the first journey. This first ride was a good 100 miles. I called at different places, finding out especially the people who belonged to the Church of England. When I found one of our own members, the next thing was to find out from this household where there were others who belonged to the Church. In this way the names were procured of those who belonged to us in the East country. As a result of this trip, which lasted about a week, there were five different places in which it was arranged that services should be held. These places were about ten miles apart, and, of course, all the services were held in the farmhouses, which in this eastern section were better than usual, because

there had been people ranching here for seven or eight years. They told me, however, that I was the first clergyman who had come into that country. At one of these places at the first ser-



Christ Church, Macleod Alberta; Rev. T. D. Tyner, M.A., Rector.

vice there were thirty present, at another eighteen, and so the work went on. After thus working up the east country, my next trip was into the south, and this meant a ride of seventy-five miles. Here I went down as far as the Red Deer River. The people in this part were much more scattered, and I was able to arrange only one service; that was about fifteen miles south of Stettler. Thus I had, in all, seven preaching stations: one at Stettler, one fifteen miles south, and five in the east country. I, therefore, considered that my parish covered about seventy-five miles. There were people in the south country who came one Sunday fifteen miles to church. The services were held in Stettler every other Sunday, it being quite impossible to cover this field with a service every Sunday, and on the Sunday that I had service at Stettler I rode



Rev. F. J. Sawers' Sunday Outfit, Surplice in Case in Front of Saddle, and Books, etc., in a Bag Behind, Starting a Forty-mile Ride.

south fifteen miles for the afternoon service. For the other services I would generally make a start on Saturday, or sometimes on Friday, when I had to go farther east. There were two services every Sunday, and sometimes three. That meant a ride of forty miles. Some of the stations I could visit only once in four weeks, but the others more frequently. During the summer I held some thirty services, and the average attendance for the whole summer was about seventeen—a very good attendance, one must admit, when it is considered how scattered



A Service up the Red Deer River, Thirty-five Miles From the Railway.

the people were. People value their Church services when they put themselves out to attend them, as these people in most cases did. Going to church really means a lot of trouble in that

Western country, and that so many people were willing to take that trouble is the best proof possible that the services were welcomed. The West is an enormous country—a country that needs, above all things, men to take up the work and give to the people the ministrations of the Church in which they have been brought up from their childhood. At least ten men are needed for Alberta, and Saskatchewan, which has received even more people by immigration, could give hard work to double that number. The first need is that of men; but there is need of funds also to carry on the work. It is with deep feelings of thankfulness that we acknowledge that the Church people in the East have recognized their responsibility to their brethren in the West, and have contributed well for this cause. May you continue to do so, for be assured that the work is worthy of your deep regard and your liberal contributions. In this sowing we have every hope in God's good time of a bounteous harvest. Shall it not be our prayer that the Lord of the harvest will send forth more labourers into this part of His harvest field, so that the spiritual harvest here shall be full and plenteous? There are one or two objections which are made against the missionary contributions to the Western work that I should like to take this opportunity of noticing. Some men wonder that the West sends a call to the East for financial assistance, when in almost any newspaper that we take up at the time of the harvest we read of the enormous sums of money that the season's crop will bring into that country. In answer to that, I would say that great sums of money are received each year from the crops, but the men who harvest these crops and reap the benefit are scattered over a tremendous area, and the increase comes largely from the new land tilled each year. Then, again, we do not forget that the money contributed for the missionary fund is not used by any means simply in keeping up work which was started years ago. Every year increases the number of self-supporting churches in almost every Western diocese, but the money is being used more and more to commence new work; it is being used to give the service of the Church of England to those, especially of our own communion, who have just come into the country, and who are naturally unable to raise money enough to support a clergyman of their own. The majority of these people come in to take up a homestead; i.e., to take advantage of the Government's free gift of 160 acres of land to bona fide settlers. Most of these people have not money enough to provide what we should consider the ordinary comforts of life for their humble homes. How far, then, must they be at present from raising money enough to support a clergyman to attend to their spiritual needs? These are the hardy people who are making of an almost boundless prairie country that which is destined to be a veritable treasure house to Canada in the years to come, and the people in the East in the meantime owe it to these pioneers to see to it that they shall not be deprived of the services of that Church which they own as their mother. But do not think that the new settlers are doing nothing. I believe that they are trying to do their part. During the summer, with thirty services, although no offertory was taken up, they contributed to the missionary funds some sixty dollars in all. This, when we consider the average attendance of seventeen, shows quite tangibly that the people in the West do not intend to be looking to the East for charity all the time, but that when they can they will raise the money for themselves. In the town of Stettler the members of the Church showed that they were willing to do their share towards helping on the work. We decided that something should be done to place the Church work on a permanent basis here. It was not considered wise to attempt to build a church for a little time, but it was decided first of all to buy an organ, and for this purpose \$85 was raised, almost entirely by private subscriptions among our own people, few as they were, and in addition to this over \$40 was promised, looking forward to the purchase of a building lot, on which the church was to be erected later. You may see quite plainly from such a statement as this that when funds are given to the M.S.C.C. they are not expended on any unworthy object, but are spent in order to help people who are, as it were, starting life all over again, and who are doing their best to help themselves. There is just one more objection that I wish to speak of, and it is this: Men sometimes say to us, "Why should the Church of England come in when the work of preaching and ministering is being done by some of the other Churches?" There is so much said about Church unity to-day, why not make a real beginning of it in this North-Western work? In answer to that I should say first of

all that, while missionary work in any means of the districts of the Church, and had it the early part of these people and no clerical claims of the consideration shall bring would not be a management. Churches are at the same England has these localities out against for sobriety careful man; been her air develop that the light sh but rather stream, the hope and ei within its ii of sobriety, a greater re little things needs to-day Church of E religious wo fellow-countr acter which power that could not b words of th freedom." Lord of the many more His vineyard her steward account in t rendered Hi He said, "O I have lost

## THE

Missions i  
courageing a  
review of th  
aging result  
gress in He  
ment or the  
of raising n  
than one so  
though the  
entirely upo  
been wakin  
porately res  
and that as  
men must l  
herself und  
Although, a  
well meetin  
going to th  
by a single  
been the ch  
(c) Mission  
supported  
Prayer is n  
ment in th  
God lies bey  
has been a  
in the qu  
magazines  
realizing m  
mation is o  
centenary a  
great Missi  
Knowledge  
turn as op  
sionary and  
not least fe  
the Missior  
under the  
ness-like a  
Secondly—I  
To mention  
any one ir  
work of K  
ceses of K  
ment of th  
the Yukon  
katchewan  
developmen  
sionary we  
made possi  
leaders in  
the West t  
of prepara



people were  
e best proof  
lcomed. The  
country that  
up the work  
ations of the  
brought up  
ten men are  
hewan, which  
immigration,  
that number.  
there is need  
k. It is with  
we acknow-  
he East have  
their brethren  
well for this  
so, for be  
of your deep  
ions. In this  
d's good time  
t not be our  
est will send  
t of His har-  
vest here shall  
e one or two  
nt the mis-  
ern work that  
ty of noticing.  
sends a call-  
nce, when in  
ke up at the  
e the enormous  
rop will bring  
that, I would  
received each  
a who harvest  
are scattered  
ncrease comes  
d each year.  
at the money  
d is not used  
up work which  
r increases the  
hes in almost  
oney is being  
ce new work;  
of the Church  
of our own  
me into the  
nable to raise  
yman of their  
ple come in to  
e advantage of  
acres of land  
se people have  
hat we should  
f life for their  
must they be  
nough to sup-  
their spiritual  
eople who are  
prairie country  
ritable treasure  
come, and the  
time owe it to  
they shall not  
t Church which  
not think that  
ing. I believe  
part. During  
ices, although  
they contributed  
e sixty dollars  
the average at-  
te tangibly that  
intend to be  
all the time, but  
raise the money  
of Stettler the  
that they were  
s helping on the  
hing should be  
on a permanent  
sidered wise to  
little time, but  
y an organ, and  
almost entirely  
our own people,  
ion to this over-  
ward to the pur-  
the church was  
see quite plainly  
that when funds  
are not expended  
e spent in order  
ere, starting life  
ing their best to  
st one more ob-  
and it is this:  
Why should the  
hen the work of  
being done by  
There is so much  
y, why not make  
s North-Western  
ould say first of

all that, while other Churches are doing a great missionary work in the West, they are not by any means covering all the ground. In four of the districts in which I held service this year the Church of England was the pioneer Church, and had it not been for these services, begun in the early part of the summer, it is probable that these people would have had no services at all, and no clergyman to bring before them the claims of the higher life. But there is another consideration here, and this is the last that I shall bring before you this evening. One would not for a moment speak with any disparagement of the work which the other Churches are doing in these Mission fields, but at the same time we feel that the Church of England has a great work that she can do in these localities. The Church has always stood out against all excitement. She has ever stood for sobriety of life, for due deliberation, for careful management in all things. It has ever been her aim to develop a strong character, to develop that type of man and woman from whom the light shall not come as lightning flashes, but rather come forth in an uninterrupted stream, the calm glow of which ever gives new hope and encouragement to those who come within its influence; and it is these qualities of sobriety, of careful deliberation, and having a greater regard for the little virtues and the little things of life that the West especially needs to-day, and, therefore, we feel that the Church of England must have a real part in the religious work of the West. If we desire our fellow-countrymen to develop that type of character which has made England the mighty world power that she has ever been—a land which could not be better described than by these words of the poet as a land of "sober-suited freedom." Shall it not be our prayer that the Lord of the vineyard may move the hearts of many more men to take up work in this part of His vineyard, so that the Church at the end of her stewardship may be able to render her account in the same way that her blessed Lord rendered His at the end of His ministry when He said, "Of all those whom Thou hast given Me I have lost not one."



**THE PROGRESS OF MISSIONS.**

By Rev. H. A. Naylor, B.A.

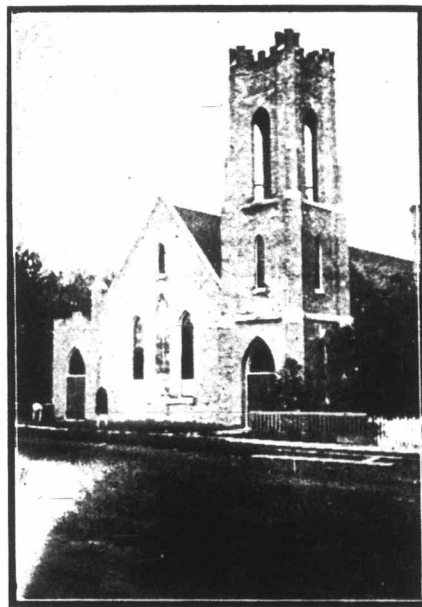
Missions in many parts of the world are discouraging as far as apparent results go, but a review of the whole field reveals many encouraging results and prospects. First of all—Progress in Home Organization. (a) The development or the adoption of business-like methods of raising money by the Mission Boards of more than one society (apportionment plan). (b) Although the supply of men still depends almost entirely upon volunteers, the Church has in part been waking up to the fact that she is corporately responsible for the work and the men, and that as in the early days of the Church, men must be chosen and sent by the Church herself under the guidance of the Holy Spirit. Although, among the reasons given at the farewell meetings of the Student Conventions for going to the foreign field, it was not mentioned by a single prospective Missionary that he had been the choice of his Church for the work, yet (c) Missionaries seem more and more to be supported by individual congregations. (d) Prayer is more and more recognized as an element in the success of those whose work for God lies beyond the reach of our eyes. (e) There has been a continuous and steady improvement in the quality of missionary literature, both magazines and books, and the secular press is realizing more and more that missionary information is of interest to its constituents. (f) The centenary and bi-centenary celebrations of the great Missionary, Bible and Tract, and Christian Knowledge Societies have been used by each in turn as opportunities of advancing their missionary and other enterprises. (g) Last, but not least for us in Canada, the organization of the Missionary Society of the Canadian Church under the management of a thoroughly business-like and devoted secretary and Executive. Secondly—Progress in the Mission Field. (a) To mention what comes readily to the mind of any one in Canada who is familiar with the work of the Church, the organization of the Dioceses of Kootenay and Keewatin, the development of the Dioceses of Algoma, of Selkirk, in the Yukon valley, and the separation of Saskatchewan from Calgary. Then, the tremendous development of Presbyterian and Methodist missionary work in the North-West of Canada, made possible very largely by the fact that their leaders in the East listened to their leaders in the West ten years ago, and realized the need of preparation for the work on a very large

scale. In the United States the names of Porto Rico, Cuba, the Philippines, Mexico and Alaska remind us of the great work which the sister Church has on hand. (b) The material



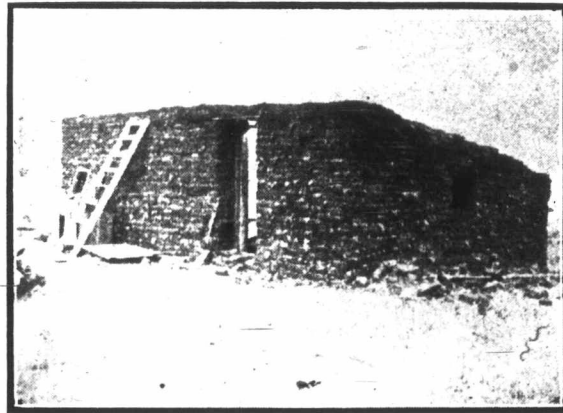
A Congregation at Bassano, Alberta, Service Here in the C.P.R. Station.

development of many countries has influenced missionary work, and, on the other hand, missionary work has influenced the progress of those countries themselves. (1) For example, the industrial, mining and agricultural development of British Columbia, the Yukon and the new Provinces of the North-West have necessitated many new missionary enterprises. (2) In Africa and Asia cotton and rice-growing experiments and railroad development have influenced, and in some cases have been initiated by Missionaries. (c) Patriotic and reform movements in Japan, China, India and amongst the Jews throughout the world, and the missionary en-



Church in Edmonton, N.W.T.

thusiasm of Mohammedan peoples have been produced partly by the success of Christian Missions, and in turn have helped or retarded mission work. The same is true of world-important events, such as the war in the Soudan, the Boer War, the Boxer Rebellion, and the Russo-Japanese War. (1) Although the Emperor's reform edicts were thwarted by the Dowager Empress of China, and, although the Boxer Rebellion of 1900 threatened for a moment to put China and missionary work back many years, the land to-day seems to have brighter prospects, from a Christian standpoint, than was



Shack, Built of Turf, Cut From the Prairie.

anticipated before these seeming disasters. The Boxer Rebellion proved the oft-doubted constancy of Chinese Christians. Since 1901

Chinese Civil Service students are examined on modern subjects. Temples are to-day turned into schools and police stations. Ten years ago there was not a newspaper in the vernacular; to-day there are 157. The condition of women is improving, even in the last few months. China's Christians increased from 3,000 in 1866 to 40,000 in 1890, and to-day they are estimated at 250,000. In Japan, the treaty revision of 1899 put the nation on a level with other world powers in international politics. During the Russo-Japanese War the army and navy were provided with Christian chaplains, and the hospitals were open to Christian workers. A Japanese spy was captured by the Russians and sentenced to be shot. Before his execution he was asked what disposition he wished to make of his personal effects—he was possessed of a large sum of money, and he answered that he would contribute everything he owned to the work of the Russian Red Cross Society. He was then immediately shot. In 1902 the Christians in Japan were in the ratio of one to 1,000 of population, and to-day the movement for an autonomous Church is strong, and will probably prove irresistible. Korea in 1895 was a land of donkey-journeys and mud-trails, but to-day Korea presents a modern appearance in the matter of railways and trolley-cars. In the near future it will, in all probability, be one of the great railway and steamship termini of the world. There are 7,000 communicants and about 20,000 adherents, and the Churches are largely self-supporting. In Siam the abolition of domestic slavery and laws against gambling are due, in large measure at any rate, to Christian influence. In Burmah, the wonderful work that has gone on under Ko San Ye proves the capabilities of native Christians for large undertakings in Christian work. In India, reform movements inimical to Christianity are largely the result of Christian work, and in the end will probably prove an aid to the progress of Christian Missions. The frequent famines have driven the people, and especially the children, to Christian refuges. Work among lepers has largely developed in recent years. There have been some examples of mass movements to Christianity, whole villages going over in a body to the Saviour's side. The Missionaries have made one discovery that augurs well for success in the future. This discovery is that, instead of avoiding the use of native words for such conceptions as God, Faith, Love, as was done by the early translators of the Bible into the native languages, they must use indigenous terms, if the native mind is to be appealed to. They are also learning to use native music instead of introducing Western melodies. In the decade, 1891 to 1901, Christians increased four times as much as the general population, yet there are 207,000,000 to be Christianized. The principal success has been among the Pariahs (lowest caste), though there are thirty-four native Christian colleges. In Africa, among the causes influencing Christian work is the discovery of the cause of malaria. The Zulu population has doubled in ten years owing to the suppression of the slave trade and inter-tribal wars. Ten years ago the Arabs were in supreme control in what is to-day British Central Africa. The Uganda Railway has made a pleasure trip of a journey which meant months of weariness to MacKay and Hannington. In Uganda, in 1892, there were 300 baptized Christians, 20 native teachers and one church. In 1902, there were 30,000 baptized Christians, 700 churches and 2,000 native teachers. Mohammedan peoples present the greatest opposition to Christian influences, but there has been in some degree the same disintegration of old customs and ideas as in some other countries which have been mentioned. One encouraging fact is that the dispensary work at Aden is now five times what it was ten years ago, and other similar increases could be mentioned. Among the Jews the development of Zionism at the first congress in 1897 may yet mean much to Christianity. Between the years 1895 and 1901 1,072 Jews were baptized. This very incomplete review of what has been wrought and is being attempted for Christ, and of the way that God is making history ought to be an encouragement to the Church, which is well accustomed to the cavils of "thorough" men of the world.



**EARLY MISSION WORK IN CANADA.**

By Rev. H. C. Stuart.

III.—THE REV. JOHN LANGHORNE.

(Concluded.)

The first three years of his life in Canada he was terribly hampered from the straitened circumstances in which he found himself, as the



promised aid from the Government was not forthcoming. As he had to contribute to the support of an aged mother and an unmarried sister in England, his £50 from the S.P.G. left no margin for the exercise of those charitable inclinations which were a part of his nature. Dr. Morice, the secretary of the Society, wrote to the Government on Mr. Langhorne's behalf in November, 1788, urging the immediate payment of the amount due, and, as no results followed, he wrote again in July, 1789, to the same effect, and with the same result, although in this letter he drew attention to the case of the "Reverend John Langhorne starving at Ernestown on £50 a year." It was well into 1790 before the Governor of the Province received the authorization from the home Government to pay the grant promised before Mr. Langhorne left England. Delays of a similar nature were of frequent occurrence in the establishment of Anglican Missions in Canada. There can be no doubt as to the cause of the good attendance at all the Mission Stations over which Mr. Langhorne presided. It was the natural effect of his constant visiting. Every new family was called upon at as early a date as possible, and invited to assist at public worship. And he always remembered the names, and the faces, and the circumstances of all the people in his charge. Although one of the most tender-hearted of men, he had an inflexible will in carrying out the details of his work as he understood it. Thus he invariably refused to administer baptism unless the parents of the child provided the number of sponsors prescribed, and he could not be induced to marry anyone after eleven o'clock. Canniff tells us that this was one reason why the various Protestant ministers married more people than Mr. Langhorne. It is said that parties coming as far as thirty or forty miles to the nearest Mission Station would be sent away unmarried if they arrived later than eleven. He always required the attendance of the children at the services, and he usually catechised them, and taught them their prayers in the presence of the congregation. One of Mr. Langhorne's successors in the Mission thus referred to the influence of Mr. Langhorne's method of teaching children: "Shortly after my appointment to this Mission I was called to visit a sick man far advanced in years on the opposite side of the bay. The settlement did not bear the best of characters, and had not been visited for a number of years by a clergyman, and I expected to find him extremely ignorant, especially of the teaching of the Church; but judge of my surprise when, on conversing with this aged man, the head of a large family of children and grandchildren, I found him quite conversant with the doctrines and usages of the Church, and even spoke her language: for, although he had been blind upwards of twelve years, he had been in the habit of daily repeating some of the appropriate collects and prayers which he had been taught by Mr. Langhorne. It appeared that Mr. Langhorne had a regular station in the neighbourhood, and this man and his wife were members of his flock. The poor old man spoke in most affectionate terms of his spiritual father, and the benefit he derived from the prayers he had learned and the instructions he had received in former days. From what has been written thus far I think one would surmise that Mr. Langhorne would have little patience with people who were not members of the Church of England. His contemporaries stated that his characteristic acts of kindness were not confined to creed or race, and yet, such was his aversion to all non-Anglicans that it was not until his work was nearly finished that he candidly acknowledged that, "after all, there are some tolerably good Christians among them." He was especially bitter against the various Protestant ministers who gradually took up work in his vicinity, and whom he considered to be "trespassers on his preserves," and to the end he refused to have any dealings with them. It is recorded that a Presbyterian minister, riding through a long stretch of uninhabited country, overtook him on one of his parochial visitations. As he appeared thoroughly fatigued, the minister dismounted and politely offered him his horse, and was somewhat astonished at the stern rejoinder he encountered: "Sir, you are a promoter of schism in the flock of Christ. I cannot, therefore, have any intercourse with you, much less accept any favour from you. Please keep your own side of the road." His natural antipathy to ministers of the various denominations may in this particular instance have been aggravated by the knowledge that this man was about to marry a young lady of his flock, then a candidate for Confirmation. After her marriage Mr. Langhorne never entered her house. He frequently accompanied her home from church and social gatherings, yet he invariably drew himself up rather stiffly on reaching her door, and, raising

his reproving finger, solemnly shook his head with an intent she could not misunderstand. Years afterwards his friends explained that his reason for declining to enter her house was his conscientious inability to bestow upon it his customary benediction. All his opponents were not like this minister. There were some who tried to make capital of his slowness of speech, particularly of his inaptness at sharp repartee, which is said to have been a large part of their stock-in-trade. It was a favourite plan with them to draw him into the discussion of some controverted passage of Holy Scripture. Their glib expositions were calculated to put his tame utterances out of court altogether, and they succeeded generally until he struck upon a way of counteracting the effect of their tactics. This expedient was to carry a Greek Testament always in his pocket, and to hand it to his opponent with the request to read the passage. When this was declined, from avowed inability to read Greek, Mr. Langhorne, with his deep voice and in a solemn tone, would warn the people against the explanation of those who could not read the Scriptures as they were written. This plan proved to be entirely successful. Bishop Bethune wrote of Mr. Langhorne's criticism of Mr. Strachan's sermon at the Bishop's visitation at Kingston in 1805: "We have a characteristic letter of the late Rev. John Langhorne, the good but eccentric Missionary of the Bay of Quinte; for all that skirts that beautiful sheet of water was embraced in his sphere of duty. To this day many of the old inhabitants speak of his travels on foot; his plain admonitions in public and private; his catechising the children at the kitchen fireside, or under a shady tree in summer. One of these, when grown to manhood, mentioned to me his being suddenly surprised by Mr. Langhorne in one of his rambles; put through his Catechism carefully, and sharply rebuked because he omitted to kneel down on the dusty road on coming to the Lord's Prayer. The following is the letter he addressed to Mr. Strachan, written in a clear, large hand, and with colons and periods almost as large as pepper-corns: 'I received yours of August 28, 1807, together with your printed performance. In point of style I imagine you must come the nearest to our Lord Bishop, who is a lovely writer (!) of any of the clergy in this Province; . . . but however proper the language of it may be for your pupils, to whom it is addressed, I hope you do not use such learned style in your common preaching. I hope you do not tell your vulgar hearers of "misanthropic seclusion, insulated occurrences," etc. . . . I wonder where you light on all these Deists. I cannot say I ever found out but one here. It is a long time since, and I cannot now perfectly remember the conversation we had, but it was somehow thus: He told me he was a Deist. I asked him what his rule of religion was. He answered, "Reason." Then I asked: "What would reason teach you if you should light on a man who showed you that he had all Nature at his command?" To this he made no answer, and so the conference ended.'" During the visitation of the diocese in 1803, the first Bishop of Quebec confirmed in Mr. Langhorne's Mission. Canon Hawkins relates an incident connected with this visit which shows that Mr. Langhorne usually had good reasons for what he did, and the courage to maintain them. "On the occasion of the Bishop of Quebec visiting Mr. Langhorne's Mission to hold a Confirmation, His Lordship took occasion to remark upon the shabbiness of his gown, and expressed a desire that he would provide himself with a more decent one. He promptly replied: "My Lord, this gown is as good as I can afford to wear. My income, your Lordship knows, is small, and I have an aged mother and an unmarried sister in England to whose support I must contribute. If you wish me to wear a better one, I hope your Lordship will supply me with it.'" It need not be supposed that all his reasons were as convincing as in this case. One instance of this will suffice, taken from the unpublished journals of the S.P.G. His former friend, Dr. John Townson, then Archdeacon of Richmond, Yorkshire, sent to the Society a donation of ten pounds for supplying Mr. Langhorne's church with a silver chalice and paten. Mr. Langhorne promptly informed the Society that he feared some of his parishioners might purloin the plate, and proposing the purchase of stoves and stovepipes instead. By the Bishop's judicious management the Communion plate was provided, and has been in constant use for the last hundred years. Twenty-five years of vigorous work in his Mission, in which he never spared himself nor neglected a single parishioner, work sufficient to shatter the health of a stronger man than Mr. Langhorne. Finding himself unable to continue the work as he had hitherto carried it on, and seeing, as he

supposed, a termination of the War of 1812 unfavourable to his political views, which would render the work increasingly difficult, he begged permission to resign from his Mission and to return to England. On visiting the office of the Society in London on his return in 1814, he was informed that the Government, through the strong representations of his Bishop and the Society, had granted him an annual pension of £100. There is a local tradition about the Bay, perpetuated by Canniff, that Mr. Langhorne was dissatisfied with his quiet life in England, and set out to return to Canada, but was shipwrecked and lost at sea. On the other hand, Canon Hawkins relates his retirement, necessitated by "age and many infirmities"; but states that he did not live long to enjoy his pension—words that seem to imply the ending of his days in his old Welsh or English home with his mother and sister, and able at last to devote his time to the arrangement and classification of the botanical specimens he had been collecting all his life, having always been an ardent student of natural history. Other men have their mannerisms and eccentricities, but there was that in the gruffness of Mr. Langhorne which separated him from the majority of these, for they did not hinder his work nor make his people love him less. Underneath his peculiarities there was a sincerity and a guileless spirit which disarmed criticism, and invariably won for him the respect and good-will, and even the affection, of all who came into contact with him. As Canon Hawkins said of him more than half a century ago, so do we repeat the eulogium: "The name of this man of God is as ointment poured forth."

\*\*\*

#### BISHOP MONTCOMERY AND THE WEST.

After a personal inspection of affairs in North-West Canada, it is right to put before the authorities at home my own conclusions without delay. But I am met with the difficulty that the problem for the Church in the regions in question to-day is quite unique, and it will be hard to explain. Nothing quite like it, I am persuaded, has ever been experienced elsewhere in the world, and it is necessary to place this fact before our people as clearly as possible. Never before in the history of the world has an enormous area of first-rate agricultural land, free of timber and of gigantic extent, been covered with farms in so very short a space of time. It has only become possible to-day because every available modern means of locomotion is being utilized to the full to expedite this enormous immigration of farmers. Railways are pushing through the country at a feverish pace; lumber mills are working double shifts preparing sawn timber; at every station agricultural implements and machinery are lying in rows on the prairie; stores and hotels are being run up with lightning speed. I think I shall best serve my purpose if I restrict myself to a small area of the region in question. Therefore, although the Provinces of Manitoba, Saskatchewan, and Alberta are all concerned, I shall speak only of Saskatchewan. And although the Dioceses of Rupert's Land, Qu'Appelle, Saskatchewan and Calgary are all in great need of men and money—of men most of all—I shall confine myself to what is confessedly the vortex of this whirlpool—the Diocese of Saskatchewan. My readers will find two dioceses contiguous to Rupert's Land on the west, Qu'Appelle in the south, Saskatchewan to the north of it, and extending to lat. 55°. The civil Province of Saskatchewan comprises these two dioceses. The Anglican Diocese of Saskatchewan consists of the northern half of the civil Province. The chief town at present is Prince Albert, but no one can tell where the largest population will settle. Some point to Saskatoon, which is eighty miles south of Prince Albert, and situated on the South Saskatchewan River. East, west and south of Saskatoon the great rush for homesteads is proceeding. One railway has crossed this region from south to north, another from east to west; two more are surveying and building lines from east to west. Next year there are to be, I believe, eighty new stations in this region, which means eighty new townships studded around with farms for miles. And all these people have come to stay. They are not like miners, who flock in and flock out again with no stake in the country. A district about seven times the size of Ireland (that is, Saskatchewan) is suddenly to be covered with farms of about 160 acres each, and with the help of modern means of locomotion—in about five years. Day after day trains pour into Winnipeg station. Englishmen, Danes, Norwegians, Finns, Swedes, Doukhobors, Galicians, succeed each other—train-loads by night and by day on their

way to these sow." What derful huma are as wide in dozens all over these striving to the Anglican her own chil It is fatal to Anglican Ch Canada, in Saxon nation depends upon and all who action or ou cease to cry from Canada: scheme as brain, and v the Bishop through the and zeal in have conceiv An unique It is not awaiting the must be held we desire to other religio katchewan; the next few next spring, be active an thing" for a will be plac a pony and them and th breakfasts; getting thei sleeping aw every Chur them, and a soon as th "shack"—a each (the t small wood this region are conveye by traction to be with so to some structed in return to th three summ possible to a great diff priesthood, not take pla for a year; is still ano scheme whi travelling among the ing, teachi ment, as w to their pe scheme whi the brain o and knows feasible, ar to meet the are brough be support main. The for it is " the call of of forty y work thei hardships, of the Lo issues. I young cat I am that priests wh intending ment regu be joy. I as when, permitted L.oydmis September —a fateful for the an katchewan those dear emphasis, watin, Qu the same of the Roc to the vor and fulles All these also the d needs. B men on th



of 1812 un-  
which would  
he begged  
sion and to  
office of the  
1814, he was  
through the  
op and the  
l pension of  
out the Bay,  
Langhorne  
in England,  
ut was ship-  
other hand,  
ment, neces-  
ities"; but  
enjoy his pen-  
ending of  
h home with  
ast to devote  
classification  
d been col-  
en an ardent  
en have their  
at there was  
ghorne which  
of these, for  
ke his people  
peculiarities  
s spirit which  
won for him  
en the affect-  
with him.  
ore than half  
he eulogium:  
s as ointment

## THE WEST.

airs in North-  
before the au-  
sions without  
culty that the  
gions in ques-  
will be hard  
it, I am per-  
l elsewhere in  
place this fact  
ossible. Never  
has an enor-  
land, free of  
n covered with  
time. It has  
se every avail-  
ion is being  
enormous im-  
are pushing  
pace; lumber  
preparing sawn  
ral implements  
on the prairie;  
with lightning  
my purpose if  
of the region  
the Provinces  
Alberta are all  
Saskatchewan.  
Rupert's Land,  
lgary are all in  
of men most of  
t is confessedly  
Diocese of Sas-  
two dioceses  
on the west,  
chewan to the  
55°. The civil  
rises these two  
of Saskatche-  
alf of the civil  
esent is Prince  
ere the largest  
nt to Saskatoon.  
ince Albert, and  
atchewan River.  
atoon the great  
g. One railway  
th to north, an-  
re are surveying  
vest. Next year  
new stations in  
new townships  
miles. And all  
They are not  
flock out again  
A district about  
l that is, Sas-  
vered with farms  
with the help of  
-in about five  
r into Winnipeg  
rwegians, Finns,  
s, succeed each  
by day on their

way to these prairies. "A sower went forth to sow." What is to be the harvest from this wonderful human sowing? Other religious bodies are as wide awake as possible, and are moving in dozens of living agents to occupy the ground all over these regions, calling at every farm, and striving to occupy the whole ground. What is the Anglican Church going to do to preserve her own children, if not to enlarge her borders? It is fatal to procrastinate. The existence of the Anglican Church on the prairies of North-West Canada, in the homes of the last great Anglo-Saxon nation which the world can hope to see, depends upon the work of the next five years; and all who realize the issues that hang upon our action or our inaction must cry aloud, and not cease to cry till adequate aid is supplied, whether from Canada or from England. Now for the full scheme as conceived in Archdeacon Lloyd's brain, and with the full assent and backing of the Bishop of the diocese, who was with me all through these days displaying his earnestness and zeal in the cause. I put the scheme as I have conceived it, and in the shortest language. A unique occasion calls for a unique scheme. It is not the time to send men to college, awaiting them four years hence. The ground must be held—just held—now and at once, unless we desire to see the whole land swept clean by other religious bodies. For the Diocese of Saskatchewan alone, the centre of immigration for the next few years, forty young men are needed next spring, not under twenty-four. They must be active and healthy, and prepared for "the real thing" for Christ's sake. In early summer they will be placed on the prairie, each with a tent, a pony and saddle, and enough money to keep them and the ponies. They will make their own breakfasts; then they will visit, visit, ever visit, getting their dinner and tea anywhere, and often sleeping away from the tent. They will discover every Church family, and minister simply to them, and assure them of the Church's care. As soon as they know where best to settle, a "shack"—a two-roomed hut—will be built for each (the timber on the spot costs £30), and small wooden churches will be put up all over this region. When these need to be moved they are conveyed bodily from one place to another by traction. When winter comes these men are to be withdrawn for the three worst months or so to some place like Prince Albert, and instructed in all that is needful. In spring they return to their work again. This may recur for three summers and winters, and then it may be possible to ordain these men as deacons, making a great difference between the diaconate and the priesthood. Ordination to the priesthood should not take place till the man has attended a course for a year or two at a proper college. But there is still another essential feature of this unique scheme to be mentioned. There are to be five travelling priests, who are to spend their time among these catechists, comforting, encouraging, teaching; above all, giving them the Sacrament, as well as dispensing the two Sacraments to their people. This is the general outline of a scheme which arouses my admiration. It is from the brain of one who has been through the battle and knows; it is clear cut. I believe it to be feasible, and it is the only scheme which seems to meet the conditions of urgency with which we are brought face to face. I believe it ought to be supported with both hands, with might and main. The men, I am persuaded, will be found, for it is "the real thing." Let us not weaken the call one whit. Ask for the whole devotion of forty young Englishmen to do the hardest work they have ever done. Slur over none of the hardships, but win by a call to a genuine piece of the Lord's work, fraught with tremendous issues. I do not know whom I envy most, the young catechist or the travelling priest. Sure I am that it will be easy to find five unmarried priests who would glory in the work of superintending such a scheme. To take the Sacrament regularly to these catechists alone would be joy. I have not often been so much stirred as when, by the Bishop's kind request, I was permitted to speak to those eleven catechists in Lloydminster Church on that Monday morning, September 3rd, a fateful day in English history—a fateful day, perhaps, in a nobler sense and for the ancient Church of our race and in Saskatchewan—and then to assist in communicating those dear fellows. Once again let me say with emphasis, the Dioceses of Rupert's Land, Keewatin, Qu'Appelle, and Calgary are all facing the same problem in their various degrees east of the Rockies, and I have avowedly only referred to the vortex of the whirlpool and to the boldest and fullest scheme which has been put forth. All these dioceses must receive aid. There are also the dioceses west of the Rockies with their needs. But I desire to fix the eyes of Churchmen on the centre of the problem at this time.

(Continued from Page 24.)

"O Lord, correct me," (Handel), and in the evening she sang Hamilton Grey's, "Beautiful Promise" On Sunday, January 20th, the anniversary services in connection with this church, will be held, when it is expected that one thousand dollars will be paid in towards the debt on the church fabric.

**Leamington.**—The Sunday School Christmas entertainment on December 27th, passed off well. Great praise is due to Mrs. Edward Beach and to Mrs. S. H. Gage, for bringing it to so successful an issue.

**Collingwood Township.**—Holy Trinity.—This church having been closed during the greater part of the past summer, while extensive improvements were being made, was reopened for divine service on November 11th last. Two services were held during the day, at which large congregations were present, many not being able to obtain admission to the afternoon service, all available room in the building being occupied. The Holy Communion was administered during the morning service. The Rev. E. Appleyard, B.A., rector, officiated at both services. The improvement and addition to the church building, cost \$976, of which amount all has been paid but the sum of \$150. There is a very active branch of the "A.Y.P.A." in the congregation, which contributed \$200 towards the Building Fund, and also bought an organ for the use of the congregation.

\*\*\*

## ALGOMA.

**Geo. ThorneLoc, D.D., Bishop, Sault Ste. Marie.**

**Burk's Falls.**—All Saints.—The Christmas service at this church was well attended, notwithstanding the severe weather that prevailed. The special Psalms and Lessons, combined with the well-known grand old Christmas hymns, made the service inspiring and refreshing. The incumbent, the Rev. Canon Allman, conducted the service, and the congregation gave some expression of their Christmas joy by a substantial offertory, which was given to the incumbent according to the general rule. After the service hearty greetings were given and received on every side.

**Bracebridge.**—St. Thomas.—The services on Christmas Day in this church were bright and hearty and well attended. The choir, though several members were out of town, did splendidly, and the congregation joined in heartily, so that the whole service at 11 o'clock went off most satisfactorily. The church was prettily decorated with evergreen leaves and arches, white hangings and beautiful cut flowers. There were more communicants than usual at the early Celebration of the Holy Eucharist, but not quite so many as in former years at the late Celebration, although the congregation was large. The offering for the rector amounted, in money, to \$48, and in kind to about \$15. The new organ is giving great satisfaction and has proven of wonderful assistance to the proper rendering of the service. On the Sunday after Christmas the special Christmas services were, to a large extent, repeated, and after Evensong carols were sung by the choir. A Watch-night Service was held on New Year's Eve, also a Celebration of the Holy Communion during the very early hours of the New Year.

\*\*\*

## RUPERT'S LAND.

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

**Foxwarren.**—The church lately erected in memory of the late Rev. George Gill was dedicated on Saturday evening, December 8th, 1906, by the Most Rev. the Lord Archbishop of Rupert's Land, in the presence of a large and attentive congregation, representative of the whole community. The rector, the Rev. W. A. Fyles, read the first part of the Evening Prayer, and the Rev. G. H. Hooper, of Shoal Lake, the concluding portions after the 3rd Collect. Mr. E. R. Chamney, Assistant Missionary, read the appointed Lessons. The Archbishop gave a most interesting and eloquent address, based on Psalm 122:1. He referred in feeling terms to the late Rev. Geo. Gill and rejoiced that the attractive House of God, was a memorial to the faithful clergyman. He thanked the Presbyterians for their kindness in permitting the congregation to worship in their church, while this sacred edifice was being built, and he also referred in appre-

ciative terms to the earnest work and generous gifts of the congregation, supplemented by the kind assistance and liberality of their friends of other communions. The Ladies' Guild was especially commended for its zeal. The musical portion of the service was rendered in an acceptable manner, Mrs. H. Bied was the organist. The offertory was devoted to the Building Fund. The church was tastefully decorated by Mrs. E. R. Chamney, and Mrs. J. B. Hodgson. After Divine service a banquet under the auspices of the Ladies' Guild was held in the school house. During the evening instrumental and vocal selections were given respectively by Mr. Young, Miss McCrindle and Mrs. Wilks, and brief addresses by the Archbishop, the Rev. G. H. Hooper, the rector, Mr. E. R. Chamney, Messrs. J. Murphy, A. Hunter and E. Grahame. The proceeds of the day amounted to nearly \$75. In connection with the church building, much credit is due to the builder, Mr. Wm. Boyd, and his assistants, Messrs. Nevard, Warnicker and Prost, also to the mason, Mr. D. Mitchell. The Archbishop expressed his entire satisfaction with the whole work. The material and furnishings came principally from the local firms of Messrs. J. Murphy, Jas. McCrindle, and J. Dunfield, and are of first-class quality. The church is a frame structure of Gothic design, seating about 100 and has cost so far \$1,300, of which the congregation have in sight nearly \$900. A determined effort is being made to clear all indebtedness in two years, and contributions will be thankfully received. The Building Committee is as follows:—The Rev. W. A. Fyles, Chairman; Messrs. E. R. Chamney, H. S. Rockett, H. Bied, T. H. Hooper, Jas. James, Thos. Hodgson, E. Jones, E. R. Nevard, J. B. Hodgson, Secretary-Treasurer. The congregation gratefully acknowledge the valuable assistance of Mr. H. S. Rockett, in preparation of plans and specifications, and the kind help of Mr. and Mrs. Ransome and Mr. and Mrs. Jones in granting the use of the Ransome House for meetings. The following gifts have been made and the donors are hereby thanked: Messrs. H. and G. Hodgson, 100 lbs. stones and sand; E. Hartley, 10 bushels of lime; Mr. Sutherland, iron rods; altar linen, St. Martin's W. A. Montreal; Communion vessels and case, Levis W. A., Que.; frontal and super-frontal, All Saints W. A., Winnipeg; offertory plates, Mrs. J. B. Hodgson; service books and grant of \$120 S. P. C. K.; hymn books, Mrs. E. R. Nevard; generous donations from Messrs. J. Murphy, Jas. McCrindle, J. Dunfield, J. Sutherland. The co-operation in this good work of Mr. E. M. Davies, former missionary, and Mr. Chamney, present assistant, is much appreciated. Mr. Chamney is accomplishing much in the Master's service and we predict for this congregation happy results.

\*\*\*

## KEEWATIN.

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

**Fort Frances.**—St. John's.—The annual sale of work in connection with the Woman's Auxiliary of this parish was held on December 19th. The ladies had made strenuous efforts to make this sale, as those in former years have been, a credit to themselves and a real help to the parish, and they succeeded in this, for although the town at present is very quiet and money rather close, yet they realized the valuable sum of \$152, which is to go towards the rectory debt. The members of the Woman's Auxiliary, along with the members of St. Mildred's Guild, are to be congratulated on the result of their united efforts. The stalls were well laden, tea was beautifully served, and the buyers were well satisfied and expressed themselves as having had a most enjoyable evening. Xmas Day service was well attended in this church. Service being held at 11 o'clock with Holy Communion, when the largest congregation was present of any yet held in this place on that day. The church was beautifully decorated with evergreens and draped in white. The service was most hearty, and the singing good, the Canticles being sung to favourite chants, with four of the old Xmas hymns. Owing to the inability of the organist to be present at the last moment, the rector presided at the organ for the occasion, and also preached a suitable and helpful sermon on "The Gift of God to Man," the text being taken from St. John 3:16. Quite a number remained to partake of the Holy Communion. The Sunday School had their entertainment on December 28th. First they had tea in the school-room, then they adjourned to the Orange Hall, where a most enjoyable concert was given by the children, which was well rendered and greatly appreciated by the large crowd present. At the close presents of books, candies and apples were given to each child, and to the



teachers gifts were also given. It was closed by all joining in the National Anthem.



#### SASKATCHEWAN.

Jervois A. Newnham, D.D., Bishop.

**Prince Albert.** The Chapter of this Deanery was called together by direction of the Lord Bishop and met on Wednesday, November 28th, at Bishopsthorpe, when the rector of Prince Albert, the Rev. A. D. Dewdney, was elected Rural Dean, and the Rev. E. C. Clarke, of Colleson, Secretary. The subject of Parochial Registers and other records required by Synod was taken up and the Rural Dean and Secretary were appointed a committee to look into the cost of providing uniform Registers for the Diocese, with a view to action at the next Synod. Arrangements were made for the Chapter to meet quarterly in Prince Albert at the same time as the Mission Board and Executive Committee. It was decided to study the first chapter of Timothy at the next meeting and to discuss the subject to be introduced by Mr. A. D. Wrenshall. The two services were held in connection with the Deanery meeting, Holy Communion at 9 o'clock and a special service of intercession for Missions in the evening. The Rev. D. T. Davies, the Rev. E. C. Clarke, and the rector of St. Alban's delivered short addresses at the evening service, the Revs. James Taylor and Ed. Matheson taking the prayers, and the Bishop concluded the services with the special Collects and the Blessing.

Arrangements are being made for the opening of the Training School for Catechists early in January. The use of old St. Alban's Church has been secured from the vestry and it is being got ready for its purpose. The building will be divided into three apartments, a sitting room, a reading and lecture room and dormitory, and will be simply furnished for its purpose. Eight men are to be called in from the field for training this year, viz.:—J. H. Hill, Henry Assiter, E. J. Norris, T. G. Cracknell, J. Parkin, H. J. Likeman, Andrew Love and A. D. Wrenshall. The lecturers, so far as arranged are the Bishop, the Rector of Saskatoon, the Rector of Prince Albert, and the Rev. C. Cunningham. The men coming in this year are those who are looking forward to Ordination in the near future, and those who qualify, it is expected, will be ordained to the diaconate at the Trinity Ordination.



#### NEW WESTMINSTER.

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

**Vancouver.**—On Christmas Day, the sun was shining, the holly trees in the gardens were covered with berries—ivy was in profusion everywhere. The grass on the lawns and the boulevards was a brilliant green, and violets, roses and jasmine were in bloom. It was such a Christmas as can only be found in Canada on the shores of the Pacific Ocean. With the abundance of evergreens, laurel, ivy and holly, and box and ferns, the "greenery" of the churches is an easy task.

**St. James.**—The Rev. E. W. Summerscales, M.A., has been licensed to the curacy of this church. The Bishop confirmed a class of 38 on a recent occasion.

**Holy Trinity.**—The stipend of the Rev. H. Beacham, B.A., has been increased from \$1,000 to \$1,320. Some of the older parishes in the city are giving very inadequate salaries, ranging from \$720 to \$1,200, and it is to be hoped that they will follow the example of this young parish. The lots adjoining the church are to be purchased for a rectory.

**Ladner.**—The Rev. Ronald Hilton has resigned this parish, the resignation taking effect February 1st. With the unanimous approval of the Church Committee, the Bishop has offered the parish to the Rev. E. R. Bartlett, M.A., missionary, at Hedley, in the Diocese. During Mr. Hilton's incumbency an excellent parsonage has been built, and the services greatly improved.

**Maple Ridge.**—This parish which is one of the oldest in the Diocese is prospering under the Rev. Wm. Gavier. The little church is the oldest in the diocese and is built of California red wood, brought from California before a saw mill was built in British Columbia. The interior is being lined with cedar. Services are also held in St. John's, Port Moody, and at Westminster Junction, where a church will shortly be built.

### CANADIAN CHURCHMAN.

[January 10, 1907.]

[January

**Sapperton.** St. Mary.—The Rev. C. R. Baskett, Vicar of Birstwith, Leeds, England, has given \$500 to purchase a strip of land in the rear of the church property, as a site for a parsonage. Mr. Baskett was one of the clergy of the diocese when it was organized in 1879.

The Synod of the Diocese will meet in St. James' Parish, Vancouver, on February 6th and 7th. The Diocese has made up its first apportionment of \$1,200 for 1906.



#### CALEDONIA.

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

**Massett.** St. John's.—On Sunday, Dec. 16th, Bishop Du Vernet confirmed in this church fifty-one Haida candidates, presented by the Rev. W. E. Collison. The organist and choir of twelve men in surplices were natives. The Lessons were read in English by two natives, and the congregation of over two hundred, with the exception of a colored prospector and the missionary's wife and daughter, consisted of natives. The Haidas are a fine race of people—once the terror of the Coast—they are all now Christianized. Later in the week the Bishop confirmed in private three others who were invalids, making a total of fifty-four, twenty-eight men, and twenty-six women. To reach Massett the Bishop took a schooner from Port Simpson across Hecate Straits eighty miles. This schooner was built and manned entirely by Haidas. To get back to the mainland the Bishop embarked on the same schooner for Ketchikan, Alaska, one hundred miles to the north, thence by C.P.R. steamer to Prince Rupert. On Christmas Day he had service on the deck of the schooner, while slowly beating against a head-wind, and on St. John's Day preached for the Rev. Thomas Jenkins in the Church of St. John the Evangelist, Ketchikan, Alaska.



#### THE ENGLISH HYMNAL.

(Continued from last issue.)

In this hymn, as in several others, the metre of the verses is not the same. Although it may add interest to the book from a literary point of view to include a poem from the pen of John Bunyan, as a hymn it is an experiment. The metre is 11, 11, 12, 12.

Who so beset him round  
With dismal stories,  
Do but themselves confound—  
His strength the more is.

No foes shall stay his might,  
Though he with giants fight:  
He will make good his right  
To be a pilgrim.

The same remarks apply to No. 427, "Let all the world in every corner sing," (metre 10, 4, 6, 6, 6, 6, 10, 4), and to No. 424, "King of Glory, King of Peace," (metre 74, 74, D), by George Herbert, (b. 1503). The following is part of the latter:—

Wherefore with my utmost art  
I will sing Thee  
And the cream of all my heart  
I will bring Thee.

See also No. 515 by John Donne, (b. 1573), metre 10, 10, 10, 10, 8, 4.

With Thou forgive that sin, by man begun,  
Which was my sin though it were done before?  
Wilt Thou forgive that sin, through which I run,  
And do run still, though still I do deplore?  
When Thou hast done, Thou hast not done,  
or I have more.

See also No. 531, (metre 8, 8, 8, 7), and 536 metre 14, 14, 4, 7, 8), and many others for which tunes had to be found or adapted. The musical editor seems to have made a special effort to give the original "proper tune" for a hymn rather than the tune adopted in modern times. The note under "While Shepherds watch" is interesting. "It is impossible to print all the tunes which are traditionally sung to this hymn. The tune often used in Cornwall is printed in the appendix." To the appendix are relegated some twenty-three additional tunes which do not enter into the general scheme of the book." Among them are

the tunes usually sung to "Oh come and mourn," "Christ the Lord is risen again," "God that maketh earth and heaven," "The day Thou gavest," "For all the saints." Two hymns by American Bishops, "O little town of Bethlehem," (Bishop Brooks), and "Fling out the banner," (Bishop Doane), have hitherto been very popular when wedded to their "traditional tune." It remains to be seen whether with their new tunes they acquire any popularity in England. The same way be said of the "farewell hymn," "God be with you till we meet again."

Many of the terms used would require a glossary in Canada, if not elsewhere. A Russian kontakion, an evening respond, a Lent prose, an Advent prose, commendatory litany, the reproaches, Easter-Grail, gradual, the Prophetic Anthem, two clerks, Lady Day, Refreshment Sunday, Low Sunday, Common of a Virgin, Maundy Thursday, for a national festival, for Geras, an Advent sequence, office hymn for Candlemas, the Octave of Epiphany, compline, anthems during the distribution of palms, the Litany of the Deacon, etc. The supply of "office hymns" is unlimited. They are provided for thirteen days in succession, between Epiphany and Lent. It is difficult to imagine any demand for many of these; e.g.:—

"And Christ the Lord our souls excites,  
And so to endless life invites."

Let me conclude with some specimens of translations from mediæval hymns which I venture to think will arouse little if any enthusiasm:

Here for Thy children stands the holy lover,  
Fountain of pardon for the guilt of nature,  
Cleansed by whose water springs a race anointed  
Liegemen of Jesus.

Jesus has harrowed hell; He has led captivity captive;  
Darkness and chaos and death flee from the face  
of the light.  
Kindle our lips with the live bright coal from the  
lips of the seraph,  
Shine in our minds with thy light; burn in our  
hearts with thy love.

Thee, O Christ the Father's splendour,  
Life and virtue of the heart,  
In the presence of the angels,  
Sing we now with tuneful art.  
Meetly in alternate chorus,  
Bearing our responsive part.

Ave Maria! blessed maid!  
Lily of Eden's fragrant shade!  
Who can express the love  
That nurtured thee, so pure and sweet,  
Making thy heart a shelter meet  
For Jesus' holy Dove.

For souls polluted intercede,  
Thy martyrs, hallowed in their deed,  
Confessors high in priestly power,  
And they who have the virgin dower.

## Watch Repairing Doubled

A strong argument in favour of our Watch Repair Department is that its output has doubled within the last year. Good work and fair prices are responsible for the increase. Trust your watch to us. It will be skilfully repaired by our men, who have all the new methods.

## Wanless & Co.

Established 1840

168 Yonge St., TORONTO.

The solen  
Which tol  
For since  
A week o

All prophts  
By the inf  
God's moth  
Mar  
Thou the tr  
Bearing inc  
Meekly acc  
Pur

O gloriou  
Beyond tl  
From him  
Græce to  
For souls  
All order  
The patri  
The prop

Co

EXPRE

Sir,—On th  
by express a  
"The Suprem  
len, containi  
from a Friend  
of the identit  
graciously pe  
read journal,  
tude for this  
reading of th  
I have yet ha  
as I proceed  
reason to feel  
for writing it  
friend for pro

Lucan, 1st

HOM

Sir,—I have  
country plac  
School, so p  
"Churchman"  
first set it o  
months after  
Spring Island  
ing to the d  
gether on S  
(2) the diffic  
and I still fe  
dren who ar  
religious trai  
day School,"  
that it is in t  
taught about  
chism and h  
man, once a  
with the chi  
parents) exa  
marks. I do  
success, but  
the parents t  
to train thei  
clergyman d  
of their hand  
helps and cr  
takes a pers  
now about t  
Sunday Sch  
classes. Al  
other from  
the same le  
prizes. My  
that being a  
time on Sun  
or more far  
have two or  
is always I  
generally I  
know about  
dren are ex  
Bible questi  
day. The y  
a coloured  
"searching" f  
watch being  
incident in  
the Lord's  
mandments,  
Catechism ;  
61 pupils at  
Lord's Pray



The solemn time was soon to fall,  
Which told the number mystical,  
For since the Resurrection day  
A week of weeks has passed away.

All prophets hail thee, from of old announcing,  
By the inbreathed Spirit of the Father,  
God's mother bringing prophecies to fulness  
Mary the maiden.

Thou the true Virgin-Mother of the Highest,  
Bearing incarnate God in awed obedience,  
Meekly accepting for sinless offering,  
Purification.

O glorious, Maid, exalted far  
Beyond the light of morning star,  
From him who made thee thou has won,  
Grace to be mother of his son.  
For souls defaulting supplicate,  
All orders of the angels state,  
The patriarchs in line to thee.  
The prophets goodly company.

Jas. Edmund Jones.

### Correspondence.

#### EXPRESSION OF GRATITUDE.

Sir,—On the day before Christmas I received by express a copy of that most invaluable book, "The Supremacy of the Bible," by J. M. McMullen, containing the inscription, "A Christmas Gift from a Friend." As I have no present knowledge of the identity of this kind friend, will you graciously permit me, by means of your widely-read journal, to express my deep sense of gratitude for this valuable and appropriate gift? The reading of the Prolegomena (the only part which I have yet had time to peruse) convinces me that as I proceed with the work I shall have constant reason to feel exceedingly thankful to the author for writing it, and to the very kind unknown friend for presenting it to me.

H. A. Thomas.

Lucan, 1st January, 1907.

#### HOME SUNDAY SCHOOL.

Sir,—I have several times received letters from country places asking about my Home Sunday School, so possibly you may find room in the "Churchman" for a few lines explaining it:—I first set it on foot in the autumn of 1896, 18 months after I had taken charge of the Salt Spring Island Parish; being led to do so (1) owing to the difficulty of getting the children together on Sundays in such a scattered parish; (2) the difficulty in getting teachers. I felt also, and I still feel, that it is the parents of the children who are primarily responsible for their religious training. The very name "Home Sunday School," implies—as it is meant to imply—that it is in the home that the children are to be taught about God, the Bible studied, and Catechism and hymns learned; and then the clergyman, once a month, goes to the home, has a talk with the children (often in the presence of the parents) examines their work and gives them marks. I do not claim for the system any great success, but it is an attempt at any rate to induce the parents to feel their responsibility themselves to train their children in the ways of God. The clergyman does not take this responsibility out of their hands, but by his monthly visits he aids, helps and encourages them to do it, and himself takes a personal interest in the children. I have now about 60 children belonging to my Home Sunday School, and they are divided into six classes. Although they may not meet one another from years' end to years' end, they learn the same lessons and compete for the same prizes. My visits are generally on a Saturday, that being a holiday, and I have, of course, no time on Sunday. Sometimes the children of two or more families meet in one house. Often I have two or even three classes in one day; but it is always a pleasure to meet the children, and generally I find them waiting for me, as they know about the time of my visit. The older children are expected to write out answers to the Bible questions in their exercise books each Sunday. The younger ones I teach viva voce from a coloured picture roll. We also have "Bible searching" for the elder ones, one minute by the watch being allowed for finding some well-known incident in the Bible. The children repeat also the Lord's Prayer, the Creed, and the Ten Commandments. They also learn hymns, Calvary Catechism and the Church Catechism. Of the 61 pupils at present on my list, 57 can say the Lord's Prayer, 44 the Creed, 27 the Ten Com-

mandments, and 10 have been through the Church Catechism. I try to arrange generally to have a gathering or picnic once a year for the whole school with their parents, when the successful competitors receive their prizes.

Edward F. Wilson.

Salt Spring Island, B. C.

#### CHANGES IN CANADA.

Sir,—I am very sorry to see that the solemn season of Advent is now becoming with us a season for "money-making" far more than for "soul-saving" and that the Diocese of Nova Scotia has decided to close up the "Church Institute" in Halifax. Although I am not an Englishman I hope I am enough of a Church of England priest to know that "dollars" are not everything, and that even C. M. S. Reading upheld the "Church of England Institute" in that town. What are we coming to now-a-days anyway? Is the departure of the British soldier from our midst to be marked by a mere "opportunism" that must of necessity lead to infidelity. Bishop DuMoulin will need to observe Canada as well as France and England. There are woeful changes taking place here.

C. A. French.

#### BOOK REVIEWS.

**The Life of Christ.**—By William J. Dawson. Philadelphia: George W. Jacobs & Co.

This is, we take it, a republication of the work of Mr. Dawson, printed in London in 1901. Careless proof-reading will not prevent many who are unfamiliar with a work remarkable for the wide scholarship, imaginative power, beauty of style, and devotion of spirit evidenced in its pages, from becoming possessed of it. Mr. Dawson's contribution to the literature of Our Lord's Life on Earth happily combines strength with grace and learning with freshness. There is not a dull or uninteresting page in the whole volume, and the earnestness, fervour and force with which the author aims at disclosing the wondrous revelation of Divine Spirit in human form on earth cannot fail to influence the most worldly and careless reader.

**Is There a God for Man to Know.**—By James Carmichael, D.D., D.C.L. Toronto: The Musson Book Co., Limited.

We know of no book that within the same compass puts with greater clearness, fairness, or with more convincing power the argument for the existence of a Divine Being, than does this small unpretentious volume written by Bishop Carmichael. The argument outlined in the first is developed in the four following chapters, under the various headings of "The General Consent of Mankind to the Religious Idea," "The Argument from Origination," "Argument from Object and Intention," and finally "The Moral Argument." And we fail to see how any capable mind can fail after carefully, and thoughtfully considering an argument so fairly comprehensively, learnedly and clearly presented from arriving at the same conclusion as the venerable author expressed at the end of the volume: "It seems to one studying the foregoing evidence that an acknowledgement of the existence of a Divine Being, Maker of heaven and earth, is a mental necessity. One cannot fail being struck by the wealth and variety of learning laid under tribute by the author in preparing his argument; the extraordinary power of condensation shown, and at the same time the unusual clearness and force of the argument. Science has supplied us with many a marvel in concentrated compounds of unusual strength. The learned Bishop has most effectually made science herself his handmaiden in compiling this illuminating, convincing and most concise argument for the existence of the Divine Being, whom it has been to him, a labour of life and love, loyally to serve. This little volume should be in hands, not only of all teachers and preachers of religious truth, but of those as well to whom the knowledge and acceptance of the truth should be brought.

**The Eternal Law.**—By J. Philip DuMoulin, D.D., Bishop of Niagara. Toronto: The Musson Book Co.

On the foundation known as "The Charlotte Wood Slocum Lectureship on Christian Evidences," Bishop DuMoulin in 1901 delivered the six lectures on the above subject which are comprised in this volume. The learned Bishop treated the subject mainly from the standpoint of the many ways in which the law is disregarded together with the consequences of such disregard. Apart from what one might expect from the well-known eloquence of the author, backed

#### A SAFE AND PROFITABLE INVESTMENT FOR YOUR IDLE MONEY

We receive sums of **\$100** and upwards for which we issue Debentures bearing interest at **4<sup>0</sup>/<sub>100</sub>** per annum, payable every six months. These Debentures are a Legal Investment for Trust Funds.

#### CANADA PERMANENT MORTGAGE CORPORATION.

14-18 TORONTO STREET, TORONTO.

as it is by competent learning, wide knowledge of life, and men and matured thought, one is pleased to find the lectures grounded, not on vague generalities, or speculative, or philosophical theories, but on the ancient and durable pillars of life and conduct on which the Church itself rests: "The Ten Commandments." As to the choice of treatment, we think the Bishop rightly discerned a crying need of the age—too often unheeded—in making his wise choice. With regard to the details of the treatment, we are confident our readers will thank us for referring them to these most interesting and instructive lectures themselves.

—The great mind knows the power of gentleness.—Browning.

—Pray hardest when it is hardest to pray.—Bishop Brent.

**FURS AT REDUCED PRICES**

We are holding our Annual January Fur Sale. This is an annual opportunity to get the furs you need, and save a good many dollars of cost. It is to be distinctly understood that our stock offers as complete an assortment as it did before the holidays; for our enlarged factory has enabled us to make good the depletion consequent upon a very large Holiday business. Reductions are genuine, and every garment is backed by the guarantee of

**"THE HOUSE OF QUALITY."**  
**15% to 33% less than Regular Prices during January.**

People who live out of the city can order by mail, order through their friends, or will be welcome visitors at the store when they are in the city.

**J. W. T. FAIRWEATHER & CO.,**  
**Furriers, 84-86 Yonge Street, TORONTO.**



## Family Reading

### THE SEED IN THE SNOW.

By the Rev. James Silvester, M.A.

The ballad is based on a story told by Arch-leacon Mackay of a journey from Churchill River to Prince Albert, Saskatchewan.

The seed of truth, the Word divine,  
The sower goes forth to sow,  
And it will spring and bear its fruit  
Though sown amid the snow.

A missionary journeying  
Through the new fallen snow  
Sought out a youth in Indian camp  
The track unseen to show.

Then onward went the traveller,  
The Indian his guide  
Before the dogs that drew the sleigh  
Wherein himself did ride.

Long was the journey day by day,  
And night brought welcome rest,  
Though underneath an Arctic sky  
In snow-world of the West.

And night by night the man of God,  
By light of cheerful fire,  
Read out the precious Word divine  
And prayed with faith's desire.

The travellers reached their journey's end  
And parted by the way,  
No more to see each other's face  
In this life's transient day.



But seed of life eternal sown  
In that long journey drear  
Sprang up in that young Indian's heart  
To God's true faith and fear.

And when ere long his soul was called  
The journey hence to take,  
He left behind the witness true  
He gave for Jesus' sake.

Another winter came and brought  
The missionary near  
The Indian camp where he had found  
His guide the previous year.

And there he heard the touching tale  
Of sorrow, but of joy,  
The father told with thankful heart  
Of his beloved boy.

'My son went with you, sir,' he said,  
'Your guide across the snow,  
But now he sleeps, and by those trees  
His body lieth low.'

'Yet ere he left us, oft he spake  
Of the good news he heard,  
And when he died he thought of you  
And gave this parting word:

'Oh, tell the praying chief I'm glad  
That I became his guide,  
Because his Gospel words have led  
Me to the Crucified.'

'And now it is our own desire,'  
The aged father said,  
'To follow Him Who saveth all  
From sin and wrath and dread.'

Lord, prosper Thou Thy Gospel still,  
And let Thy kingdom grow,  
And fruitful be the seed of life,  
Though sown amid the snow.

—None love father or mother, or brother or friend so tenderly, truly, eternally, as they who love God more than all.

## IN HIS LIKENESS.

The artist stands at his easel painting the portrait of one before him; and I go and look at it, and scowl and shrug my shoulders and say: "It is not like him; I can see the ghost of an appearance looking out through the lustreless eyes and the untrue features, but it is not my friend." And the artist says: "Wait! when I have finished the picture, and put the purpose—the soul—into it, then judge, not before." So Christ sits for His portrait, and God takes me as a canvas, and paints, and ever and anon, I grow foolish enough to look at myself, and shake my head in despair, and say, "That will never be a portrait," and then I come back to His promise: "You shall be satisfied when you awake in His likeness," and I am satisfied beforehand in this hope that He gives me.

## WHAT RELIGION REQUIRES.

It is a miserable error to be content with ourselves because we are less vain, or covetous, more sober and decent in our behaviour than we used to be; yet this is the state of many people, who think they have sufficiently reformed their lives because they are in some degree different from what they were. They think it enough to be changed from what they were, without considering how thorough a change religion requires. But let such people remember that they who thus measure themselves by themselves are not wise. Let them remember that they are not disciples of Christ till they have like Him offered their whole body and soul as a reasonable and lively sacrifice unto God; that they are not members of Christ's mystical Body till they are united unto Him by a new spirit; that they have not entered into the Kingdom of God till they have entered with an infant simplicity of heart.

## "THE LOVE OF CHRIST CONSTRAINETH US."

"That I may know Christ, and the power of His resurrection and the fellowship of His sufferings, becoming conformed unto His death." This is a real aspiration which has power to extend infinitely the meaning of life. Sad words these, it may be said; growth it may be, but growth through gloom and sorrow. Did St. Paul find it so? Have you ever come across the record of a more joyous and more resolute soul than is revealed in his writings? And how, in general terms, are we to explain in modern language the broad features of St. Paul's attitude towards life? Surely it was a sense of continual progress, of constant effort, of repeated renewal—"Forgetting those things which are behind, and stretching forward to the things which are before, I press on towards the goal, unto the prize of the high calling of God in Christ Jesus." He frankly took life as it came, and transformed it into a series of splendid opportunities, in each of which he could live and learn, from each of which he could emerge with a larger nature, prepared for fresh adventures, endowed with new strength.—Bishop Creighton.

## ALL THINGS WORK TOGETHER FOR GOOD.

It sounds pious to say that everything happens for the best. But it is not scriptural, and it is not true. Many things happen because of sin, and sin is never for the best. Paul says that where sin abounded, grace did much more abound. But we are not, therefore, to suppose that God was dependent on sin for the manifestations of His grace. Of course nothing ever happens that defeats God's ultimate purposes. God is able to overrule all evil and accident to His own gracious designs. But evil is evil, and God does not cause it, or desire it, or need it.

Because of the rascality of a brother, a gentleman lost his money, and failed in business. That misfortune turned his attention to religious work, and he became a most devoted lay evangelist. He always said that his loss of money was really a blessing. But the wickedness of the brother was not a part of God's plan. Indeed that brother degenerated and lived in unblest life.

There are a great many bad things in this world for which God is not responsible, and which He does not desire. And in the wake of wickedness, partly connected with it oftentimes, is much sadness and sorrow. We must not ascribe all these calamities to God, and say, "Everything happens for the best." The Scripture does not say that all things are good, but that all things work together for good to them

## DEBENTURES

SAFE AND PROFITABLE INVESTMENT

5%

The Sun & Hastings Savings & Loan Co.  
of Ontario

Authorized Capital \$5,000,000.

If you want to avail yourself of this exceptionally good investment, write to us for full particulars.  
DEPOSITS—4 per cent. paid on deposits of \$1 and upwards. Money to loan on reasonable terms.

Head Office: Confederation Life Building, Toronto  
BRANCH OFFICE: BELLEVILLE, ONT.  
WHITFORD VANDUSEN, President. W. PEMBERTON PAGE, Manager.  
AMBROSE KENT, Vice-President.

that love God. The world is not as God would have it. But God's power is such that He can bring His people to their highest development in the world as it is.

## A QUEEN'S BIBLE CLASS.

Among the pleasant things which are told about Queen Victoria is the fact that she used to teach a Bible Class in Buckingham Palace. This was the Queen's home when she was staying in the city of London. Here there was quite an army of servants, many of whom were married and had children, and so the Queen made up her mind to form a Bible Class for the special benefit of these children. The Queen taught the class herself, and many of the children who have since grown up to be men and women, are told, look back with intense pleasure and pride to the time when they had the Queen of England for their Sunday School teacher.

In teaching her class the Queen would choose a chapter in the Bible which the scholars would read in turn verse by verse. The Queen would then explain the more difficult passages in the simplest language, and point out what lessons were to be learned from the chapter. The service would then be closed by the singing of some favourite children's hymns and prayer.

## HOW TO SWEETEN LIFE.

Open all the doors to the religion of Christ. It will make this world a paradise. It will sweeten the everyday trials of life, the little perplexities and annoyances, little sorrows and trials, little disappointments and mistakes. Nature ever helps the tiny objects. A small flower blossoms at my feet. The clouds gather swiftly in the sky to water it; infinite chemistry works at its roots to nourish it; the mighty power of gravitation and other equally unconquerable forces hold it and guard it; the sun rises and shines to paint upon its cheek; the winds are marshalled to fan it; everything is made to contribute to the comfort of this tiny flower. The religion of Christ is suited to tired men and women and children. It is suited to the office, the cradle, the sewing machine, the headache, the heartache, the nursery, the school-room, the lonely attic, the evening ramble. It should sweeten all the moments, thoughts, and feelings, the voice, the conversation, the toils and afflictions of life, the temper, and the heart; and all may have and enjoy it.

The shine that shows a serge skirt or jacket to be no longer new can easily be removed by sponging the garment with bluing water such as is used to launder clothes. While still damp press the goods under a thin cloth.

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

The fortune of character was never made in a day. We must earn and save it, year by year. A noble character means hours of sacrifice, hours of struggle, hours of hard obedience, hours of unselfish thought, hours of drudgery, hours of prayer. The treasure that we lay up in heaven is earned coin by coin.

## British a

At the last m at Holy Trinity, 2,600 were prese

The Pusey Mo ford, has recentl £70,000 under t Leeds.

The Rev. Pr sixty years Vi celebrated his lately.

The Bishop o adopted a mot pleasant and co his extensive d

St. Aidan's celebrated its D It was founded four Principals

One of the m windows to be York is one th placed in the c on Governor's Major-General

The Church / a visit from a reveals his nan for several ye; tered the headc and handed ove note for £1,000

After an inte Franciscans ha The friars wer reign of Henry opened now ; Cowley, within boundary.

At St. Peter' cent Sunday stained-glass w One of them Ada Ellen Ba "Edna Lyall." lic subscription

We are heir angels are sen Shall we, ther has become a faith need be l consciousness Bishop of Der

At an arts ; Fowey, the Re tor of Blisland embroidery w signed and ex Collins has nev tion in this ar the needlewor

Mr. T. E. H Church, Oxfo Warden of To; to the Rev. C taken up his re Canon Barnett the Council c position of H

The Ven. A peal to the Cl sionaries to ; Saskatchewan lying respons four men and for whom the Ireland. All port his appea

The Rev. past twenty Saviour's, W; sea, has been for £218 and for by his pa tion on his duties of Vic sex.

The Rev. rector of Lon Manor, has address upon work in char stained-glass placed in the subscription, event.

As a mark which he is field Owen h



**British and Foreign.**

At the last monthly men's service at Holy Trinity, Margate, Kent, over 2,600 were present.

The Pusey Memorial House at Oxford, has recently received a legacy of £70,000 under the will of a lawyer at Leeds.

The Rev. Prebendary White, for sixty years Vicar of Churchstoke, celebrated his ninety-fifth birthday lately.

The Bishop of Kilaloe, Ireland, has adopted a motor, and finds it very pleasant and convenient for work in his extensive diocese.

St. Aidan's Theological College celebrated its Diamond Jubilee lately. It was founded in 1846, and has had four Principals during that period.

One of the most beautiful memorial windows to be seen in or near New York is one that has been recently placed in the chapel of St. Cornelius, on Governor's Island, in memory of Major-General Hancock and his wife.

The Church Army recently received a visit from a gentleman who never reveals his name, but who has now, for several years in succession, entered the headquarters of the Society and handed over to the cashier a bank note for £1,000.

After an interval of 367 years, the Franciscans have returned to Oxford. The friars were driven out in the reign of Henry VIII. The Order has opened now a training college at Cowley, within 200 yards of the city boundary.

At St. Peter's, Eastbourne, on a recent Sunday morning, two new stained-glass windows were dedicated. One of them is in memory of Miss Ada Ellen Bayly, better known as "Edna Lyall." For this window a public subscription was raised.

We are heirs of salvation, and the angels are sent to minister unto us. Shall we, then, assume that religion has become a very easy thing, and faith need be little more than a sunny consciousness that all is well?—The Bishop of Derry.

At an arts and crafts exhibition at Fowey, the Rev. Vernon Collins, rector of Blisland, displayed a variety of embroidery work which has been designed and executed by himself. Mr. Collins has never received any instruction in this art, and he has done all the needlework for his own church.

Mr. T. E. Harvey, L.C.C., of Christ Church, Oxford, has been appointed Warden of Toynbee Hall in succession to the Rev. Canon Barnett, who has taken up his residence in Westminster. Canon Barnett has been appointed by the Council of Toynbee Hall to the position of Honorary President.

The Ven. Archdeacon's Lloyd's appeal to the Church of Ireland for missionaries to work in the Diocese of Saskatchewan, is meeting with a gratifying response. Dublin is supplying four men and Cork three of the fifteen for whom the Archdeacon asked from Ireland. All of the Irish Bishops support his appeal very warmly.

The Rev. L. C. Walford, for the past twenty years Vicar of St. Saviour's, Walton Street, Upper Chelsea, has been presented with a cheque for £218 and a silver bowl, subscribed for by his parishioners and congregation on his leaving to take up the duties of Vicar of Northolt, Middlesex.

The Rev. J. Whitaker Maitland, rector of Loughton, and Lord of the Manor, has been presented with an address upon completing fifty years' work in charge of the parish. Three stained-glass windows are also to be placed in the Parish Church by local subscription, to commemorate the event.

As a mark of the high esteem in which he is held, Archdeacon Mansfield Owen has been presented by the

**JANUARY PIANO SALE**

**Square Pianos, Upright Pianos, and Grand Pianos. Priced away down.**

Careful buyers will find in this list a unique opportunity—an exceptional chance to secure a fine piano at a great saving in price. Our Christmas trade was greater than ever, and many really good pianos were traded in part payment for the GOURLAY. Some are included in the list, the others are instruments that, having been used a short time, cannot be sold as new, even though they both look and sound that way—we have put them on the list at cut prices FOR INCREASED BUSINESS NOW. We do not intend to have any quiet month in our business.

**CLASS A.**

Three fine square pianos in splendid order, fully guaranteed for five years. A little more old-fashioned than an upright, otherwise they would be higher priced. They are the best possible musical value, and will be very durable, being thoroughly re-constructed with new material.

**TERMS OF PAYMENT—\$10.00 Cash and \$4.00 per month, or in proportionate quarterly or half yearly amounts. A discount of 10% for Cash.**

**WILLIAMS**—7 1/3 octave square piano by the R. S. Williams Co., Toronto, in handsome rosewood case, with double plinth mouldings and four round corners, finished back and front alike; has full iron frame, overstrung scale. In thorough repair. Original Cost, \$375. Sale Price, **\$109**

**WEBER**—7 octave square piano by Weber & Co., Kingston, in handsome rosewood case, with plinth and serpentine mouldings, carved legs and lyre, &c.; full iron frame, overstrung scale. Original Cost, \$375. Sale Price, **\$113**

**HEINTZMAN & CO.**—7 1/3 octave square grand piano by Heintzman & Co., Toronto, in handsome rosewood case with carved legs and lyre, double plinth and serpentine mouldings, full iron frame, overstrung scale. A splendid piano. Original Cost, \$450. Sale Price, **\$127**

**CLASS B.**

Eight upright pianos by standard makers, and every one in perfect order. A better chance to buy a good well-known upright piano for little money was never offered.

**TERMS OF PAYMENT—\$10.00 Cash and \$6.00 per month, or in proportionate quarterly or half-yearly amounts. A 10% discount for Cash.**

**GREAT UNION UPRIGHT**—7 1/3 octave upright piano by The Great Union Piano Co., New York, in ebonized case with solid panels, trichord overstrung scale, double repeating action, &c. Height, 4 ft. 4 ins. Original Cost, \$325. Sale Price, **\$178**

**DOMINION**—Small sized walnut upright piano by The Dominion Co., Bowmanville; in use only about a year; has three pedals, full iron frame, trichord overstrung scale, &c. Manufacturers' Price, \$250. Sale Price, **\$189**

**KARN**—7 1/3 octave upright piano by The D. W. Karn Co., Woodstock, in dark rosewood case, with solid panels, full iron frame, trichord overstrung scale, double repeating action, ivory and ebony keys, &c. Original Cost, \$350. Sale Price, **\$205**

**HEINTZMAN & CO.**—7 1/3 octave upright piano by Heintzman & Co., Toronto, in burl walnut case with solid panels, trichord overstrung scale, ivory and ebony keys, double repeating action, &c. Manufacturer's Price, \$375. Sale Price, **\$215**

**KARN**—7 1/3 octave piano by D. W. Karn & Co., Woodstock, medium sized, in walnut case with full length music desk, Boston fall board, solid panels, ivory and ebony keys, &c. Manufacturer's Price, \$375. Sale Price, **\$228**

**GERHARD HEINTZMAN**—7 1/3 octave upright piano by The Gerhard Heintzman Co., Toronto, in Circassian walnut case, with full length music desk, engraved panels, trichord overstrung scale, ivory and ebony keys, &c. Manufacturer's price, \$375. Sale Price, **\$238**

**MENDELSSOHN**—7 1/3 octave upright piano by the Mendelssohn Co., Toronto, in walnut case, medium size, full length music desk, polished panels with border of carvings, three pedals with practice muffler, ivory and ebony keys, &c. Used less than one year. Manufacturer's Price, \$340. Sale Price, **\$245**

**DOMINION**—7 1/3 octave upright piano by The Dominion Co., Bowmanville, in handsome figured walnut case, with full length panel and music desk, Boston fall board, 3 pedals and practice muffler. This Cabinet Grand piano has been used less than six months, but is just like new. Manufacturer's price, \$350. Sale Price, **\$265**

**CLASS C.**

Five extraordinary bargains—two grands and three upright grands—pianos in a class by themselves in every detail of musical and mechanical excellence. The opportunity to purchase one of these pianos at a reduction is rare indeed.

**TERMS OF PAYMENT**—Reasonable month's, quarterly or half-yearly payments can be arranged. A 10% discount for cash.

**GOURLAY**—Gabinet grand upright piano of our own make, in beautiful Circassian walnut case, with full length music desk, plain polished panels and Boston fall board, height 4 ft. 7 in. If we were to make a piano at \$1000 in this size, it could be no finer than this instrument. The additional cost would be for case decoration. This piano is the \$425 00 style, but as it has been used for fifteen months, we offer it for..... **\$308**

**GOURLAY**—A superb new grand scale Gourlay piano, in rich walnut case of ornate Colonial design. This is the same style of piano as the one furnished the Countess of Minto three years ago. It is the largest style of piano we make, and in musical quality is unsurpassed. It has been used eighteen months..... Special Sale price, **\$335**

**KNABE**—A peerless Knabe in rich mahogany case of new design, full length plain polished panel with moulding border, Boston fall board, three pedals, &c. An almost new piano which has just had three months' use and is a little shop-worn. Regular price, \$600..... Special Sale price, **\$430**

**HARDMAN BABY GRAND**—Very attractive baby grand piano by this old reliable firm, in rich burl walnut case, particularly graceful in design and deep and full in tone. Fit to grace any drawing room. Regular price, \$750..... Sale price, **\$455**

**STEINWAY GRAND**—A Steinway parlor grand in rosewood case, but though used, is in first-class order, being as good as new both in tone, action and appearance. Regular price, \$1000..... Sale price, **\$565**

**Gourlay, Winter & Leeming,**

188 Yonge Street, Toronto.

churchwardens and sidesmen of Edgbaston Parish Church with an illuminated address and £70 to cover the cost of his outfit and the expense incurred upon entering upon the office of Archdeacon of Aston.

The Rev. Canon Fairchild was recently presented at a largely-attended meeting, which took place in the Chapter-room, Bangor Cathedral, with a superb solid silver dessert service, an illuminated address in album form with the names of the subscribers and a cheque of £250 subscribed for by

the laity of the diocese in recognition of the Canon's conspicuous and invaluable services to the cause of religious education in the schools. The Very Rev. the Dean of Bangor presided.

A scheme is on foot for the restoration and rebuilding of the ancient church of All Hallows, High Hoyland, near Barnsley. The present nave is in a very dilapidated condition, and quite out of keeping with the tower, built at a later period. Plans for restoration, at a cost of about £1,200, have been

prepared by Mr. C. Hodgson Fowler, and promises of over £1,000 have been received. The Rev. J. Johnston is the rector.

At the request of the Bishops of London and Southwark, the editors of "The English Hymnal" have decided to issue an enlarged edition of their book which it is hoped may be found useful for those who desire an alternative to the complete collection. Mr. Frowde is now at work upon this new edition, and he hopes to have it ready early in the present year.



The Rev. Cyril H. Golding Bird, Vicar of St. Barnabas, Dover, has been offered and has accepted the Deanery of Christ Church Cathedral in the Falkland Isles. He was ordained deacon by the late Bishop of St. Alban's in 1897, and priest by the late Bishop of London. (Dr. Creighton).

The Duke of Devonshire has contributed £300 to the fund for the restoration of Selby Abbey. The fund is now nearly £30,000, and the work of restoration will be proceeded with immediately. "The Yorkshire Post," at the request of the Bishop of Beverley, the Earl of Londesborough and others, has opened a Shilling Fund.

Mr. Orlando Crease, whose 83rd birthday occurred on St. Thomas' Day, was presented on the second Sunday in Advent, with a silver fruit dish by the Rev. F. A. D. Lamit, the rector of St. David's, Manayunk, Philadelphia, on behalf of the members of that congregation as a mark of their great appreciation and respect. The presentation took place in the vestry.

At Risby, Mrs. Susan Carter, who has just passed her hundredth birthday, recalled at the centenary celebration that her father was forced by a pressgang upon the Temeraire, and that during the mutiny at the Nore he saw five of the men concerned hanged from the masthead. The old lady, who was born in Suffolk, and has spent nearly the whole of her long life in the county, recollects quite clearly the proclamation of peace after Waterloo, and says that she has seen both the Duke of Wellington and George IV.

The casket containing the ashes of the late Mr. Andrew Thomas Turton Peterson, barrister-at-law, formerly leader of the Calcutta Bar, and Judge of the High Court of Calcutta, was recently deposited in the vault beneath the Tower at Hordle, near Lymington. The body had been cremated the previous day. Peterson's Tower was built about 25 years ago by Mr. Peterson, entirely of Portland cement concrete. It is a most conspicuous landmark. The remains were carried to their last resting-place by four workmen who had helped to build the Tower, which is now the tallest tomb in England.

## Children's Department.

### PAUL MACY'S NEW YEAR.

A bright fire was crackling and sparkling in the grate of a little crimson parlor. It was having a good time all to itself, playing over the warm colors of the room and flashing upon the books and pictures, when the hall door was pushed open and a dark-haired lad entered with a book in his hand.

He ensconced himself in luxurious ease in a great chair by a window, and opening his book, began to read. The book was Dickens' interesting story of "David Copperfield." It had a great fascination for the boy, and he was soon so completely absorbed in the fortunes of little David that he did not think of anything else.

By and by he heard his name in the hallway, "Paul! Paul Macy!"

He was just then reading where poor Davy was running away from Murdstone and Grimsby's to go to his great aunt's in the country. "I wonder what she wants!" he muttered impatiently. But he did not answer, nor did he when he heard his mother's voice a second time.

## CAMPANA'S ITALIAN BALM

is highly recommended by many people of refinement for use in all cases of **Chapped Hands, Rough Red Skin, and all face irritations** due to wind and weather. Ask any druggist for a bottle. Canadian Agents, E. G. West & Co., 176 King St. E., Toronto.

## COSTUMING.

Original Designs  
FOR  
Evening Gowns,  
Tailormades,  
Shirt-Waist Suit

Orders for Spring, 1907, now being booked.

R. W. PARKINSON,  
56 College St., Toronto.  
Phone N. 1805.

## INVESTMENTS

Secured for Capital.

### CAPITAL

Secured for Investments.

CORRESPONDENCE INVITED.

THE S. S. NESBITT COMPANY,  
Bankers and Brokers  
CONFEDERATION LIFE BUILDING,  
TORONTO, CANADA.

Pretty soon the door was opened and his mother looked within. As Paul was completely buried in the recesses of the great chair, and that chair was standing back to the door, she did not see him, and she closed the door again.

Paul's face flushed guiltily at the thought of his deception, but he turned again to his book and speedily lost himself in the delightful narrative.

An hour afterward the door opened again, and a pair of small, dancing feet came into the parlor. This time it was Maud, his pretty little sister, with her curly hair blown about, her cheeks aglow, and her dark eyes sparkling with pleasure.

As soon as she caught sight of her brother she gave utterance to an exclamation of surprise. "Why, Paul! You here? Mother was looking for you an hour ago and could not find you."

"I was busy reading I suppose," said Paul blushing to his temples.

"Oh, Paul, you must have heard," said his sister, "and she wanted you so much."

Paul felt like a criminal all day, and could not look his mother in the face. He had deceived her; he had acted a lie, and he had practically been guilty of disobedience. Even the interesting adventures of Master Copperfield could not altogether still the voice of conscience. He imagined that his mother knew all, and her grave, sorrowful face smote him more than anything else she could have said.

Two or three days afterwards, as Mr. Macy was getting ready to go to his office, Paul followed him into the hall. "Father," he said, very humbly, "I wish you would grant me a favour."

"What is it, my son?" asked Mr. Macy, kindly.

"It is this, father," said Paul, proceeding at once to business with boy-

## TEABERRY

Makes Beautiful Teeth.

AT ALL DRUGGISTS.

ish directness; "to-morrow is New Year's, and I think you promised me a set of Dickens. Now, I would like to have the money, if you will let me have it, to spend myself."

"Ah, ha! You have an eye to business," said his father, with a smile; "well, the money is to be spent for you, and if you prefer to spend it yourself, I see no reason why I should refuse you." And he took a roll of notes from his pocket and placed a number of them in Paul's hands.

As the children were together that afternoon in the library an expressman left a package for Master Paul Macy. Mrs. Macy was out, and so the children carried the box very carefully into the room, where it was opened.

"What can it be?" asked Maud, wonderingly.

"I'll tell you," said Paul, confidentially, as he set an oblong mahogany box with a queer glass top on the table and stepped back to look at it. "It's an aquarium I bought for mother with the money I was to buy a set of Dickens with."

"Oh, the pretty gold fish and the shells, and the plants and the sea-moss!" exclaimed Maud, as she stood on tiptoe and looked through the glass.

"I am glad that you like it," said Paul, "and I hope mother will. Ever since that day, Maud, when I was in the parlor reading 'David Copperfield,' and mother called me and I did not answer, I have felt so ashamed! I was getting real mean and selfish, and as our teacher said New Year's was a good time to make new determinations and begin a new life, I made up my mind to begin to-day. Then I wanted mother to know how sorry I was for being so naughty, so I bought this aquarium, for I know she has long wanted one, and I am going to tell her all about it."

Maud kissed him on the cheek. "It is hard to be good always, Paul," she said, "but if we pray God to help us I think we can do better than we do."

"We will try," said Paul. The next morning Paul had a servant carry the aquarium and a note he had written to his mother's room. Mrs. Macy opened and read the epistle, which was as follows:—

"Dear Mother,—I hope you will forgive me for being so mean and wicked the other day when you wanted me to help you. I am very, very sorry, and am going to try, with God's help, to do better. I bought this with the money papa was going to get my Dickens with, but shall feel better to know it was spent in this way. Do please forgive your little boy, who does not mean to be naughty any more. Paul."

Of course she forgave him, and between her smiles and tears and kisses Paul was made to feel quite like himself again. He kept his New Year's pledge faithfully, and the following Christmas he found a nice blue and gilt edition of Dickens on his table inscribed to "Paul Macy, from his mother, for dutiful and faithful behaviour."

### A CALL IN INDIA.

My dear little maids and dear little men, if you would like to hear about the little boys in India, come with me and we will "pay a call," and see what happens.

Here is the street where three little boys live; their names are Fazl Hahi, Bahadur Khan, and Yakub. Now, although these names look very curious, yet I am going to tell you something more curious: All names have meanings, and these three funny names mean just the same thing as John, Harold, and James. So now I have told you that, I am sure you feel that you ought to be great friends.

## Are you "up to the Mark"?


Are Stomach, Liver and Bowels in the best possible condition for winter?

Surely you know what will make those vital organs healthily active—and build up the whole system. It is the "Salt of Salts"—

# Abbey's Effer-Salt

25c. and 60c. At Druggists.

THERE ARE MANY BAKING POWDERS



BUT THERE IS ONLY ONE

**MAGIC BAKING POWDER**

It is Pure, Wholesome and Economical  
SOLD IN ALL SIZES.

E.W. GILLETT COMPANY LIMITED  
TORONTO, ONT.

Church & Memorial Windows STAINED GLASS

DESIGNS ESTIMATES SUBMITTED

LUXTER PRISM  
100 King St. W. Toronto

THE VERY BEST

**ROGERS COAL.**

HEAD OFFICE  
J. KING STREET  
TORONTO

## Bates & Dodds,

Undertakers and Embalmers.  
931 Queen St. West  
Opposite Trinity College Gates.  
Charges Reasonable. Phone Park 81

Here is their house, just a little door set in the middle of a mud wall, with no knocker, and no bell to ring. But there is a chain outside, and we will rattle that, and call out, "Is anybody at home?"

Somebody comes and opens the door just one inch, and peeps out, and when he finds that you have come to see these three little boys,

## COSTS NO

According to government and States and G. Dyspepsia Tablets elements providing digesting food i

Stuart's Dy saved sufferers millions of in one small 50 licit than cou physicians would per visit.

Perhaps you pepsia—or son ing from a di may be heada tation, liver tr ous debility. ginning in a s secrete the ju which is taken

If so, we u free trial pac pepsia Tablets ing and surely unless you fi you are bene need a full-si

There is a using Stuart Nothing is co not been su scrutiny by!

Stuart's Dy gest your fo careful diet.

lets has pie of ordinary therefore th condition, th after each n your stomach and render work unassi

We wishc who have v pressing the substitute fo

Send for t Stuart Co., Mich.

50 cent s druggists ev

he invites "Peace be u and he say That sound it.

Inside is some chick perhaps a g ner. They bring the clothes, of that. It is a spring m up and dox four pieces legs, and and the leg length, an is plaited v one shilling

The thr- icking the dish of ri some lent- loaves of



DOCTORS ADMIT.

COSTS NOTHING TO TRY.

According to the expert analysis of government authorities in the United States and Great Britain, Stuart's Dyspepsia Tablets contain the exact elements provided by nature for digesting food in the healthy stomach.

Stuart's Dyspepsia Tablets have saved sufferers from stomach disorders millions of dollars by giving them, in one small 50-cent package, more relief than countless treatments by physicians would bring about at \$3 per visit.

Perhaps you are afflicted with dyspepsia—or some kindred disease arising from a disordered digestion. It may be headaches, heartburn, palpitation, liver trouble, insomnia, nervous debility. They all have their beginning in a stomach which does not secrete the juices or grind the food which is taken into it.

If so, we urge you to send for a free trial package of Stuart's Dyspepsia Tablets. It will cost you nothing and surely will bring us no gain unless you find, after using it, that you are benefited and feel that you need a full-sized package.

There is absolutely no danger in using Stuart's Dyspepsia Tablets. Nothing is contained in them that has not been subjected to the closest scrutiny by the government officials.

Stuart's Dyspepsia Tablets will digest your food without demanding a careful diet. One grain of these Tablets has power to digest 3,000 grains of ordinary food. You can be sure therefore that no matter what your condition, these little tablets taken after each meal will shortly restore your stomach to its normal condition and render it capable of doing its work unassisted.

We withhold the names of hundreds who have written us voluntarily expressing their gratitude to this simple substitute for nature.

Send for trial package to-day. F. A. Stuart Co., 70 Stuart Bldg., Marshall, Mich.

50 cent size package for sale by druggists everywhere.

he invites you inside. You say, "Peace be upon you," or just "Peace," and he says, "Upon you be peace." That sounds very nice, if they mean it.

Inside is a very small yard, with some chickens running about, and perhaps a goat or a cow in the corner. They don't keep chairs, so they bring the bedstead (without any clothes, of course) and you sit on that. It is not an iron bedstead with a spring mattress, and you can't jump up and down on it, for it is made of four pieces of olive wood with short legs, and the wood is not straight, and the legs are not always the same length, and instead of a mattress it is plaited with string, and it only cost one shilling.

The three little boys are just finishing their breakfast; they have a dish of rice in front of them, with some lentils, and one of those funny loaves of bread, like a pancake made

of brown paper! and—would you believe it?—they are not using any knife or fork or spoon! but—can you guess? Isn't it dreadful? But if they are nice clean little boys, they washed their hands before they began! And now they are having some milk before they start for school.

Have they got their books? Yes; here they are, wrapped up in a duster! Yakub is a very little boy, and so he has a flat piece of wood as well. That is his copy-book until he learns English, and then he will have a proper copy-book and learn "up-right handwriting," as I hope you do. His two brothers are already learning English, and are very proud of it, too. They say "Good morning" at all times of the day, just to let you know.

Well, they are ready to start, so their mother gives them a half-penny to buy something to eat, for they won't have any dinner until they get home in the evening, and off we go.

Please mind your head, as the door is very low, and as you step outside take care you don't walk into the nasty, dirty little gutter which goes right down the middle of this "by-way."

What a great deal we have seen, how much we have learned! Boys' names, doorways, the house (don't forget the cow!) bedstead, breakfast, and books!—The Round World.

THE FABLE OF THE HEMLOCK.

Once upon a time a man found a little, dry, dead tree. It was a hemlock, and if that little tree could have lived to be a hundred years old, what a monarch it would have been—how tall and strong and stately and majestic?

But it grew in a bog, and a muskrat, that was digging its hole under the little hemlock, bit off its roots, and so it died.

Now, as this was in the days when trees could talk—even dead hemlocks

—the man was curious to find out why this tree was full of limbs and knots and gnarls, and so he asked Hemlock to tell him the reason.

"Poor Hemlock!" said the man, "I don't wonder that you died! Think of having all these limbs and knots to support!"

"Yes, indeed," said Hemlock, "I have had a hard time. And my roots, you know, were all cut off, and they are the mouths with which I feed."

"But where," asked the man, "do all these ugly limbs come from?"

"Just where all ugly things come from," answered Hemlock, who, by the way, was quite a philosopher.

"I'm pretty much like the men," continues Hemlock. "Find out where my limbs come from, and you find where all human sin comes from."

Now, the man was very curious to know about this matter, so he took the tree at its word.

With his knife he peeled off all the bark, but still the limbs and knots remained.

"You must go deeper than that," said Hemlock.

So the man split and took off layer after layer of wood. But the knots were still there. "Deeper," said Hemlock, "go deeper still."

So the man kept on, and split it all off, until at last the heart of the tree was laid bare. It looked like a long slender rod, about six feet long, and about an inch through at the large end.

And as the man looked he saw, to his surprise, that every single limb and knot and gnarl started in the heart.

Every one of those limbs and knots and gnarls he had puzzled about was there; every one grew out of the heart. And the germ, the starting point of every single one,

was the centre of the heart.—Normal Instructor.

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

There are innumerable lives which need just this reminder, that He is needed, and is willing, to be the Light of the perfectly common day.—Bishop of Durham.

To Maintain Good Health.

Mr. John L. Hickey, now caretaker of the public and high schools, Trenton, Ont., states: "I have used Dr. Chase's Kidney-Liver Pills and have found them the greatest medicine I ever tried. I used them when in the lumber camps and believe by keeping the kidneys and bowels regular and the general health good that they protect a person from catching contagious diseases, which are so common in the camp. I have seen hundreds of men using Dr. Chase's Kidney-Liver Pills in the lumber camps. They buy them by the dozen when going in, and to show how much faith they have in them they buy them when they could get their medicine for nothing by going to the hospital camp. Dr. Chase's Kidney-Liver Pills keep my liver, kidneys and bowels regular and my health good. I would not think of being without them."

Dr. Chase's Kidney-Liver Pills positively cure biliousness, constipation and diseases of the kidneys. One pill a dose, 25c. a box, at all dealers or Edmanson, Bates & Co., Toronto.

RUG = BUYERS

You should not overlook the fact that of all household needs, Rugs—the genuine Oriental kind—are the most useful and ornamental. Hundreds of people buy

Oriental Rugs

the year round at regular prices. How much advantage there is in buying now, this month, to get the special offer we are making, viz.:

25% Reduction

It is advisable to buy early, for first choice is always best.



Courian, Babayan & Co.

Importers of Oriental Art Goods

40 KING STREET EAST - - TORONTO



Tenders for

Pulpwood Concessions

Tenders will be received by the undersigned up to and including the eighth day of March next for the right to cut the pulpwood on a certain area in the District of Nipissing, north of the Townships of Holmes, Burt, Ely, Otto, Boston, etc., and immediately west of the interprovincial boundary line.

Tenderers should state the amount they are prepared to pay as bonus, in addition to such dues as may be fixed, from time to time, for the right to operate a pulp, or pulp and paper industry. Successful tenderers will be required to erect mills on the territory, or at some other place approved by the Lieutenant-Governor-in-Council, and to manufacture the wood into pulp in the Province of Ontario.

Parties making tenders will be required to deposit with their tender a marked cheque, payable to the Treasurer of Ontario, for ten per cent. of the amount of their tender, to be forfeited in the event of their not entering into agreement to carry out the conditions, etc. The highest or any tender not necessarily accepted.

For particulars as to description of territory, capital required to be invested, etc., apply to the undersigned.

F. COCHRANE,

Minister of Lands, Forests and Mines.

Toronto, December 29th, 1906.

No unauthorized publication of this notice will be paid for.

lark"?

liver and at possible later?

what will al organs and build stem. It salts"—

ys' alt Druggists.

ING POWDERS



KITCHEN

IS

POWDER

and Economical SIZES.

TT COMPANY LIMITED

ONT.

Church & Memorial

Windows

STAINED GLASS

DESIGNS ESTIMATES SUBMITTED

LUXFER PRISM

in Home St. of Toronto



Dodds,

and Embalmers.

n St. West

by College Gates.

ble. Phone Park 81

house, just a little middle of a mud wall, and no bell to ring, rain outside, and we nd call out, "Is any-

mes and opens the rich, and peeps out, nds that you have se three little boys,



**DUNHAM LADIES' COLLEGE,**  
DUNHAM, - QUE.  
Montreal Diocesan Church School for Girls.  
For Calendar, apply to the Lady Principal.

**EDGEHILL, Church School for Girls,**  
WINDSOR, Nova Scotia

INCORPORATED 1891.  
The Bishop of Nova Scotia, Chairman Board of Trustees. The Bishop of Fredericton, member of Board of Trustees, ex-officio.  
Lady Principal, Miss Gena Smith (late Lady Principal of King's Hall, Compton, P. Q.), formerly Headmistress of St. Stephen's High School, Windsor, England, assisted by Eleven Resident Experienced Governesses from England (five of whom are specialists in the Music and Art Departments). House-keeper, Matron and Nurse.  
Extensive buildings, with capacity for 100 Residences; Heated by Hot Water, Lighted by Electricity, Grounds covering eight acres, with Lawns for Tennis, Croquet, Basket Ball, Hockey, etc. School Dairy and Laundry.  
Preparation for the Universities.  
For Calendar apply to **DR. HIND.**

HIGHER EDUCATION FOR GIRLS  
**The Bishop Strachan School**  
Fortieth Year.  
PRESIDENT the Lord Bishop of Toronto.  
Wykeham Hall, College Street, Toronto.  
Full Matriculation course also  
Elementary work.

For Calendar apply to  
**MISS ACRES, Lady Principal.**

**Ridley College, St. Catharines, Ont.**  
RESIDENTIAL SCHOOL FOR BOYS.

Lower school for boys under fourteen; completely separate and limited in number.  
Upper schools prepares boys for the universities, professions and for business. Most careful oversight. Health conditions unequalled.  
REV. J. O. MILLER, M.A., D.C.L., Principal.

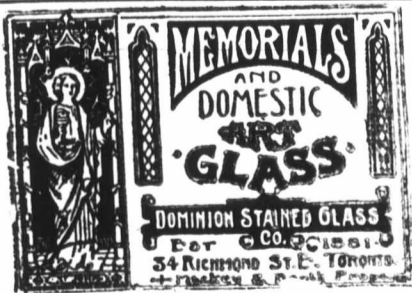


**Harrington's**  
Tubular  
**CHIME BELLS**  
Lighter in Weight,  
Sweeter in Tone,  
Cheaper in Price  
than the ordinary  
bell.

Coventry, England  
**Castle & Son**  
Agents  
568 St. Catherine  
Street West  
Montreal

**CROWN ART**  
Stained Glass Co., Limited  
Memorial Windows  
and Art Stained Glass

For Churches, Public Buildings, and Dwellings.  
GLASS TILING A SPECIALTY.  
96-98 Adelaide St. E., Toronto  
Phone Main 5006



**J. C. SPENCE & SONS**  
ARTISTS IN STAINED GLASS  
37 1/2 Bleury St., - Montreal.  
ESTABLISHED 1856.

Church work of all kinds. Memorial windows and leaded glass a specialty Churches decorated. Texts and scrolls supplied.

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

**Glen Mawr**  
651 SPADINA AVENUE, TORONTO

A Residential and Day School for Girls

Thorough in all its departments. Gives careful individual attention, and good physical, mental, and moral training.  
Offers great advantages in Music, Art, and Languages, Native French and German teachers.

Large staff of experienced residential and visiting Professors and Teachers.  
Pupils are prepared for the Universities, and for the Music and Singing Examinations of Toronto University, the Toronto Conservatory of Music, and the Toronto College of Music.  
For Prospectus and full information apply to

**MISS VEALS, Lady Principal.**

Schools of The Sisters of The Church

106 Beverley Street, Toronto, Ont.  
and 330 Kent Street, Ottawa, Ont.

BOARDING AND DAY SCHOOLS FOR GIRLS

Visitor: The Lord Bishop of Toronto.

TERMS MODERATE. VACANCIES FOR BOARDERS.

School re-opens Tuesday, September 11th, 1906.

ADDRESS—Sister in Charge.

**CHURCH DAY SCHOOL**

Major Street, Toronto

**SISTERS S. JOHN THE DIVINE**

KINDERGARTEN and

ELEMENTARY DEPARTMENT



**Bishop Bethune College,**  
OSHAWA, Ontario

Visitor, the Lord Bishop of Toronto.

Preparation for the University.  
Young Children also Received.

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

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



**ST. AGNES' SCHOOL,** ELMPOOL, BELLVILLE, ONTARIO

Patron—The Lord Bishop of Ontario.

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

Pupils prepared for the Universities. Conservatory of Music Examinations held at the School.

Beautiful and extensive grounds, large and handsome building thoroughly equipped with every modern convenience and improvement, including gymnasium and swimming tank.

For Prospectus and further information apply to **MISS F. E. CARROLL, Lady Principal.**

**HAVERGAL COLLEGE**  
TORONTO.

Principal--Miss Knox

First-class Honors—University of Oxford, Cambridge

University Diploma in Teaching.

Assisted by three heads of departments:—

House—Miss Edgar, B.A., University of Toronto.

Junior House and School—Miss Wood, B.A., London, England.

Day School—Miss Jones, LL.A., St. Andrews.

Pupils are prepared for Matriculation at the University of Toronto, for the Havergal Diploma and for the examinations in music of the Conservatory and the Toronto College of music, and in Art of "The Royal Drawing Society," London, England.

The College offers exceptional conversational advantages in French, under a resident French Mistress, assisted by six resident specialists in modern languages.

Particular attention is given to physical training by two graduates of the Boston Normal School of Physical Culture, who reside in the College, and give individual care to the pupils. Instruction in swimming will be given in the new swimming bath.

Large grounds adjoin the College, and afford ample space for tennis, basket ball, cricket, etc., in Summer, and for hockey upon a full-sized rink in Winter.

A new Junior School is now being erected. The Curriculum includes, among other subjects, elementary courses in Cookery, Wood Carving and Basket Weaving.

A Domestic Science School, with six Departments, is now being fitted up.

Copies of the Calendar, containing full information as to entrance, fees, etc., may be obtained on application to the Bursar.

**ST. ALBAN'S CATHEDRAL SCHOOL**  
Howland Avenue, Toronto.

For BOARDERS and DAY Boys.

Boys Prepared for Honour Matriculation.

For Prospectus apply to

**M. E. MATTHEWS,**  
Principal.

**Trinity College School**  
PORT HOPE, Ont.

Residential Church School for Boys.

Next Term begins January 10th.

For Calendar and all particulars apply to

**Rev. OSWALD RIGBY, M.A., LL.D., Headmaster**

SPECIAL PRIVILEGES TO  
TOTAL ABSTAINERS

**THE DOMINION LIFE**

HEAD OFFICE - WATERLOO, ONT.

**Thomas Hilliard,**

President and Managing Director

**JONES & WILLIS**

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

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

**The Toronto General Trusts Corporation**  
ACTS AS  
**EXECUTOR, ADMINISTRATOR OR TRUSTEE**

The officers of the Corporation will be pleased to consult at any time with those who contemplate availing themselves of the services of a Trust Company. All communications will be treated as strictly confidential.

Wills appointing the Corporation Executor are received for safe custody free of charge.

**J. W. LANGMUIR,**  
Managing Director

Toronto Ot Winnipeg

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

**CHADWICK BROS.**

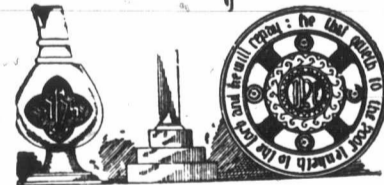
Show Room, 193 East King St., Hamilton.  
Factory, Oak Ave., near Barton St.  
Send for Catalogue

**STAINED GLASS**

MEMORIALS  
DECORATIONS  
INTERIOR  
FITTINGS

**Castle & Son,**

568 St. Catherine St. West, MONTREAL



**CHURCH BRASS WORK** of every description made to order on shortest notice. Designs furnished and satisfaction guaranteed.

**KEITH & FITZSIMONS, LIMITED**  
111 King Street West, Toronto.

**Church Brass Work**  
MEMORIAL BRASSES.  
RAILS, VASES.  
**PRITCHARD ANDREWS**  
CO OF OTTAWA, LIMITED  
133 Sparks St. OTTAWA.

Ca  
VOL. 33.  
ONLY  
BERKINSI  
Merchant Tail  
WANTED—Gentle of little needlewoman prefer references. Mrs. K. Montreal.  
FOR SALE—A b. vice. Address, H. S., Cana  
THE GENER SEMINARY,  
The next Acad Wednesday, Special Student Course for Grad Seminars. — T sion and other j The Very Rev. W  
ENGLISH  
Mr. HERBERT London, England, is now touring C Permanent address: 30 Wellington S  
MEM  
We aim a Granite a  
McINTOSH - Phone N. 1249. 11  
WES ASSUR COMPAN Assets, over Annual Income Cor. Scott & HON. GEO. A. C. C.  
BUSIN  
Good business and dr We ar than e of Co that d  
Moneta 62 Church St TORONTO  
In answer is desirabl The Cana