

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD
THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.
ESTABLISHED 1871.

VOL. 33.

TORONTO, CANADA, THURSDAY, JANUARY, 3, 1907.

No. 1.

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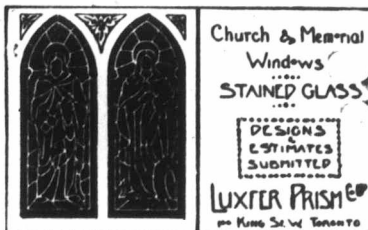
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SYNOPSIS OF CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

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 300 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.

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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 situate.

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.

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Canadian Churchman.

TORONTO, THURSDAY, JAN. 3, 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.

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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 WOOTEN,

Box 34, TORONTO.

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

Lessons for Sundays and Holy Days.

Jan. 6—Epiphany of our Lord.
Morning—Isai. 60; Luke 3, 15, 23.
Evening—Isai. 49, 13, 24; John 2, 1, 12.

Jan. 13—First Sunday after Epiphany.
Morning—Isai. 51; Matt. 8, 1, 18.
Evening—Isai. 59, 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.

Appropriate Hymns for Epiphany Sunday and First Sunday 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.

EPIPHANY SUNDAY.

Holy Communion: 173, 314, 319, 487.
Processional: 76, 79, 81, 219.
General Hymns: 78, 80, 218, 488.
Offertory: 75, 77, 178, 488.
Children's Hymns: 177, 338, 342, 346.

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.

THE EPIPHANY.

The manifestation of Christ to the Gentiles discloses a part of the Divine plan of salvation. "God so loved the world." We rejoice in the catholicity of the Church and our work as fellow-workers with Him in the great plan. Christianity is a different religion to any the world has known. It is not founded on a book, like Mohammedanism on the Koran. Neither is it a system like Buddhism. Christianity is founded upon a Person, the only-begotten Son of God, Jesus Christ. The Holy Bible is the History of God's people, and the Inspired Record of Christ's Life and Teachings, but the Foundation of Christianity is the Person of Jesus; and Christianity knows no bounds of clime nor people, age nor station in life. It is the Catholic Religion. Our duty to Missions is here brought clearly before us, and "we which know Him now by faith" must help to make Him

known to others. Christianity is a Mission Religion. It is our most solemn religious duty as members of Christ to assist in the spread of Christianity and to be "stars" to guide all in "darkness" to Him, who is the "Light of the world." Our M.S.C.C. makes strenuous appeals for funds to support "their scheme" of promoting Missions. The appeal of Scripture is stronger and better, and it is part of "God's scheme," and that is, for us to give by tithe. Give by a rule and system, one tenth of our goods and earnings. Is it too much? Let some who have not tried it, try it for this one year. We may be, as St. Paul says in this Sunday's epistle, "less than the least of saints yet this grace is given, that I should preach among the Gentiles the unsearchable riches of Christ." Some devout women, who love their Lord and His Church, may adopt the plan of giving one-tenth, for this year on trial, by dropping their little sums into a box. Business men can figure on it in their bank book. Little children may be instructed to give their trifles, so dear to the childish heart, to Him who is dear to the childish soul. The Epiphany this year then might be a greater Epiphany to many souls in darkness; and to us, who adopt the tithe giving, a greater manifestation of God's blessings, spiritually and temporally.

THE "CHURCHMAN'S" GREETING.

When we have marked out for ourselves a certain path in life; one that is helpful to one's fellowmen in the best sense of the word, and creditable to ourselves; when actuated by a proper motive, and pursued with due industry, enterprise, unflinching purpose, and a desire to be fair and just to all; and when after having given the best years of one's life exclusively to this object, and unsparingly toiled, in season and out of season, to attain an honourable measure of success; those who are best qualified to judge the work freely express their warm approval; it is not strange that one's heart is filled with gratitude, and one is prompted to refer in terms of unusual warmth to a labour of love, the fruit of such labour, and our co-workers in the good cause we all have so much at heart. For 32 long years! The "Churchman" is entering on its 33rd year of publication. An unbroken effort has been made to enable the Church in Canada, through its own accredited journal, to give public expression to its doctrine and practice, and, as far as possible, with exactness and regularity to render an account of its activity and progress. Time and space forbid our attempting to repeat the long, interesting and historical record of this difficult, sustained, and in the outcome, successful effort. The cause was well worthy of all the anxiety, toil and money expended upon it for a period now advancing towards a half century from its inception. Nor need we dwell on the futile efforts of ambitious, but less fortunate competitors, whose ventures, like wrecks along an inviting, but extremely dangerous shore are deplorable evidences of the cost, toil, peril, and almost incredible difficulty incurred by those who attempt successfully to navigate a Church journal. Need we say that with limited capital and working in a comparatively young country, and all that that implies; and the absolute necessity of providing a sound, workmanlike and acceptable paper in touch with every branch of Church work; responsive to the wise aims and progressive spirit of an enlightened Churchmanship; and published at the lowest possible cost, consistent with good business judgment, such an undertaking is one beset with risks that can only be adequately estimated by those who have had practical experience of such a venture, extending over many years. This experience, we may fairly

claim, to have had, and the equipment which it has provided, conjoined to the loyal, liberal and constant co-operation of our fellow-Churchmen, and we most cheerfully and gratefully add Churchwomen, from one end of our Dominion to the other has placed the "Canadian Churchman" to-day on the solid foundation on which it rests in the homes and hearts of its ever increasing multitude of patrons. On considering the quantity, variety and originality of Church news given in each number to our readers, we are not surprised at many of the most intelligent and widely read of them, assuring us from time to time that the "Canadian Churchman" is the brightest, newsiest and lowest-priced weekly publication of its kind in the world. Nor are we surprised at having, since its issue, been frequently assured, not only by subscribers, but by publishers and journalists of repute, that our beautiful Christmas Number, which we offered at the nominal price of twenty-five cents to the general public, is well worth twice that amount. We cannot refrain from mentioning with feelings of respect and thankfulness, which cannot well be expressed in words, that from many of the Bishops, clergy, laity, and the faithful and devout daughters of the Church in Canada, Great Britain and the United States, we have had repeated assurances of the kindest and most welcome good-will and support. If encouragement were needed, nothing could be more cheering and sustaining to any hard-worker, in a good cause, than the character and volume of these touching and inspiring words, letters and messages. The Church-people throughout Canada will, we are confident, be pleased to know that the sales of the recent Christmas Number of their Church paper, as compared with those of any previous year, have nearly doubled. We refer to this phenomenal and pleasing fact not in any mere boasting spirit but with a feeling of profound and sincere gratitude, that a strong and determined desire and sustained effort to keep the authorized journal of our Church in Canada well to the front amongst the world's best publications, should have met with such a marked measure of approval and success. We can only say that whatever lavish expenditure, persevering industry, enterprise and devotion to the best interests of the Church in the way of journalistic effort can accomplish it shall be our object and aim in the future, as it has been in the past, to attempt to achieve. Again most cordially thanking our thousands of well-wishers and patrons in Canada, the Mother Land, the United States and abroad for their kind, courteous and most welcome support and encouragement during the past year; and most thankfully reminding them that the credit for the success attained by the "Canadian Churchman" is theirs, as well as ours; and that their personal encouragement, and above all their active self-denying aid in forwarding Church news, in securing new subscribers, and in many other ways have materially contributed to this most desirable result, we wish them, one and all, with all our heart, a most happy and prosperous New Year.

Diocesan News.

About once a year we insert a paragraph begging our readers from all parts of Canada to send us in items of local happenings or any suggestions which occur to them as likely to be of use or to remove erroneous impressions. We are moved to make an earlier appeal than usual in consequence of the receipt of a letter from a valued friend which gives an opportunity of removing a misapprehension, a mistake too, which is very prevalent. We find that it is generally believed that our Church news is written by the clergy of the different parishes. Would that it were the case, so far from that we have the

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greatest difficulty in getting any information from them. As a rule they seem under the impression that to write to the "Churchman" is self-advertisement, and consequently we have to resort to innumerable expedients and trouble to obtain the diocesan news which we give from week to week. There are a noble few who consider the interests of the Church alone, and when they feel that the publicity this paper gives would be of use, do not hesitate to write to us. Take, for instance, Archdeacon Lloyd, the letters that we have gladly inserted have advertised, to use a very improper expression, not himself, but the needs of the new West, not his own Archdeaconry or diocese, but the whole country.

Intercommunication.

This year there have been many experiments in certain directions, many efforts in parishes in every diocese in older Canada, which have never been mentioned to us; the clergy preferred to blush unseen and then to feel hurt that the "Canadian Churchman" had taken no notice of their efforts. We ask now each and every one in this coming year to give, in the public interest, an account of what has been done or of what the incumbent desires to do. As we said new efforts are being made and in order to bring before the Church different new methods of work as adopted in progressive parishes, we ask the clergy, as well as the lay members of such parishes, to describe successful features of their work. Criticism or even disapprobation is better than ignorance of each others efforts.

To Correspondents and Others.

While writing freely on this subject we might again refer to the correspondence department. This is of great use and interest and might be much more so if writers would not be personal and would leave out the long exordiums and the criticisms, sometimes unjust and ill-natured of other writers. Say what you have to say and let readers do the rest. Do not also expect that a letter received one day can appear in next week's issue. A weekly is different from a daily paper. We do our best. Sometimes we are forced to resort to small type to try to please. Nearly every week we are forced to change the whole form of the paper by delayed contributions sent in at the last moment. And now having said so much we end with our warmest thanks to those contributors who have done so much for us, who have uncomplainingly put up with inevitable delays and whose kindness has been so unselfish. These are the things which inspire continued hope, and for which we are so thankful.

Church Emigration Society.

Founded in 1886 this beneficent society has been carrying on a work worthy of the commendation, support and co-operation of all patriotic Churchmen. It is desired by its executive that all the clergy of the Church should on January 25th (St. Paul's Day), 1907, offer special prayers for the success of the society. We cordially approve of this desire and hope that our Bishops, clergy and laity in Canada will favourably consider the society's wish. The objects of the society come home with such appealing power to our country's needs that we include them in this reference to: (1) To introduce by commendatory letters to the colonial clergy, members of their own communion on arrival in their parishes, and so form a link between members of the Church of England abroad and the Church at home; (2) to promote wise emigration by the most careful selection of persons suitable morally, physically, and intellectually for colonial life; (3) to provide correspondents in various parts of the colonies who will advise emigrants as to the best means of obtaining work on arrival; (4) to assist needy Church of England emigrants with grants and loans of money towards cost of passage when necessary; (5) to diffuse information about emigration to the British colonies.

Criticism and Fashion.

The variableness of Biblical criticism is every now and then in evidence at times, too, when the subject matter dealt with ought not, in all fairness to the claims of Christian Revelation, to be lightly dealt with. We can understand the variableness of fashion dealing as it does, mainly with the triviality of dress. The variableness of criticism, when it deals with Holy Writ is quite another affair. We find the noted German scholar, Professor Harnack, to-day, returning to the view of the Church—that St. Luke was the author of the Third Gospel and of The Acts of the Apostles. Another eminent critical writer admits that the twentieth century opens with a very wide agreement as to the genuineness of the Pauline Epistles. Surely when the greater Critical Lights, after a temporary eclipse, give evidence of again shining aright, the lesser lights who take such pride in advising lay people to use their smoked glasses might consider that perhaps after all, unobscured vision may suffice for ordinary every-day purposes in reading and pondering the sublime truths contained in the Book of Books.

Plain Speaking.

It is creditable that those in position and authority in the Church should speak in plain terms to those within its fold who seek to pander to a popular craving for religious sensationalism whatever form it may take. The "Guardian" does not mince matters in referring to a case in point:—"We print to-day letters from three correspondents calling attention to the connection of the Guild of St. Matthew with an address delivered lately by Mr. George Bernard Shaw. For the present we need say nothing of Mr. Shaw, beyond mentioning that the title of his lecture was 'Some Necessary Repairs to Religion,' and that it was a repulsive mixture of blasphemy and buffoonery. It was, however, delivered under the auspices of the Guild of St. Matthew, a Society of 'Christian Socialists,' and the chairman, who raised no protest, was the Rev. Stewart Headlam, a clergyman who, as a correspondent reminds us, holds the Bishop of London's licence. Whether Mr. Headlam agrees with Mr. Shaw's opinions about the Christian religion we do not know, and we do not much care; but every Churchman will take it for granted that the clergyman who can sit still while the most sacred truths of religion are ridiculed will be dealt with immediately by the Bishop, whose licence he holds. And it is perhaps just as well that it should have been made clear that the Guild of St. Matthew is a Society which, if Socialist in its aims, is certainly not Christian in its attitude."

Pan-Anglican Congress of 1908.

The Committee of the Congress have now entered upon an important phase of their work. It has been always an essential part of the scheme that the Congress should be preceded by discussion and study; and as it is becoming evident what are to be the subjects to be discussed at the Congress by general consent, the Committee are about to publish short monographs, to be called "Pan-Anglican Papers," being preliminary papers on problems for consideration at the Pan-Anglican Congress of 1908. These are to be published by the S.P.C.K., and the first five will deal with "The Church and Human Society," "The Church's Ministry," "Missions in Christendom," "Missions to non-Christian Races," "The Anglican Communion." It will be the duty of each writer to state on broad lines the problems involved in his subject, but no passing judgment upon them. These first monographs are meant to stimulate thought, and they will be followed by others entering more into detail and expressing opinions. It is probable that in a few weeks a whole-time secretary will be appointed in order to carry on the work of preparation which is growing exceedingly laborious. A list of writers of the monographs will be published shortly.

Resignation of Mr. Eugene Stock.

At a meeting of the General Committee of the Church Missionary Society held lately, a letter was read from Mr. Eugene Stock, resigning his position as a secretary of the Society, after a period of service extending over thirty-three years. Sir John Kennaway, who presided, expressed the Society's regret for the necessity of such a step, and the deep feeling of gratitude owed to Mr. Stock by the Church for his services on behalf of the Missionary cause. Mr. Stock was one of a band of young men in Islington who were interested in various forms of Christian work. With others he started a society which afterwards developed into the Church of England Men's Society. He was the first editor of "Church Bells." It was while he was Secretary of the Church Sunday School Institute that he brought out that valuable series of lessons for Sunday School teachers which may be said to have revolutionized Sunday School teaching. They are still unrivalled, although their influence has already reached at least a generation of Sunday School classes. Mr. Stock's editing of the "Church Missionary Gleaner" which he revived when he went from the C.S.S.I. to the C.M.S., was nothing less than an epoch in the output of Missionary literature, so attractive did he make this C.M.S. magazine. Later he became the founder, if not the actual initiator, of the Gleaners' Union, whose influence in binding together the friends of the C.M.S. speedily grew to be world-wide. In the later nineties Mr. Stock did a great deal to extend the C.M.S. cause in Greater Britain, by visits to Australia, Canada, the Empire of India, and other centres. At the time of the C.M.S. centenary he was freed from his editorial duties in order that he might write the history of the Society, a task which he accomplished with signal success. Throughout most of his career Mr. Stock was aided by his gifted sister, whose loss, about five years ago, he felt deeply. His work was never confined to the C.M.S., exacting though such labours were, and during recent years he has been prominent in councils of the Church and the House of Laymen. Mr. Eugene Stock is barely seventy.

EXIT DR. CRAPSEY.

Dr. Crapsey, after all, has done "the square thing," and has thereby earned the respect of all straight-thinking people. He has abandoned a position which upon second thoughts must have appeared to him as ludicrously false, and which, apart from more serious considerations, must have appealed to his sense of humour. The position of a man engaged in laboriously explaining away, what he officially proclaims day by day, is, independently of its demoralizing character, surely one of the most absurd and ridiculous on earth, and finally is bound to become intolerable. Furthermore we are willing to credit Dr. Crapsey with the honest desire to regain his own self-respect by ceasing to occupy the position of a commissioned officer of an organization, whose fundamental principles he could no longer expound according to the lines officially laid down, and formally accepted by himself. Of the propriety of Dr. Crapsey's final action, we are glad to see the secular press of the United States is practically united. At the beginning of the case, he obtained, as all men of good personal character in conflict with constituted authority are bound to get, a good deal of unthinking sympathy. But better counsels have of late prevailed. The public on the whole have come to realize the true bearings of the case, and to see that it was not a question of personal freedom of thought, but of common honesty, decency we might say, that it was not Dr. Crapsey's opinions that were on trial, but the rightfulness of the Church permitting, what we will again call one of her commissioned officers, to deliberately and systematically impugn, denounce, and deny what she has solemnly affirmed as essential to her

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membership and necessary to salvation. Her "commissioned officers;" this is the root of the matter. A vast deal we know may be forgiven or condoned in the private, which in the officer is unpardonable. The officer in a very special, essential and responsible sense is a guardian and trustee. The old-fashioned biblical term "steward" most exactly expresses it. He deals with and temporarily controls something not his own. He exercises certain powers and prerogatives in somebodys else's name. He is not his own man. He is sacredly bound to sink his own individuality. He cannot "please himself." This applies to every office-holder in Christendom from the highest to the lowest, and sharply differentiates him from the non-official section of the community. All this, of course, applies in the strictest sense to the minister of Christ. Has not then, it may be asked, the clergymen any freedom whatever. Is he only a human machine dispensing cut and dried formulas with no mind, or liberty or discretion of his own. Yes and No. Within certain limits, he has, we have no hesitation in affirming, no liberty or discretion. Outside of these limits, which are unmistakably defined, he undoubtedly has, but the two provinces are distinct. Is doubt then, it may further be asked, a crime. Doubt, it may be argued, is inseparable from intelligent existence. This is undeniable. But doubt is not denial. When doubt becomes denial it is no longer doubt. It becomes certainty. Dr. Crapsey's case was not one of doubt. It was one of denial. In the matter of doubt this general principle may be laid down. When it becomes so serious as to necessitate its proclamation to the world, it is time for a clergyman to reconsider his position. He was not commissioned and appointed to proclaim his doubts. His work is positive. In the case of those fleeting, vague and shadowy doubts, which like cloud shadows sweep at times over every mind, they may be left with perfect honesty to the Church in her corporate capacity. The responsibility rests with the body of which the minister is the representative, and upon its shoulders he may lawfully shift them. They are not his concern. But where they are strong, clamant and irresistible, common honesty demands a different course. To simply air commonplace and borrowed doubts for the sake of effect is criminal. Dr. Crapsey's resignation, we think, will have an excellent effect, and he is to be congratulated on his determination to have the courage of his opinions.



MORE HASTE LESS SPEED.

"The most dangerous man in the world," once said a celebrated English statesman, "is a philanthropist in a hurry." There is undoubtedly sound sense in this. What humanity has suffered from the impatience of well-meaning, and often noble-minded people, in too great a hurry to wait the natural course of events, and bent upon obtaining immediate results would fill a goodly volume. Nothing probably has so materially retarded human progress as this infirmity of many a great and good man, who could labour, and fight and suffer, but who could not wait, and who overlooked the fact that in every great moral enterprise a sufficiency of time is an essential factor. Nothing suddenly or quickly done, i.e., without a due expenditure of time, has ever stood. Daubed with untempered mortar it has collapsed, leaving a heap of ruins to be cleared away before the new foundations could be recommenced. Again and again and yet again the same mistake has been made. Men will not give themselves time, with the inevitable result that in the end they have been forced to wait vastly longer than they otherwise would have been obliged to do. Plucking the fruit before it was ripe they have been condemned to long weary waiting, until nature in its appointed order has repaired the unhappy results of their ill-judged precipitancy. Some such danger, it seems

to us, threatens the Church Reunion movement, so far as we of the Church of England are concerned. How far what we have said may apply to the other parties directly interested time only will declare. In their case it would appear that the ground has been carefully prepared, and that the present movement is the natural and spontaneous outgrowth of gradually matured conditions. In the case of the Church of England, however, the conditions are entirely different. The propositions that have emanated from certain quarters, as to the taking of definite steps in the direction of organic union with our Protestant brethren, are entirely premature, and point to a sudden and abrupt new departure, to which the Church as yet has certainly given no serious thought. It is an attempt, no doubt, well meant, but none the less in our opinion rash and ill-advised, to rush the matter, and to anticipate the natural course of events. At this juncture the Church cannot afford to commit herself. The original scheme is itself as yet unrealized, and how, after its consummation, if that be attained as now appears probable, it will work has yet to be demonstrated. General reunion will only be accomplished on the instalment plan. To hastily commit ourselves to any scheme of union at the present time, or within any period which does not embrace a thorough test of the partial union, already foreshadowed, would be dangerous in the extreme, and might end in creating a schism within our own ranks. For the fact cannot be blinked, that to a very large section of our own people any sudden, and radical relaxing of our polity, discipline and formularies, would be extremely distasteful and would be bitterly resented. Church people are proverbially conservative. Through the course of many generations they have become wedded to the unchanging system of the Church's order. It has become second nature with them. The case is entirely different with the three bodies now contemplating mutual absorption. Between them, so far as ritual discipline and order goes, no difference, worthy of the name has ever existed. And it is just these "externals" that often most profoundly influence men. In the present temper of a very large section of our Church people, it is absolutely certain that any sweeping changes, readjustments or innovations would be uncompromisingly resisted. We would have a repetition of the "Wee Free" scandal, for it can be called by no other name, out here in Canada, a sturdy minority claiming the legal possession of the Church's property, and prepared to fight out the matter to the last ditch. It is hardly necessary for us to reaffirm our deep interest and sympathy in the movements. But its ultimate and permanent success, so far as we of the Anglican Church are concerned, will, we are firmly convinced, be far better secured by playing a waiting game, and by abstaining from any attempt to force matters. Then again, as we have already pointed out, the whole Anglican communion will have to be consulted.



CHRISTIAN BROTHERHOOD.

(Communicated).

In the present wide spread discussion on Christian unity there seems to be a general consensus of opinion that while the different Christian Denominations are hardly ready at the present time for organic unity yet in view of the wonderful possibilities opening before Canadian Christendom every opportunity should be taken to declare in a loving spirit the Truths for which we stand and to nourish and give constant expression to the spirit of brotherly love. Unfortunately separated by the claims of loyalty to our particular Denomination or Branch of the Church we may without inconsistency enjoy a certain fellowship as fellow-disciples of Jesus Christ. We find this opinion voiced in the current number of "The Westminster Magazine" in reviewing the annual Baptist Convention and alluding incidentally to the attitude of one of our own clergy. The article says: "As to the broader union, there was by no means the same measure of hope, but there was an earnest determination

to do what in us lies to clear up misunderstandings, define positions, and do all that is possible to hasten the day when, sanctified in the truth, Christian people may come together in that oneness for which the Saviour prayed. In keeping with this spirit, was the warmth of the welcome accorded the Rev. Canon Davidson and the Rev. Dr. Chown. Canon Davidson made a spirited address, the manly ring of which won universal commendation. Such frank utterances, embodying at once definite conviction and Christian love, help along the good cause much more than good-natured platitudes that end by belittling truth." The Peterborough Press thus describe the incident referred to:—"The Rev. Canon Davidson was here introduced as bearing the greetings of the Peterborough Ministerial Association, of which he is President. In the course of his address Canon Davidson said, 'In these days of Church union discussions let us be careful. Our distinctive position, principles, and general heritages in so far as they are based on the Truth are precious and to not to be lost. Let us beware of mere undenominationalism which is weak and backboneless. At the same time let us not be afraid of close contact, and frank investigation into the nature of what we each regard as cardinal truths, and our different positions in relation to these. Baptists, for instance, might be unaware that the individual witness which they insisted on at Baptism was required by the Church of England at Confirmation, regarded by the Church as the necessary completion of Baptism. We might be nearer together than we imagined.' "In Peterborough," said the speaker, "our work together has made us men of broader minds and wider vision." In conclusion, Canon Davidson pointed to their true aim, "A Branch of the Church in Canada not Methodist or Presbyterian, or even Baptist, not Roman or English Church, but a Canadian Church for Canadians united firmly to Christ and His apostles, combining all that was good and true in the different Denominations, and adapted to the condition and needs of this particular country. Let us pray and work together as far as possible, and at the same time be frank and consistent, and this would be brought about in God's good time and way." The speaker concluded an address received with deepest interest amidst loud applause, his words being endorsed by the local Baptist minister. "He loves," said Mr. Scott, "every Christian of every Denomination." On the following day some fifty members of the Convention visited St. John's Church by invitation, and enjoyed the view from the tower. Assembling in the church a hymn was sung and suitable prayers offered, joined in by all present.



THE ENGLISH HYMNAL.

In the religious and secular press have appeared many notices of this newest combatant in "the war of hymnals," but few details have been given and it is difficult to form any opinion of its excellencies and defects, especially where, as in Canada, a copy of the book is not easily obtained. Doubtless to the ordinary hymn singer a book is judged chiefly by its music, and therefore the aims of the Musical Editor and Committee are of prime interest. Says the preface:—"Unfortunately many of the tunes of the present day which have become familiar, and, probably merely from association, popular with congregations, are quite unsuitable for their purpose. More often than not they are positively harmful to those who sing and hear them. The Committee were therefore placed in the hard position of having to decide whether they should risk momentary unpopularity by discarding certain tunes, or whether they should sacrifice the greater ultimate good for the lesser and more immediate advantage. The problem, however, solved itself in a happy and unforeseen manner, because the insertion of several of the tunes in question was not allowed by the owners of the copyright. Thus the Committee, while regretting that they are not able for a few years to include such beautiful tunes as Dykes' "Dominus regit me," ("The King of Love my Shepherd is"), and Stainer's "In Memoriam," ("There's a Friend for little children"), yet feel that nothing but gain can result from the exclusion of certain other tunes which are worthy neither of the congregations who sing them, the occasions on which they are sung, nor the composers who wrote them. Clergymen and organists will welcome a tune book in which engraving tunes are reduced to a minimum. It is indeed a moral rather than a musical issue. No doubt it requires a certain effort to tune oneself to the moral atmosphere implied by a fine melody; and it is far easier to dwell in the miasma of the languishing and senti-

mental hymn tunes which so often disfigure our services." It remains to judge whether the new book will render a real benefit to our Church and make its services more attractive by having removed the well-known tunes for the following hymns:—Peace, perfect peace. Days and moments quickly flying. Fight the good fight. Pleasant are Thy courts. Oh come and mourn. See the destined day arise. On the resurrection morning. Crown Him with many crowns. Jerusalem, my happy home. For all the saints. Ride on, ride on in majesty. Sweet Saviour, bless us ere we go. Lord in this Thy mercy's day. Father of Heaven, Whose love profound. O Lord of heaven and earth and sea. Saviour sprinkle many nations. From Greenland's icy mountains. I heard the voice of Jesus say. We are but little children weak. We saw Thee not when Thou didst come. The radiant morn has passed away. See the Conqueror mounts in triumph. How bright these glorious spirits shine. Christian, dost Thou see them. Alleluia, sing to Jesus. Holy Father, cheer our way. The day Thou gavest. Christ Whose glory fills the skies. Hail the day that sees Him rise. Christian, seek not yet repose. Come unto Me, ye weary. Stars of the morning. Christ the Lord is risen again. Come, ye faithful, raise the strain. O strength and Stay. The roseate hues of early dawn. When morning gilds the skies. Draw nigh and take the Body of your Lord. Here, O my Lord, I see Thee face to face. O perfect Love. Art Thou weary. Hark, hark my soul. Jesu, my Lord, my God, my All. Lord of my life. Praise to the Holiest. Ten thousand times ten thousand. And now, O Father, mindful of the love. The King of Love my Shepherd is. There's a Friend for little children. It would be interesting to know why the Committee think the above tunes "enervating" and "unworthy," and which of them, besides the last two, they regret the omission of. The language of the preface is strong and may to some readers appear to be that of an extreme school of taste rather than the expression of a committee intent upon producing (to use the term of their preface), "a really inclusive collection." The preface further says:—"No particular country, period or school has been exclusively drawn upon to supply material." One cannot help noticing, however, that ancient modes and melodies have been most used. The Index of Metres (called The Metrical Index, though not of course written in metrical form) contains ninety-five pure plain song settings and very many more tunes of a distinctly plain song character. In our new country it raises a smile to see alternative tunes labelled "modern tune," with such dates as 1792, 1790, 1782, 1698, 1674, 1665, 1608, 1596, 1594, 1587, 1582, 1571, 1483. Whether rightly or wrongly such ancient productions sound dreary to many modern ears, and critics, even among learned musicians, will be found to be of opinion that such tunes will never attract the masses of Churchless people whom the Church of England now utterly fails to reach. The meagre supply of nineteen hymns under "Mission Services" cannot alter the character of the book. Doubtless we shrink too much from minor tunes in our services, but why should "Brightest and best," "I heard the Voice of Jesus say," "Who is this so weak and helpless," etc., be set to a minor key all through the verse? Is it appropriate to sing in a minor key?

'Tis the God Who ever liveth
Mid the shining ones on high,
In the glorious golden City
Reigning everlastingly.

"I heard the voice of Jesus say," is amongst the hymns for "Mission Services." Will the class of persons for whom it is specially intended really be edified by singing in a minor key.

I came to Jesus and I drank
Of that life-giving stream;
My thirst was quenched, my soul revived,
And now I live in Him.

Before Hymns Ancient and Modern became so widely used musicians and choir members were familiar with the names of tunes. Recent hymnals, including the "English Hymnal" have wisely endeavored to accustom us to the names of tunes. It is questionable, however, whether it is wise to adopt the difficult names appearing in the "English Hymnal." The following will serve as illustrations:—Wohlauf, thut nicht verzagen. Das walt' Gott Vater. Was lebet, was schwebet. Zeuch meinem Geist. Herzliebster Jesu. Allein Gott in der Hoh sei Ehr. Hynfydol, Ffigysbren. Mon Dieu, prete-moi l'oreille. Ymdaith Mwng. There are over 80 German and over 60 Latin, and also more than a dozen each of Welsh and French phrases or names in the index of tunes.

There may be a demand in England for long tunes, but in Canada and the United States it is to be feared that much of the music would be "dead-wood." No. 317 covers nine pages, No. 738 eight pages, No. 252 seven and one-half pages, Nos. 253 and 737 five pages, and No. 351 four and a half pages, Nos. 544, 172, and 123 four pages each, No. 22 three and a half pages, Nos. 130 and 155 three pages each, No. 238 two and a half pages.—63 pages for thirteen hymns. Music is provided for 663 selections, and these fill 873 pages. As against this we find that in many cases where the music of the third and fourth lines is the same as the first and second, the editor has given repeat marks, e.g., in Dix, Cruger, etc., instead of printing with different harmonies. The editor apparently desires the Church to revert to ancient forms, for he has in most cases printed such tunes as Bristol, St. Michael, Winchester Old, St. Bride, St. Flavian, St. David, St. Ann, Dundee, Tallis Canon, etc., with double notes at the beginning of each line of words. Even if this be thought "better form" it is a question whether it will tend to better congregational singing. Dwelling thus on the first syllable of each line can hardly interpret the sense of the words better, and the tunes above mentioned are dignified enough without this reversion to ancient form. A great and marked improvement is apparent in the matter of the pitch of the tunes. In his preface the musical editor says, "The pitch of all the tunes has been fixed as low as possible for the sake of mixed congregations. Where a tune is only given once, it is obvious why it should be pitched in a lower key. Such a key is particularly suitable to village churches where the organist is rarely able to transpose. On the other hand in churches where it is desirable to give the first consideration to a trained choir, the organist will certainly be competent to transpose at sight into the key desired." Upon this principle, Winchester New, Helmsley, Yorkshire, Ewing, Raphael, Nottingham, St. Cuthbert's, Aurelia, Hollingside, and many others appear in lower keys. The only omission seem to be the tunes for Hark the herald angels, and Onward Christian Soldiers. The unreasonable objection to Helmsley for "Lo He comes," seems to be dying out, and the editor has ventured to adopt it. The last line of "Fierce raged the tempest" was altered by the composer and the alteration adopted universally, but the editor has returned to the original form. The work of the musical editor has been rendered difficult in many cases by the literary committee having chosen hymns with peculiar metres, and it remains to be seen whether the music provided will popularize the hymns. For example from hymn 25:—

Enough for Him, Whom Cherubim
Worship night and day,
A breastful of milk,
And a mangerful of hay;
Enough for Him Whom angels
Fall down before,
The ox and ass and camel
Which adore.

What can I give Him
Poor as I am?
If I were a shepherd
I would bring a lamb;
If I were a wise man
I would do my part;—
Yet what can I give Him—
Give my heart.

J. Edmund Jones.

(To be Continued).

THE EPIPHANY APPEAL, 1907, FOR FOREIGN MISSIONS.

Brethren Beloved in the Lord:—The approach of the Epiphany Season has reminded us once more of the day on which was fulfilled that ancient prophecy of the Gentile Seer, "There shall come forth a star out of Jacob." The Star which appeared to the Gentile Magi led them to Him who was the Star of Balaam's prophecy, and the light which then shone for them has grown brighter and brighter in Gentile lands until today there can scarcely be said to be any country in the world wholly uninfluenced by it. While it must ever be of vast importance to the Church to attend carefully to her own wants—to see that her own children do not lack bread—that the lamp of her own life burns brightly and clearly in every part of the homeland—that there are no waste or desolate places—no spiritual quagmires to spread their miasmal poisons to surrounding localities, yet it is always well to bear in mind that the true Missionary work of the Church con-

sists not merely in keeping her light burning brightly at home, but in carrying that light into the darkness of heathenism, that every soul for whom Christ died may at least be given the opportunity of beholding Him Who is the Sun of Righteousness—the Light of the World. Upon her active zeal in fulfilling the Divine command to preach the Gospel to the "whole creation—to preach it "as a witness unto all the nations"—depends, not only the life of the Church, but the speedy advent of her Lord. When the infant Church of Apostolic times seemed in danger of tarrying too long in the city of Jerusalem even after "the power from on high" had enrapt her; or when she appeared inclined to act as though the time had not yet come for her to look beyond the harvest fields of Palestine, the blast of persecution smote her, and scattered abroad her members so that "they went everywhere preaching the Gospel" and to Greeks as well as Jews. When there was still hesitation on her part to undertake more distinctively "Foreign" Missions, and many, doubtless, thought their best men were needed to supply the growing demands of the home field, the Holy Ghost said: "Separate me Barnabas and Saul for the work whereunto I have called them," and the Church sent forth those chosen warriors to Gentile lands in obedience to the Divine command; and we know that the great Apostle of the Gentiles rested not until "all that dwelt in Asia heard the Word of the Lord Jesus," until he could say: "From Jerusalem and round about unto Illyricum I have fully preached the Gospel of Christ;" yea, until his work was completed for he had "also seen Rome," and had "some fruit in them also, even as in the rest of the Gentiles."

Those periods in the history of the Church which witnessed no effort to reach out unto the heathen in the regions beyond, were times of spiritual poverty, if not of spiritual death. The splendid advance made within the last thirty-five years in all those things which make a living Church, has been accomplished by a Church whose Missionary activities have increased by leaps and bounds. Never before since Apostolic days has the Church taken as deep an interest in Missions to the heathen as at the present time, until the rallying cry of the rising generation of Christians has become: "The Evangelization of the world in this generation." According as the heart of the Christian beats warmly for his Master and Lord, he will long for a share in the glory of hastening the coming of the King and will be doing all in his power to bring to completion the work which yet remains to be done in the evangelization of the nations. It has been imperatively urged, and with good reasons, that if the Church in Canada neglects her opportunity now in the great North-West, she will in a very few years be too late to fulfill her mission there. With equal imperativeness it can be asserted that if the whole Church of Christ does not respond to the utmost of her ability to the urgent cry which comes from heathen nations, in a very short time this door of opportunity will have closed, and closed perchance forever. If, for example, we study the condition of China we find that whereas ten years ago the ruling classes were bitterly anti-foreign and anti-Christian, now these same classes are throbbing with such an intense desire for Western knowledge that they are ready in many cases to welcome Christian teachers, and are favourably disposed toward Christianity itself. As evidence of this desire, one of our missionaries writes that "the Mandarin of Longuog city has lately opened a school, the head-master of which is a noted scholar from Foochow and is down on the faculty as 'Professor of Chinese,' while my name stands second as 'Professor of Western Learning.'" Our Missionary (Mr. White) adds, "I hear that the Mandarin has had a proclamation posted throughout the country notifying the people of the establishing of the School, and giving the names of the teachers." "I have never before heard," he says, "of a general proclamation being issued with the name of a foreigner included." The late Bishop Hoare, of Hong Kong, also writes: "Our schools are doing so much in the way of education that a great many educated men of China have been brought up in Christian Schools, and this must have a great effect on the future government of the country." In two Colleges in the City of Foochow in the District where our own Missionaries are at work, about one hundred and eighty students have recently announced their decision to live a Christian life. "One of the most significant results," we are told, "of this spiritual awakening, has been the formation of the 'Revival Society,' of Foochow. This has been originated and organized entirely by the Chinese young men. On the Sunday following its formation, 36 of their number volunteered and went out and preached to the Chinese, even in front of the of-

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ficials' yamen, or court. The crowds were entirely orderly, listening to their own people more readily than to foreigners. In one of the chief Gentry Schools permission has been granted by the Government to deliver a course of lectures on 'Christianity.'

One of the best informed men on Missionary problems has declared: "WIn China's one million literati to Christ, and China's 426 millions would be 'potentially' as Christian as Canada to-day." Let but the Church of the living God awake, then, to the importance of this glorious opportunity, and with open hands and Christ-like love meet the cry of the East by sending the teachers they need, and this giant nation which is rousing herself from her slumber of centuries and preparing to take her place among the great nations of the world, will come forth to be a blessing to mankind and not a scourge. Let her be numbered amongst the Christian nations, and the dread of "the yellow peril" will have lost its force. If again we turn to India with its teeming millions of our fellow-subjects—numbering as many again as the whole population of the great Empire of Imperial Rome in the zenith of its power, what do we find? Some 70 years ago Lord Macaulay penned these words: "It may be that the public mind of India may expand under our system till it has outgrown the system; that by good government we can educate our subjects into a capacity for better government; that, having become instructed in European knowledge, they may in some future age demand European institutions. Whether such a day will ever come, I know not. But never will I attempt to avert it, or to retard it; whenever it comes it will be the proudest day in English History." That time has arrived. "India," as one writer says, "has partially awakened, and she will never go to sleep again." Partly, therefore, owing to this process of education resulting from contact with superior races and superior systems; and partly owing to the wonderful object-lesson, given by the Japanese war as to what at least one Asiatic people can do, the heart of "Young India" is at the present time deeply stirred, and an undercurrent of unrest is clearly discernible. Besides this political condition we find also indications that the power which the old religions have held for centuries over the minds of the people is everywhere weakening, and a spirit of inquiry has been aroused so that many of the missionaries have expressed the conviction that India is on the eve of a great spiritual revival, and the cry for more workers has resounded from this land also, so that the spiritual cravings of the people may be satisfied by giving to them "the Bread which cometh down from Heaven." It may be that upon the answer given now by the Church to this appeal for help, will depend one day the integrity of the British Empire. The loyalty of the Christians of India helped materially to save the Empire once, and perchance a greater testing time may arise in the not distant future when the question as to whether India is to remain British will have been answered by the earnestness with which the Church has laboured to win that land for Christ. In Africa we are confronted with the same truth—that "The King's business requireth haste." Take for example the following statement which appeared in the public press not long since: "Eight native Kings of the pagan tribes of Northern Nigeria, all British subjects, have definitely asked for Christian teachers. Twelve men only have been sent to teach about ten millions—meanwhile the Mohammedan missionaries are pushing forward and in a few years, if Christians are neglected now, it will be too late."

Turning now to Japan—the country which was the first to feel the throb of our newly-awakened missionary zeal, and in which we have our largest staff of workers—we find conditions which call for much earnest prayer on the part of the whole Church, and more especially for the missionaries labouring in that field, that wisdom may be given unto them in dealing with the great problems which confront them, and which require careful consideration and delicate handling. In the first place it may be said of Japan as of those countries already referred to that the old religion does not satisfy the felt needs of the people even from their own point of view. Hear what a well-known Buddhist, Head of the Bureau of General School Affairs, has to say of the condition of Buddhism in his own country. "The very thought of our religion," he says, "causes us shame and sorrow—no one who knows what Buddhism is to-day can do other than grieve over its forlorn state. Its revival seems next to impossible—and yet there never was a time when we needed religion more than to-day. Religion is needed to furnish us with higher ideals than are to be found in the business and in the political worlds. If Buddhism does not furnish

these ideals, then Christianity may do so. "I would rather," he declares, "see Christianity doing what it can towards supplying higher standards of life than see the nation left without any religion at all." Is it not indeed a cry of despair from heathen lips! But we know that man's helplessness is God's opportunity, and He calls upon His Church to seize the opportunity for Him. Japanese statesmen further confess that "there is no hope for Japan except on a spiritual basis." The nation, they affirm, has passed suddenly and almost without preparation from the old clanism in which the individual was nothing into the new order of exaggerated individualism in which each is a law to himself. With the Japanese Christians also imbibing this national spirit which has for its watchword, "Japan for the Japanese," and being led by this spirit towards the ideal of a national Church, there is great need at the present time for able and godly men at the head of the Missionary work in Japan to give a true tone and direction to this movement within the Church, so that the National Church idea when it takes final shape may rest upon right foundations. Whilst the door is open in this Island Empire to foreign workers it is of the deepest importance that the Church should not be slack in sending there the best men available.

With regard to the good work which has been and is being done by our missionaries in the various fields to which they have been sent, we cannot here speak at length, nor should it be necessary for us to do so, since all the latest information is supplied from month to month in the Church's official organ, which ought to be in every Church home, and diligently read by every Church member who takes an interest in knowing what progress is being made in "the wars of the Lord," and how it fares with our brothers and sisters who are "in the firing line." Let us note, however, a few encouraging and interesting facts gleaned from these reports from the fields of operation. From the latest statistics we find the numbers of communicants and native Christians respectively, in those fields in which our missionaries are at work, to be as follows:—Japan, with a staff of 9 male missionaries (6 of whom are married), and 4 lady missionaries, reports 393 communicants and 627 native Christians. China, with two married missionaries, and one lady missionary, reports 1,029 communicants and 3,260 native Christians. India, with one married missionary, reports 153 communicants and 407 native Christians. Palestine, with one married missionary, reports 84 communicants and 207 native Christians. Africa, with two missionaries (one of whom is married), reports 198 communicants and 435 native Christians. Persia, with one lady missionary, reports 120 communicants and 231 native Christians.

Our lady missionary in Egypt has 186 children under her care; and Miss Thomas, in South America, reports 18 persons baptized during the year. Surely these bare figures speak eloquently of true and faithful work for the Master; and the heart of every Church member here at home, who has with anything like equal fidelity done his part in maintaining, and strengthening the hands of our representatives in these foreign lands, may well rejoice at the thought of over 5,000 heathen led to Christ through an agency we have helped to establish and maintain; and that about 2,000 people, brought up for the most part in gross moral and spiritual darkness, now value the blessed privilege of drawing near to the Holy Table to commemorate the Sacrifice of Calvary, and thus openly declare their love and devotion to Him Who "gave Himself for us that He might redeem us from all iniquity and purify unto Himself a peculiar people, zealous of good works."

These workers in the foreign fields have gone forth as our representatives to wage war in the name of the rightful King against the spiritual hosts of darkness which have so long held in cruel bondage souls for whom the ransom price has been paid, but who are being unlawfully, kept in chains of sin, and in ignorance of the glorious salvation which has been wrought out for them, and of the freedom from the power of sin which grace offers to them. Millions of them know not even the name of the great Deliverer—the Saviour whom we profess to know and to own as Sovereign Lord. He, our King and Captain, even now leads His soldiers against the hosts of evil; the outworks of their strong fortress have been laid low, the citadel has been stormed, the great usurper has been irretrievably defeated, and the call has gone forth for volunteers to go into all the dungeons and prison-houses of that kingdom of darkness to bring forth the prisoners, to break off their chains, and to announce to them the freedom wherewith Christ has made them free, that they too may glorify the name of the

great Redeemer. And, brethren, although that call has been ringing in the ears of the men and women of our Church for nearly twenty years, and in a still, more urgent measure for the past four or five years, nevertheless how few, comparatively, have responded to the King's call! Out of a Church population of over half a million, only about 35 workers have been found who would say, "Here am I; send me." And as concerns those of us who have been unable to obey the call in person, but upon whom the Lord in mercy and grace has bestowed the opportunity and privilege of taking a share in the work by helping to send others out, the King expects that our offerings will bear some resemblance in character to the offering He made for us on Calvary. But alas! many of those for whom He gave His life value too dearly their comfort, their luxuries, their worldly enjoyments and self-indulgences, to be willing to lay any offerings at all at His feet for the carrying on of His work. Not one-half of those who from time to time take the bread and wine—those "sweet memorials of His love"—and scarcely one-third of the whole number of Church members give anything towards this work so dear to the heart of the Saviour of the world; and may we not all search our hearts and ask ourselves how much of real self-denial is involved in our offerings for the extension of His Kingdom? Awake! brethren and sisters. Awake! Churchmen of Canada! Awake to the urgency and importance of the call which the King is making now in the ears of the whole Church! Awake before it be too late, lest instead of being privileged to share in the triumph of the Son of man "the curse of Meroz" should rest upon any of us, because we "came not to the help of the Lord, to the help of the Lord against the mighty."

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The Churchwoman.

HURON.

London.—St. Paul's Cathedral.—The annual meeting of the Cathedral Junior Branch of the W.A. was held on Monday afternoon, December 17th, at Cronyn Hall. The rector, the Rev. Canon Dann, presided, and gave a bright and instructive address to the children. After the reading of the year's reports, the following officers were appointed and elected:—Hon. President, Mrs. Dann; President, Miss Helen Haskett; First Vice-President, Mrs. Luscombe; Second Vice-President, Mrs. Stroyan; Secretary, Miss Beatrice Bartram; Assistant Secretary, Miss Lilian Greer; Treasurer, Miss Gladys Hiscocks; Assistant Treasurer, Miss Gwen Alexander; Secretary-Treasurer, Talent Fund, Miss Mabel Luscombe; Assistant Secretary-Treasurer Talent Fund, Miss Jean Waugh; Secretary-Treasurer, Scripture Union, Miss Nora Simcox; Pianists, Miss Mabel Luscombe and Miss Nora Simcox; Hymnal Distributors, Gracie Armitage and Clara Greer. The missionary collection was presented, which amounted to \$5.67. A delightful feature of the afternoon was two solos by Mrs. Perdue, wife of the new curate at St. Paul's, and Miss Mabel Luscombe read an excellently prepared paper on "Church History."

Home & Foreign Church News

From our own Correspondents.

NOVA SCOTIA.

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

Halifax.—St. Paul's.—On Christmas Eve Mr. C. M. Wright, the choir-master of this church, was presented by the members of the choir with an address and a handsome oak secretaire.

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FREDERICTON.

Hollingsworth Tully Kingdon, D.D., Bishop,
Fredericton, N.B.
John Andrew Richardson, D.D., Bishop-
Coadjutor.

St. John.—Trinity.—A meeting of the congregation of this church has been called for January 17th, to consider the matter of a new rector. The names that stand out most prominently as a probable successor to the Right Rev. Canon Richardson, now Coadjutor Bishop of the Diocese, are the Rev. P. S. Boyle, rector of Wingham, Ont., and formerly of Christ Church Cathedral, Montreal; and the Rev. S. J. Woodruffe, now rector of St. Paul's, Charlottetown, P.E.I.

St. Paul's.—The Rev. E. B. Hooper, late rector of Moncton, has entered upon his new duties and is now in charge of this parish to which he was recently appointed.

QUEBEC.

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

Quebec.—On the fourth Sunday in Advent, in the Cathedral of the Holy Trinity, Quebec, the Bishop of Quebec preached a carefully studied sermon in defence of the Virgin birth.

The Christmas services in Quebec, at the Cathedral, and at St. Matthew's, and other churches, were well attended, and in spite of the stormy weather, there were a large number of communicants.

A large number of letters have been received from the Bishops of the different dioceses of Canada indicating their appreciation of the Quebec Diocesan Thankoffering; whereby clergy are to be trained at Bishop's College, Lennoxville, for work in the West. Gifts and promises of donations are coming in, and several men have already offered themselves. There is, therefore, good hope that the plan will meet with success.

Shawinigan Falls.—St. John the Evangelist.—The interior appearance of the church has been considerably improved during the past few months at a cost of about \$300. The whole interior has been painted or stained. The chancel has been given a more church-like appearance. A large gothic arch encircles the east windows, while a design of floral decoration fills in the space between the windows and the arch. Another corresponding arch stands at the outside of the chancel, while a gothic railing leading from the two pillars of the arch surround the choir seats. The whole chancel has been carpeted, altar curtains added, as well as a set of white and green frontals and super-frontals, and now our chancel is "a thing of beauty."

On Thursday evening, December 13th, the Woman's Guild gave a bazaar in the Oddfellow's Hall which was a grand success. It was mostly a sale of fancy work which had been made by the Guild. A musical programme was also given. The proceeds amounted to \$120, for which the President, Mrs. P. H. Falter, and her faithful band of workers deserve great praise and encouragement. At the recent annual meeting of the Woman's Guild the following officers were elected for the ensuing year:—Honorary President, Mrs. C. Smith; President, Miss Beatrice Burrill; Vice-President, Mrs. T. S. Scott; Secretary, Mrs. C. H. Chodsey; Treasurer, Miss Marian Burrill. A hearty vote of thanks was passed to the retiring officers, and the hope was expressed that the newly-elected officers meet with every success. On Christmas Eve the Sunday School scholars were given a Xmas Tree well loaded with presents. A programme was well rendered by the little ones, for which we must thank the Sunday School teachers, Misses Burrill and Hyslop, who are always so faithful to duty. On Sunday, December 16th, we enjoyed a visit from the Bishop of the diocese. The Bishop held an ordination service at Grand Mère in the morning, and in the afternoon accompanied by Archdeacon Balfour, Revs. Messrs. J. J. Seaman, W. F. Seaman, and Ward with a number of the laity proceeded by special train to Shawinigan Falls, where a very hearty and impressive Confirmation service was held. The Rev. J. G. Ward presented eight candidates (all young men) to the Bishop for the solemn laying-on-of-hands. The Bishop's addresses were listened to with rapt attention, and I trust good seeds were sown to lead other young men to offer themselves to be Confirmed and receive the crowning and completion of their baptism.

MONTREAL.

James Carmichael, D.D., Bishop.

Montreal.—Notice has been given that the Synod of the Diocese of Montreal will apply to the Provincial Legislature, at its next session, for an act to remove all doubts as to the validity of the Canon for the election of a Coadjutor Bishop, in so far as concerns the election already held thereunder of the Right Rev. James Carmichael and his right to succeed to the Bishopric of the Diocese upon a vacancy in the see, and to declare him, upon the death of Archbishop Bond, to have become Lord Bishop of Montreal, with all the rights appertaining to that office, and to ratify and confirm all acts done by him as Lord Bishop of Montreal since the death of Archbishop Bond.

Christ Church Cathedral.—The Lord Bishop of the Diocese held his Christmas Ordination in this cathedral on Sunday, December 23rd. The following candidates were ordained:—Deacons, Messrs. William David Armitage, of Shawville; and Cyrus Wesley Palmer Baugh, from England. Priests: the Rev. James Henry Brown, from England; and the Rev. Edward Ernest Dawson, of the Diocesan Theological College, Montreal. They were presented to the Bishop for Ordination by his examining chaplain, the Rev. H. E. Horsey, B.D., rector of Abbotsford, who also preached the ordination sermon. The Ven. Archdeacon Norton, rector of Montreal, and the Rev. Dr. Symons, also assisted in the service. Mr. Armitage is stationed at Bolton, Mr. Baugh at Thorne and Leslie, Mr. Brown at Clarendon, and Mr. Dawson at Kildare.

ONTARIO.

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

Kingston.—St. Luke's.—The members of the Sunday School held their annual Christmas treat in the schoolhouse on Wednesday, December 19th. An excellent musical programme was given during the evening, the Rev. R. S. Forneri acting as chairman. One of the most important features of the entertainment was the presentation to Mr. W. Carroll, Superintendent of the Sunday School, of a beautiful book, by the teachers and scholars of the school. Mrs. R. S. Forneri was presented with a beautiful arm chair, by her Sunday School class.

The annual report of this church shows very capable work on the part of the Sabbath School. In the ordinary penny collections, \$67 was realized, while in the special collection made by the pupils of the school, \$100 was brought in. The new school hall, which was formerly the nave of All Saints' Church, has been found very satisfactory.

The services at the Cathedral and at all the different parish churches in and around this city on Christmas Day were of the usual bright and hearty type, generally to be met with on that great Festival. The weather was ideal and the churches were filled with crowds of devout worshippers. Both music and decorations were most appropriate to the occasion. Large numbers made their Christmas Communion at the various celebrations, which were held during the morning, and at all of the services of the day the offertories were of an unusually liberal character.

TORONTO.

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

Toronto.—Miss Nora Bowman expects to leave this city for Japan on the 13th of January, going by way of Winnipeg and Vancouver, and spending a day or two in each place. She goes as missionary of the C.C.M.S., her stipend being guaranteed by St. Luke's Church, Winnipeg.

St. Philip's.—The Rev. E. A. Paget, late of Jamaica, has been appointed curate of the parish. The rector has been preaching a special course of Advent sermons on Sunday evenings during the season. The subjects being, "The Advent," "The Advent and the World," "The Advent and the Church," "The Advent and the Individual," and "Some After Advent Conditions." Lantern services are being held every Wednesday at 8 o'clock with steadily increasing attendance and interest.

St. Thomas.—The collection on Christmas Day in this church amounted to the sum of \$350.05.

St. Luke's.—The offertory on Christmas Day amounted to \$169.

Cookstown and Pinkerton.—Christmas Day in this parish was fraught with joy and blessing. At the services large attendance and numerous communicants, with bright and hearty services marked the Festival, the choir of St. John's Church performed their part of the services with credit and noted improvement, the rector, (the Rev. T. G. McGonigle), dwelt in his theme on the old, old song. On his return to the rectory he found a very valuable milch cow installed in the barn, a gift from the parish, and in his pocket-book, \$85.20, the offerings of his parishioners as their donation for the day; while his medical attendant brought him a receipted bill for a year of much and industrial medical care. May God's blessing rest on all, both priest and people, during the coming years, and such mutual respect remain undiminished.

Peterborough.—All Saints.—The members of the Ruri-Decanel Chapter of Peterborough and Northumberland will meet in this church on Thursday, January 10th. At the service in the church the sermon will be preached by the Rev. Canon Spragge. At the meeting of the Chapter, which will take place later on in the schoolhouse, papers will be read by the Revs. E. A. Langfeldt, A. J., and E. W. Pickford.

RUPERT'S LAND.

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

Winnipeg.—St. John's Cathedral. A magnificent new pulpit, which has recently been placed in this cathedral was dedicated and used for the first time on Christmas Day. It has been placed therein in memory of the Most Rev. Archbishop Machray, and of his almost fifty years' work in the Western parts of Canada. The pulpit, which stands between six and seven feet high, might be described as flat goblet-shaped, the upper portion being the pulpit itself, the lower the pedestal. In its other dimensions, it is octagonal in shape, one of the eight sides forming the entry at the back. This is led up to by a stair of five steps. The floor of the pulpit is a prettily patterned mosaic of black and white woods. The graceful curves of the goblet shape are not secured by use of veneer, but by bending the inch boards of oak. Out of the pedestal spring, in conventionalized roots, eight pillars to support the corners of the octagonal pulpit. These give out each two branches, which lead into a mass of laurel leaves with conventional flowers surrounding the upper part of the pulpit. These leaves, carved out of solid oak, show an interlacing three or four inches deep which will appear with splendid effect when the pulpit is set in place at the end of the long aisle of St. John's. At each angle of the octagon stand beautiful angel figures, with scrolls bearing the mottoes—Peace, Love, Faith, Kindness, Meekness, Truth, Joy and Hope. Well chosen, indeed, these seem to be, as the Cardinal graces of the messages to be uttered forth from a pulpit. It will surprise all who see this pulpit to be told that every part of the work was executed in Winnipeg by a clever young Austrian wood carver, Mr. R. Dieu, of Magna Avenue. Dieu is a native of Buda Pesth, where his father is also a wood carver. He studied and worked, not only in his home city, but in Vienna and Berlin. The pulpit has a tablet upon it on which is written this inscription:—In loving memory of Robert Machray, Archbishop of Rupert's Land, A.D. 1865-1904.

Holy Trinity.—A meeting was held in the schoolhouse on Tuesday evening, December 18th, when the work of the Church of England Sunday Schools in this city was thoroughly discussed. The chief feature of the meeting was the decision to appoint a field secretary to work among the schools of the diocese. The resolution embodying this decision was proposed by the Rev. Canon Murray, and seconded by A. Jardine, and ran as follows: "That this convention heartily approves of the proposal to obtain a diocesan field secretary for Sunday Schools, and pledges its loyal support of the effort." The meeting was addressed by several speakers, including Archbishop Matheson, who occupied the chair, the Ven. Archdeacon Fortin, the Rev. J. J. Roy and Lady Schultz. The election of officers and committee of the Winnipeg Church of England Sunday School Association resulted as follows:—Vice-President, the Rev. Canon Phair and J. M. Johnston; Secretary, R. Fletcher; Treasurer, J. G. Dagg; committee, the Rev. J. W. Matheson, the Rev. S. G. Chambers, the Ven. Archdeacon Fortin, A. Jardine, W. B. Lunnis, and W. P. Sweatman.

John Philip.

Hamilton.—season was special char- cember 23rd present, and preached, th choral, and t choir. again Wednesday, was said an J. Fennell. larly fine, t Wenceslas," place of the The only re Saint of this the walls of prayer and this time ne

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NIAGARA.

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

Hamilton.—St. Stephen's.—The Christmas season was fittingly observed by services of a special character in this church. On Sunday, December 23rd, the Ven. Archdeacon Clarke was present, and celebrated Holy Communion and preached, the Communion service being semi-choral, and the music reflected great credit on the choir. Christmas Day Morning Prayer was said by the student in charge, Mr. A. D. Caslor, the choir again distinguishing themselves. On Wednesday, 26th, St. Stephen's Day, Evensong was said and the sermon preached by the Rev. J. Fennell. The music at this service was particularly fine, there being the carol, "Good King Wenceslas," and "The Virgin Cradle Song," in place of the anthem and offertory respectively. The only regret is that the Day of the patron Saint of this church could not be observed within the walls of our own church. But by earnest prayer and effort this will be accomplished by this time next year.

Friday, December 28th, witnessed the first annual Christmas Tree of St. Stephen's Sunday School. The programme was full and varied, consisting of choruses, songs, recitations, etc. The Rev. E. W. TenEyck, of St. Peter's, Hamilton, was present, and spoke, expressing his good will toward all and wishing St. Stephen's a prosperous New Year, he also referred to the spirit of Christmas, reminding the children of those words, "Is it more blessed to give than to receive." The Reeve of the Township, Mr. B. Hunt, also extended his good wishes. The student-in-charge, Mr. A. D. Caslor, spoke briefly expressing his sincere gratification at the number present and bidding all to look upon St. Stephen's Church as their home, and to feel that they had a share and welcome in all the social gatherings in connection with it. The rector, he was sorry to say, was detained in another part of the parish, but he had been asked to deliver the rector's regrets at not being present and his good wishes to all. Santa Claus distributed something to everyone, and was welcomed by the children with shouts of delight. During the afternoon tea was served by the Ladies' Aid, for the children, and all joined in voting it the happiest gathering they had been to for many a day. The prizes for best attendance were won by Violet Blandry and Ralph Ellis, neither having missed one Sunday.

St. Peter's.—In accordance with the ancient and honourable custom of erecting monuments and tabulets to the memory of those who have served faithfully their day and generation, a tablet has just been erected in this church in loving memory of the Rev. Thomas Geoghegan, by whose earnest and self-denying efforts the church was founded and built. The tablet was erected by Mr. Geoghegan's brothers and sisters, some of whom are in this country and some in the Old Land. Knowing that his memory is sacred and dear to many members of his church, the Rev. J. W. TenEyck, his successor, at Sunday morning's service, the 23rd December, said: "It will be a great satisfaction to all to see this fitting memorial erected, not that a marble tablet upon the wall of the church is necessary to keep you in mind of him, for his name is inscribed upon the tablets of your memory, and his person enshrined in the sanctuary of your undying affection. His loyal friendship and labour of love have so endeared him to you that you cannot forget him. But, realizing that the rolling flood of time which has borne him hence will soon bear you away too, and appreciating his efforts on behalf of St. Peter's Church, and your desire to have his name perpetuated in connection with the cause that was so dear to you and to him, I am glad to be able to say that the appreciation of Mr. Geoghegan's services is not confined to the members of St. Peter's Church alone. His services for the Church of England and for humanity were not confined to St. Peter's Church, nor to the city of Hamilton. He had ministered in other parishes and in other parts of the diocese, and wherever he ministered he left behind him many warm friends whose hearts beat true to him because they had found him a faithful priest and benefactor. Mr. Geoghegan's energetic, unselfish and philanthropic work has won for him much praise from many outside the pale of the Church of England. I frequently meet people who disagreed with his creed, but who heartily endorsed his work. Blessed are all those who win the respect of men, not because of what they

say but because of what they do. Many wonder that we did not have an unveiling ceremony. I would say that it is in accordance with the wish of Mrs. Geoghegan, and I doubt not but that it would be in accordance with the wish of Mr. Geoghegan himself, for he cared not for show and ostentation." The inscription on the tablet is:—"To the glory of God and in loving memory of the Rev. Thomas Geoghegan, by whose exertions this church was built, and of which parish he was rector for sixteen years. Born in Loughbrickland, County Down, 23rd November, 1848; died in Hamilton, 9th September, 1906. 'Thou wilt keep him in perfect peace whose mind is stayed on Thee, for he trusteth in Thee.' Erected by his brothers and sisters."

Guelph.—St. James'.—The dedication of a memorial window to the memory of Mrs. Grace Annette Raikes, daughter of Mr. and Mrs. T. W. Saunders, took place with befitting solemnity in this church on Sunday morning December 23rd. It was a touching service, rendered all the more so by the fact that several deaths have recently occurred in the parish, and as a natural sequence the dedication and remarks of the rector called up many tender recollections of departed ones who had been identified with the work of the church. At the commencement of morning service the Rev. C. H. Buckland proceeded with the usual dedicatory form, in which, after prayers and the reading of a psalm, the window was dedicated to the adornment of God's sanctuary. The rector then proceeded to preach an eloquent sermon from Solomon's Song, 2:17, "Until the day break and the shadows flee away." Of Mrs. Raikes he spoke briefly and feelingly, and pointed out how fittingly the departed were commemorated by memorials placed for the beautifying of God's house. He hoped there would be more of



Port Colborne Guild Hall.

them, and that soon every window would stand out in memory of some dear one who had been gathered by God to Paradise. Feeling reference was also made to two other deaths within the parish—one the mother of a large family and the other the mother of three small children. To the bereaved ones he hoped God would give His Holy Spirit, to comfort and console them in their hour of affliction. The beautiful new window recently installed in this church in memory of Mrs. G. A. Raikes, is a work of art, the design having been taken from Hoffman's masterpiece, "Christ blessing little children." The style represents the Early English or lancet, and is divided into three sections, the central figure being the blessed Lord with a child in His arms, and at His feet are a group of small children gazing intently upon the face of the Saviour. The side lights represent parents who have brought their children to Christ that He should touch them. The colourings are exquisitely beautiful, their being a perfect blend of shading so often lacking in Canadian made windows, and the designers, Messrs. L. T. Lyon, Toronto, deserve great credit for the way they have performed their work.

Port Colborne and Marshville.—Accompanying this article is a photograph of the new Guild Hall built here this summer under the supervision of the rector, the Rev. D. Russell Smith, and opened on St. Andrew's night. It is 60 feet long by 40 feet wide (46 feet wide from western entrance). It contains an auditorium capable of seating 400 persons, a stage 16 x 19 feet, with dressing-rooms, a kitchen 16 x 15 feet, a dining-room and a basement which is being fitted up as a gymnasium, etc. On Sundays by means of sliding windows and curtains separate class-rooms are formed. The cost of the building was about \$3,100. The

furnishing including a new Bell piano, style F, and 400 folding chairs, make the total cost about \$3,900. The site was donated by Mr. De Witt Carter. Only \$1,800 of a debt remains. This has been almost provided for by the subscriptions. The members of St. James' Church are justly proud of their beautiful and useful parish house. The small debt of \$114 remaining on Christ Church, Marshville, was placed upon the offertory plates on a recent Sunday afternoon as a thank-offering to God for the bountiful harvest of this past season. The rector's stipend has been increased to \$1,100 and rectory. Deaconess Carter gave an excellent talk to a large congregation in the Guild Hall on Wednesday evening last. Canon Gribble, a former clergyman, was present and spoke for a few moments. The Canon preached very acceptably on Friday evening at the week-night service.

HURON.

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

London.—St. Paul's Cathedral.—The members of Miss Hungerford's Bible Class on Christmas Eve, presented her with a very handsome gold-mounted umbrella.

Brantford.—Grace Church.—The Christmas services at this church this year were made memorable by the fact that the new organ or rather the rebuilt organ was used virtually for the first time, and the ladies of the choir also made their initial appearance in vestments. A large congregation thoroughly enjoyed a splendidly rendered service at 11 o'clock. Tours difficult service in F was remarkably well done by the choir of ladies, men and boys. The ladies looked particularly well in their black dresses, cottas and mortar boards—giving to the whole choir a most uniform and ecclesiastical appearance. The organ quite comes up to expectations. In fact the voicing and tone are possibly unexcelled in Canada. It's a splendid instrument in every essential, and Mrs. Percy Owen, the organist, brought its numerous good points out in a most admirable manner. The offertory solo by Miss Raymond, was a delightful Mr. Owen's accompanying of the hymns rendition. Mr. Roberts and Mr. Lindsay in their baritone and tenor solo also acquitted themselves most creditably, and solos was quite above the ordinary. He is a most artistic accompanist, and a very clever organist throughout. The church is certainly to be congratulated on securing such a musicianly performer and capable choirmaster. The Ven. Archdeacon Mackenzie's sermon, appropriate to the joyful festival, was quite in keeping with the rest of the service. The Archdeacon has seldom been heard to better advantage and that is saying a great deal, considering the fact that he is easily one of the best, if not the best preacher in the diocese. There were a large number of communicants at both the early and the mid-day celebration. The organ has been rebuilt and enlarged by Messrs. Cassavant Bros., the well-known organ builders of St. Hyacinthe, P.Q., and the way in which they have accomplished this work has given the utmost satisfaction to the authorities and congregation of the church. The organ as it now stands, is one of the finest in the Dominion, and as reconstructed, represents a money value of \$11,000.

Kirkton and Saintsbury.—Anniversary Sunday School services were held, and special sermons preached on Sunday last by the Rev. Rural Dean Taylor in both churches in this parish. There were good congregations, St. Patrick's, Saintsbury, being thronged. The sermons upon "The Home, the Church, and the School" were greatly appreciated.

Galt.—Trinity.—The Christmas services were very bright and hearty, and were well attended. At the early celebration there were one hundred communicants. The service at eleven o'clock was fully choral. The full vested choir of men and boys attended and all remained to the mid-day celebration. The church was prettily and tastefully decorated, a handsome gothic screen, surmounted with an illuminated text, being the conspicuous feature. After the service, the rector addressed the choir boys in the vestry, and on behalf of Miss Wilks, of Cruickston Park, Galt, presented each one with an addressed envelope

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Make me Thy blest sanctuary;
Then on angel pinions,
Waft me to those regions,
Filled with bright seraphic legions.
May this hope
Bear me up,
Till these eyes for ever
Gaze on Thee, my Saviour.

Irish has a different translation of this verse:
Jesus, condescending,
To the meek and lowly,
From Thy heaven, high and holy,
Make us now Thy temple;
Waft us then to regions, etc.

40. **When morning gilds the skies.** Can. Pr. omits v. 3, and has following verse:
To God, the Word, on high,
The host of angels cry,
"May Jesus Christ be praised."
Let mortals too upraise
Their voice in hymns of praise;
"May Jesus Christ be praised."

Can. Pr., last v., l. 5 has "Through all the ages on," instead of "Through ages all along."

41. **Lord dismiss us with Thy blessing.**
2 C. H., C. P., and Sc., omits v. 3.
Am. has v. 3:

So that when Thy love shall call us,
Saviour, from the world away,
Fear of death shall not appal us,
Glad Thy summons to obey.

May we ever
Reign with Thee in endless day.

V. 1, l. 6, in 3 C. H. "In this dry and barren place."

In H. C. "Travelling through this wilderness." By some this hymn is attributed to Walter Shirley, who gives (see 3 Ch. H.) v. 2, ll. 5 and 9:

"Ever faithful,
To the truth may we be found," instead of,
"May Thy presence
With us evermore be found."

47. **O day of rest and gladness.**

2 Ch. H., Carey B., and Eng. M., have:
Thou art a holy ladder where angels go and come;

Each Sunday finds us gladder, nearer to Heaven,
our home.

O day of sweet refection, Thou art a day of love,
A day of resurrection from earth to things above.

2 Ch. H., 2 and 3 H. C., Am., Can. P., Sc., Eng. Meth., Cong. and Bapt. have:

Thou art a port protected,
From storms that round us rise;
A garden intersected,
With streams of paradise;
Thou art a cooling fountain
In life's dry, dreary sand;
From Thee, like Pisgah's mountain,
We view our promised land.

Last verse in H. C.

May we, new graces gaining,
From this our day of rest,
Attain the rest remaining
To spirits of the blest,
And there our voice upraising
To Father and to Son,
And Holy Ghost, be praising,
Ever the Three in One.

BOOK REVIEWS.

The Meditations of Marcus Aurelius Antoninus. Translated by John Jackson, with an introduction by Charles Bigg. Oxford. The Clarendon Press 1906.

Messrs. Jackson and Bigg have placed the students of the Meditations of the Imperial Stoic under obligation. In both introduction and translation they have with intelligence, skill, and competent scholarship retouched the portrait of the noble Roman and added fresh interest to the contemplation of the life, thought, and times of one of the most attractive figures of the ancient world. We quite agree with Mr. Bigg when he says that "After all Stoicism and all the great old philosophies wanted one thing only—the belief in the Incarnation."

The Religion of Cheerfulness. By Sara A. Hubbard. Chicago. A. C. McClurg & Co., 1906.

No one can thoughtfully read this brightly written and beautifully printed little book without being the better for it. Its title is verified by its contents. We commend it most heartily to our readers.

Hymns and Their Stories. Selected by J. George Hodgins, I.S.O., M.A., LL.D. Toronto: 1906, Methodist Book Room, 25c.

Dr. Hodgins has gathered together under one cover twenty-three illustrations, in verse, of the purpose, pathos and power of hymns. The subjects range from the simple voicing of childhood to the matured devotion of age. Authorship and treatment are sufficiently varied to gratify a wide diversity of taste. This compilation cannot fail to be most helpful to public readers and others who wish to realize the graphic and moulding force of a tender devotional hymn.

Alcein Collections, VII. The Edwardian Inventories for Huntingdonshire. Edited by Mrs. S. C. Lomas, etc., etc. From transcripts by T. Craib of H. M. Public Record Office. London, New York and Bombay: Longmans, Green & Co., 1906.

The object of the Alcein Club is the promotion of the study of the history and use of the Book of Common Prayer. The volume before us sets out in detail the inventories made in the above county in the reign of Edward VI., under order of the Privy Council of 3 March, 1551:—"That forasmuche as the King's Majestie had need presently of a masse of money, therefore commissions shulde be addressed into all shires of England to takes into the Kinges handes suche church plate as remaineth, to be employed unto his highnes' use," i.e., to be melted down or sold for the King's use. There is an excellent preface, and a learned introduction of some 20 pages to the volume.

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Family Reading

WHICH WAS THE FIRST CHURCH?

It is strange that this question is often asked. There are forty-four religious organizations in the United States whose names are well-known, besides many which are very small and obscure. Jesus Christ, during his earthly ministry, called and trained the men who were to be the charter members of His Church. Of them He chose twelve, whom also He named "Apostles," thus originating the ministry. The body of the Church thus formed was endowed and infused with divine life by the gift of the Holy Spirit on the Feast of Pentecost, ten days after the return of Christ into Heaven. The Church thus founded in Jerusalem was planted by the Apostles and their first followers in all the countries of the then known world, and among them the Island of Britain. It was called by none of the denominational names, but was simply the Church of Christ in the nation, or, spoken logically, coupled with the names of the place, as the Church of Ephesus or the Church of Antioch. The designation of "Catholic," however, was used at an early date, we find in a letter written not later than 116 A. D. The word simply meant complete and universal in distinction from what was sectarian and local. From the first the Church in each nation was under its own Bishops and managed its own local affairs, all the national Churches being one in the unity of the common faith, and when occasion arose deliberating together in General Councils, in which all participated.

After the lapse of time the Bishops of one powerful Diocese, that of Rome, wrongfully claimed and assumed lordship and control over all the other Bishops and the entire Church of Western Europe. History tells how it was done. This was usurpation over the government and polity of the primitive Church. With the growth of this despotism over the freedom of the Church new and unscriptural doctrines were gradually introduced. This corrupted, by alien additions, the belief of the primitive Church. Over the Church in the East, Rome did not succeed in extending its power. In the sixteenth century, known as the Reformation period, the Church of England, a portion of the original universal Church of the Apostles, freed itself from the usurped power exercised over it by the Bishops or Popes of Rome. At the same time it renounced the unscriptural doctrines of late growth which was unknown in the early Church.

By doing this it in no way lost its historical identity as a part of the Church of the first centuries. Its line of Bishops of the historic Episcopate was unbroken, the organization and doctrine which had been from the beginning was

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unimpaired. Retaining the term "Catholic" in the primitive creeds of the universal Church, it called itself the Church of England. This ancient Church was brought by colonists to the new world and its present descendant and daughter in the United States is the Episcopal Church. We of the Episcopal Church, therefore, can point to no man, however exemplary, as our founder—no Luther, Calvin, Knox, Wesley or any other. Our doctrine and polity belong to the Christian heritage of all the ages. The many denominations of the day referred to are comparatively new organizations. Some of them were founded at the Reformation of the sixteenth century, the majority at more recent dates. There was failure on their part to appreciate the strong and broad position of the Church of England, as the belief prevailed among them that it too closely resembled the Church of Rome, against which they were in violent reaction.

In conclusion, it is good to feel that we belong to the Church of the Fathers, Martyrs, Saints and Confessors, whose names are enshrined in the most precious pages of history. Let it create in us a keen sense of obligation to live ourselves the highest lives. The true Church must be known by her fruits, the practice in the lives of her children of the principles of the kingdom of God.

IF YOU ARE WELL BRED

You will try to make others happy.
You will not be shy or self-conscious.
You will never indulge in ill-natured gossip.
You will never forget the respect due to age.
You will think of others before you think of yourself.
You will not swagger or boast of your achievements.
You will not measure your civility by people's bank accounts.
You will be scrupulous in your regard for the rights of others.
In conversation you will not be argumentative or contradictory.
You will not forget engagements, promises or obligations of any kind.
You will not make fun of the peculiarities or idiosyncrasies of others.
You will not bore people by constantly talking of yourself and your affairs.
You will never under any circumstances cause another pain if you can help it.
You will not think that "good intentions" compensate for rude or gruff manners.

MAKING THE BEST OF ONE ANOTHER.

We may if we choose make the worst of one another. Everyone has his weak points; everyone has his faults; we may make the worst of these; we may fix our attention constantly upon these. But we may also make the best of one another. We may forgive, even as we hope to be forgiven. We may put ourselves in the place of others, and ask what we should wish to be done to us, and thought of us, were we in their place. By loving whatever is lovable in those around us, love will flow back from them to us, and life will become a pleasure instead of a pain; and earth will become like heaven; and we shall become not unworthy followers of Him whose name is Love.

—The true secret of happiness is not to escape toil and affliction, but to meet them with the faith that through them the destiny of man is fulfilled, that through them we can even now reflect the image of our Lord and be transformed into His likeness.—Canon Westcott.

SELFISHNESS AND GENEROSITY

Selfishness is not indeed a sin in the sense in which we speak of special sins, but it is connected with all sin, an ingredient super-added to every fault, intensifying them, and aggravating the many forms of evil, because it contracts the heart to the individual interests which contain a separate evil in itself, and has the special effect of narrowing and intensifying the action. Generosity is the very reverse. It is expansive, indefinitely enlarging the powers of the soul, and raising its desires and energies to their highest and noblest reach of power; not as a distinctive grace, but as an all-pervading principle of life, as a quality infused into the soul in order to expand and develop it.—Canon T. T. Carter.

EVIL THOUGHTS.

Each deliberate thought of sin mingles with the flood of inward life, discolours its purity, or makes its foulness more polluted, becomes incorporated with the life-blood of the soul, vanishes only to reappear upon the surface at the holiest times, or under the most distressing combinations, to clog the efforts of penitence, or to hasten the precipitancy of despair. A time, we know, must come to each one of us when the goods we possess, the home we inhabit, the dear friends we love, nay, the body which we have so long tabernacled, must be left behind us; and then all our thoughts—that is, our designs and intentions—perish, as the Psalmist says, and come to naught. But thought, the conscious life of the indestructible spirit, perishes not; we know how Dives thought in hell, and how the souls of martyrs think beneath the heavenly altar. It flows on in unbroken continuity when we part with all else.—Canon Liddon.

THE HABIT OF BLAMING.

Some people spend most of their time in blaming other people. They blame this one for one thing, and that one for another thing. All day long they are blaming somebody, accusing some one, bringing up a list of damaging accusations against various people.

The practice reacts upon the one who does it. It is disagreeable to all who hear it. There is no good in it whatever, it is nearly always unjust, and without exception, uncertain. It is very difficult to be sure when any one is to blame for anything. It is much safer to assume that no one is to blame.

Why blame any one? The matter is past. The thing has been done. The next thing to do is to try to prevent a repetition of the occurrence. Blaming children, blaming scholars, blaming co-workers, or superiors, is very bad business. If something has happened that is evidently wrong or unpleasant, maybe something can be done to prevent the thing happening again. To go about it in a vigorous but judicious way, to fit it so the same thing shall not be repeated, this is sensible. But to waste time in blaming each other is foolish.—Medical Talk.

THE SCIENCE OF SYMPATHY.

Pleasant is the silence of perfect sympathy. This is the test of intimacy. A fellowship is only complete when the partners in it find themselves entirely at ease without the necessity of a word. We are a long way from this condition when as often happens, we talk and talk simply because we realize that a pause would be awkward on both sides. The picture of Carlyle and his mother sitting at opposite sides of the fireplace, each smoking a long churchwarden in absolute content but without passing a word, illustrates precisely what we mean. We get here, perhaps, a foretaste of a stage of being when souls will communicate without the cumbersome apparatus of language. Under present conditions even the degree is marvelous to which sympathetic natures can influence each other without words. There are souls which, in silence, seem to give off their very essence and to interpenetrate others with it. It is as though the harmony within communicated a rhythmic pulsation which played on responsive natures like

spirit music. A volume lies in the sentence in the life of Lord Lawrence, which says that he felt uneasy if his wife left the room. Happy Man! To possess as one's own this benediction of a presence that can bless without a word is to be rich indeed. If the sympathetic natures could all find each other what high bridals would there be!

HER FACE TALKED.

"I didn't say a single word," said a little girl who was being reproved for showing a bad temper.

"I know you didn't," was the answer, but your face talked.

So let us remember that whether or not our lips are moving, our faces are always talking. Surely we ought to let our faces say pleasant things; but if we cherish a bad temper in our hearts, our faces will tell the story, and when we look at people they will feel as if we had said hard and unkind things to them.

Let us ask Jesus to rule within our hearts; then we shall have pleasant thoughts, and the people whom we meet will feel that we are saying kind things, even when our lips are silent, for sometimes looks as well as actions speak "louder than words."

THE DOVES IN VENICE.

Venice is a queer city. Many of the streets are only canals full of water. One day while I was walking, some little boys come up to us to sell corn to feed the doves with. I took some in my hand and held it out to the birds and hundreds of them came flying about me to get it, and two of the handsomest I ever saw flew up on my hand and ate the corn. You can't imagine how pretty it was.

THE RED SULTAN.

The Sultan of Turkey is short in stature, but on account of his shoes, which have heels three inches high, he has the appearance of a tall man. His beard and hair are as white as snow, but they are dyed to give him the appearance of a man in his prime. His Roman nose is extremely big. His hearing is defective, as he has only the use of one ear. His hands and feet are small and his voice rough. His face is pale from poor health. His temper is bad, and when he is angry he uses vulgar language. He is the despotic ruler of some eighteen million men.

THE WORKSHOP OF CHARACTER.

The workshop of character is every-day life. The uneventful and commonplace hour is where the battle is won or lost. Thank God for a new truth—a beautiful idea, a glowing experience; but remember that unless we bring it down to the ground and teach it to walk with feet, work with hands and stand the strain of daily life, we have worse than lost it—we have been hurt by it. A new light in our heart makes an occasion—and an occasion is an opportunity—not for building a tabernacle and feeling thankful and looking back for a blessed memory, but for shedding the new light on the old path and doing old duties with new inspiration. The uncommon life is the child of the common day lived in an uncommon way.

SOLEMN WEDDINGS IN CHINA.

A Chinese marriage is a solemn ceremony—no talk, no levity, and much crying. After the exchange of presents the bride is dressed with much care in brocade or silk, her eyelashes are painted a deep black, and she wears a heavy red veil attached to a scarlet headdress, from which imitation pearls hang over her forehead. A feast is spread upon a table to which the blushing bride is led by five of her friends. They are seated at the table, but no one eats. When the mother starts crying, the maids follow and the bride joins in the chorus. The bridegroom now enters with four friends. They pick up the throne on which the bride sits, and preceded by the bridegroom form a procession, and walk around the room, or into an adjoining room, signifying that he is carrying her away to his own home. The guests then throw rice at the happy couple, a custom we have borrowed from them.

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BE BRAVE.

Then there is a sorrow, that terrible mystery, that well-attested fact. How you treat it is all important, for it is one of God's most trusted messengers. Some under sorrow grow selfish, some discontented, some alas! even hard. Brave heart, you must suffer; but be brave, look up, endure. Let sorrow say its say; have it out with it. It has a message from a better country. O! bitter message! And yet, if you will only wait, poor soul, with courage and tenderness, "at evening time it shall be light." And what a light! No light so tender, so illuminating as that which shines on the faces of God's children, who from suffering have grown strong. These are they who carry comfort.—Canon Knox Little.

"Why is sorrow such a reminder of spiritual things? Death makes men think of God when nothing else will. And the bereavement makes faith in the spirit world seem easy. This is in part because we are slow to allow that all our treasure is buried in the grave. We feel that the dead man is more to us than that. Is it not, too, the uprising of the soul to assert by virtue of its very pangs that soul is? He would be a bold man indeed who should count grief merely physical."

—A little consideration of what takes place around us every day would show us that a higher law than that of our will regulates events; that our painful labours are very unnecessary and altogether fruitless; that only in our easy, simple, spontaneous action are we strong, and by contenting ourselves with obedience we become divine. Brief and love—a believing love—will relieve us of a vast load of care. Oh, my brothers, God exists!—R. W. Emerson.

Beauty and truth, and all that these contain, Drop not like ripened fruit about our feet; We climb to them through years of sweat and pain. Leaving the final issue in His hands Whose goodness knows no change, whose love is sure. Who sees, foresees, who cannot judge amiss. —Wordsworth.

A household economics authority says:—In caring for linoleum do not use soapsuds as for scrubbing a floor. It stands to reason that soap is going to injure the varnish and finish. On a farm where there is plenty of milk, a cloth wrung out of skim milk is the best means of taking up the dust and brightening the linoleum. Where milk is scarce, or needed for food, use lukewarm water, to which has been added half a cupful of kerosene oil or some good furniture polish. Wring the cloth rather dry from this, and go over the linoleum after sweeping, and it will be quite new and bright, and the finish uninjured.

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A handsomely bell, who f. of Bangor, Cathedral 1

The large reredos in Mary Mag was unveiled when the Gregg, pro gation.

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The late a legacy of the St. Al Mission, (don, E.C., sailors and abroad.

To have nearly four no fewer noticeable to the cre who has office of Ro ing years.

The Rev. St. Peter derland, w become d Bishop of sented by purse of g books, sui

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British and Foreign.

In memory of the Right Rev. Lord Alwyne Compton, a handsome brass cross has been fixed in Ely Cathedral.

A handsome stained-glass window in memory of the late Bishop Campbell, who for many years was Bishop of Bangor, was unveiled at Bangor Cathedral by the Bishop of Bangor.

The large and very beautiful new reredos in the Parish Church of St. Mary Magdalen, Upton, Torquay, was unveiled on Sunday evening, when the rector, the Rev. E. P. Gregg, preached to a large congregation.

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The late Mr. Henry Norris has left a legacy of five hundred pounds to the St. Andrew's Waterside Church Mission, 65 Fenchurch Street, London, E.C., for work amongst our sailors and fishermen at home and abroad.

To have lived in a parish for nearly four decades, serving under no fewer than six Bishops, is a noticeable clerical record. It stands to the credit of Canon E. J. Beck, who has decided to resign the benefice of Rotherhithe owing to advancing years.

The Rev. F. B. Philips, curate of St. Peter's, Monkwearmouth, Sunderland, who is leaving Wearside to become a Missionary to the Bishop of Hereford, has been presented by the parishioners with a purse of gold, a gold watch, a set of books, suit case, and a stole.

Through the generosity of Mr. George Ward, the five bells in the tower of Maids Moreton Parish Church, near Buckingham, have been recast, and a new one added, thus making a peal of six. The new bell bears the inscription: "Alfred Bowell made me, George Ward gave me, and restored us all—1906." The entire cost has been £200. One bell bears the date 1806, and the other four 1717, when they were recast out of three more ancient.

A three-light stained-glass window has been recently placed in the east end of the Church of St. Thomas, Kensal Town, to the memory of the late Mr. George Cox Bompas, and is the gift of Mrs. Bompas and her family. He was one of the founders of St. Thomas, Kensal Town, in the parish of which he had been a keen worker for forty years.

The fifth annual report in connection with the Gordon Memorial College, Khartoum, has just been issued. Progress during the past year has been eminently satisfactory, and a small secondary school has been added to the original three sections, viz., a primary school, a training college for schoolmasters and judges in the Mohammedan courts, and international workshops.

If the call of God come to you to rise to a higher life—a life of self-sacrifice, of more entire devotion to the Divine will—and you shrink, and choose rather a life which is legitimate and quite permissible, but upon a lower level, this choice will certainly result in a spiritual loss, a loss of spiritual elevation and of spiritual power.—The Bishop of Norwich.

The Bishop of Truro has appointed the following Chaplains: Examining Chaplains: The Right Rev. J. R. Cornish, D.D., Archdeacon of Cornwall, and Bishop of St. Germans; Canon Worledge, M.A., Chancellor of Truro; Canon G. H. Whitaker, M.A.; and Canon C. E. Hammond, M.A., Menheniot Vicarage, Liskeard. Chaplains: Canon Punchard, D.D., Vicar of St. Mary's, Ely; the Rev. Harry Freeman, B.A., curate of Holy Trinity, Coventry, Domestic Chaplain.

Dr. Warre, late headmaster of Eton, was made the recipient lately, at Eton College, of a number of presents, subscribed for by Old Etonians in all parts of the world, and whose autographs, numbering 1,400, were contained in a silver-bound album, the lid of which enclosed an illuminated address by the King's architect at Windsor Castle, Mr. A. Y. Nutt. There were also a replica of the Ladies' Henley Challenge Rowing Cup and a casket containing a cheque for the balance of the subscriptions, amounting to £1,450, in addition to which Dr. Warre's full-length portrait in oils, by Sargent, was presented to the Provost and Fellows. The address was signed on behalf of the subscribers by Lords Elgin, Harris, and Rosebery. The presentation was made by Lord Elgin, who said he was speaking on behalf of ten or twelve generations of Etonians.—Dr. Warre feelingly replied.

Arrangements are being rapidly pushed forward for the proposed pageant in celebration of the thousandth anniversary of the founding of Romsey Abbey by King Edward the Elder. It was rebuilt by King Edgar, and again, probably, by Canute, after its destruction by Sweyn, the first Danish King of England. Numerous kings and other noted members of Royalty have visited the abbey from time to time, and it is reported that on one occasion James I. heard Lancaut Andrews, the saintly Bishop of Winchester, preach a sermon of two hours in length. The pageant will be held next year in Broadlands Park on June 18 and two following days under the patronage of H.R.H. Princess Louise, Duchess of Argyll.

A most interesting, and in some respects a unique, service was held in Kilkenny Cathedral on a recent Sunday afternoon, when the Bishop dedicated a memorial brass, handsomely set in a marble frame, to "The members of the House of Ormonde, whose remains lie buried within the Cathedral." The Bishop in his sermon alluded to the long and honourable list of members of



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the family who had served their country so faithfully, and many of whom were princely benefactors to Kilkenny. The Bishop specially mentioned Pierce Butler, the eighth Earl, buried in the Cathedral in the year 1530, who, with his consort of the House of Fitzgerald, had introduced weavers from Flanders in order to teach the people diaper, tapestry, and other industries. Other members of the noble House were buried in King Henry VII. Chapel in Westminster Abbey, notably the first duke in the year 1688, who founded an hospital for the poor in Kilkenny, revived the linen trade, and built and endowed the College, which is still a famous school, with between 60 and 70 pupils, and has been handed over by the present Marquis and the Board of Governors to the care and control of the Incorporated Society for promoting Protestant schools in Ireland.

One of the most interesting sacred edifices in East Anglia, the Church of Cley—anciently Cley-juxta-Mare—near Blakeney, forms the subject of an article in "Country Life." Probably the finest example of the Decorated period to be found in Norfolk, Cley Church bears the stamp of an order and richness seldom seen outside the Fen district. The porch alone would grace a cathedral, with its pinnacles and niches, elaborate crestwork and ornament, together with the handsomely carved heraldry of its various benefactors. The lofty and spacious interior is a beautiful example of groining, the nave, 106 feet long, being furnished with unusually broad and tall aisles. In a chancel may be seen six misereres, black with age and richly carved, which have escaped the destroying hand of the Cromwellian iconoclast. Other portions of the fabric, alas! have been less fortunate. The font, for instance, which belongs to an order peculiar to the Eastern counties known locally as the Seven Sacraments, has suffered severely, the



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Course for Graduates of other Theological
Seminaries. — The requirements for admission
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statues which once adorned the stem having well-nigh disappeared. Of late years the pitiful decay which is overtaking the building has, so far as funds permitted, been arrested, but much still remains to be done to adequately protect the structure from the ravages of time and weather.

Roughly speaking, the population of the world is 1,550 millions, out of which practically a third of the inhabitants are Christians. Confucius numbers no fewer than 300 million followers, and next in order come the religions of the Brahmins with 214 millions, Mahomet with 175 millions, and Buddha with 121 millions. Eleven million souls profess the Jewish faith, while other religions find votaries in 188 millions of the dwellers upon earth.

The C.M.S. once again has had to issue a "Plain Statement," which gives rise to serious thought. During the coming four months it is necessary to collect £50,000 more than was collected in the corresponding period of last year—a record close of the year—if the Society is to make income and expenditure balance. The committee are hopeful that they will receive all that they need. The record of advance from 264 workers (foreign) to 1,016 in 25 years proves the enormous growth of the Society's operations, and the need of agents increases as the years pass.

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is highly recommended by many people of refinement for use in all cases of **Chapped Hands, Rough Red Skins,** 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.

By the death of the Rev. Henry Mills, Warwickshire loses its senior magistrate, and the Church one of its oldest clergymen. Mr. Mills was the doyen of a quartet of remarkable old Oxonians. The other three are the Rev. Archdeacon Bree (Allesley), the Rev. D. C. O. Adams, and the Rev. Henry Hammer, all of Warwickshire. The last named, after holding the incumbency of Grenden for sixty years, died recently, and Mr. Mills, the second of the group, was laid to rest this week. Archdeacon Bree and Mr. Adams were ordained nearly sixty years ago.

The most beautiful Perpendicular church in all England is, in the opinion of that competent authority, Sir William Richmond, R.A., the old Church of St. Peter Mancroft at Norwich. "England," he says, "has always been justly renowned for architecture. For her parish churches she is certainly superior to any other country. Her cathedrals may not be so magnificent in scale, but for the variety and the chasteness of their architecture they are equal to any of those of France or any other country."

A Bible class consisting of 400 men is something to talk of. Such a class exists at Carbrook Church, near Sheffield. It was opened twelve months ago, the speaker being Archdeacon Eyre, and at the first anniversary on Sunday the Archdeacon again gave an address. Mr. Albert Southall is the conductor, and he has worked indefatigably in the interests of the class. Archdeacon Eyre asked his hearers not to be afraid of the name Bible Class. All the most important truths came out of the Bible. There was a question in the Gospel of St. Luke, "How readest thou?" Did they read the Bible? They had no excuse if they did not. They should read all of it, patiently, practically, and prayerfully.

The appointment in the early part of the year of the Rev. Canon Brownrigg to the Rectory and Deanery of Bocking recalled several interesting particulars relative to that ancient foundation. On Sunday, November 25th, the 900th anniversary of the foundation of the deanery was celebrated in the parish church, and a special letter was read from the Archbishop of Canterbury commending the celebration of so notable an event. In 1006 a deed of gift was executed by two Saxons, Æthelric and Lefwine, by which they transferred their freehold lands to establish the deanery, which to-day is one of the five remaining Peculiar Deaneries in England, and is under the direct control of the Primate. The deed of gift was signed by Ethelred, the Saxon King, and Ælfric, the Archbishop of Canterbury, the lands being vested in St. Saviour's Priory at Canterbury.

A handsome stained-glass window has just been erected in the north side of the chancel of the parish church, Annaghmore, to the memory of the Rev. Asheleigh Thorp, M.A., late Rector of the parish, whose death took place, suddenly, last summer while on a tour in Switzerland; the necessary funds having been subscribed by a large number of parishioners and friends.

It was little Angus' first year at school. He was naturally very proud of what he had learned.

"Well, Angus, what was your lesson about to-day?" asked his father.

Angus began eagerly, "It was all about the little kitty, papa, and about the little mouse—"

"Spell 'mouse!'" his father interrupted.

After a little pause, Angus said "Papa, come to think about it, I believe it was a rat." S. W. L.

WHAT SULPHUR DOES.

For the Human Body in Health and Disease.

COSTS NOTHING TO TRY.

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

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

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

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

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

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

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

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

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

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

Send your name and address to-day for a free trial package and see for yourself.

F. A. Stuart Co., 57 Stuart Bldg., Marshall, Mich.

Children's Department.

CANADA.

(God and Our Land.)

Broad fields and rivers wide,
Shores laved by ocean's tide,
Proud we of Canada;
Glorious and great and strong,
Theme of a nation's song,
God bless our Canada, God and our land.

Queen o'er thy children's hearts,
Keep us in peaceful arts,
Dear Mother Canada;
Strong in the hour of need,
Noble in thought and deed,
True to our Canada, God and our land.

Proud of our Mother soil,
Tribute we pay in toil,
Loving our Canada;
Strong hearts from sea to sea,
No man shall traitor be,
All guard our Canada, God and our land.

HOW MISS MARGARET WAS KEPT.

"Madam, you are on the wrong train."

The young woman, looking up from her little volume of Browning very suddenly, felt a shiver go down her spinal column.

"What shall I do?"

"Get off at the next crossing and walk over to the other station and get a train back."

"Is it near?"

"No."

"In what direction?"

"I don't know."

He pulled the bell rope and this pretty girl in the neat shirtwaist suit was put off. It was a very disagreeable sensation to be "put off."

Miss Margaret Leonard stood by the track with her trim umbrella and heavy shopping-bag and looked after the vanishing rear car. Her dainty boots looked out of place on the dusty road. Curiously enough, her verse that morning had been, "He shall give His angels charge over thee to keep thee in all thy ways."

Strange sort of "keeping," to be dumped in the ditch in a strange country. One person was in sight, and toward him Margaret moved gratefully, he was the gateman, smoking an old clay pipe. She smiled on him so brightly that he could not answer her question for a full minute, but took out his pipe and stared hard at the sweet face.

"Will you please direct me to the Cross Valley station?"

"Do you see that yaller house?"

Margaret shaded her eyes and saw it, far away across the fields.

"When ye git there, ye'll see the station."

She was going on with a "thank you, sir," when she stopped with a sudden thought. Perhaps it might be an opportunity to say a word for her Master. Oh, no; after all, it would be out of place, and she did not want to pass for a preacher. But

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In order to remedy is not many concoct for this dread liberal offer.

We leave it to decide who ford to do v remedy. We the Pyramid brought relief according to thousands fro and endless yourself to g ally since it c

"I write to praise you fo cine has don words to exj all for such cure. I felt i sample, so I gist and bou believe has e more myself over a year, about that I have told al wonderful di mend it wh use my nam Respectfully Tullahoma,

There is s why any su continue in tured with t to your ad wrapper a s Pyramid Pil lief it brings tically cured remedy alon which we w identical r stores at 50 day and pro tion that yo Drug Co., Marshall, M

still she hes time," she asked some and the an understand was my Su she told m my best fri That was si been a pil since."

"Huh," s unpleasantly, "and it's made f

"It is m think," sh the scarro have work tired and I has lots o good place need the r don't you,

The old down on t his nose vi danna ha voice talke

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To All Pile Sufferers We Will Send Free a Trial Package of the Pyramid Pile Cure.

In order to prove to you that our remedy is not to be classed with the many concoctions advertised as cures for this dread disease, we make this liberal offer.

We leave it to your own judgment to decide whether or not you can afford to do without this long tried remedy. We know of no case where the Pyramid Pile Cure has not brought relief, when it has been used according to directions. It has saved thousands from the operating table and endless torture. You owe it to yourself to give it a fair trial especially since it costs you nothing.

"I write to thank you and also praise you for the good your medicine has done me. Oh, I can't find words to express my thanks to you all for such a wonderful and speedy cure. I felt relieved after using your sample, so I sent right on to a druggist and bought a 50c. box which I believe has cured me entirely. I feel more myself now than I have felt in over a year, for I have been bothered about that long with the piles. I have told all my friends about this wonderful discovery and will recommend it whenever I can. You can use my name anywhere you choose. Respectfully, Mrs. Chas. L. Coleman, Tullahoma, Tenn."

There is surely no good reason why any sufferer from piles should continue in agony. If you are tortured with this disease, we will send to your address in a plain sealed wrapper a sufficient quantity of the Pyramid Pile Cure to show what relief it brings. Many have been practically cured by this amount of the remedy alone. The sample package which we will send you contains the identical remedy sold in all drug stores at 50 cts. per box. Write today and prove to your own satisfaction that you can be cured. Pyramid Drug Co., 77 Pyramid Building, Marshall, Mich.

still she hesitated. "I remember one time," she said pleasantly, "when I asked some one the way to heaven, and the answer was just as easy to understand as your answer to-day. It was my Sunday School teacher, and she told me to take Jesus Christ for my best friend, and obey His Word. That was simple, wasn't it? And I've been a pilgrim toward heaven ever since."

"Huh," grunted the old man, not unpleasantly, looking at her admiringly, "and I reckon ye'll git there; it's made for sèch like folks as ye."

"It is made especially for you, I think," she said gently, looking at the scarred hands, "because you have worked so hard and grown so tired and have found that this world has lots of trouble in it, and isn't a good place to stay forever, and so you need the rest and comfort of heaven, don't you, truly, now?"

The old man had laid his pipe down on the stool and was blowing his nose vigorously with his old bandanna handkerchief, as the sweet voice talked on.

But he only said:

"You'll lose your train, miss, an' if I could git away, I'd carry that thar bundle over for you."

He was thinking to himself: "Well, now, if she ain't a queer sort o' person! I'd like to go 'long to the good place' with her. I'm going to think more about it. Wish I'd lived better."

"Oh, the train, to be sure. Thank you. Good-bye," and the young woman grasped her bag, hoisted her umbrella, and, with a little prayer for the old gateman in her heart, started down the cinder path.

Miss Margaret Leonard could not help noticing that it was a rare June day.

"Then, if ever, come perfect days," she murmured, "even if one does get put off," and as a sweet song-bird above her warbled forth rapturously and sang itself away up into the infinite blue of heaven, she thought of Browning's bird, of which she was reading when the conductor startled her so, the bird which "wings and sings," and shows us how body helps soul and soul helps body. She was sure that Browning's thought was true, and that the singing of her soul was helping her body "to wing" that afternoon, else she would be more tired with her heavy bag along that dusty path.

The "yaller house" looked still far off and unattainable like the pictures of the Celestial City in "Pilgrim's Progress." However, a certain turn brought it near, and there, set out in the middle of the field, stood a little dry-goods box of a station. It actually contained two rooms, a tiny ticket agent's room and a waiting room.

There was one other passenger, a young man with fine clothes and a dreadful cough. When she went in, he was studying a railway map on the wall, probably trying to find some country where he might get a new pair of lungs. When he had finished tracing his railway line on the Western map, he lay down on the bench and covered his face with his hat.

Margaret noticed the fine lines of culture and the high-born air, although his face was thin and sunken and anxious.

The ticket agent was a girl who did not have a large business, and so she ventured to solicit Miss Margaret's patronage.

"I have a ticket, thank you," answered Miss Margaret, not feeling a bit sociable on the ticket question, and wondering if she looked as though she had been "put off" a train that day. Soon an old lady came in with her cap-basket and bouquet and bundle. She looked about the room in a very sociable way and evidently wanted to visit, but the young man had covered his face and the young lady was reading her book.

She seemed attracted to the reading matter tacked on the wall, and soon she appeared at the ticket window.

"Miss, what are these verses out here? I declare I left my specs in the stand drawer, an' I can't read a word of 'em."

The ticket girl looked out and frowned and turned away as though she did not hear, or was too busy to stop and read placards for an old lady who had left her spectacles in the

stand drawer. Margaret put up her book hastily, as the old lady faced about with a disappointed air.

"Oh, may I read them for you?" said the kind voice.

"Yes, yes, read on," said the old lady, brightening, and looking Miss Margaret over curiously.

They were Scripture verses which some benevolent society had tacked upon the wall. And Miss Margaret began reading in her sweet, clear voice:

"Thine eyes shall see the King in His beauty; they shall behold the land that is very far off. And the inhabitants shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away. And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and His servants shall serve Him. And they shall see His face; and His name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign forever and ever."

Very early in the reading the hat was slowly raised, and the big sunken eyes opened. What sort of girl was this, reading the Bible in a public place to an old woman who had forgotten her spectacles? He listened and looked. Not a syllable of all the blessed words escaped him. If he had ever known them, it was so long ago that he had forgotten them entirely. He noticed the neat, fine figure and the dainty boot and beautiful face, and wondered if that was the sort of girl who read the Bible, and was familiar with such things as these.

He was glad there were several verses and that she read them slowly. He confessed that it was not a bit disagreeable, and then, the voice was so musical.

The old lady sat down on the seat and was looking straight up into the young woman's face, while two fugitive tears rolled down from the faded blue eyes. And when the sweet voice read the last verse, she murmured:

"Yes, yes, to be sure," and wiped her eyes meditatively, "Them's blessed verses, young woman, an' I'm a-going there," and she settled back on

the old bench with a look of sweet content.

"Yes, indeed," answered Miss Margaret, as she took her seat and opened her book, "the best of it all is—it's true."

Just here, the train whistled, and the depot trio boarded it.

The young man took a chair in the parlor-car, and, in a few days, was landed in a far Colorado city, where he failed to find the strength he sought, but where he opened the old, old Book, new to him, and read again and again the blessed words which the sweet voice had brought to him that June day in the dingy little station at Cross Valley.

And Miss Margaret went back to the city to start her journey again next day, never knowing how safely and divinely she had been kept in all her ways.—Onward.

Rehearse not that which is told unto thee, and thou shalt fare never the worse. Whether it be a friend or foe, talk not of other men's lives, and if thou canst, without offense, reveal them not.

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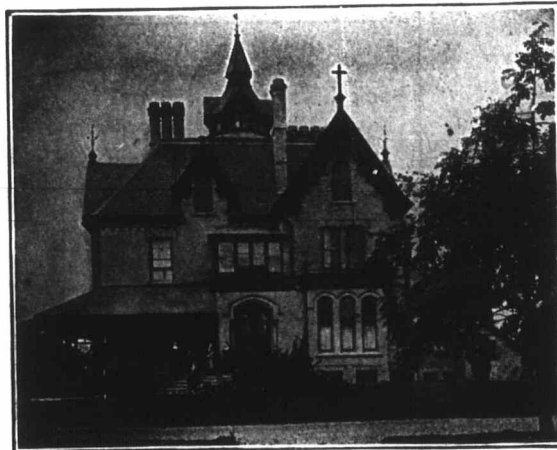
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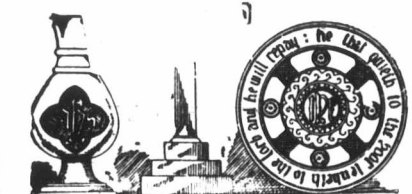
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