

Canadian Churchman

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

Vol. 32.

TORONTO, CANADA, THURSDAY, FEBRUARY 8, 1906.

No. 6.

During the Month of January



We will sell our Winter Suitings at a great reduction. If you want a bargain give us a call.

The price will range from

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WE make Cassocks to order and now is the time to write for samples, prices and instructions for self measurement.

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THE REPRESENTATIVE MEN OF THE NEW TESTAMENT.
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WANTED.—Sound Evangelical Rector for parish of Richibucto, N.B. stipend \$700. Lovely rectory and grounds. Church free from debt. Prospects bright. Apply to Allan Hains, sr., Church Warren.

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THE CANADA COLD CURE CO.,
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We are showing a good assortment of LENTEN and EASTER ANTHEMS by Caleb Simper, Edmund Turner and other well-known composers. Send for samples on approval. We carry a complete stock of Simper's Services also the extremely popular services by Roland Smart, Edmund Turner and others, published by Ambrose Abbott & Co., of London, England.
Ashdown's Music Store,
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Regist. First. Communion Wine
\$1.50 per Gallon. (25c. extra for container). \$4.50 per doz. Qtz. (bottled). F. O. B. here. Direct importer of Foreign Wines and Spirits. Telephone Main 625.
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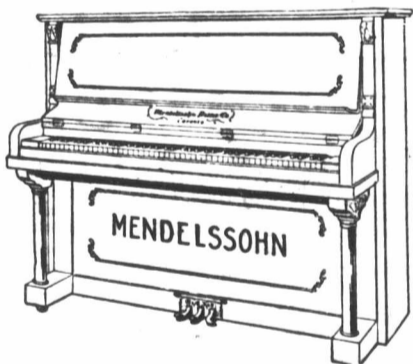
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\$275 PIANOS FOR \$200

16

New Mendelssohn Pianos



Under-priced For Extra Business

16

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188 YONGE STREET, TORONTO

THIRTY DAYS BEFORE CHRISTMAS we offered a limited number of new Mendelssohn Pianos at this extraordinary low price—\$200. The offer proved so acceptable that the entire stock of these pianos was sold out ten days before Christmas. We then and there decided to duplicate the offer at the earliest possible date, and now have the pleasure in announcing the completion of a special order of 16 pianos, which we place on sale at once. We advise those who were previously unable to secure one to order at once.

THE PIANOS

The Pianos are of a style made exclusively for us by the Mendelssohn Piano Co. They are designed to meet the growing demand for a piano of musical excellence, most substantially built and durable, but small and compact in size, and without a great deal of ornamentation in case design. (See illustration.)

They are made in walnut, double veneered on both sides, have full length music desk, 7 octaves, three pedals, with muffler or practice attachment, three unisons in treble, overstrung bass section and double repeating action, etc. The dimensions are as follows:

Height—4 feet 2 1/2 inches. Width—5 feet 1 1/2 inches.
Depth—2 feet 2 1/2 inches. Weight, boxed, 750 pounds.

OUR OFFER

We offer three options on different plans of payment, one of which is bound to suit you:

- Option A—\$200 cash within 30 days.
- Option B—\$200, payable \$50 cash and \$20 every three months until paid, without interest.
- Option C—\$215, payable \$10 cash and \$6 every month until paid, without interest.

Terms of Sale—Our Guarantee

We include a handsome stool and drape with each piano. We ship subject to approval, and will pay the return freight if not satisfactory. Every piano is guaranteed for 5 years by the Mendelssohn Co., and the guarantee is endorsed by ourselves with a 5-year option of exchange.

How Buyers are Pleased

How customers who have already purchased one of these instruments are pleased is best told by extracts from their own letters:

- From Gravenhurst—"We are delighted with the Mendelssohn Piano received from you. My wife who is accustomed to the higher priced instruments is charmed with the little beauty."
- From Wardsville, Ont.—"The daintiest and sweetest toned instrument we ever saw or heard."
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- From Charlottetown, P. E. I.—"The piano was delivered at my home Christmas morning, and on behalf of my wife, who is a trained musician, I must thank you for the excellent instrument you sent me."

IF YOU ORDER NOW WE KNOW YOU WILL WRITE A SIMILAR LETTER

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

FAMOUSLY KNOWN SINCE 1826 BELLS
HAVE FURNISHED 50,000
CHURCH, SCHOOL & OTHER
MENEELY & CO. GENUINE
WATERVLIET, N. Y. BELL-METAL
CHIMES, ETC. CATALOGUE & PRICES FREE.

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

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Manufacturers
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Fabrics.
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LONDON, ENG.
Museum.
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Examinations held
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Rooms, Gymnasium,
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E. CARROLL,
Lady Principal.
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begins
uary 11th.
particulars apply to
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GLASS CO., Ltd.
TORONTO.
Harrington's
Tubular
CHIME BELLS
Lighter in Weight
Sweeter in Tone.
Cheaper in Price
than the ordinary
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MEMORIAL
BRASSES
PAULS. LASS
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TAWA, LIMITED
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GEO. W. COOLEY, 567 Yonge St.
 Importer of
High-Class Wines & Spirits
 for Medicinal use.
 Telephone, North 89. **Sacramento Wine.**



THE CANADIAN NORTH-WEST
HOMESTEAD
 REGULATIONS.

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

ENTRY.

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

HOMESTEAD DUTIES.

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

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

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

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

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

The privilege of a second entry is restricted by law to those settlers who completed the duties upon their first homesteads to entitle them to patent on or before the 2nd June, 1899.

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

APPLICATION FOR PATENT

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

INFORMATION.

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

W. W. CORY,

Deputy Minister of the Interior.

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

TO OUR READERS

We ask our readers before making purchases to kindly look through our advertising columns with a view of purchasing from those houses who advertise with us, and when writing or ordering please mention the Canadian Churchman



GOLD MEDAL
 FOR
ALE AND PORTER

AWARDED
JOHN LABATT
 At St. Louis Exhibition, 1904.
 Only medal for ALE in Canada.

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 FRONT ST., NEAR BATHURST,
 Telephone No. 449.

Established 1856.

Office and Yard,
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 Telephone No. 190

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Wholesale and
 Retail
 Dealers in

Coal and Wood

Head Office, 38 King St. West, Toronto.

Telephone 131 and 132

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 Groups a specialty—interior and exterior. Portraits of all kinds. Photography in all its branches will receive prompt attention. It will be a pleasure to show samples and give information in regard to prices, &c. Will be pleased to receive a call at any time.

Business
 Bringing Printing.

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

MONETARY TIMES PRINTERY,
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BEST QUALITY Coal and Wood

ROGERS COAL.
 THE VERY BEST
 HEAD OFFICE
 KING ST. EAST
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Pape Avenue—at G. T. R. Crossing. Yonge Street—at C. P. R. Crossing. Lansdowne Avenue—near Dundas Street. Corner Dufferin and Bloor Streets.

THE BLIAS ROGERS Co., Limited.



Farm Laborers.

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

THOS. SOUTHWORTH,
 Director of Colonization,
 Parliament Buildings, Toronto.

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

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WINTER RESORTS
 IN FEBRUARY

California, Mexico, Florida, Cuba, offer attractions difficult to find in any other part of the world. Delightful, restful, health-restoring climate, luxurious hotel.

ROUND TRIP TOURIST TICKETS ARE ON SALE DAILY TO ALL SOUTHERN RESORTS.

The Mount Clemens Mineral Baths, and St. Catharines Mineral Springs, situated on our direct line, are celebrated for their curative waters. Try it.

For tickets and full information call on Agents.

J. D. McDONALD,
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COWAN'S Hygienic and Nutritious
Hygienic Cocoa...

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

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THE LEADING Undertaker and Embalmer
 359 YONGE ST. Telephone 679

W. H. Stone
 UNDERTAKER
 Telephone N. 3755.

32 CARLTON ST.

Established 1844. Telephone Main 1137.

COPELAND & FAIRBAIN
 House and Land Agents,

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

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Sporting

GOODS

- INDOOR EXERCISERS
- FOILS
- PUNCHING BAGS
- BOXING GLOVES
- PING PONG SETS
- AIR RIFLES
- Etc.

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

We are offering Two Hundred

Fine Linen Double Damask Table Cloths

Bought at one-third off regular prices (owing to very trifling imperfections) and marked at corresponding reductions.

Sizes in yards:

2 x 2 1/2; 2 x 3; 2 x 3 1/2

2 x 2; 2 1/2 x 2 1/2; 3 x 3

2 1/2 x 3; 2 1/2 x 3 1/2; 2 1/2 x 4; 2 1/2 x 4 1/2; 2 1/2 x 5; 2 1/2 x 6; 2 1/2 x 7.

Referring to them our buyer says: "As these goods are of a very high-class character, most chaste and effective in designs, and the damages practically nil, I have no hesitation in saying this lot represents the best value ever secured in this way."

JOHN CATTO & SON

King Street—opposite the Post-Office.
 Established 1864. TORONTO.

Western Assurance Co'y

Assets, over\$8,800,000
 Annual Income, over...\$8,800,000

HEAD OFFICE:
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ION. GEO. A. OUL, President.
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CHOP CUT

A Delicious Cool Smoking Mixture. Made from Purest Virginity and Latakia Tobacco. Superior to any High Class Tobacco now on the market. Quarter pound tin, 50c., half pound tin \$1.00.—Sent prepaid on receipt of price.

A. CLUBB & SONS,

SOLE DISTRIBUTORS,
 49 King Street West, - Toronto.



Children's Shoes

We pay special attention to the wants of the little folk.

We sell only the kind of children's shoes that are shaped for growing feet and built on the lasting plan.

They're the Best Kind

Ever tried our kind? If not you're missing something.

H. & C. BLACHFORD,
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BELLS

Steel Alloy Church and School Bells. See our Catalogue. The C. S. BELL Co., Hillsboro, O.

TORONTO, T.

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(If paid in advance)
NOTICE.—Subscriptions to the Churchman should be sent to the Editor, Toronto, Ontario, Canada, and should be paid in advance, \$1.50.

ADVERTISING RATES

ADVERTISING.—The medium for advertising in the Church Journal in the BIRTHS, MARRIAGES, DEATHS, etc., two cents per line per week. THE PAPER FOR C. A. Family Paper devoted to Canada, and should be sent to the Editor, Toronto, Ontario, Canada, and should be paid in advance, \$1.50.

CHANGE OF ADDRESS

not only the Post-Office, but also the one to which the paper is sent.

DISCONTINUANCES.

received, it will be discontinued. The paper must be returned to the Editor, Toronto, Ontario, Canada, and should be paid in advance, \$1.50.

POSTAL NOTES.

of the CANADIAN CHURCHMAN should be sent to the Editor, Toronto, Ontario, Canada, and should be paid in advance, \$1.50.

Phone Main 464

Offices—Union Block

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Morning—Genevieve
 Evening—Genevieve

Morning—Genevieve
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Canadian Churchman.

TORONTO, THURSDAY, FEB. 8, 1906.

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

NOTICE.—SUBSCRIPTION PRICE to subscribers in the City of Toronto owing to the cost of delivery, \$2.00 per year; IF PAID IN ADVANCE, \$1.50.

ADVERTISING RATES PER LINE 20 CENTS

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

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

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

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

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

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

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

POSTAL NOTES.—Send all subscriptions by Postal Note.

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

Address all communications,

FRANK WOOTTEN,

Phone Main 4643.

Box 34, TORONTO.

Offices—Union Block, 36 Toronto Street.

LESSONS FOR SUNDAY AND HOLY DAYS.

February 11—Septuagesima.

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

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

February 18—Sexagesima.

Morning—Genesis 3; Matthew 26, 57.

Evening—Genesis 6 or 8; Romans 2, 17.

February 25—Quinquagesima.

Morning—Genesis 9, to 20; Mark 2 to 23.

Evening—Genesis 12 or 13; Romans 8, 18.

March 4—First Sunday in Lent.

Morning—Genesis 10, 12 to 30; Mark 6, 14 to 30.

Evening—Genesis 22, to 20, or 23; Romans 13.

Appropriate Hymns for Septuagesima and Sexagesima Sundays, 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.

SEPTUAGESIMA SUNDAY.

Holy Communion: 172, 313, 528, 555.

Processional: 83, 446, 447, 489.

Offertory: 333, 566, 568, 574.

Children's Hymns: 210, 221, 222, 533.

General Hymns: 162, 168, 262, 470.

SEXAGESIMA SUNDAY.

Holy Communion: 192, 314, 316, 321.

Processional: 233, 236, 242, 274.

Offertory: 238, 337, 340, 342.

Children's Hymns: 229, 239, 240, 353.

General Hymns: 165, 234, 245, 288.

Like Unto Him.

The greatest artists and sculptors are those who by long and patient study of the most perfect examples of colour and form, in the light of nature, have, aided by natural gifts, been enabled to trace on canvas or carve in stone works which have made their names immortal. From the darkness of ignorance they gradually emerged into the light of knowledge, and won their marvellous power by striving to attain the ideal. "In darkness," says Hare "there is no choice. It is light that enables us to see the difference between things, and it is Christ that gives us light." "If we would find the one true ideal, if we would seek the sole Divine example," writes Dean Farrar, "we must look to Christ and Christ alone. . . . the light of Christ is the light of the world. . . . In His light, and in that alone shall we see light." And it is by this light

that we are alone enabled "to purify ourselves, even as He is pure" and by which "we may be made like unto Him in His eternal and glorious kingdom," and attain an immortality more lasting than the stars and more splendid than the sun.

A Note of Thanks.

So warm, hearty, and widespread has been the response to our appeal to our readers to do their best as good Church men and women to extend the circulation and influence of the "Canadian Churchman," especially at the beginning of the New Year, that we are quite touched at the most successful effort made in that direction, as well as the accompanying exceedingly kind and generous expressions of good will and kind feeling. From the Bishops of our Church, from clergy and laity, and from those devoted, untiring, and unselfish workers, to whom the Church owes so large a portion of its efficiency and advancement, the loyal Churchwomen throughout the length and breadth of Canada this appreciative response has come. It is fitting that the authorized organ of our branch of the Church in this great Dominion should after over thirty years of faithful service receive the general support of Church people. But it is most welcome and gracious when it is accompanied in the most unstinted and general manner by expressions of sincere and touching appreciation of our long and loyal service to the Church we love and honour, and deem it our high privilege to humbly serve. Keep on, dear readers, with this good work. Whatever in this age, of so much worldliness and indifference, aims at upholding sound doctrine, and advancing the influence and efficiency of our Church, merits your hearty and continuous encouragement and support. We again thank you most cordially for what you have done, are doing and will do for the Canadian Churchman.

Franciscan Plain Song.

It will be in the recollection of many of our readers that the present Pope soon after his accession made a great change in the music to be used in the Roman churches. He did away with the papal choir as formerly constituted and directed that florid music should no longer be used in the Church services. The latter reform has taken time and is gradually making its way. We note in connection with this a re-union of the new confraternity of St. Patrick of the third order of St. Francis at Montreal. Readers of Mrs. Humphrey Ward's novels will remember a reference to this lay order in Helbeck of Banisdale, a reference which aroused interest in it and caused its modern revival. The meeting in Montreal was largely attended to hear a lecture by the Rev. Father Wolston, O. F. M., the leader of the plain chant movement at the Franciscan monastery. Father Wolston gave a short account of the new chant and illustrations on the gramophone of the plain song as sung by the Benedictines at Rome and by the present Vatican choir.

A Pressing Need.

As great events in a nation's history impress with unusual power the minds of its patriotic people, so the passing from amongst us of men of light and leading in the Church who have done their duty nobly, manfully, and well stirs the loyal Churchman with unwonted feeling. When the great captains of Israel fell in battle or their strength failed them through the weight of years others were advanced to their places, the ranks closed up behind them, and the battle went on. As year by year our beloved leaders

and exemplars are called away others fill their vacant places, and discharge their onerous duties. Yet still there is room. The young, the ardent, the brave are specially called by these sad and solemn events to come forward and enter the ranks of the army of God on earth, to devote their lives in faithful service to Him; and by unreserved consecration of themselves to begin the noblest possible round of duty. In the humble hope, it may be, that in the fulness of time, they too may rank amongst the chosen leaders of the Church, and be honoured and blessed in their work even as those whose departure from amongst us is from time to time so widely and keenly deplored.

The Bible Society.

The eighty-fifth anniversary of the Montreal Auxiliary, of what is now the Canadian Bible Society, constituted the first meeting of that section of the British and Foreign Bible Society since the adoption of the new name. The proceedings showed satisfactory progress and among other items that of the grant to the society of \$5,000. The address of the Rev. Mr. Welsh showed the work carried on by the Bible Society during the recent wars, 250,000 Gospels had been distributed among Japanese soldiers and sailors while in China over 10,000 had been handed out. In Russia the work had been equally important, and had received a generous assistance from the Czarina. Other instances were cited by the speaker, who affirmed that "the Bible Society, though old, is by no means infirm." Requests had been received from Winnipeg for Scriptures in forty-five different tongues. He enlarged in his concluding remarks upon what is being attempted in the North-West, especially among the Galicians and the Doukhobors. The latter people, Mr. Welsh considered, as the highest type of the foreign element that he had been among in Canada. They are gradually changing, although the leaders oppose change. We see, however, that this policy is slowly being altered and that members are being allowed to leave the communities. Mr. Welsh said that a new religious body is being organized among the former colony along lines different from any of the churches now existing in the country.

Expansion.

That we in Canada have entered an era of national development is evident to all candid observers. The auguries of early travellers of half a century, or even more, ago, who from the great extent of our possessions and the undeveloped resources of forest, field and mine, the fisheries of sea and lake, and the water-power of river and stream foretold a rich and glowing future when capital and labour should combine their energizing, civilizing forces, and enter in and possess the land are being already realized. Whilst this extraordinary expansion has got well under way, what of the Church? Is its expansion keeping pace with that of the State. If not, why not? Each Canadian Churchman must search in his own breast for the answer. For to him is committed the great and inalienable trust of handing on to his fellow man the ministrations of the Church. The new-comer must be provided for. It is a duty and responsibility from which there is no escape. A privilege and a blessing combined, to the faithful and generous doer of the word, who, if he cannot go himself, is doing his utmost to have others sent. The call is loud. The need is great. The work is glorious.

The New Men.

The unknown power in the new House of Commons is the Labour party. It was generally

thought that the inclusion of John Burns in the ministry meant the support of the Government by this body. But by later advices, although friendly, it remains independent, with its own leaders, the chief of whom is said to be Mr. J. Ramsay MacDonald, the secretary of the Labour representation committee. Burns is a great personality, with real eloquence and Celtic fire, but has never been a leader in a real sense. Like the smith in the Fair Maid of Perth he has fought for his own hand. MacDonald is more like John Mitchell and is well-known among the Socialists and Labour bodies. An idealist, inspired by visions of a socialist millenium, he is intensely practical and business-like in his methods of achieving his ends. But what distinguishes him from Burns and other members of Parliament—what has enabled him to make the Labour party a power in five years—is his tact, his genius for conciliation and organization. MacDonald is a socialist, but that his socialism is not of a very rabid character may be gathered from the influence he has gained with the Trade Unionists. Indeed he is frankly an Opportunist. The platform of the Labour party in so far as he has outlined it does not go any further than the usual Liberal programme except in the single demand for Government control of railways. His practical sagacity has left out those extreme views which are unpracticable in this present day world. The importance of his election lies in the fact that the members in the House will be organized into a political machine as thoroughly disciplined as the Nationalists. If the leader of the Liberal party sets earnestly to work to carry out the programme of social reform, the party will doubtless support him. In the future the Labour party is bound to exercise an increasing influence in the councils of the Empire, and, so long as it is dominated by men of Mr. MacDonald's character, there will be orderly progress.

England's Men.

It is of no use for English people to shut their eyes to the changes made by the growth of population. The country is a great work shop and the composition of the House of Commons shows that Labour members outstrip the farmers in number. The country has been denuded of workers and these people are now unfit for farm work even if they could be replaced upon it. It seems an unkind thing to ship them wholesale to the North-West. The Rev. W. H. D. Escott, of Lydbury North, Shropshire, who is warmly interested in immigration and has gone West, said that unless it solved the problem it is hard to say what will do so. "There is nothing substantial," said Mr. Escott, "in the cry of 'Back to the land,' which is echoed from city to city by people who have no knowledge of the conditions that 'back to the land' involve. Assuming that persons who have for a period of years been living a city life ten, fifteen or twenty years, or that those who have grown up in cities the children of country parents were fit to return to the soil, there is no room for them. City people are useless for farming pursuits, unless trained to them from childhood upwards, and those a little above the labouring class in the social strata are not less unwelcome as permanent residents in the country. Even the city man who has acquired a competency and decided to live in the country to engage in farming, as many do, is not looked upon as a welcome addition to the rural community, which is generally conservative and prejudiced." Another writer in the "Contemporary Review" advocates the employment of men in re-forestry, and thus preparing them physically for farm work. There are twelve million acres of now waste land in England, of which four are at once available and would employ large numbers under skilled direction. The supply of timber is getting scarce all over the world and the need of it will soon tell on the large industries.

Denmark's Bereavement.

Throughout the British Empire the death of the king's father of our beloved Queen has called forth universal sympathy. Whatever affects our Queen touches us. If there is one tradition more than another—which is universally cherished by the British race—it is the love of home. Those virtues and traits of character which form the true foundation of a pure and happy home life are well worthy of the honour and esteem of nations as well as of individuals. No royal house in the past century has in this respect been more admired and respected than that of Denmark. It cannot, therefore, be wondered at that it has from its beauty of character, to which has been added grace of manner and charm of person, received unusual honour and distinction at the hands of other reigning houses of Europe. The deep and wide-spread sympathy called forth by the death of the aged and honoured King is accompanied by a hearty desire that his son and successor may have a long and beneficent reign.

A Chinese Anniversary.

When Tennyson in Locksley Hall affirmed that fifty years of Europe was better than a cycle of Cathay, he intended to refer to a long period of time unvaried by change. Nowadays there is more change in China than anywhere in Europe, and a cycle is found to consist of sixty years. On the 24th of January occurred the first day of the first moon of the thirty-second year of Emperor Kwong-Sin. On that day the cycle of Ping Wu began and the Chinese the world over celebrated, pretty well as we do. They put on their best clothes, worshipped at their temples, called on their friends and rejoiced.

Fiction.

Here is a good thing which ought to be introduced in this country, a Confraternity—every society has a big name—has been organized in England among boys for the purpose of decreasing the proportion of time spent in novel reading. Every member of the fraternity, which numbered over three hundred, had signed this obligation: "I do solemnly promise that for every volume of fiction I shall read hereafter I will read two class or non-fiction books." We commend this idea to the serious consideration of our public librarians as well as all teachers.

FAIR PLAY.

A marked tendency of our time is the strong determination of the workingman to get a fair day's wage, and he has got it, not, however, without the bloodless battle of the strike, fought with unflinching determination in almost every department of mechanical and artisan employment the world over. How comes it, one might ask, that what the labourer has won the bank and shop clerk are still denied. Mainly from the rugged independence, fraternal union and financial co-operation of the first class, and the lack of these conditions amongst the latter class. It would be a manly and generous act on the part of the directors and shareholders of our banks, shops, and like concerns, in which skilled and faithful employees, toil year in and year out with little or no hope of a gradual raise in income which would bring them in due course the joy of marriage, and the comfort of a happy home of their own were they to apply a due proportion of their large and in some cases enormous receipts to that end. These men should remember that the great profits controlled by them are by no means the product of their own brains alone, it matters not what their ability may be, but is largely attributable to the energy, capacity and integrity of their trusted employees. It is idle to say that because a man is young he can well

afford to wait, or that in a good year provision must be made for a possible bad year out of present profits. The true test is capacity and responsibility. Each year should meet its own just requirements at all points of the circle. The cost of living has largely increased in recent years. House rent and taxes have not lagged behind. The returns from our financial and industrial institutions and the large departmental stores have been of the most generous character. Why have not salaries proportionately increased? This is a question which will not down. It will have to be answered sooner or later, and it must be answered satisfactorily. The capitalist has influence, large influence it is true, but the wage-earner has the influence of his vote, and in the last resort he has the power of fraternal and financial combination and the weapon of the strike. A reasonable right—persistently denied—will sooner or later be enforced. The brotherhood of man has come to be recognized as more than an empty phrase. Wealth and the wage-earner have an account of mutual interest which needs adjusting between them. The game must be played fair on both sides. The baron of the Middle Ages could rule by right of sword. The capitalist of these modern days sways a golden sceptre. But between the weapon of the former and the baton of the latter has come a civilizing, humanizing power, before which both must be lowered, the benign rule of freedom. Freedom which demands justice as between man and man, and which calls upon all men to play the game of life fairly.

AN OPEN HAND.

There is a duty which the laity should never slight, much less forget. The duty of always keeping an open hand towards the Church. It rests peculiarly on the laity for the obvious reason that the clergy are not, as a rule, possessed of an abundance of this world's goods. For the most part it must be acknowledged that they are not in at all easy circumstances, and in many cases the struggle seems unending, not only to do their clerical duty, and do it well, but to provide the necessities of life out of the small stipend on which they and their families are compelled to live. This is not as it should be. It was not so in Old Testament days, when the people gave a tenth, and even more, from their receipts for the maintenance of their religion and the support of the priests. It seems, indeed, strange that under the Christian dispensation Churchmen should be less open handed towards their Church, than were the people of Israel towards their religion. It may be urged that the Churchmen is not as a rule as thrifty and avaricious as the Israelite and consequently not so scrupulously careful in money matters. Even if we allow this, to be the case is it not an admission that the religion of the Jew has made him a more scrupulous and painstaking man in his business habits, and had also made him more unselfish and faithful in the discharge of his financial duty to his religion than the faith of the Christian has done for him. It may be argued that what is hard earned is not readily parted with, and that there is not a large amount of wealth in the hands of individual Churchmen in Canada. On the other hand we must admit that the circumstances of the average Churchman in this country compare very favourably with those of people similarly situated in other countries, and even more favourably in the case of some of the nations of the Old World. The true state of the matter is, we fear, that the average Churchman does not take this very essential part of his religious duty with becoming seriousness. There are, of course, some notable exceptions to this rule, many of them, to their honour be it said, people of small means. We do not require to remind Churchmen that

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what they have been given to them by Divine Providence, this they know full well; but what we would remind them of is their solemn duty to see to it that, so far as each of them is personally concerned, the prosperity of the Church is proportionately increased by the measure of their individual prosperity. There is an individual as well as a collective responsibility in this matter. There can be no doubt of the love and loyalty of Churchmen to the Church. The difficulty is that our Church people do not fully realize the vast amount of good they could do through their Church to their fellowmen were they to deny themselves more for the sake of their great Exemplar, and always extend to Him and His work an open hand.

FROM WEEK TO WEEK.

Spectator's Comments on Questions of Public Interest.

The passing of Dr. J. P. Sheraton, principal of Wycliffe College, Toronto, removes a man of deep learning and forceful character from the Canadian Church. At no time in his career did he come in touch with a large section of the Church except perhaps when he was editor of the "Evangelical Churchman." His power was not exercised as a preacher, nor yet as a leader of synodical activity, but in the lecture room where he impressed himself upon men who went forth and carried his influence with them to the public. It has often been a subject of comment among graduates of other colleges how the men from Wycliffe seem to be members of one family and strikingly loyal to their alma mater. This can in part be accounted for by the fact that they are bound together by a common ideal of Churchmanship, but it certainly does not explain everything. Other colleges have set out with just as definite ideals in their way, but failed to hold their students to them. To an onlooker it would seem that the situation could only be explained by the presence of a man of unusual gifts, who could impress men with the strength of his position, so that it became an abiding memory. Men are slow to forget the teacher who really opens their minds to new visions of truth and conveys with it an absolute conviction of sincerity. The Church in Canada has moved a long way from the position occupied when Dr. Sheraton was at the zenith of his power, and it has carried, we think, the graduates of Wycliffe to a very considerable extent along with it. But through all the changes of mental attitude of those he taught there still remained in the student a singular sense of obligation to the teacher.

The whole Church in Canada cannot but feel interested in the appointment of a principal to one of its theological colleges. We are not thinking so much of the theological outlook, or ecclesiastical opinions of the man who may be called to occupy such a position. It is folly to imagine that the Church can ever be cast in one mould or that its doctors of divinity should all teach one doctrine concerning the Church and its functions. Our differences are, no doubt, weaknesses of our limitations, but they are limitations which will presumably persist in one form or another. Every high-minded Churchman we should say is interested in having at the head of our theological colleges men who represent the ideal for which they stand in its broadest, deepest, and noblest form. It is wonderful how close can be the kinship co-operation of men of diverse convictions when each is possessed of a wholehearted manly personality. Few clergyman, we imagine can look back upon their college days and fail to recall happy memories of the man who really illuminated the subject he taught, and pointed the way to peace of mind when the foundations of faith seemed to be crumbling be-

neath them. Have others not yearned for an uplift, a vision that never came? We know of no other position in the Church where the demands upon the scholar and the man are so exacting if the duty be effectively performed. It is an easy thing to deliver the lecture, it is a simple thing to attend to the administration, but the man who will inspire as well as instruct is the man we need.

The Board of Management asks that the contributions from the dioceses to the general missionary fund be sent in to the general treasurer as soon as collected, and collected as early in the year as possible. That must appeal to Churchmen as a perfectly reasonable proposition. We wonder if the Church is really cognizant of present conditions and the results which flow from them. The Bishops of the West and the foreign field receive an assurance from the Board of a certain grant for the year 1906. If former conditions prevail collections in a few dioceses will not be taken until November or December. Others will be taken in whole or in part in the earlier months of the year, but the money is not forwarded from the parishes to the diocesan treasurers or from the diocesan treasurers to the general treasurer until the year has pretty well run its course. In the meantime the Bishops have made their plans and entered into obligations with their missionaries. Now men who toil have to be paid regularly and the responsibility of financing under such circumstances falls upon the missionary Bishops. This seems to us to be a wholly unnecessary burden to cast upon them. They ought to receive their cheques at least quarterly. Every diocese ought to have its regular time for collection and when these are attended to the money should be forwarded to the treasurer without delay. Now, if in addition to all this receipts fall short of the desired amount, and grants have to be clipped down to correspond with receipts, we are inflicting a great hardship upon men who ought to be free to devote themselves to overtaking the work that is before them. We do not see how the work in the West can possibly be overtaken if the Board can only give a conditional pledge of assistance.

In a recent issue of the "Churchman" Rural Dean Taylor, of St. Mary's, has a very able and interesting article on the relation of the Church to the press. It covers many points but we will only refer to one. Mr. Taylor feels that Anglicans are not using the press and especially the Church press sufficiently to keep our people informed, interested, directed in regard to Church undertakings? Is not this self-evident? We have recently had very able articles on Church music from different points of view by Rev. Dyson Hague and Dean Paget. In what other way could the Church be informed of different opinions on a subject that is now very prominently before us. There is a much freer exchange of views in the Church press of the United States and England than in this country. In both the American and English Churches the Bishops freely express themselves in the press and their views are canvassed by clergy and laity with absolute frankness. Leadership in any large sense, we would say, is quite impossible without the educating and stimulating effect of a judicious use of the press. But the chief value of the press is its power in forming correct public opinion. After a large-minded and thorough-going discussion of a subject in a Church paper public opinion is ready for action. We would lay it as a duty upon our elder and younger Churchmen alike to express themselves frankly on subjects as they arise. They own it to the Church to do this, if they feel that they have an idea that will advance the cause. Let us concentrate our minds on the subject under consideration and omit what is incidental. There will be little enthusiasm and

little concerted action unless the public is stirred and informed concerning what it is proposed to do.

In writing last week we referred to the proposed name of the new Anglican Hymnal. Had we seen the "Churchman" of the week before prior to sending in our "copy" it would hardly have been necessary to refer to the subject. Mr. Howard, of London, had expressed our views exactly, and in very similar terms. This coincidence may be an indication that many Churchmen have the same feeling about that title. It would be a pity to attach such a mouthful of a name to a book in common use unless we are obliged to do it.

SPECTATOR.

The Churchwoman.

TORONTO.

Toronto.—The February meeting of the Toronto Diocesan Board of the Woman's Auxiliary was held in the schoolhouse of St. Luke's Church on Thursday, February 1st, the members being welcomed by the president of that branch, Mrs. Davidson, on behalf of the four branches who were entertaining the board, St. Luke's, St. Anne's, St. Thomas', and St. Bartholemew's. After prayers, the diocesan president stated that it was with deep regret that all present had heard of the serious illness of the Archdeacon of York, and deep sympathy was expressed for Mrs. and Miss Langtry. The corresponding secretary reported three new life members, Miss Baldwin, of the Church of the Epiphany; Mrs. Spurr, of All Saints'; and Mrs. Stratford, of St. James' Branch. A new Girls' Branch has been formed at Eglinton since the last meeting. This branch wisely purposes to take up a definite course of missionary study, which is one of the great objects for which the Woman's Auxiliary exists. The Extra Cent a Day Fund, which amounted to \$94.86, was voted towards the purchase of a horse for the Rev. C. Hackworth, of the Mission of Kirkpatrick Diocese of Saskatchewan. The diocesan treasurer reported receipts for the month of January to be \$924.77; expenses, \$471.24. The Dorcas secretary-treasurer stated that fifteen bales had been sent away since the last meeting. Receipts for the last three months, November, December and January, \$210.96; expenditure, \$227.54. The junior secretary-treasurer's receipts amounted to \$101.37. The P. M. C. report for the month, \$280.10. Visits had been paid by the Hospital Visitors' Committee to patients in the General Hospital and at St. John's. Seven new little helpers were reported by the secretary-treasurer of the Babies' Branch. A strong appeal for more workers among the Chinese in our own city was made by the convener of the Chinese Committee. Will not the branches think seriously of this appeal, this surely is foreign missionary work which may be carried on at our door, and who can tell how far-reaching the results may be? The Rev. Canon Baldwin of All Saints' gave an address at noon upon "Christ, Our Righteousness." Most "interesting items of missionary news" were given by the members of St. Paul's Branch upon Ceylon, South India and Melanesia, and upon the work being accomplished in "Columbia" by St. Philip's Auxiliary. Appeals were read from Rev. C. Hackworth from the secretary of the Zenana Society, and from Rev. T. Marsh, of Hay River, and letters from Miss Cameron, of Lesser Slave Lake; Rev. J. Lucas, of Port Simpson; Rev. W. G. White, Mrs. Whitaker, of Herschel Island; Miss Stevens, of the Zenana Society; Bishop Awdry, Rev. J. Haslam, and from Miss Carmichael of the Tinneveli Blind School, South India. The president announced that the Blackfoot Hospital meeting would take place in the schoolhouse of the Church of the Redeemer, on Monday, February 19th, at 8 p.m., when an address with limelight views will be given by the Right Reverend I. O. Stringer, Bishop of Selkirk. The March meeting of the board will be held in All Saints' Sunday School on Thursday, March 1st.

OTTAWA.

Ottawa.—Grace Church.—This branch of the W. A., at its regular monthly meeting, presided over by Mrs. Gorrell, heard an interesting paper

from Miss Goodeve, on the Zenanas, Miss Whit-cher, having resigned the literature secretaryship because of her absence from home, Mrs. W. M. Brophy was appointed as her successor for the close of the auxiliary year.

All Saints.—At the regular monthly meeting of this branch a large amount of routine work was disposed of, Mrs. J. P. Featherston presiding. Letters which aroused much interest were read from the Rev. W. R. Haynes, Peigan Mission, and the Rev. T. J. Marsh, Great Slave Lake, in which many details of their work were given. These were particularly interesting to the All Saints' branch, as the ladies have sent a number of bales to these far distant points.

St. John's.—This branch of the W. A., at its last meeting, listened to an interesting address from the rector, the Rev. Canon Pollard, on the subject of Missions. Several of the ladies contributed to the programme of proceedings. Mrs. Donly gave an instructive talk on the Indian Zenanas. Mrs. Moffatt, Mrs. Johnson, and Mrs. Cuzner spoke on the mission work in the diocese of Athabasca, and Mrs. Tackaberry talked on Siam. Two visitors from the Junior branch, Miss Harris, and Miss Herring, were given a cordial welcome, and the visit was returned by Mrs. Morris the following day.

Holy Trinity.—The regular monthly meeting of this branch of the Woman's Auxiliary in Ottawa East was held at the home of Mrs. E. Hunt, the honorary president, with a large attendance, and Mrs. John G. Trowbridge, president, in the chair. The organizing secretary, Miss Greene, gave an interesting account of the trip she recently took through the West, which was much enjoyed. The fund for the maintenance and education of Phoebe Hunt, a little girl in India whom the branch is supporting, was augmented by a substantial collection.

Brotherhood of St. Andrew.

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

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

With the Travelling Secretary. The trip to the West, and to British Columbia, was commenced on Monday, 22nd January, just a year after the first trip to that section was made. The special objects of this trip were the holding of a Western Conference at Winnipeg, the arranging, if possible, for the Dominion Convention in that city for the spring of 1907, the spreading throughout the West of aims and objects of the Brotherhood, by visiting places not called at before, and the inspiring and encouraging of the splendid lot of men who are now doing Brotherhood work in the West, by visiting the chapters already formed. Train was taken on a remarkably mild day, and before many hours rain was dashing against the car windows, but this soon changed, and at Kenora the thermometer showed 15 below. The Travelling Secretary's plans were to go direct to Winnipeg, then touching at half a dozen important points on the way across, and on the return, visit some fifty or sixty different places. On the train Mr. Thomas met Mr. Irving, a Nelson, B.C., merchant, who had been called on when the Travelling Secretary was in Nelson, and a lot of valuable information as to Church matters in that diocese was secured. A chapter is working in Nelson, and a short time ago a meeting was called for planning out more aggressive work. Arriving at Winnipeg, Mr. Thomas was met by Rev. S. Fea, rector of St. Peter's; Mr. S. C. Oxtun, Chairman Local Council, and Mr. Eugene Brown, Director of St. Peter's Junior Chapter. Brotherhood matters were at once under discussion, and in a very few hours an excellent meeting was held in Holy Trinity school-house, under the direction of the Chairman of Local Council. The meeting was composed of members of Local Council, and Directors and Secretaries of Chapters. Twenty-six men were present, and the whole proceedings were of the most earnest and business-like nature. Everyone present took part in the discussion, and the question of having a Conference for the West in Winnipeg was enthusiastically and definitely de-

ecided upon. The dates chosen are Sunday and Monday, March 25th and 26th, and after the whole plan of campaign had been laid before the meeting by the Travelling Secretary, the necessary committees were chosen, and chairmen elected, and definite work undertaken. The ground to be covered by this Conference will be from Calgary on the west, to Port Arthur on the east, both inclusive, and a circular is to be issued at once by the publicity committee. Thursday was spent in making a number of calls, and attending to correspondence, and arranging for a special meeting at St. John's College. Through the kindness of Prof. Phair (who gave up one of his lectures), Mr. Thomas had the privilege of addressing the students at 6.45, and was accompanied by Rev. S. Fea, and Mr. S. C. Oxtun, both of whom spoke at the conclusion of the Travelling Secretary's address. As there are sufficient students to form a chapter, who are favorable to the idea, it is likely that before the Conference comes, a chapter will be connected with St. John's College. Earnest addresses were delivered by Rev. W. A. Burman, and Rev. Prof. Phair, and the matter was thoroughly discussed by the students present. A meeting of the Programme Committee was then held at the home of the Chairman of Local Council, and a great deal of progress was made in planning out a programme, and before twelve o'clock a very good provisional programme had been arranged. The remarkable improvements in Brotherhood life in Winnipeg greatly impressed the Travelling Secretary; only a year ago, two struggling chapters—to-day, chapters at Holy Trinity, Christ Church, All Saints', St. Matthew's, St. Luke's, St. Cuthbert's, St. George's, and St. Peter's, the latter having also the honour of having the first junior chapter in the diocese. Not only has this progress been made, but the men are not satisfied, but are working ahead with great energy with the thought of spreading the idea still further. On all sides are seen indications of the real life and activity of the Brotherhood of St. Andrew in Winnipeg. A great loss has been the death of J. Herbert Bolz, who was an active member, and efficient secretary of St. Matthew's Chapter, and who died in the hospital from tuberculosis on 20th January. On Monday, 22nd, a number of Brotherhood men escorted the remains to the train, and the body was then taken to his old home at St. Stephen, N.B. During the Travelling Secretary's stay in Winnipeg he was the guest of Rev. S. Fea, rector of St. Peter's Church, who is a most enthusiastic Brotherhood clergyman, and who has two active chapters in his parish, and is constantly doing his utmost for the extension of the work. At Brandon, it was a great pleasure to meet the rector, Rev. A. U. DePencier, Rural Dean of Brandon, who reports Church work as most encouraging, and only wishes that more clergymen and students would come out. On Saturday night, Mr. Thomas met the St. Matthew's Chapter, and other men, on Sunday afternoon spoke at meeting at Y.M.C.A., and at evening service addressed the congregation at St. Matthew's Church.

There was a good turn-out of Brotherhood men and boys at the meeting of the Western District, Toronto, held in St. Anne's school-house on Monday, January 20th. The chair was occupied by the President, Mr. W. G. Davis. An inspiring address of welcome was given by the Rev. Lawrence Skey, rector of St. Anne's, in which the hope was expressed that it would not be long before every earnest Churchman was wearing the Brotherhood button. The work at Stanley Barracks was reported upon by H. Cross, St. Matthias', and E. F. Hitchman, St. Anne's, the latter visiting in the cells, permission for which having been recently granted by the Commanding Officer. Hospital visiting was described by Mr. Morton, and W. H. Caudy, both being regular visitors at the Western Hospital. A report of the recent convention held in London, Ont., was given by E. F. Hitchman, which was followed by a most inspiring address upon the "Junior" question, by Mr. Davis. An invitation to hold the next district meeting in St. Matthias' school-house, on February 27th, was accepted. After roll-call, the meeting was closed with "Stand up, Stand up for Jesus," and prayer. Refreshments were then served, and a hearty vote of thanks given to the ladies, who had so kindly prepared them.

Hamilton.—The local assembly of the Brotherhood of St. Andrew held in St. Mark's on Feb. 1, was one of the largest gatherings of its kind ever held here. At 7.45 service was held in the church, which was crowded to the doors, with the following clergy in the chancel: Right Rev. Bishop Dumoulin, Rev. Canon Sutherland, Rev. T. W. Powell, of Eglinton, and Rev. E. N. R. Burns, of St. Luke's. The combined choirs of

St. Mark's Church and the Brotherhood led the singing, which was very hearty. The sermon by the Rev. T. W. Powell was listened to with the most rapt attention. His manner of delivery was clear, and to the point, and all who heard him were deeply impressed by his earnestness. After service the Assembly convened, the seniors in the parish house, and the juniors in the school room of the church. The reports of the various chapters were read, the attendance of St. James', Dundas, being the largest on record. The Bishop spoke a few words in which he cited some of the results of the Brotherhood work, and in closing asked all to go on working for the advancement of Christ's Church. At the close of the business meeting, the seniors were joined by the juniors who ably assisted in disposing of the good things provided by the ladies.

Winnipeg.—All the Brotherhood Chapters in Winnipeg have now one great object in view: "That the Winnipeg Local Conference will be a success." This conference is the outcome of the visit of the travelling secretary, on the 24th and 25th, when he addressed a meeting of the local council and the directors and secretaries of the city chapters. In a short but pithy address he told the meeting of the successful conference which he had just left at the beginning of the year in London, Ont., and what was necessary for them to do if they were to make their conference equally successful. At the close of Mr. Thomas' remarks, the meeting was thrown open for discussion of the members, who took some pains in deciding the most advantageous date for the country chapters, from which a strong effort will be made to get delegates, and finally March 25th and 26th were the dates decided upon. Committees were then chosen, the chairman of which are: Hospitality, Mr. E. A. V. Mitchell; Transportation, Mr. S. W. Smith; Publicity, Mr. W. Radcliffe; Programme, Mr. S. C. Oxtun; and an executive committee being formed by these chairmen. Any information required will be cheerfully given by Mr. S. C. Oxtun, 278 Manitoba avenue, Winnipeg.

On Thursday, February 1st, a meeting was held at St. John's College, and was well attended by both professors and students. Short talks on the work were given by F. W. Thomas, travelling secretary, Canon Phair, who also acted as chairman, Rev. W. A. Burman, Rev. S. Fea, St. Peter's Church, and Mr. S. C. Oxtun, chairman of the local council. The result of the meeting was that it was decided to form a chapter in the college as soon as possible.

Sunday School Corner.

A FAMOUS SUNDAY SCHOOL TEACHER.

The teacher's name was James Davies, of Llangatock. His father was a tenant farmer at Grosmont, Monmouth. He had little education, but at home his mother taught him the Holy Scriptures. His occupation at first was that of a weaver, then a pedlar. From the first he sought to teach the children of the poor, and in 1811, after some training at Bristol, he became master of a National School at Usk, with a salary of about \$150 a year. Later on he took a deep interest in a neglected mountain district, where the children were rude, ragged, and boisterous. Here he was literally the father of the children, both in the week and on the Sunday, and his work was cordially recognized by the Bishop of Llandaff.

When the years of James Davies had exceeded fourscore he resolved to leave Devanden, not to seek rest, but further work. In 1847 he removed to Llangatock-Lingoed. His object he stated in a letter to a friend:—"I am going to Llangatock-Lingoed near to the place where I was born, to supply the poor cottagers, and such servants as can read, with Bibles, Prayer-Books, Testaments, and tracts. I have difficulties on my mind how I can do it in the best way it ought to be done." To another friend he said: "There is no person of fortune or education in the parish, no resident clergyman, no school nor Sunday School, it is my intention to leave Devanden and go there and do all I can to instruct and teach the poor children." He told Archdeacon Crawley of his wish that a school should be founded. Moreover, he promised to give \$20 (circa) to assist in the building, and to come and do all he could to teach the children without any salary or pay whatever.

The effort to build the school was attended with success. It was decided by the subscribers to designate it "James Davies School." On

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Sunday was at nine o'clock until after the others came. His Sunday ev cottagers read people. Amoi in the cottages and "The You

It was his at home, the last Sunday o tion he added Burial of the dicate his de hold, "What I remains, wher with the two the year of 1 read at pray chapter of th blessing twice repeated wit times, the w which testifie quickly. Ame school was r Scripture, her pians 3). At to retire to October 2nd old man was spect. The Ten of the next Sunday have finished do," and the ombstone of thou thy ser

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Wednesday, the 26th April, 1848, the old man, now in his eighty-third year, laid the foundation stone. No one who was present can forget the picture of this venerable disciple, as with head uncovered, his few remaining hairs waving in the wind, he knelt upon the ground, surrounded by the children whom it would be his delight to train in that building. He had made up his mind not only to contribute to the building of the school, and to teach the scholars gratuitously, but also to supply both them, and the poor of the parish, with books at his own cost. How he managed it seems a matter of some difficulty. His explanation was that he spent hardly anything on himself.

A gentleman gave him \$500 (circa), which he put upon interest, and announced his prospective budget, thus; \$70 yearly would be enough for his wants; \$15 would supply books for the school; \$15 more for other charities in the parish. He added that by thus limiting his whole expenditure to \$100 per year, he would have a provision for five years. His vigour of mind and body was remarkable. When more than eighty-four years of age, he walked the whole distance from Llangattock to Hereford, twenty miles, and then the next day twelve miles further. Loving the children, he was loved by them. On his return home after this journey, he wrote, "I was very happy to meet my little folks, and they seemed equally pleased to see me, and one dear little fellow did all he possibly could to show his love and kindness to me. He is not five years old." In the matter of eating and drinking his abstemiousness was most marked. His midday meal always consisted of one kind of food either meat or bread and cheese. His supper was simply bread and milk.

Sunday was a busy day, the Sunday School met at nine o'clock, the children not being dismissed until after the afternoon service. Farm lads and others came voluntarily to the Sunday School. His Sunday evenings he always spent among the cottagers reading to and instructing the poor people. Amongst his favorite books to be read in the cottages were "The Dairyman's Daughter," and "The Young Cottager," by Leigh Richmond.

It was his custom to read at family prayers, at home, the Epistle and the Gospel, but on the last Sunday of his life, by some strange inspiration he added the chapter in the office for the Burial of the Dead. There was nothing to indicate his departure, but he said to his household, "What I should like to have placed over my remains, when I am taken away, is a plain stone with the two letters of my name, my age, and the year of my death." The next morning he read at prayer with deep solemnity the last chapter of the Bible. He read the apostolical blessing twice. And having closed the book he repeated with solemn impressiveness, several times, the words of the twentieth verse, "He which testifieth these things saith, Surely I come quickly, Amen. Even so come Lord Jesus." The school was resorted to as usual, the passage of Scripture here again being significant, (Philippians 3). At three o'clock illness compelled him to retire to bed, and early the next morning, October 2nd, 1849, he passed away. The good old man was buried amid tokens of sincere respect. The children knelt around his grave. Ten of the clergy followed as mourners. The next Sunday the appropriate text was taken, "I have finished the work which Thou gavest me to do," and the following words were placed on the tombstone of this aged saint, "Lord, now lettest thou thy servant depart in peace."

Preparation for Teaching.—There are two distinct lines of preparation which are applicable to any lesson; they are first the line of EXPLANATION, and second, the line of EXHORTATION, the second being the more important.

The first thing to do is to select the words, phrases, facts, titles, customs, places, persons, things, concerning which explanation is required (not taking too many in any one lesson). Make a short list.

Here lesson helps are of value. Commentaries of still more value and a good Bible Dictionary almost indispensable. In fact there are cases in which the field of human experience whether personal, common, preserved in books, or otherwise may be drawn on. However, consider what facts should be explained and be prepared with a clear explanation.

Don't neglect, here, that invaluable book the Concordance—many, we fear, have never learned to use it:—

"This verse marks that, and both do make a motion,
Unto a third that ten leaves off doth lie."
—Herbert.

As to the line of Exhortation, our message must be from God, and we must by prayer seek it from Him, asking for our hearers, "the hearing ear and the understanding heart."

There is probably some ONE TRUTH which especially needs emphasizing.

It is emphasized in the Bible itself,—

(1) By promises. (2) By warnings. (3) By examples.

It is emphasized in every-day life. (1) From the pages of history. (2) From past experience. (3) From every-day incidents and occurrences.

The above methods are plain and can hardly interest the clergy or experienced teachers and superintendents, but we hope may help some of the beginners at least, and act as a reminder to others.

"If all your duty here alone
Were but to pray and work for ONE,
To live unloved and die unknown,
Thou had'st not lived in vain."

Home & Foreign Church News

From our own Correspondents.

NOVA SCOTIA.

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

Halifax.—St. Paul's.—It is with great regret that our parishioners parted from Mr. James Hayes, our esteemed lay evangelist, who had thoroughly gained the respect and good-will of all our people. The presentation of a purse of \$40 in gold by the Mission, and of a valuable encyclopedia by the rector, churchwardens, and vestry was most deserved. Few men work so conscientiously and faithfully in any capacity as did Mr. Hayes.

Mr. Frederick N. Clarke, organist of the church, had a very pleasant surprise at the Christmas service when, on behalf of the members of the choir of the church and in a characteristic address, expressing his own personal appreciation of Mr. Clarke's services, the Rev. Dr. Armitage presented him with a handsome Morris chair. Mr. Clarke, in responding, expressed his deep appreciation of the gift.

Mrs. Armitage was the recipient of a beautiful Christmas gift of autumn maple leaves from the members of the Girls' Friendly Society of the parish.

The rector was greatly encouraged by the kind thoughtfulness of a parishioner, who met him the other day and said that when the appeal at Easter was made in behalf of the church debt, that she was not in a position to help very materially. But now she had come in for some little money, she desired to do her part, and that she would give \$100 for the purpose. She has since sent a cheque for \$100, which she wishes to give anonymously through the rector. The rector thanked the kind donor in behalf of the congregation.

Barrington.—The Rev. S. J. Andrews, who during the past few years has been priest-in-charge of the Mission of Baddeck, C.B., has been appointed to the parish of Barrington and Church-over.

Melford.—The Rev. C. R. Harris, who as a deacon has been doing good work at Barrington and Church-over, will shortly remove to the parish of Melford, Guysboro' County.

Bedford.—A coloured woman, aged 100 years, living at Beech Hill, was recently received into the Church by Holy Baptism. At Confirmation held in two of the churches of the parish of Sackville, on January 5th, seventeen persons received the laying-on-of-hands. During the past twelve months forty-six persons have been confirmed in this parish. A beautiful altar of oak has been presented to the new All Saints' Church, Bedford, by Mr. R. E. Harris, Chancellor of the diocese. The old All Saints' Church, which is situated in the Church's burial ground, Bedford, is being re-furnished, and will henceforth be known as All Souls' Church, and will be used as a mortuary chapel.

Charlottetown.—St. Peter's Cathedral.—Some years ago there was placed in this cathedral, in memory of Miss Rosa Stewart, a fine oak reredos. The design included five niches for statues. These latter have now been presented to the church by Mrs. James Peake and Mr. George Peake, of

Montreal, in memory of their son and brother, Lorne Heath. They are from the studio of Mr. T. Carli, of Montreal, and were selected by Mr. Robert Harris, C.M.G., president of the Royal Academy of Canada, and Mr. W. C. Harris, as the best representations of the subjects. They represent our Saviour and the four Evangelists. They are artistic in conception and execution. There is a boldness of treatment to the exclusion of sentimentality, and a vigour of expression which stamps them as masterpieces of the sculptor's art. They are the natural completion of the reredos, which by their action is now a striking and imposing central point in the adornment of the well-appointed sanctuary of St. Peter's. After Evensong last night the incumbent, Rev. Jas. Simpson, M. A., gave an excellent address upon the beauty of holiness and of worship, pointing out that the value of church adornment in suggesting subjects for meditation and the particular lesson taught by the figures of the four Evangelists with that of our Redeemer in connection with the altar when the chief sacrament of the Church is celebrated, namely that the Sacraments and the Word must be ever indissolubly maintained. The reverend gentlemen warned his hearers against formalism and pointed out the assistance which the beauties of the adjuncts of church worship may be made to furnish in spiritual communion and adoration.

QUEBEC.

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

Quebec.—The fifteenth annual meeting of the Anglican Young Helpers' Association was held recently at the Cathedral Church hall, and among those present were: Mrs. Sewell, Mrs. Forsythe, Mrs. VonIffland, Mrs. Hunter Dunn, Mrs. Hoare, Mrs. M. B. Irvine, Mrs. Armitage Rhodes, Mrs. McCutcheon, Mrs. Bigg, Miss Mabel Sewell, Miss Dunn, Miss Lillie Carter, Miss Price, Miss Irvine, Miss Bell Irving, Mrs. C. Sharples, Miss Emmy Patton, Miss Boswell. The annual report read by the secretary showed the association in a healthy condition, and much work done with ostentation during the past year. The treasurer's statement gave the total receipts during the year to have been \$558.49, including the balance of \$171.32 brought forward from the previous year. The expenditure amounted to \$397.60, leaving a balance in hand of \$160.89. The election of officers for the ensuing year resulted as follows: President, Mrs. Sewell, treasurer, Miss Emmy Patton; secretary, Miss Boswell; assistant secretary, Miss Mabel Sewell; vice-presidents, Cathedral, Mrs. T. C. Aylwin; St. Matthew's, Mrs. Cockburn; St. Michael's, Mrs. Forsyth; St. Peter's, Mrs. Chambers; Committee, Miss Bell Irvine, Mrs. Carter, Miss Anderson, Mrs. J. T. Ross, Mrs. Charles Sharples, Mrs. E. L. Sewell. At the conclusion of the meeting it was moved by Mrs. VonIffland, seconded by Mrs. Hunter Dunn, that a vote of thanks be given to Captain Carter, Mr. John Hamilton, and Mr. Cockburn for their services, and that they be re-elected for the ensuing year.

MONTREAL.

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

Montreal.—Church Home.—The fiftieth annual meeting of the Church Home Association on the 25th ult., under the presidency of Bishop Carmichael, revealed a favourable state of affairs in the condition of that institution. His Grace Archbishop Bond was retained at his room under instructions by his physician, but sent his best wishes for further successful operations of the Home. The report showed that nineteen residents are in the home, enjoying every comfort. Reference was made to the death of Mr. Charles Garth, a good friend of the institution, and to the payment of the bequest left by the late Mrs. Braithwaite. The payment of this latter sum of \$8,900, with other sums, had helped to place the home in the favourable position it now occupies, and hope was expressed that it would soon be in a position to extend its work to fulfil all the intention of its charter. The treasurer's report showed the expenditure for the year to have been \$4,180, while the revenue was sufficient to meet this and leave a substantial surplus. Bishop Carmichael spoke a few words of congratulation on the nature of the reports presented. It was then announced that the Archbishop had approved the list of officers elected at a special meeting in December, which was as follows: Patroness:

H.R.H. Princess Louise; honorary board, Mesdames Oxenden, Forsythe, Sanborn, C. S. Bagg, Carmichael, E. H. King, Reford, G. W. Simpson, A. F. Gault; president, Archbishop Bond; vice-president, Mr. George T. Drummond; first directress, Mrs. F. Wolferstan Thomas; second directress, Mrs. M. H. Gault; third directress, Mrs. Lindsay; secretary, Rev. W. Sanders; honorary-treasurer, Mr. D. W. Ross; committee of Management, Mesdames J. S. A. Bond, H. A. Budden, Chisholm, G. E. Drummond, Fairbanks, F. S. Foster, Hensley, James Hutchison, W. H. Hutton, Johnson, A. D. MacTier, McLeod, Norton, Miss Shepherd, Mrs. John Turnbull, Mrs. Wright, Bishop Carmichael, Canon Ellegood, Messrs. C. E. Gault, George Hague, Ven. Archdeacon Norton, E. Goff Penny, Robert Reford; secretary, Rev. W. Sanders; Investment and Advisory committee, Messrs. Robert Reford, C. E. Gault, Geo. Hague, D. W. Ross; physicians, Drs. F. G. Finley, Harold Church, J. W. Elder, Chas. Wilson; oculist and aurist, Dr. John J. Gardner; counsel, Dr. Strachan Bethune and Dr. L. H. Davidson; notary, Mr. W. McLennan.

ONTARIO.

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

(We are sorry that through a mistake the news from this diocese was left out last week.—Ed.)

Kingston.—St. George's Cathedral.—On Thursday, January 18th, one of the oldest and most respected members of St. George's Cathedral, in the person of Mr. Charles F. Gildersleeve, died at the age of 72 years. The family were all members of the Cathedral for generations back. Deceased was of the sixth generation. He was a very prominent figure all over Canada. The Dean, on Sunday morning, January 21st, made the following reference to him in connection with the Church: Always an active member of the vestry, chairman of the finance committee, chairman of the building committee, for years a lay representative to the diocesan Synod from this congregation, every object receiving his generous support. Our dear brother was not only a generous but a cheerful giver, never hesitating, complaining, arguing, not giving reluctantly, grudgingly, but cheerfully and promptly, and so in all meetings he was cheerful, hopeful, sanguine, never pessimistic. For this house of God and for its services he had a great affection. When duty required much of his time to be spent in another city, he would frequently run up for the Sunday, one object being to be present in this cathedral and to join in the services he loved so well. His presence we shall much miss, as we shall his bright cheerful activity in so many branches of church and parish work. Such lives must be missed, missed both in Church and state, but work goes on, and for God in the world as well as in the state. Appropriate hymns were sung, and at the conclusion of the service the Dead March in "Saul" was played.

On Sunday, January 28th, the Rev. H. P. Almon Abbott, curate of St. Luke's Cathedral, Halifax, preached twice in this cathedral church.

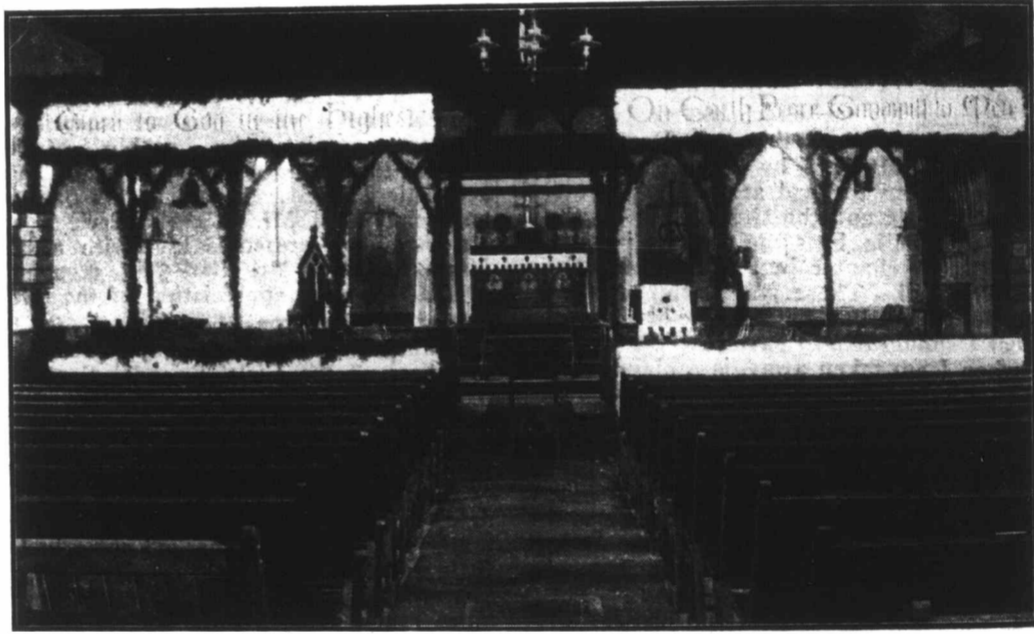
St. Luke's.—At an adjourned meeting of the congregation of this church, Messrs. Carroll, Reynolds, Craddock and Dr. Brown were appointed a committee to negotiate with Bishop Mills in reference to the purchase of All Saints' Church for the use of St. Luke's.

Coe Hill.—The Rev. J. H. Kidd, rector of this parish, has been transferred to Kitley, and assumed his new duties on Sunday last.

Athens.—Christ Church.—The ladies of the congregation gave a farewell tea in honour of Mr. and Mrs. Johnson Greene, who recently left the parish to go and live in the Northwest Territories. There was a large attendance of parishioners, nearly eighty of them being present to show their respect and esteem for Mr. and Mrs. Greene and family. After the tea was over, the rector, the Rev. R. B. Patterson, made a short speech in which he spoke in very kindly terms of the departing guests of the evening. Inspector Johnston and Mr. W. Karley also made a few eulogistic remarks. Miss Webster and Mrs. McMachen then stepped forward and after Miss Webster had read the following address, Mrs. McMachen handed to Mrs. Greene a handsome silver cream jug and sugar bowl: "Dear Mrs. Greene: We, the ladies of the congregation, of Christ Church, Athens, and your neighbours, feel that we cannot allow you to leave us without spending one more evening in social cheer.

To each of us you have ever been a warm personal friend, while in your duties toward the Church your zeal has been untiring. We feel language inadequate to express what you and your family have been to us in this respect, always ready to lend a helping hand, always willing to do the Master's work. Your departure will leave a vacancy in our midst which it will not be easy to fill, but we have the assurance that in your new home you will ever be found in the ranks of the willing workers. While we look into the future we foresee a happy re-union, yet we cannot but feel the sadness of the parting hour. We feel that we cannot let this opportunity pass without in some way showing our appreciation of your kindness of heart and cheerfulness of spirit, hence we beg of you to accept this small token as a slight reminder of what you have been to us. Wishing you every happiness and prosperity and that God's blessing may follow you and yours, we are ever your friends. Signed on behalf of the congregation and friends, G. Webster, F. McMachen."

North Addington.—The many friends of Mrs. Forster will be pleased to hear that she is much improved in health and has been staying with her mother, Mrs. Coates, of Cambay, since last August. The Rev. Mr. Forster, went to North Addington on the 5th of January to conduct missionary meetings. Meetings were held at five stations and were well attended. The financial results were the best yet obtained in this Mission. The missionary meetings being finished, mission services have been held at different stations, and we hope with much spiritual benefit to the people. Four lumber camps and one mining camp were visited and services



Interior St. Luke's Church, Hamilton.

held there. All who could avail themselves of the privilege attended. The foremen of the camps invited the clergy to come again. The generous friends of the Mission have proved themselves most willing helpers for God's cause here. Many things are still needed to more fully equip the churches with the ornaments thereof. Two fonts, altar, linen offertory plates, and a pocket set of Communion vessels for the Mission would be thankfully received.

OTTAWA.

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

Mattawa.—St. Alban's.—Since the advent of its new missionary, the Rev. John Fairburn, L. Th., the Ladies' Guild of this church have overlaid the chancel of this church with a beautiful ecclesiastical carpet and have now laid a wide strip of cocoa matting up the aisle. Their ambition now is to try and have the church furnished with pews before the Bishop comes to hold his Confirmation next summer. As the Mission is small and struggling, the incumbent would be glad to receive assistance from any kind friends towards this object. St. Margaret's, Rutherglen, (of the same mission) has at length succeeded in getting a sweet little organ into their church, and the congregation are talking of putting some much needed improvements on their church and grounds next summer. Sunday Schools in both the above places have been revived since Mr. Fairburn arrived, and bid fair to go ahead. St.

Alban's congregation hope to have their church consecrated when the Bishop arrives next summer.

TORONTO.

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

St. Luke's.—The Ven. Archdeacon Langtry's condition remains unchanged. We are sorry to say that we cannot report any improvement therein at the present time of writing.

St. Augustine.—In the presence of a very large congregation, the Lord Bishop of the diocese held a Confirmation service in this church on Sunday afternoon last, when nineteen females, and sixteen males received the apostolic rite at his hands. The Bishop, during the course of the service, delivered an impressive address, which was listened to with marked attention by all present. The candidates were presented to the Bishop for the sacred rite by the rector, the Rev. F. G. Plummer.

NIAGARA.

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

Hamilton.—St. Luke's.—The Feast of the Conversion of St. Paul was fittingly celebrated on Thursday, 25th ult., at 8 p.m., in this church, by a combined service, the choirs of St. Luke's and St. Mark's Churches taking part. The choir, to the number of 75, met in the parish hall, and marched in procession, headed by the cross, borne by Mr. F. G. Smith, of St. Mark's; the

We would call contributed arti Canada." It is of the genesis of ada. It comes ority. Mr. Stua Church history, in those early d simply or clothie tion. Next mon Mr. Stuart coo pioneers of U Langhorn and .

We also hoj readers next mo reminiscences o during the fiftie now residing i flavor of roma Garry that doe rivers or town beginnings of that prairie ou it with her own into the making instructive.

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St. Phillip's.—The contractors are finishing their work on the interior of this church. A very fine piece of carpentering work now encloses the (Continued on page 97.)

[FEBRUARY 8, 1906.]

CANADIAN CHURCHMAN.

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Missionary Department

EDITORIAL NOTES.

We would call special attention to our leading contributed article, "Early Mission Work in Canada." It is a clear, definite, incisive account of the genesis of Anglican work in Lower Canada. It comes to us with the weight of authority. Mr. Stuart is no novice in the subject of Church history, and we doubt if the conditions in those early days could be told more tensely, simply or clothed with more interest and instruction. Next month we will have an article from Mr. Stuart covering the story of the three pioneers of Upper Canada, Messrs. Stuart, Langhorn and Addison.

We also hope to be able to present to our readers next month a most interesting article on reminiscences of the Old Red River Settlement during the fifties by a prominent Church woman, now residing in Eastern Canada. There is a flavor of romance about the Red River and Fort Garry that does not belong to any of the other rivers or towns in the West. The story of the beginnings of Church, school and social life in that prairie out-post told by one who observed it with her own eyes and to some extent entered into the making, cannot fail to be fascinating and instructive.

While the "Canadian Churchman" intends to promote a love and respect for the history of the Church in this country and to do honour to the men of days gone by who deserve to be held in grateful memory, our chiefest interest is in the present and the future. We are looking for articles that will keep our readers informed of the progress of the Church everywhere, and especially in the newer West towards which the tide of settlement is flowing. We believe that the strongest argument that can be used on behalf of our missionary work is a clear, simple story of what has been accomplished and a definite statement of what awaits the doing. If the Church is wisely using the means at its disposal and if there stand before it fields to occupy let us know of these things. They will furnish every man and woman of good will with arguments difficult to resist. It is not, therefore, merely for the pleasure and profit of our readers that we seek such articles, but in the most urgent interests of our missionary work.

According to "Spectator" the Dioceses of Qu'Appelle, Rupert's Land and Calgary have added 37 clergy to their staff of missionaries during the past three years and have added 33 churches to the number in use, during the same period. These dioceses have also had twelve parishes pass from the list of "assisted" to "self-supporting" in that time. This may not be regarded as phenomenal progress under the circumstances, nevertheless it shows marked activity.

We doubt if many Churchmen have any idea of the magnitude of the work carried on by the Woman's Auxiliary. Its magnitude consists in the co-operation of a great many small units. They who gather up the little forces within the Church and bind them together in one great purpose generate a mighty power. We have endeavored in another column to give some idea of what has been accomplished by this remarkable organization.

Bishop Graves writes from China that there is no question in his mind but that the Missionaries feel the evils of denominational division more keenly and are more anxious for Christian unity, and more willing to make sacrifice for it, than are the churches at home.

EARLY MISSION WORK IN CANADA.

BY REV. H. C. STUART.

I. The Government as a Missionary Society.

The first missionary work of the Anglican Church in Canada was altogether under the control of the Government. The first religious services of this Church, in what is now known as the Province of Quebec, were conducted by the chaplains of the forces at the period of the conquest of the country. The first English sermon preached on shore was delivered at the Ursuline Chapel by the Rev. Eli Dawson, chaplain of the fleet, by order of Admiral Saunders, September 27, 1759, only nine days after the capitulation of Quebec. The Rev. John Brooke, who had accompanied the forces to Louisbourg, was with Carleton's Rangers, and at the request of the military authorities, backed by the citizens, who early flocked into the colony he was appointed chaplain to the forces and first minister of "the parish of Quebec" immediately after the conquest. In connection with this appointment General Murray stated that he had known Mr. Brooke not only since the arrival of the troops at Louisbourg, but had been personally acquainted with him for more than twenty years before. The Anglican parish registers of Quebec begin with the entries of Mr. Brooke, and it is a matter of interest that during his incumbency General Murray presented to the Church at Quebec some silver altar plate as a personal gift from the King. This plate, consisting of chalice and paten, has been in constant use for the last one hundred and forty years. Not long after his appointment to Quebec Mr. Brooke, who appears to have been at a disadvantage through his ignorance of the French language, urged the appointment of clergymen speaking the language of the country. Seeing the wisdom of this suggestion, the Government took up the idea, and, recalling Mr. Brooke and the Rev. Samuel Bennett, who had hitherto been in charge of Montreal, appointed David Chadbrand de Lisle to Montreal in 1766, Francis de Montmollin to Quebec and Legere Jean Baptiste Noël Veyssiere to Three Rivers in 1767. These men, recommended in the usual way, appointed and commissioned by the Governor, and licensed by the Bishop of London, were accordingly put in charge of the only three posts in the Province where English residents were to be found. Their commissions required them to do the work of parish priests, and to conduct services when and where the Governor directed, and they were to receive a stipend of £200 per annum. We might think that the Government was acting on the advice of Mr. Brooke in the appointment of these men were it not that that astute body made it known that nothing less was aimed at than the wholesale conversion of all the French Canadians in the Province. One of these clergymen, Mr. Veyssiere, was a Roman Catholic priest, a fact that did not favour the prospect of such a conversion. Looked at from every point of view, the appointments were very unpopular with the French inhabitants, and more particularly so with the English, as the Government in its zeal to secure men who were masters of the French language had overlooked the little fact that not one of the new teachers could either speak or read the English language intelligibly. When the first Bishop of Nova Scotia visited Canada some twenty years later he left it on record that they had not improved in this respect, and he was forced to arrange for English assistants at both Montreal and Quebec. For thirty years these Frenchmen remained in charge of the Church work of the Province, and it is not surprising that, thus officered, the progress of the Church was not very rapid. During these years no attention whatever appears to have been given to mission work in the country, and when the Upper Province began filling up with Loyalists from the United States, the new settlers found no Church ready to receive them, and, as nothing was done to remedy the neglect, they gradually accepted the ministrations of the various Protestant ministers, who came into the country with commendable zeal, and during their lifetime began to reap the harvest which has multiplied so marvellously during the last hundred years. Had the Government, which undertook the spiritual oversight of the colonies, laboured with any intelligent sincerity, the members of the Anglican Church, who came early into the country, would have continued in their old faith, and the result would be a showing far different from what we now see. The work undertaken by the Government may be summarized as follows: 1. The appointment of all missionaries. 2. The arrangement for all re-

ligious services. 3. The payment of clerical stipends. 4. Making provision for the future support of all clergymen thus appointed. 5. The establishing of the Church of England throughout the Province. The work accomplished by the Government may thus be stated: 1. Appointed all clergymen for many years. 2. Assisted in church building, etc. 3. Paid clerical stipends in whole or in part. 4. Provided for the future by the Constitutional Act of 1791, by which one-seventh of all unceded lands was given for the support of the clergy. 5. For upwards of fifty years after the conquest the "Instructions to Governors" solemnly charged the chief officer of the Province to make it known that the Church of England was the established Church of the Province, and the only Church established, all others, even the Church of Rome, being only tolerated. The Government, in making provision for the Church, gave the old Jesuit church at Montreal exclusively for Anglican worship, and also the Recollet Church at Three Rivers, both of which had fallen into its hands. Later, it built the cathedral at Quebec, and gradually erected parishes and endowed them with a portion of the clergy lands. This was continued down to 1834, the whole number of parishes erected being about sixty. When the Government erected the See of Quebec, the patent stated that the appointment of a Bishop and the provision made in the Act of 1791 for the support of the clergy were the provision for the maintenance of a Protestant clergy, announced as forthcoming in the Quebec Act of 1774, which then and there had made provision for the Roman Catholic clergy by giving them their tithes, which could thenceforth be collectible by law. This is not the place to discuss the issues of conflicting interests the Government thus set in motion, and the strange and startling anomalies its policy gave rise to. It can only be stated here that in course of time the Government discovered that mission work was not a line in which it was likely to achieve much glory, and gradually it disengaged itself from the worries incident to such a calling, and retired as gracefully as possible under the circumstances. Thus, down to the close of the episcopate of the second Bishop of Quebec the Government had contributed from £50 to £100 to the building of nearly every new church in the country, and the same amount towards the support of every clergyman. Then all this was changed, and a lump sum given annually to the Society for the Propagation of the Gospel, which undertook to transact the business the Government no longer cared to undertake. Finally, when the clergy reserves were sequestered the Government made a grant for life to twelve men in each diocese, an annuity whose voluntary commutation formed the beginning of the Clergy Trust Fund of the dioceses then established. The last vestige of State control disappeared in 1866, when the Government ceased to grant episcopal patents, as these documents bestowed upon the Bishops nothing which the Synods electing them had not already granted. Up to that date they were issued as at the beginning, the patent of Bishop Williams of Quebec in 1863 being similar to its predecessors. The second Bishop of Quebec, Dr. Stewart, thus referred to the first Bishop, his predecessor: "The Bishop of Quebec and the Bishop of Calcutta are the two greatest Missionaries in our Church, I believe." During his whole episcopate Dr. Mountain was always urging the Government to fulfil the promises it had made to build up the Church in Canada. The supineness of the Government, the indifference with which the Government regarded the most solemn of pledges, was a constant source of sorrow and indignation to him. Nothing could have been more discouraging than the state of the Canadian Church when he first entered the country. When he arrived at Quebec late in the autumn of 1793, he found the three missions of Quebec, Montreal and Three Rivers supported by the Government, and Sorel, Ernestown and Newark jointly supported by the Government and the S.P.G. Including Mr. Toosey, of Quebec, who was then in England, he found nine clergymen in charge of the Canadian Church! Three of these were unable to speak English, two others were unsatisfactory, so that when the Bishop came he found the mission field confined to the Upper Province. But it delighted his heart to find there, in the three pioneer Missionaries, men whose work, sincerity and faithfulness were not unworthy of the Church in any age or race. These were the veteran John Stuart, of Kingston; John Langhorn, of Ernestown, and Robert Addison, of Newark.

To cultivate kindness is a great part of the business life.—Samuel Johnson.

CANADIAN WOMEN AND MISSIONS.

By the Editor Missionary Department.

The honour of founding the Woman's Auxiliary as a special organization through which the women of the Church should take a definite part in missionary enterprise belongs, not to Canada, but the United States. It is one of those happy inspirations that may be borrowed from another country without injury to our national loyalty or national dignity. If we were perpetually turning our eyes elsewhere for suggestion it would bespeak poverty of thought and resource at home. If we declined to accept any suggestion from without it would proclaim our narrowness and deadly self-sufficiency. There are forever passing back and forth across international boundaries ideas which, the wise using wisely, make for the progress and welfare of the people affected. In this way the Anglican Church of Canada is debtor to the Episcopal Church of the United States for one of its most remarkable and effective instruments. We have not been able to learn who was responsible for the introduction of the Woman's Auxiliary into our Dominion, nor where and when the transfer was accomplished. Was it transplanted to one definite centre from which it propagated itself

of great and increasing influence and vast operations on behalf of the Church. It was alert and active when the rest of the Church was in a fog, so far as missions were concerned. It was doing things when Synods were saying that they could not be done. It started out to gather up the fragments of missionary power, but at one time it was not merely a question of conserving the fragments, but creating the power as well. It is now so much a part of the Canadian Church that the history of the one must include the story of the other. What we may term the organic life of the Woman's Auxiliary began in 1885, when seven women of the city of Ottawa, namely, Mrs. Tilton, Mrs. Forest, Mrs. Pollard, Mrs. Muckleston, Mrs. Stewart, Mrs. Matheson, and Mrs. Bell, approached the Board of the Domestic and Foreign Missionary Society of Canada, and offered the services of Churchwomen in the work of Missions. The offer was readily accepted, and in September, 1886, the first meeting of the Auxiliary, so far as it was organized in the ecclesiastical Province of Canada, was held in Montreal concurrently with the Provincial Synod. At that meeting three dioceses were regularly represented by qualified delegates, and six other dioceses were represented by individuals interested in the work. This was a pre-



OFFICERS, CONVENERS OF STANDING COMMITTEES AND DELEGATES TO 6TH TRIENNIAL MEETING, TORONTO, SEPTEMBER, 1905.

Reading from left to right.

Mrs. Denre, Recording Secretary; Mrs. Hall, Corresponding Secretary; Miss Gaviller, Secretary Junior Department; Mrs. Holden, Convener Educational Committee; Mrs. Greene, Convener Chinese Committee; Miss Carter, Treasurer; Mrs. Irvine, Vice-President; Mrs. Tilton, President; Mrs. Walker, Vice-President; Miss Halson, Dorcas Secretary; Mrs. Willoughby Cummings, Editor Leaflet; Mrs. Edmund St. G. Baldwin, Convener Indian Committee.

until it covered the whole country, or did it find its way into several different centres at one and the same time, there to germinate until it at length subdued every diocese and almost every parish? There must, of course, have been a beginning in point of time, possibly also a founder, and presumably a locality honoured as the scene of such a fruitful genesis. The writer is compelled to plead ignorance of these things, and perhaps some one will be good enough to furnish the readers of this department with the information he lacks. For several years at least the Woman's Auxiliary existed in several parishes of three or four dioceses before it became possessed of any organic structure such as it now exemplifies. Silently the movement was inaugurated, and silently it pursued its course, leaving few traces of its early history behind it, unless they may be found in the memories of those still living who assisted at its birth. The interest that may be aroused in the chronicles of the W. A. is the interest that centres around quiet development and plain, useful and successful service. There is nothing of the picturesque and nothing of the militant to lend spice to its story. It has fought no fights and experienced no failures. It is a tale of progress from an almost invisible beginning to a position

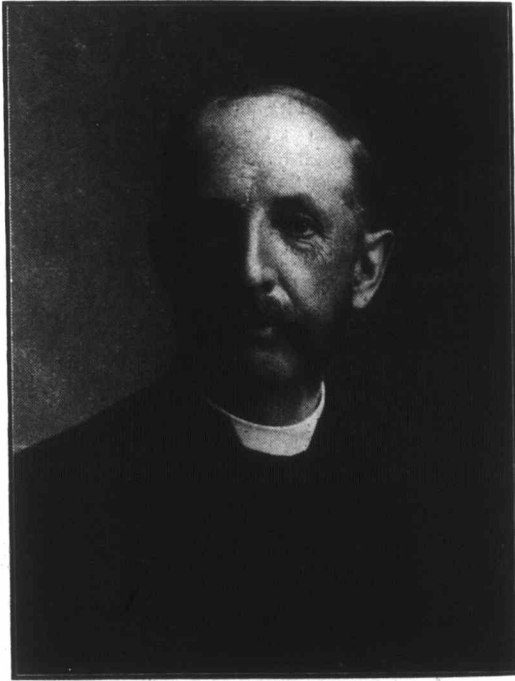
liminary effort only, and has left no record of what was the nature of the work carried on by diocesan or parochial Auxiliaries, or to what extent they had succeeded in their work. Everything was new—organization, methods of work, the objects for which they would exert themselves—all were unknown and untried. As the necessities arose they were met, and little by little, from a few incoherent and, one might almost say, purely parochial societies, there has been evolved one of the most thoroughly articulated and intelligently directed forces that can be found anywhere for promoting the missionary work of the Church. It would be vain to attempt to give, even in outline, the various steps by which all this has been accomplished. We shall leave to the readers to imagine the energy, the love and enthusiasm that transformed the conditions of twenty years ago into present efficiency and power. There are 19 out of a possible 22 diocesan branches, 933 parochial branches out of a possible 2,040, and a total membership of 22,253 out of the entire female population of the Canadian Church. Here is a splendid record, and yet it indicates that the future should have greater triumphs still in store, if anything like all our women and girls are to be interested in W. A. work. This great army of women in city

and town, in country hamlet and backwoods settlement is working with one heart and one mind to further one great object. Through various channels the purpose of the Auxiliary is promoted. The simplest and most direct is by cash contributions towards missionary work. During the past three years the sum of \$84,975.24 has been raised and contributed direct to various objects in Canada and the foreign field. Of this sum the women of Algoma, a missionary diocese receiving assistance from without, contributed \$1,542.17, a most generous share under the circumstances. Canadian missions are strengthened to the extent of \$33,583.65 and foreign missions by \$23,656.70. Every diocese, from Algoma to the Pacific, profited by the results of the labours of the Auxiliary. Calgary received the largest grant during the triennium, namely, \$7,762.19. Algoma follows with \$6,325.13; Athabasca, \$3,922.25, and so on in declining sums until Keewatin closes the list with the modest grant of \$346.66. Hospitals have been promoted, endowment funds augmented, salaries of matrons, teachers and nurses paid, Indian children educated, and in a score of ways the purpose of the Church has been set forward. The money devoted to foreign missions has found its way into Africa, China, India, Japan, Palestine and South America. It would seem to the writer that possibly in this multiplicity of objects ministered to may lurk weakness as well as strength. It may interest more workers, but we should imagine that effectiveness must be sacrificed to some extent in spreading out effort so thin. Among the special departments instituted by this organization particular mention ought to be made of education. The missionaries who go to the front require more than the necessities of existence. Children bless the homes of these workmen, and in time they have to be educated. Conditions in the mission field are not always favourable, and the income of the clergyman is usually not sufficient. To-day various diocesan branches of the W. A. are maintaining 13 children of missionary clergy in efficient boarding schools at an annual cost of \$1,295. The period these young people are retained in school varies from three to five years. It is now proposed, in the case of isolated missionaries with young families, instead of bringing out one child only to school to engage a governess to be sent to the home, when the whole family might profit by her instruction. There stands to-day a very considerable waiting list of children which, unless they are provided for, must grow up without the advantages which would certainly be theirs had their parents not chosen to occupy the outposts of the Church. By far the most interesting and not the least useful feature of Auxiliary work is the Dorcas department. It is particularly womanly in its conception and the patient detail with which it is carried out. It is not the forwarding of ready money, which is after all a comparatively simple affair, but the furnishing of those articles which require money to buy. The Auxiliaries have undertaken the task of shopping, and to a very considerable extent the task of manufacturing the material they have purchased. During the triennium from 1902-5 no less than 2,411 bales of clothing, house furnishings and food were forwarded to the mission fields. The actual money expended on the material included in these bales was \$48,859.56. We imagine that it is quite safe to say that the sum thus invested was increased in value by one-half through the work that was put into the making of garments, etc., by the ladies of the Auxiliary. But, apart altogether from the labour, which these women regard as a gift, of which no account is to be taken the actual money raised during three years for missionary purposes, including the Dorcas department, was \$133,834.80. The 2,411 bales referred to contained 119,000 garments, 6,000 quilts, 2,000 yards of rag carpet, a ton and a half of dried fruit and jam, and two and a half tons of groceries. The railway transportation alone cost \$9,115.98, which, while paid for in the usual way, is generously refunded to the Auxiliary. Hence, the product of the Dorcas branch finds its way to the railway station nearest its destination free of charge. A good deal of attention is now given by the Dorcas to church furnishings. The results are most interesting. During the triennium 68 Communion sets, 61 Communion linens, 34 fonts, 7 bells, 9 organs, 37 surplices, 8 stoles, 4 cassocks, 18 altar-cloths,

8 alms-plates, 2 have been furnished to of course, gone worth noting the Communion linen way to Japan, one to China, and an is an incident of Dorcas work will given by Miss K. the Woman's Au Archdeacon Tims Blackfoot Indians tried in vain to b vation. One day his object, and opened to him, letter which he track, which had it to the Indian Tims. The letter from St. Mark's ease of Toronto chanced to see ment of Mr. Tir ing." Eventually and with it he v to settle on the letter had been being no such p cording to the pioneer days, th near the Blackf proper person i cribed. A splen among the Bl clothing stands of course, self- the extent and be developed w tion and info Leaflet," origin to reserve the that otherwise being handed adopted by the were less than lication at the 12,000 homes. and a cover, a news items fro letters from W Canadian fields the monthly 'I annual subscri pays its way a —a marvel of of this article members of th ever criticisms useful, a requ He would, ho judgment of the enlarged or th cesan news o allotted to ea tunity to corre ese hasn't in would appar according to matter, and n filled, wheth Again it is al give the subs sionaries far they appear in to editorials. ance and rais tion would "Leaflet." W the way, but partment the with singular fidelity. The triumphs of done is sanc fervour. It w outset to e some brief sk prominently this organiza for lack of s is perfectly women thro know somet women as M Halson, Mrs Mrs. Baylis, many other reader. It i done if not

REV. CANON DIXON.

The Rev. Canon Dixon, whose portrait appears below, has won for himself much prominence in the Canadian Church during the past few years. Three years ago he was appointed Diocesan Missioner for the Diocese of Toronto, and since that time he has played a most important part in the progress of that portion of the Church. His activity and enthusiasm have not been without their influence on men who might otherwise be disposed to let things go. His visits are welcomed by clergy and congregations, and few parishes have failed to respond to his requests. He has been the means of stirring up Missions to contribute more generously towards the stipends of their clergy, and the Missionary Fund of the diocese has felt in an unusual degree the benefit of his advocacy. When Canon Dixon was appointed in December, 1902, the Diocesan Mission Fund was overdrawn to the extent of about \$1,300. Three years later we find a credit balance of nearly \$6,000. Last year a bonus of \$2,000 was distributed among the Missionaries of the diocese, and this year it is hoped that missionary salaries will be raised to the full canonical standard. His success in his present position is another illustration of the value of telling men plainly what the Church needs and what it expects of its members.



Rev. Canon Dixon.

EARLY RECORDS.

By Rev. A. W. Woods.

The idea you have in view in forming a Mission Department in connection with the "Canadian Churchman" is a good one, and I hope you will receive the hearty support of your readers. The mission work of the Church always has been, and always will be, the most important branch of her work. Upon the foundation the superstructure is built, and the Missionary is the foundation builder. I have often thought when engaged in missionary work in the North-West, when the mercury was hovering around 40° below zero, that missionary work in the North-West is the hardest that could fall to the lot of any Missionary. But I have in my possession a couple of reports of that venerable society, the S. P. G., issued in 1787 and 1789, respectively. They are interesting reading. They are records of the heroic efforts of the society's Missionaries to establish the Church in this land and other parts of the British Empire; they are records of self-denial and endurance, of a work carried on in the face of almost insurmountable difficulties. Referring to the report of the society's anniversary meeting, held in the parish church of St. Mary-le-Bow, there is a report from a Rev. Mr. Stuart, Missionary at Cataragui. I quote from the report as follows: "The Rev. Mr. Stuart in his letter of the 26th September last gives this account of the progress of his Mission: That the inhabitants of the several townships seem in general well disposed to attend Divine service; that he continues to officiate every Sunday in the garrison, at which the inhabitants and soldiers constantly attend. Besides this, he visits the Mohawks at the Bay of Quinte as often as he can, and preaches in the several townships, and baptizes their children;

that he intended to have visited the Mohawks also on the Grand River, but was prevented by the absolute necessity he was under of preparing a house and other conveniences for his family. He proposed, however, to see them early in the spring as the navigation will permit; that he has preached occasionally in the second and third townships, and gone through all the settlements on the bay. He administered the Sacrament on Christmas, Easter and Whitsuntide to eight communicants. Since his last he has baptized sixty-four infants, fourteen adults, married eight couples, buried four. The Rev. Mr. Doty, Missionary at Sorel, after acknowledging the books and tracts which were sent him by the society, gives this account of the flourishing state of his Mission: "That the number of actual communicants had increased this year from twenty-nine to fifty, of whom five were catechumens, from sixteen to nineteen years of age, who, having been previously instructed several months, earnestly requested admission to the Lord's Table; That he had been so fortunate as to purchase one of the best houses in Sorel for fifteen guineas only out of a collection of thirty, which he had made for that purpose in Montreal, and with the farther assistance of the congregation it had been fitted up for a church so as to accommodate 120 persons. He opened it on Christmas Day with a sermon on the occasion, when the house was crowded, and all present behaved with great devotion, and thirty-two received the Communion. That soon after Brigadier-General Hope sent a donation of five guineas, and Captain Barnes, of the Royal Artillery, furnished them with a bell, and Captain Gotherman with some boards and timber, which enabled them to add a steeple to the church, which was finished mid-summer; and they hope in another year to complete the inside by ceiling the upper part and building the galleries. The following is his notitia for the year past: Baptized twenty-one infants and two adults; communicants, fifty; members of the church, about ninety; one heathen and two converts." This closes the report of Canadian missions for 1787. The report for 1789 gives further information, as follows: "Several letters have been received from the Rev. Mr. Langhorne, who is now settled at his mission at Ernest and Fredericksburg, being the second and third townships near Cataragui, where he does duty on Sundays alternately; but he has visited, and baptized many children in several places that lie contiguous, and on the Apanee River. He reckons that he has 1,500 souls under his care; that he had baptized in his cure since the 5th October, 1787, 107 children and adults; married 14 couples, and buried 1 corpse. His communicants as yet are very few, being only 18. Captain Hawley, of Ernestown, has written also to the society to thank them for this attention to the spiritual wants of the poor people, whose endeavours, he assures them, will not be wanting to make the missionary's situation as comfortable as circumstances will admit of; but that at present they cannot do much, having not been able to build either parsonage or church. Mr. Langhorne, therefore, boards in Captain Hawley's family. The Rev. Mr. Stuart, missionary at Cataragui, has acquainted the society in his letter of the 2nd July, 1788, that he was just then returned from his long intended visit to the Mohawks on the Grand Rivers above Niagara, of which he gives the following account: That he embarked with Captain Brant, and four other Mohawks on the 27th of last May, and reached the head of Lake Ontario in nine days, which is distant from Kingston about 200 miles, from whence they proceeded on horseback about twenty-five miles, to New Oswego, where he was well received. On the Sunday following he preached and administered the sacrament to sixteen; baptized sixty-five, seven of whom were adults; and married three couples. This Mohawk village, he says, is pleasantly situated on a small, but deep river. The church is about sixty feet long and forty-five broad, built of squared logs, and boarded and painted on the outside, with a handsome steeple and bell. It has a pulpit, reading desk, and Communion table, with convenient pews. The number of these Mohawks at the Grand River or Oswego is as follows: Men, 120; women, 154; children, 125. He was accompanied on his return as far as Niagara (about 80 miles) by Captain Brant and fifteen other Mohawks, who earnestly requested that he would visit them as often as possible, which he promised to do. Having been detained at Niagara for a passage, he preached there to a crowded audience, and baptized 37 infants, which, with those baptized in private houses during his stay there amounted to 72, of which seven

8 alms-plates, 2 lecterns and other articles have been furnished to Missions. Most of these have, of course, gone to Western Canada, but it is worth noting that one Communion set, one Communion linen and four surplices found their way to Japan, one Communion set and two fonts to China, and an organ to South America. There is an incident connected with the early days of Dorcas work which is worth recording. It is given by Miss Kate E. Halson in her "Story of the Woman's Auxiliary." Mr. Tims, afterwards Archdeacon Tims, a C.M.S. Missionary to the Blackfoot Indians in the Diocese of Calgary, had tried in vain to be allowed to live on the Reservation. One day, almost in despair of attaining his object, and praying that a door might be opened to him, a redman approached with a letter which he had picked up near the C.P.R. track, which had just been built. He had taken it to the Indian agent, who sent him on to Mr. Tims. The letter contained an offer of a bale from St. Mark's (Parkdale) branch in the Diocese of Toronto. One of the members had chanced to see in an English paper the appointment of Mr. Tims to work at "Blackfoot Crossing." Eventually the bale reached Mr. Tims, and with it he was enabled to secure permission to settle on the Reserve. It turned out that the letter had been incorrectly addressed, there being no such place as Blackfoot Crossing. According to the rough-and-ready methods of those pioneer days, the letter was thrown off the train near the Blackfoot Reserve and delivered to the proper person in the remarkable way just described. A splendid work has been accomplished among the Blackfoot tribe, and a bale of clothing stands at the beginning of it all. It is, of course, self-evident that an organization of the extent and character of the W. A. could not be developed without a medium of communication and information. In 1888 the "Letter Leaflet," originally printed as a four-page sheet to reserve the letters of a Toronto Missionary that otherwise had been worn to fragments by being handed on from branch to branch, was adopted by the Provincial organization. There were less than 500 subscribers to this little publication at the outset, and to-day it enters almost 12,000 homes. It consists of thirty-two pages and a cover, and contains editorial discussions, news items from all the diocesan branches, and letters from W. A. Missionaries in foreign and Canadian fields. Despite the size and quality of the monthly "Leaflet" and the ridiculously small annual subscription of 15 cents, it nevertheless pays its way and presents a small credit balance—a marvel of journalistic financing. The writer of this article has been asked by several leading members of the Auxiliary to incorporate whatever criticisms or suggestions he might consider useful, a request he responds to with diffidence. He would, however, venture to say that in his judgment the "Letter Leaflet" ought either to be enlarged or the method in connection with diocesan news changed. A few inches of space allotted to each diocese gives no adequate opportunity to correspondents, and besides, every diocese hasn't interesting "copy" each month. It would appear as though space should be granted according to the importance and interest of the matter, and not so many inches a month to be filled, whether it is of public interest or not. Again it is almost certain that the editor could give the substance of many letters from Missionaries far more concisely and forcefully than they appear in the original. More space devoted to editorials enforcing points of public importance and raising questions for general consideration would also add to the strength of the "Leaflet." We know that difficulties stand in the way, but that is our opinion. In every department the Woman's Auxiliary is conducted with singular ability, directness, quietness and fidelity. There is no attempt at advertising the triumphs of its undertakings, and whatever is done is sanctified with a spirit of gentleness and fervour. It was the intention of the writer at the outset to endeavour to lay before the public some brief sketches of the women who have been prominently associated with the development of this organization, but his plans had to be altered for lack of sufficient material at his disposal. He is perfectly sure that Churchmen and Churchwomen throughout Canada would be glad to know something of the life and work of such women as Mrs. Tilton, Mrs. Cummings, Miss Halson, Mrs. Holden, Mrs. Hall, Mrs. Boomer, Mrs. Baylis, Miss Carter, Miss Gaviller and many others whose names will occur to the reader. It is just possible that this may yet be done if not forbidden by the ladies themselves.

only were adults, and, he thinks, a greater number remain unbaptized from the impossibility of collecting the children at such distances on so short notice." The Rev. Mr. Doty, missionary at William Henry Town (now Sorel), has represented the state of his parish to be much the same as when he wrote last, there having been no considerable addition of inhabitants. That his people in general are observant of the sacred institutions of the Church and that their children attend every Sunday afternoon to be catechised. He has baptized 12 and has 61 communicants. He mentions a number of Germans who understand, not the English language (chiefly the remains of the troops lately in the country), having formed themselves into a distinct congregation at Montreal, and by the governor's permission assemble on Sundays in the Court House, where Mr. John Augustus Schmidt reads the Scriptures to them and assists them in singing in their own language. He is also their schoolmaster and instructs the children in the principles of the Protestant faith. Though they are, for the most part, very poor, yet they allow Mr. Schmidt £40 a year, Halifax currency, for his services. Upon hearing this Mr. Doty sent them one of the German Prayer Books which he had from the society and in about ten or twelve days they sent Mr. Schmidt and two others to request more, as they had unanimously determined to conform to it. Mr. Doty gave them seven, almost the whole of what remained, and promised to represent their case to the society, who have ordered them a larger supply." This is but a glimpse into the past and early history of the Church in this land. But it is little we think now of the debt we owe those men, who at the risk of their lives, carried the glad tidings to the few scattered settlers of this and the Lower Provinces, and did it, too, for the munificent sum of £50 a year in the majority of cases, as few received more than the allowance given them by the society. But theirs was a reward greater than gold; a reward which the great Master Builder will Himself give them in the last day.

A VIGOROUS SOCIETY.

The following information concerning S.P.G. is of interest:

The number of ordained ministers, including ten Bishops on the society's list is 781; that is to say, in Asia 270, in Africa 221, in Australia and the Pacific 42, in North America 151, in the West Indies and Central and South America 66, and 31 chaplains in Europe. Of these 135 are natives labouring in Asia, and 53 in Africa. There are also in the missions in Asia and Africa about 170 lady missionaries, including lady doctors and nurses, and a considerable number of native workers.

The names of sixty-four clergymen, many of them educated in the society's colleges in foreign parts, and none of them sent from England by the society, have been submitted by Bishops abroad to the Standing Committee, who have placed them on the society's list of missionaries. The statistics of the various missions for 1904 show that the approximate number of lay teachers was 3,000; of students in the society's colleges 3,200, and of children in the society's mission schools in Asia and Africa 40,000.

In 1904, forty candidates were examined, and thirty-two (twenty clergymen and twelve laymen) were sent out. In 1904 seventeen lady missionaries were sent out. All missionaries are under the authority of the Bishops, into whose dioceses they come. During 1904 there were six "dismissal" services, accompanied in most cases by a celebration of the Holy Communion. The need for more clergymen is felt most severely in India, in Lahore, Tinneveli, and the Telugu country, and at Ahmednagar; in Corea, at Chemulpo; in Australia, in the Bathurst diocese; in New Guinea; and in the Canadian Province of Rupert's Land women workers are wanted everywhere.

NORTH WITH THE INDIANS.

The Rev. Owen Owens, of Fort Pelly, Diocese of Qu'Appelle, in a letter published in the "Leaflet" says:

"I have been nearly twenty years amongst the Indians, but I have not seen so much want amongst them as there is just now. This band, called the Keys Band, during the past years have been able to do fairly well as hunters, freighters, etc. Last winter their hunting was a complete failure, as, with the railways, settlements have

sprung up all over their old hunting-grounds. For every Indian with his old-fashioned muzzle-loading gun there were at least 500 settlers, with the best of guns and rifles, after the game in all directions. More fur was taken out of the country this summer as a result, but the Indian did not sell over a quarter his usual amount. I am sorry to say he was often worse than robbed of half of what he did get for his furs by the unprincipled pedlars of whiskey. Our Indian agent is constantly after these law-breakers. If he is well backed up I think that illicit selling to Indians will gradually cease. There are about five hundred Indians, all told, in the district. Of that number, 231 belonged to us last Easter, in one way or another; of that number 35 are communicants in good standing. With the school and outside settlements, there is work for three men, and only myself to do it. Added to this, I am a martyr to rheumatism."

HOW A CHINESE SERVANT BECAME A CHRISTIAN.

By Bishop Roots.

Most men in China, and for the most part their wives agree with them, are convinced that women can never learn anything, and that, therefore, it is a waste of time to teach them. Even Christians are slow in coming to any other conclusion. Yet some Christian men do try to teach their wives. The case was like this: One of the women who came to Mrs. Roots to be examined for baptism, when we visited Hsinti three years ago, was the wife of one of our oldest converts, to whom she had just been married. But she knew nothing worth mentioning about Christian teaching, and so the rite was refused. The next candidate answered all the questions asked her, and seemed to have an unusually intelligent understanding of what it meant to be a Christian. The contrast between these two women was so marked that Mrs. Roots made special enquiries about them, and found that the latter had had no special teaching from any one, but that she was a servant in the house of the former woman, and had overheard the old man trying to teach his wife. The wife was too stupid to take it in, but the fact that the servant knew so much from simply overhearing the instructions of the man was sufficient proof that some Christian husbands do take pains to teach their wives, even when there is little apparent chance of success. That servant, Huang Tang-sz by name, was confirmed on my last visit to Hsinti. While she is still working in the family she is so earnest and so acceptable to the people that she is to be taken on as an untrained Bible-woman, helping Mrs. Fu to look after the women of the congregation, calling and teaching, but giving most of her time to study, under Mrs. Fu's direction, in preparation for entrance on a regular course in the women's training class.—The Spirit of Missions.

British and Foreign.

The death is announced, by cable, of the Very Rev. James Green, D.D., Dean of Maritzburg. The deceased clergyman held this position since 1855.

The Rev. H. St. George Tucker, the head of St. Paul's College in Japan, says that he hopes to see, in five or ten years, a self-supporting Japanese diocese in Tokyo, with native workers.

The Rev. Edward Atkinson, D.D., who was appointed Master of Clare College, Cambridge, on January 14, 1856, on Sunday, the 11th ult., attained his jubilee as head of the second oldest college at Cambridge.

A Sikh farmer in the Punjab remarked recently that while ninety-nine out of a hundred non-Christian officials are takers of bribes, the proportion among Christian native judges is just the reverse.

The present Lord Bishop of Cork, Dr. Meade, is a very energetic and active Bishop. During the past year he has visited fifty-four different churches and has preached in his diocese on fewer than sixty-four times.

The members of the voluntary nave choir of Bristol Cathedral have presented the Dean, on his seventy-fourth birthday with a congratulatory address and a clock of Sheraton design, with an electrically illuminated dial.

At a meeting which was held recently in the Chapter House, Gloucester Cathedral, it was unanimously resolved to place a recumbent effigy of the late Bishop of the diocese, Dr. Elliott, in the cathedral as a diocesan memorial to that prelate.

Of the 981 Missionaries on the roll of the Church Missionary Society, more than half are maintained, wholly or in part, without drawing on the general funds of the society, 101 of them having gone out, wholly or in part, at their own expense.

No one who has really known heathenism, or even what are rightly called the higher religions, such as Mohammedanism and Buddhism, can doubt that, whatever virtues they have, they do in a degree make for evil.—Bishop of Southwark, at St. Lawrence Jewry.

The Provost of St. Minian's Cathedral, Perth, the Very Rev. G. Grub, has been obliged, owing to ill-health, to place his resignation in the hands of the Primus. Dr. Grub has only occupied the position for a little more than a year succeeding the present Bishop of Glasgow.

The Rev. A. N. Thomas and the Ven. Archdeacon Eyre Price were respectively consecrated to the Bishoprics of Adelaide, South Australia and Fukkien, China, in Westminster Abbey on February 2nd, the Feast of the Purification, by the Archbishop of Canterbury, who was assisted by a number of other Bishops.

Dr. Edgar Sheppard, sub-dean of the Chapels Royal, was recently presented with a dessert service in blue and gold by a deputation of the past children of the Chapel Royal, St. James', as a mark of their affectionate regard and esteem. Each plate is hand-painted and has upon it an illustration of points of interest in St. James' Palace.

In the city of Buenos Ayres is a very striking Spanish work under the Rev. W. C. Morris, a Church of England Missionary. In addition to a growing congregation and membership of Argentine, he has gathered into organized schools about 3,000 children. These schools have achieved such success that they receive a substantial subsidy from the Argentine Government.

The Bishop of London, speaking at a Church meeting at Bournemouth, referred to the joy and spell of working in East London. He mentioned that some time ago he presented a vicar with a pleasant little living of £500 a year, but within twelve months that vicar and his wife were on their knees in front of him, imploring him to take them back to East London at any price, and they cheerfully accepted a living at £250 in order to do so.

The Bishop of Likoma, who is visiting London on a short holiday, is unjustifiably proud of his cathedral, which has been built by Africans with African materials. "It is a building," he says, which would be creditable even in London—of solid granite, with walls two feet thick, and brick arches. There is a morning chapel, which is used for daily service." The native church is increasing and expanding at the rate of 500 communicants per annum.

The Rev. F. R. Brooks, who is one of Archdeacon Wilberforce's curates at St. James', Westminster, has been appointed Archdeacon of a vast tract of unexplored country known as the North-West Territories of Australia. The appointment was made by the Bishop of Bunbury, Australia. Mr. Brooks hopes to begin work in his archdeaconry in June next. The Rev. Canon Rowland Ellis, rector of St. Paul's, York Place, Edinburgh, and Synod clerk of the diocese, has been elected to the vacant Bishopric of Aberdeen and Orkney. He is a graduate of Oxford and is 64 years of age.

Few churches contain so interesting a specimen of architecture as the spiral staircase, 90 ft. in height, in the tower of Tamworth Church. Two flights of steps wind one above the other round the same newel, so that one person may go up and another down without meeting. One flight is entered from the interior of the tower, the other from the churchyard. It is supposed that the inner stairs were for the sacristans and ringers, and the outer ones to give access to the tower for the purpose of watching and signalling during the civil wars between the Houses of York and Lancaster. The view from the tower being very extensive, it is now sometimes used for signal practice by the soldiers from the neighbouring barracks.

Set yourself earnestly to see what you were made to do it; and then set yourself earnestly to do it; and the loftier your purpose is the more sure you will be to make the world richer with every enrichment of yourself.—Phillips Brooks

(Continued from page 1)
sanctuary. This women's and girls' altar. Because of the church will be n

David William

London.—St. Ma the Ruridecanal Cl lay workers of the was held on Tuesda with an attendance including Revs. H McCracken, of T mont; J. S. Adam of Muncey; K. M Dymond, of Glencroy; D. W. Collins son, of St. John's; and others of the men and ladies Dean, the Rev. C 2.30 o'clock, with and Rev. R. S. H Rev. W. Lowe, c after which gene cluding missionar memorial, meetin and election of m ed in the election and Messrs. Rob day School cons Synod, was then cers resulted as Rural Dean; pre president, Mr. R. R. S. W. Howar On motion of M a resolution of i in his illness wa paper was contri of Glencoe, on " er," which was and profit, and ment. The dis McCracken, follo Moulton, Miss Lowe read a p ture," which ev was well receiv Waller, Mrs. T and others taki sion. At 6 o'c the basement w provided by th which they wo thanks. At th delivered on "I by Revs. How Young People' "The Scripture "The Laywork ting forth the tion. A paper prepared by R read by Rev. I thoughtful revi impression.

Davis bore st done at the m had attended gave a very t "Methods in his usual mast tion of the D. W. Collins consider the Deanery for t ventions in ea was presided satisfactory v was brought benediction.

St. Mary's ciation have counterpanes Ste. Marie.

Berlin.—St in which the held, was sl which was 1 year. The an unusually able expense

(Continued from page 92.)

sanctuary. This gives an opportunity to the women's and girls' aids to put their carpet down, and place a fine dossal in position behind the altar. Because of the completion of the work, the church will be more easily heated and lighted.

HURON.

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

London.—St. Matthew's.—A regular meeting of the Ruridecanal Chapter and Sunday School and lay workers of the Rural Deanery of Middlesex was held on Tuesday, January 30th, in this church, with an attendance of eighteen clerical members, including Revs. H. A. Thomas, of Lucan; J. C. McCracken, of Thorndale; H. Sutton, of Belmont; J. S. Adamson, of Delaware; J. A. Ball, of Muncey; K. McGoun, of Wardsville; T. G. Dymond, of Glencoe; S. F. Robinson, of Strathroy; D. W. Collins, of Birr; Archdeacon Richardson, of St. John's; Dean Davis, Principal Waller, and others of the city, and many prominent laymen and ladies of the deanery. The Rural Dean, the Rev. Canon Smith, took the chair at 2.30 o'clock, with Mr. C. H. Armitage, as vice, and Rev. R. S. Howard as secretary. The rector, Rev. W. Lowe, conducted the opening services, after which general business was taken up, including missionary allotments, Bishop Baldwin memorial, meetings of clergy for sacred study, and election of missions committee, which resulted in the election of Revs. Thomas and Robinson and Messrs. Roberts and Armitage. The Sunday School constitution, as approved by the Synod, was then adopted. The election of officers resulted as follows: Hon. President, The Rural Dean; president, Rev. G. B. Sage; vice-president, Mr. R. M. McElheran; secretary, Rev. R. S. W. Howard; treasurer, Miss C. Fitzpatrick. On motion of Messrs. McElheran and Macklin a resolution of sympathy with Rev. W. T. Hill in his illness was carried by a standing vote. A paper was contributed by the Rev. E. G. Dymond, of Glencoe, on "The Ideal Sunday School Teacher," which was listened to with great pleasure and profit, and received most favourable comment. The discussion was led by Rev. J. C. McCracken, followed by Messrs. McElheran and Moulton, Miss Robson and others. Rev. W. Lowe read a paper on "Sunday School Literature," which evoked considerable discussion, and was well received. Rev. S. F. Robinson, Mrs. Waller, Mrs. Thorpe, Miss Robson, Mr. Macklin and others taking prominent part in the discussion. At 6 o'clock an adjournment was made to the basement where a very sumptuous repast was provided by the ladies of St. Matthew's, for which they were accorded a hearty vote of thanks. At the evening session addresses were delivered on "The Brotherhood of St. Andrew," by Revs. Howard and Lowe; "The Anglican Young People's Association," by Dean Davis. "The Scripture Union," by Principal Waller, and "The Layworkers," by Mr. C. H. Armitage, setting forth the aim and objects of each organization. A paper entitled "The Revival We Need," prepared by Rev. F. G. Newton, of Parkhill, was read by Rev. H. A. Thomas. The paper was a thoughtful review of the subject and made a deep impression. Archdeacon Richardson and Dean Davis bore strong testimony to the good work done at the meetings of Dr. Torrey, which they had attended in Toronto. Inspector Edwards gave a very thoughtful and helpful address on "Methods in Teaching," treating the subject in his usual masterly way, and holding the close attention of the audience. On motion of the Rev. D. W. Collins, a committee was appointed to consider the advisability of subdividing the Deanery for the purpose of holding annual conventions in each division. The question drawer was presided over by Mr. Armitage in his usual satisfactory way, and a successful convention was brought to a close with a hymn and the benediction.

St. Mary's.—The Women's Missionary Association have sent two bales of good clothing, counterpanes, etc., to the Indian homes at Sault Ste. Marie.

Berlin.—St. John the Evangelist.—The esteem in which the rector, the Rev. J. W. J. Andrew, is held, was shown by the Christmas offertory, which was much larger than in any previous year. The general finances of the parish are in an unusually good condition in spite of considerable expense in improvements. This is largely

due to the people's warden, Mr. C. D. Freeman. Mr. Freeman's health, however, much to the regret of the congregation and all others who know him, has compelled him to seek a change of climate, for the winter, and he has started for California. May the change result in permanent improvement. The Lord Bishop on the 24th of January confirmed ten candidates, including six boys and men. In his address he laid stress upon Bible study, prayer and regularity at Holy Communion. The A. Y. P. A. meetings are better attended of late. The Rev. Canon Brown gave a very helpful address a few evenings ago.

Waterloo.—St. Saviour's.—This parish was offered by the Lord Bishop to the Rev. Mr. Murray, nephew of Archdeacon Matheson, and late of the diocese of Rupert's Land. He accepted it, and entered upon his duties on Sunday last, being very well received. The anniversary services were conducted by the first incumbent of St. Saviour's, the Rev. R. A. Armstrong, M.A., of Orillia. In his morning sermon Mr. Armstrong congratulated the congregation on living up to its old tradition of brotherliness, in the large attendance in the Sunday School, and the healthy state of the finances in spite of the vacancy. In considering his subject, the building of the house of God, Mr. Armstrong, while expressing pleasure at recent improvements in St. Saviour's, dwelt especially on the manner in which Christians individually should build up shrines for the Holy Spirit in themselves, and aid in building up, as living stones, the great spiritual temple. In announcing that the collection would be for reducing the debt, it was stated that a former member had sent a contribution of fifty dollars. There were many communicants, including those confirmed by the Bishop the Tuesday before. There was a large attendance at Evensong, the sermon being on Daniel ii, 22, and showing how God knows the secrets of our hearts, the darkness of our lot in life, the darkness of the future. Very great pleasure was expressed at the presence of Mr. Armstrong, who remained over Monday to address the Boys' Mission Band, which maintains an Indian boy in the Blackfoot Mission School, and also serves as a boys' club.

ALGOMA.

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

Sault Ste. Marie.—The Rev. H. A. Brooke, curate of St. James' the Apostle in Montreal, has been offered and has accepted the position of priest-vicar of the pro-cathedral here, and he will shortly take up his new duties. He was born in England, and was educated at Lennoxville. Mr. Brooke has been in Montreal for the past four years.

RUPERT'S LAND.

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

Winnipeg.—St. John's Cathedral.—In the presence of a large congregation on Sunday morning, January 28th, His Grace the Archbishop of Rupert's Land held a Confirmation service and admitted 26 candidates into the full membership of the Church, viz., 17 males, and 9 females. The Archbishop delivered an impressive address, dwelling on the significance of the service and what it should mean to those who were confirmed.

The Rev. A. L. Murray, M. A., has resigned the incumbency of Morris, and will leave the diocese.

Bishop Montgomery, the secretary of the S.P. G. of London, England, will visit Winnipeg and other western points about September next. His Grace the Archbishop of Rupert's Land, has mapped out his itinerary, and the energetic secretary will visit many of the places hitherto helped by the Society for the Propagation of the Gospel.

Within the last two years nearly 40 new churches have been erected and opened in this diocese.

A locum tenens has been secured by St. Matthew's Church, Winnipeg, until Mr. McElheran, now a student in Wycliffe College, who will be ordained as deacon this spring, arrives to take charge of that parish.

The Rev. J. F. Cox, of Griswold, has resigned his charge, and will take up work again in another part of the diocese.

The Rev. and Mrs. J. W. Woolfe, of Wawanesa, were visitors to the Prairie Capital recently.

The Rev. T. Norquay has taken charge of Emerson in succession to Rev. H. L. Roy, who was appointed to the rectorate of Boissevain.

The Rev. J. L. Gordon, Congregational pastor of Winnipeg, has been preaching a series of sermons on "The Creeds of Christendom." He began January 7th, taking as his subject "The Treasures and Inheritance of the Anglican Church." In the course of an eloquent address, as reported by the Winnipeg "Free Press," Mr. Gordon stated that of all the churches, the Church of England was easily the oldest. He said the Church of England had existed from the beginning of the Christian Era, and is older than the state and empire, and for nearly 1,800 years has shown a steady growth. He reiterated the historic fact that the Bishops of the Church held their office by the laying on of hands in an unbroken succession from the Apostles, who received their commission from Jesus Christ. The preacher remarked that it was a popular idea that this church is an outgrowth of the church of Rome. "This is not so," said Mr. Gordon. "The Church had been for a period under the influence of Rome, but had always been composed of men who fought against papal authority." He said all nonconformity sprang from the Church of England, while the finest hymns and the most inspiring music in the world came from the members of this communion. The greatest scholarship was seen here; to this Church, said the preacher, we owe the Bible, as well as the Prayer Book, which was a work worthy of being placed on a par with the Bible. He spoke of the simple faith of the members, and of the beautiful places of worship, the beautiful prayers, the beautiful vestments, and service and hymnal, remarking in passing, that the Anglicans laid a marvellous emphasis on prayer, and that the nonconformists may well sigh for the atmosphere of a Prayer Book when they hear their extemporaneous prayers jumbled and poorly phrased. In recapitulating, he emphasized the beauty and dignity of the service of the Anglican Church, stating that in nonconforming churches much depends on the minister in the pulpit, but in the Anglican Church the people take a large part, and all in all present the world with a truly beautiful Christ.

Manitou.—His Grace Archbishop Matheson visited this parish on January 21st, for the purpose of Confirmation, when eight candidates received the Apostolic rite of laying on of hands. The following are the names: Mrs. Mabel Irene Brisco, Miss Eva Pearl Owens, Miss Ada Lawley, Miss Mabel Hubman, Miss Eva Hubman, Miss Otta Hubman, Miss Amy Graham, Miss Aileen Archer. Large congregations greeted His Grace, despite the inclemency of the weather, which proved all day very blizzard-like, with the thermometer standing about thirty degrees below zero. The incumbent, Rev. Mr. Rowe, assisted by the Rev. Jas. Brisco, read the service of Matins. The addresses of the Archbishop were simple, eloquent, and instructive. At the afternoon service held at St. Matthew's, New Haven, an outpost of seven miles, His Grace made a missionary appeal for the M. S. C. C., doing the same in the evening at Manitou. The offertory in cash for the day completely covered the assessment of the Mission for the society. His Grace seemed well pleased with the progress the parishes were making. This visit is the third he has made here for the purpose of Confirmation since his consecration, only one other parish in his vast diocese having the honour of a third episcopal visitation; and that parish an urban one. A new reading desk was placed in this church at the first anniversary service last December, and a new oak pulpit will be put in at Easter. While the church has been built but a year, opening with a mortgage debt of \$2,500, and a floating debt of about \$500, the past year's activities have wiped out the floating debt and reduced the mortgage to \$2,400. At Easter it is intended to establish a sinking fund, that at the expiration of five years, when the mortgage is to be renewed, the renewal will be made for only \$1,000. St. Matthew's, New Haven, was built a year and a half ago, and was opened with a debt in the form of a note for \$350. With the help of a social and a few belated subscriptions, the debt is now about \$100, which amount will be entirely lifted by next autumn. The Sunday School of St. John's is putting in a 50 volume library of books especially selected for Church reading. Besides each par-

ishioner is being asked to donate at least one book to the library, and with the few books the school has now from the remains of the old Rural Deanery Exchange Library once in existence, it is hoped to have at least 150 volumes. The Junior Auxiliary are presenting the Church at Easter with a full set of communion linen, while the senior society are busy purchasing stove, dishes, chairs, etc., for the better equipment of the basement, and the basement kitchen. In another year this parish church will be thoroughly equipped, and it is hoped entirely self-supporting.

Gladstone.—All Saints'—The first anniversary of this new church was celebrated on Sunday, January 28th, the special preacher for the day being the Rev. W. John Garton, M. A., collector for St. John's College, Winnipeg. The services were taken by the rector, the Rev. Everard Edmonds, B.A., assisted by Mr. E. R. Haslam, former student in charge, and were characterized by a brightness and heartiness most suitable to the occasion. The special canticles and anthems were excellently rendered by a full choir of twenty voices, under the capable leadership of Mr. C. F. Gabriel, organist and choirmaster. The local branch of the Canadian Order of Foresters attended the morning service, Mr. Garton having joined the brotherhood during his incumbency of All Saints' parish nearly thirteen years ago. The handsome \$12,000 church, which has a seating capacity of three hundred, was well filled at both services, and the deeply spiritual addresses of the preacher were appreciated by most attentive congregations. The anniversary entertainment, which took the form of a musical entertainment, was held in the church basement on Friday, January 26th, the entire programme being furnished by Mr. A. Reginald Score, and an excellent company of Winnipeg musicians. The W. A., under whose auspices the concert was held, are to be congratulated on their enterprise and good taste in giving the people of Gladstone such a genuinely high class entertainment.

CALGARY.

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

Calgary.—On the first Sunday after the Epiphany, the Bishop preached and celebrated the Holy Communion in the pro-cathedral; and he conducted Evensong, and preached in St. John the Evangelist, East Calgary, in the evening, the service being for the first anniversary of the opening of the church. On the 11th of January, the Rev. Albert Octavius Cheney was instituted to the incumbency of Christ Church, Millarville, with St. James, Priddis. On Sunday, January 14th, the Bishop conducted the service at St. Dunstan's, Rosenroll, eighteen miles east Wetaskiwin. There was an excellent attendance, and there were thirteen communicants. Mr. A. G. Barnard afterwards very kindly drove him to Wetaskiwin, where he read the lessons and preached at the evening service. On Sunday, January 21st, he was responsible for the services and Sunday School in All Saints', Edmonton. Rev. H. A. Gray, rector and Rural Dean, having at the Bishop's request, made a missionary journey to take services, etc., at Lac le Nonne, 60 miles north of the city and towards the northern boundary of the diocese. Rev. C. B. Bech, B.A., assisted at the services in All Saints'. On Sunday, January, 28th, he took the morning service, with Holy Communion, in St. Cyprian's, Lacombe, now vacant, but to be filled shortly we hope. He then drove to Blackfalds, eight miles, for afternoon service at 3 p.m. Service was held in the Presbyterian church. The service included an infant baptism. There was a large attendance. It is hoped that this parish, which has hitherto been worked from Lacombe, will soon be the centre of a new Mission. The Church people are quite enthusiastic. Immediately after the service Mr. Nash very kindly drove the Bishop to his house between Blackfalds and Red Deer, and from there he was driven to Red River, 110 miles, by one of his sons. In St. Luke's, Red Deer, there was, at 7.30, a magnificent congregation. Then, after the first part of Evensong four persons were confirmed, the Bishop as usual giving two addresses which were very attentively listened to. The rector of Red Deer is Rev. Canon Hutchliffe, B.A., who laboured with great devotion and success for a number of years among the Peigans. He began work as a missionary to white settlers at Red Deer on February 10th, 1899. The first service held in the first section of the present stone church was held in 1900. The parish of St. Luke became self supporting at Easter, 1904, when Mr. Hutch-

liffe was asked and consented to accept the office of first rector. The present building, the last portion of debt on which was wiped off last Easter, has become too small for the congregation, and an order for stone for enlargement has been already given. It is proposed, in the spring, to extend the nave some 16 or 20 feet, and to build on a vestry at the south-west corner. The seating accommodation is now 200; the extension will give at least 100 additional sittings. There is an admirable vested choir, and a most active Ladies' Guild, who are prepared to raise their full share of the sum needed for extension. Canon Hutchliffe has done a great work at Red Deer during the years he has been there, and he is very widely esteemed. Although he has been away from Indian work so long, his wonderful knowledge of the Blackfoot language makes it possible for him to still render assistance in Indian translation work, etc., and he is still the Bishop's chaplain for this work. The town of Red Deer has a population of between 1,500 and 2,000. It is beautifully located in a basin on the south bank of the Red Deer river midway between Calgary and Edmonton, and is steadily growing.

St. Hilda's Ladies' College, Calgary, the principal of which is Mrs. Gorrie Smith, opened last September, is full to overflowing. It is expected it will be enlarged in the spring. It is the property of the diocese.

NEW WESTMINSTER.

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

Vancouver.—Seamen's Institute.—The sailors in port were not forgotten at the Christmas season. Thursday, January 14th, saw them around the festive board in this institute. At 6.30 they sat down to a most excellent dinner of turkey, roast beef, ham, plum pudding, and mince pies, followed by oranges, apples, nuts, etc. The repast was thoroughly enjoyed. To add to the gaiety of the scene the table was prettily decorated with flowers and sprays; a great feature was a monster iced Christmas cake, given by Mrs. McMullen, with "Greetings to the Seamen" on it. It was given the place of honour and decorated with British flags. After dinner the men adjourned for an after dinner smoke to St. James' school room, lent for the occasion. Tobacco and cigarettes had been supplied by several good friends. At 8 p.m. a capital entertainment commenced. The handy man had suitably draped the platform with large Union Jacks, and we also saw a compliment paid to the Stars and Stripes, and the Australian flag. Rev. Mr. Clinton presided during the evening performance, and in every way showed his ever ready interest in sailors, and his desire to give all strangers a welcome to Vancouver. The programme was excellent in every particular.

The Lord Bishop and Mrs. Dart are expected back from England by the first of March.

Japanese Mission.—The Japanese students gave a party to welcome their Japanese and Canadian friends to the new building opened last month. The schoolrooms had been decorated with Japanese flags and cranes by those attending the school. The tea tables were also their handiwork. Music and speeches in Japanese and English were the order of the evening. The scholars expressed great appreciation of the opportunities opened out by the new school and of Miss O'Melia's unswerving devotion to them. Miss O'Melia gave a fluent address in Japanese, which was much applauded. The evening closed with the Japanese national anthem, and all dispersed wishing each other "Sahanara."

St. Paul's.—The formal opening of this new church took place on the Festival of the Conversion of St. Paul. The service was choral, and was taken by Rev. H. J. Underhill, M.A., rector, and A. Shildrick. The dedication prayers were said by the Ven. Dr. Pentreath, Archdeacon of Columbia, commissary for the Bishop of the diocese. The surpliced choir was largely augmented for the occasion. Other clergy present in the chancel were Revs. W. Bell, H. Beacham, C. W. Houghton, J. M. Donaldson and C. E. Cartwright. The sermon, admirably delivered, was preached by the Rt. Rev. F. W. Keator, D. D., Bishop of Columbia, U.S.A. The preacher chose his text from the words contained in the 16th and 17th verses of the 28th chapter of Genesis, "Jacob awakened out of his sleep, and he said, Surely the Lord is in this place, and I knew it not. He was afraid, and said, How dreadful is this place. This is none other than the House of God, and this is the gate of Heaven." After a graphic sketch of the circumstances in which the words were spoken, the preacher passed on

to consider the meaning which lies behind the name, "House of God." Called by this name, the building, he said, was to serve henceforth in this community, and chiefly among those who would call it their Church home, as a witness to God. There was so much doubt, and unbelief, and indifference in these days that one feared that the very name of God was a synonym of unreality even among those who continued to name that name with some degree of reverence. The building was not to be a witness to a mere idea to a cold abstraction, ever varying and changing, as men's fancies come and go, nor to a Being Who was wholly incapable of sympathy, or interest or love, nor to the hazy, indeterminate All of a theory which, instead of pushing God out of His position, simply identified Him with it. It was to be a witness to the great I Am, a personal being, Who is alive, and thinks, and acts, and loves. Who is not only capable of, but actually exercises, the keenest sympathy and the tenderest love. The building stood as a witness to human need of this God. Every individual could say with St. Augustine, "My heart is restless till it finds rest in Thee." The building stood as a witness to the Gospel: not to what men have thought about God, not to what men have put into words concerning God, but to what God Himself has said concerning Himself. It had been said that the greatest quarrel men have with God is His condescension. If God has placed us here, would it not have been far stranger if, instead of sending the Gospel, He had left us to ourselves? The building was a witness to a present living Christ. As one had tersely said, the Gospel is not merely good advice, it is good news. The font taught that baptism stands at the very door of life. Yonder stood the Altar, and on it the cross, teaching, as often as it was looked upon, the great mystery of God's love for the world. The two lights told that Jesus Christ, truly God and perfectly man, was still the Light of the World. The preacher closed with a reminder to his hearers that the temple of worship and the temple of work are not separate, and that the Church should influence the conduct of its members in their everyday life and all their relationships. The building is from the plans of Mr. W. H. Archer, F.A.I.A., architect. A projecting water-table and a massive granite base all round the edifice gives stability to the whole. The church has four entrances, the principal ones on Pendrill and Jarvis Streets respectively, while the rector's vestry and chapel open on Pendrill Street, and the choir and vestry enter at the chancel rear, which forms the fourth entrance to the church, also the janitor's entry to basement. It is intended to erect the tower and spire at a later date, also to veneer the entire church with stone from the present high basement up. Upon entering the church, the interior has a lofty ceiling divided by open timbered, chamfered trusses into panelled bays, giving an elongated perspective, with the transepts spreading out at each side, showing the organ chamber at one side, and the choir entry at the other; high tracery windows, filled with leaded cathedral glass pierce the gables of each transept, and a light Gothic tracery screen fills the upper portions of the crossing between transepts and nave. The chancel has a large and graceful arch with a double parrot-bill mould and a roof somewhat lower than the nave, to insure acoustics, with open trusses and panelling in natural woods. The Rogers Memorial, a large tracery window in three panels, heavily mullioned and cusped, which will be filled with painted glass depicting three incidents in the life of St. Paul, with the minor quarries appropriately filled is placed over the altar. It is now being finished by Messrs. Lamb & Company, of New York. The sanctuary and chancel platform measures 31 x 36 feet. The new Altar, which was designed especially by the architect, is divided by small columns into three bays of quatre foil panels of exquisite proportion, resting on massive base. It is intended to finally carve the panels and capitals of the columns of the altar in high relief. A reredos, with the central gable surmounted by a cross and having I.H.S. carved on a shield, is flanked at each side with a battle-mented screen, finials and buttresses, with the words, "Holy, Holy, Holy" in the three panels. The re-table has the words "Until His Coming Again," carved on its face. The credence is in the same style, and the altar rail is a massive rail resting on pillars with heavy base and folding gates mounted in brass. The aisles at each side of the nave are arcaded, being depressed Gothic moulded arches resting on columns with foliated caps over the abacus of which are clusters of electric iridescent flowers, which, with the wall and crossing lights, give a soft brilliance to every part of the church and are so arranged as not to cross the line of vision. The chancel is similarly

lighted, and the aisles are all so arranged as to either end of the of lighting in V municate from t turn. The walls dado surrounds all the woodwork terior doors are brass nail panels a soft light across the church by bright weather. The chapel is situated in a separate heating when the chancel is a separate ventilator ranged so as to winter and summer, electric m basement with of the church. The church will 575 people. St. James'— ed a class of t 24th. This is cover, and he the summer. Tacoma, U. S.

Wm. Wilcox F

Duncan's.—I church which design, by Mr wooden struc foundation wh of Freemason services have the people th There was a unable to ga morning servi Leakey, and preached. An district, which vices held in s

THE AUDI

Sir,—I had as to the pr mittee. Bu Lewis, in his discuss matt makes me h do so the p man intends gests the ref the audit e basis of nun hitherto bee no one who eleventh hot Let me now and always thorough au is actually n functions of include that think the au ful purpose. for that ver the prepara and simple after page figures. C the average their duty (place, can amount inv tures; (3) d and the av charge aga net result, with know manager again is canon the and incur perties on their duty. the active

lighted, and the nave, transepts crossing and aisles are all so arranged as to be controlled from either end of the church. This is a new feature of lighting in Vancouver. Electric bells communicate from the west porch to vestry and return. The walls are in cement plaster; a painted dado surrounds the church chancel and vestries; all the woodwork resembles old oak and the interior doors are covered with green baize with brass nail panels. The dormers in the roof shed a soft light across the nave and the lighting of the church by day is suitable to both dull and bright weather. The acoustics are perfect. The chapel is situated in the basement under the chancel as are also two vestries, with toilet, separate heating arrangements for cool weather when the church heating apparatus is not necessary, and a super-heated exhaust shaft and separate ventilating for chancel and nave, arranged so as to ventilate without draft, both winter and summer. The heating apparatus, fan, electric motor and fuel are located in the basement with separate entrance and the floors of the church are all insulated against damp. The church will cost about \$1,500 and will seat 575 people.

St. James'.—The Bishop of Olympia confirmed a class of twelve on the evening of January 24th. This is the Bishop's first visit to Vancouver, and he has promised to pay us a visit in the summer. The Bishop resides in the city of Tacoma, U. S. A.

COLUMBIA.

Wm. Wilcox Perrin, D.D., Bishop, Victoria, B.C.

Duncan's.—The Bishop has dedicated a new church which has been built at this place. The design, by Mr. Keith, is most successful for a wooden structure, the only stone being the foundation which was laid by the Grand Lodge of Freemasons three months ago. Hitherto the services have been held in the lodge-room, and the people thoroughly appreciate the change. There was a large congregation and many were unable to gain admission to the church. The morning service was taken by the Rev. A. J. Leakey, and the Bishop was celebrant, and preached. Another church is almost ready in this district, which will make four, in addition to services held in school-rooms.

Correspondence.

THE AUDIT COMMITTEE OF TORONTO DIOCESE.

Sir,—I had intended to defer my suggestions as to the proper functions of the Audit Committee. But the promise of the Rev. J. Pitt Lewis, in his letter to you, that he is going to discuss matters in print, and, withal, seriously, makes me hasten to clear the track for him. I do so the more gladly as the reverend gentleman intends to give "the facts." While this suggests the reflection that the yearly statements of the audit committee, which have formed the basis of numerous speeches in the Synod, have hitherto been so designated, I am sure there is no one who will not welcome, even at the eleventh hour, the implementing of this promise. Let me now turn to the general question. I am and always have been a convinced believer in a thorough audit, and in view of the fact that it is actually made by professional accountants, the functions of the audit committee do not, in fact, include that tedious and technical task. But I think the audit committee may serve a very useful purpose. They are not skilled in figures, and for that very reason may be expected to suggest the preparation by the auditors of some plain and simple balance sheets. We have now page after page of uninteresting and unintelligible figures. Can they not devise something which the average mind can take in? It is part of their duty (see the audit canon.) In the second place, can they not show to the Synod the amount invested (1) in mortgages; (2) debentures; (3) deposit receipts; (4) other investments, and the average rate of interest obtained, and the charge against it for Synod expenses, and the net result, which would enable us to consider, with knowledge, the cost of our system of management. In the third place, and this again is part of their duty under the canon, they might obtain from the wardens and incumbents the value of Church properties under their control, and report—also their duty—the condition of each fund, that is, the active capital, the inactive capital, the aver-

age rate of interest and the outlook for increasing both. These things would be of great value and would be of real interest and benefit to us. If we are to continue and maintain such a committee it ought to conform to the canon and endeavour to simplify and to help. The personnel is of great moment, and I venture to suggest that from among our business men of some experience (such as Mr. Barlow Cumberland, Mr. F. G. Osler, Mr. T. Mortimer, Mr. Caldecott, Mr. Haywood, Mr. J. H. Patterson, Mr. Blachford, Mr. C. W. Postlethwaite, Mr. Ormsby, Mr. J. J. Stewart, Mr. E. Macrae, Mr. A. H. Lightbourn, Mr. W. Wedd, Jr., Mr. B. W. Murray, Mr. D. Creighton, Mr. F. V. Philpott) we might easily find some one willing to undertake the position of chairman of the committee.

FRANK D. HODGINS.

THE BOOK OF COMMON PRAISE.

Sir,—I desire to express my extreme regret and surprise at a communication in your last issue respecting the proposed Book of Common Praise, under the important nom de plume of "Author of Church Thoughts by a Layman," in which, amongst other incorrect statements, he writes as follows: "The matter has not been submitted to a single congregation, nor to more than a fractional percentage of the clergy," and further "no opportunity has been presented for the expression of any opinions outside the very small section of clergy and laity who initiated this movement and gave it formal sanction at the Quebec Synod." Apart from the very poor opinion which the writer has for the highest and most representative Synod in Canada, the General Synod of the Church in Canada, including the unanimous voice of the Canadian Episcopate, his two main statements are entirely inaccurate and untrue. Prior to the holding of the Synod at Quebec strongly worded memorials and resolutions were received from the following Provincial and Diocesan Synods of our Church, demanding the compilation of an authorized Hymnal: the Provincial Synod of Rupert's Land, speaking for no less than eight dioceses, and the Diocesan Synods of Toronto, Huron, Columbia, Ottawa, Fredericton, Ontario, Kootenay and Niagara, comprising nearly every Diocesan Synod in Canada. Surely this prominent layman must admit that he was writing without information. Then since the General Synod, practically every clergyman in the Canadian Church has been communicated with, lists of hymns sent to each one, suggestions as to hymns and tunes asked for, lists sent to each Woman's Auxiliary, etc. As secretary for the dioceses of Ontario and Ottawa, I have been delighted at the general interest manifested in this undertaking, and the heartfelt desire on the part of all schools of thought to assist in producing a hymnal generally acceptable, and one that will unify our Church as it never has been. There are other misstatements in this letter, but I do not deem them worthy of serious consideration. Now that this work has been begun, may we not look for the support and assistance of every loyal Churchman towards making this undertaking, endorsed as it is from the Atlantic to the Pacific, an unqualified success, and one that we will all be justly proud of. I trust that we will not be treated to such uncalled for potations of cold water as our Montreal writer produces. Would it not be well for all such to take the opportunity of finding out the facts before placing themselves in opposition to practically the whole Canadian Church. I am satisfied that the Compilation Committee will only be too delighted to receive all manner of suggestions with regard to this work. Let us all aid in the work of unification, consolidation and construction and not be on the qui vive to enter upon imaginary difficulties and ventilate fancied mistakes.

W. B. CARROLL.

THAT HYMN BOOK.

Sir,—A correspondent in your issue of 25th January objected to the title "Book of Common Praise," adopted by the General Synod, on the ground that a choir-master would not be likely to say "Please hand me that Book of Common Praise." It will be conceded that he would likely say, "Please hand me that Hymn Book," just as now he would not say, "Please hand me that Hymns, Ancient and Modern." But we shall soon get used to the new name, though it always takes time to get used to new names of persons and of things.

CHOIRMASTER.

CHURCH MUSIC.

Sir,—The letters from Rev. Dyson Hague and the Dean of Calgary are fair expressions of average opinion for and against Gregorian Chants. To many people these are uninteresting because they do not know them; few people care for music that is unfamiliar. The real virtue of Gregorians lies in their simplicity and easy melodic range; consequently they are readily sung in unison by choir and congregation. That our modern hymn tunes and chants are altogether unsuited for such use is well known, and we can only hope that the musical editors of the new Hymn Book will see their way clear to do some vigorous transposing, especially in the case of well known tunes in which the melody does not range beyond an octave. As examples, I would suggest the Old Hundredth in F., St. Anne in B. flat, Melcombe and St. Peter in C., Hursley in E. flat, and if necessary the lower parts should be re-arranged so that the choir could sing in harmony if desired. May I suggest in conclusion, that the musical editors should avail themselves of the services of Canon Roberts, Mus. D. of Kingston Cathedral? He is an authority on harmony and part writing, and deeply interested in Church music generally.

WILLIAM Q. PHILLIPS.

THE BOOK OF COMMON PRAISE.

Sir,—A correspondent in your issue of 25th January complained that the name "Book of Common Praise" has "a most un-Anglican sound and seems to have a Presbyterian ring about it." His letter shows so clearly that he is in strong sympathy with the new hymnal that he will perhaps upon reflection admit that it will serve no good purpose to object to the name which was unanimously and enthusiastically adopted at Quebec. No name that can be suggested would be acceptable to every Churchman. Your correspondent in suggesting "The Hymnal of the Canadian Church" provides also a new name for the Church. But the General Synod has wisely refused to localize the hymnal, which we all hope will have an extensive sale outside of Canada. If a discussion of this matter would tend to greater unity and enthusiasm, let us by all means try to reverse the adoption of a name which a prominent speaker at Quebec declared to be "nothing less than an inspiration." If, on the other hand, it is wisest to settle down to the new name and get used to it as soon as possible, let us do so, and thus be saved from a feeling of uncertainty for three years. Your correspondent suggests that our name is a misnomer, as the Prayer Book is really our Book of Common Praise. Does he thus imply that the name of our Prayer Book is not right? At any rate he will agree that the two bound together will be correctly described as "The Book of Common Prayer and Praise." I venture to think that the complaint that the title has "a most un-Anglican sound" would never have been made if your correspondent had had access to Cowan & Love's "Music of the Church Hymnary," where is a list of the names of over 400 hymnals published between 1524 and 1808, for he would have seen that the only name which ours can be said to resemble is "The Book of Praise" by Lord Selborne, who, as one of the greatest hymnologists that ever lived, represented the highest type of loyal Churchmanship and all those best elements that make the Church of England what it is. The fact that the Canadian Presbyterians have adopted a name resembling it has possibly misled your correspondent when he suggests that the name has a Presbyterian ring about it. But our name is not liable to be confused with theirs, as in ours the addition of the word "Common" has so varied and enriched Lord Selborne's title that it blends admirably with that of its companion "The Book of Common Prayer."

GENERAL SYNOD DELEGATE.

PRAYERS FOR THE DEAD.

Sir,—May I be allowed to say something re F. H. Hartley's interesting remarks in your last issue of the Canadian Churchman? 1. Although the Church of England has nowhere, in her Liturgy or Articles, forbidden public prayers for the dead, yet she has, tacitly, at least, discouraged them by the alterations introduced into the Prayer for the Church Militant in the second Prayer Book of Edward VI. (1552). In the first book (1549) there was an elaborate intercession for the departed. This was struck out in the

second book. In the first book the exhortation was, "Let us pray for the whole state of Christ's Church." In the second, the words, "militant here in earth," were added, as if to exclude the departed from the scope of our intercessions. But for this restriction, as has been well observed, the departed "might be supposed to be implied in our present form, when we beg of God that we, with them, may be partakers of His everlasting Kingdom." 2. F. H. Hartley refers to 2 Macc. 12:39-45 as an authority "that prayer for the dead was regarded as a pious practice amongst the Jews of that day." But the second book of Maccabees, being an epitome of the last work of Jason of Cyrene by an Egyptian Jew, cannot, unless corroborated by other evidence, be accepted as a "valuable witness to prevalent doctrines and practices" in our Lord's day. Even if the narrative of 2 Macc. 12 were proved to be historically true, and the interpretation put upon the incidents of that narrative by the epitomizer be accepted as correct, all that could be fairly concluded from that narrative would be that one solitary instance of prayers for the dead occurred in Jewish history. Such a fact could not be regarded as satisfactory proof of common practice or custom, especially in view of the innovations introduced by the Maccabees. 3. "In 2 Tim. 1:18 St. Paul prays for the soul of Onesiphorus." I have my doubts about this.

DISCIPULUS.

NOT APPROPRIATE NAME.

Sir,—The name "The Book of Common Praise" seems not appropriate, as penitential hymns and funeral hymns would hardly be termed praise. "The Hymnal" is not very good, as "The Hymnal noted" was in use nearly half a century ago. My suggestion is a simple one, "The Hymn Book." Yours faithfully

HERBERT COPE.

(Fellow of the Incorporated Guild of Church Musicians. Formerly organist in various parts of the world.)

"PRAYERS FOR THE DEAD."

Sir,—I regret that I did not receive my paper in time to answer "Churchman's" letter last week. He evidently does not agree with G. S. W., who acknowledges the words in the first post-communion prayer, "That we and all Thy whole Church may obtain remission of our sins, etc.," to include the faithful departed—though Bishop Cosin has left it on record that they do—and the two prayers quoted are but in keeping with that one—they are prayers for both living and departed. Surely "Churchman" does not believe that anyone, however good, at once, on leaving this world has his perfect consummation and bliss both in body and soul! Yet his words seem to imply as much. A little care would have saved him from the mistake he made in his comment on 2 Tim., 1:18. The household of Onesiphorus is not mentioned—it is a prayer for Onesiphorus alone. The whole tone of the whole passage (2 Tim., 1:16-18) seems to indicate that he had departed this life. In the absence of any direct authoritative statement as to whether he was dead or alive we must accept the consensus of opinion of the early Church and the Fathers as to this prayer—and that opinion is most decidedly the opposite of "Churchman's." It would be most interesting to know what new evidence "Churchman" has to support his statement that Onesiphorus was merely absent from home and that St. Paul knew of his whereabouts. Dr. Luckock, the learned and pious dean of Litchfield, in commenting on this passage says: "When the Apostle thinks of the household of Onesiphorus he prays that God will bestow upon them the blessings of His mercy; the time for its bestowal is not expressed, but if, as we suppose the family was in bereavement, it would be for immediate comfort, and the absence of any specified time points rather to the present. But when his thoughts were carried on to his benefactor, knowing that he had no longer need of it in this world, as his survivors had, the vision of the future judgment rises up before the writer's mind, and he adds 'The Lord grant to him, not to the household, 'To find mercy in that day.'" This was apparently also the opinion of one of the most eminent divines of the seventeenth century—Bishop Jeremy Taylor. In speaking of the Communion of Saints and of the manner in which we may express our affection and regard for our departed friends, he concludes, . . . "Preserving their memories,

privately and publicly keeping their memorials, and desiring of God with hearty and constant prayer that God would give them a joyful resurrection and a merciful judgment, for so St. Paul prayed in behalf of Onesiphorus, that 'God would show him mercy in that day,' that fearful and yet much to be desired day, in which the most righteous person hath need of much mercy and pity, and shall find it." Prayer for the faithful departed has always been believed in and practised by the various branches of the Catholic Church. Among the multitude of witnesses from our own Communion of later days I may cite Latimer, Andrewes, Cosin, Barren, Thorndike, Ken, Hickes, John Wesley, Heber. The late Archbishop of Canterbury affirmed in the House of Lords shortly before his death that the Church of England believed in prayers for the dead. "Churchman" tacitly acknowledged the other authority I gave for this doctrine and practice. From the early Church and the history of Art. 22, it should not be difficult for him to recognize its continuity to the present time. I would advise him to read two excellent books by Dr. Luckock, 'After Death,' and 'The Intermediate State,' also Rev. R. E. Hutton's 'Soul and the Unseen World.'

F. H. HARTLEY.

RACE SUICIDE.

Sir,—Let me strongly urge your readers to procure a little work by Coulson Kernahan, entitled "A World Without a Child." It is a beautiful work, written by one who has both the spirit of a prophet and a poet. A cheap edition, price 30 cents, can be obtained of the Upper Canada Tract Society.

W. J. TAYLOR.

OTHER NAMES SUGGESTED.

Sir,—I quite agree with some of the writers in the "Churchman" that the name "The Book of Common Praise" is most unsuitable. I would suggest the following: The Church Hymnal, Church Hymns, or the Church Hymn Book. I would not care to introduce it into my parish unless the name has more of a Church ring to it.

RECTOR.

THE ORGAN OF CAMBRIDGE.

Sir,—As a Cambridge man I beg to enter a respectful protest against your valuable journal for printing the paragraph which appears on the first page of your current issue. You describe the "Granta" as "the organ of Cambridge." Unless I am very much misinformed the "Granta" is no more the organ of Cambridge than any magazine or journal can be said to be the organ of the community in which it is published. The "Granta" is a weekly publication owned and controlled by private individuals, who may or may not be members of the University. In my day it represented the somewhat fast set, which is, I believe distinctly a minority in the University. I do not deny that there are men who depart from the University with no aim or object in life, and unfitted for any real life work. But that "the percentage of men who ever do any good in life" is infinitesimal is certainly absolutely false, at least judged by the standards of doing good advocated by your paper. It is sweeping statements of this kind that give rise to many wrong impressions on both sides of the Atlantic. In my own college, which was in my day the second largest, I was rather an exception in not having decided on a profession or career. But as I still receive term after term our own college magazine and read therein the list of names of men who have finished noble careers or of those who are being constantly recognized in their respective callings, I am astounded that any one could make such a statement, and that such a well-informed journal as the "Canadian Churchman" should give it circulation. As in many similar statements there is an element of truth, and I am not among those who hold that the ancient and venerable institutions of Great Britain are past improvement. But I feel that the printing of the above paragraph is not calculated to do any good and is calculated to give the impression that for a student to go to Cambridge is waste of money and waste of time. It is almost impossible to prove from figures that such statements are

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erroneous, but I am informed on high authority that the percentage of Christian men in the University was never so large as it is to-day. If your journal can devise an universal panacea for eliminating the idle man, or the man that "scrapes through" because he won't work it will confer a real blessing. That the journal called the "Granta" should draw the attention of those who read it to the idle and undesirable element with a view to reform is a good thing. For it is a sign of hopefulness, but the insertion of the paragraph in question seems a pity.

Your obedient servant,

C. C. W.

[Note.—C. C. W. is naturally much hurt at the statements which were copied from "Granta." It would have been better had "Granta" been designated an organ instead of the organ, but we erred in good company. It is not necessary to cavil about a name. The question is whether the statement was true or not. What we inserted was only a portion of a long article elaborating the allegations to which C. C. W. takes exception and which attracted considerable notice on the other side of the Atlantic.—Editor "Canadian Churchman."]

GIVE IT A NAME BRIEF AND ACCURATE.

Sir,—"Spectator's" comment in the "Churchman" this week on the proposal to call the new Hymnal, "The Book of Common Praise," is certainly justified. It seems a rather weak imitation of a great original, and besides, in county towns, when the singing did not go well for some Sundays, the name would certainly be shortened to the irreverent, "The Book of Common Brays." It is, of course, much easier to criticize than to suggest a good alternative, but there would be no reflection on other religious bodies involved in calling the Hymnal, "The Canadian Hymnal," and in common usage the name would be shortened to "The Hymnal," which would be brief, accurate and unpretentious.

W. F. KERR.

HYMNAL COMMITTEE.

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

Litanies are not much used in country congregations. Simple tunes, like Belmont, wanted.—Rev. R. F. Hutchings, Hemmingford, P.Q.

Choice of hymns in country missions is not deliberate, but is governed by past custom to a great extent.—Rev. B. Watson, Way's Mills P.Q.

Have used the appendix to A. and M. very little.—Rev. Canon Smith, Hull, P.Q.

"For My sake and the Gospel, go," "Take my life, and let it be," etc., and carols.—Rev. H. Bancroft, Hudson Heights, P.Q.

Hymns 107 and 633, A. and M., might be omitted.—Rev. H. P. Plumtre, Montreal.

Hymns 225 to 237, A. and M., have an unhealthy, enervating tone.—Rev. R. J. Overing, Stanbridge, P.Q.

"Stadacona" or "Take up thy cross."—Rev. R. Hewton, Lachine, P.Q.

Let us have more popular hymns. We use only first tune for "Jesus lives! no longer now." In Germany tunes seem to be low, and to be sung slowly.—Rev. N. P. Yates, Edwardstown, P.Q.

We use both tunes for "Jesus lives!" We prefer first tune for "Draw nigh and take."—Rev. E. P. Judge, Brome, P.Q.

Children's

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John
306-308 Broa

Children's Department.

SERVING TO-DAY.

If any deed of mine can make
Some brother's load the lighter;
If any word of mine can make
Some brother's face the brighter—
God help me do that deed to-day,
Lest waiting until to-morrow,
My brother shall have passed away,
And mine be greater sorrow.

THE NEW SCHOLAR.

Lena was not going to school this spring. She became very lonely sometimes in the morning before Josephine came home. Josephine tried to remember things that happened to tell her. To-day she had a big piece of news.

"There was a new scholar."

"How old is she?" asked Lena, much interested at once.

"About your age. Her name is Janet George. She and the family are going to live here."

It was great news to have a new scholar, but, after all, Josephine did not find very much to tell about her.

"No, she wasn't very pretty."

"Her nose is small and her mouth is big. Her hair is straight, straw colour, and her eyes are just like everybody's—sort of blue, you know, but not very blue. She's thin! She's skinny, really. And she isn't far on in her lessons."

"She's a very disappointing person," said Lena, rather indignantly. "When we haven't had a new scholar for ever and ever so long, she might be a different one."

The next morning, when Josephine started for school, she met the new scholar outside the gate.

"Why, do you live near here?" asked Josephine in surprise.

"Not very," said Janet. "I came to lend your sister a book. You know you said she was lonely while you were at school. This is a very entertaining book. Don't you think that she would like to read it?"

Josephine thanked her, and ran back to the house with it. Lena loved books.

"Where is the post-office?" asked Janet, as they walked on together.

"Straight past the school," said Josephine. "But it's pretty far."

"I started early on purpose. I want to put in a letter for Miss Carewe."

"Did you know Miss Carewe when you came?" asked Josephine.

"No. But she dropped her bank-book, and I took it to her. After that we were acquainted. She's old, and she hasn't anybody to go on errands. I can, just as well as not."

You can grind up any old thing and call it a "breakfast food," but you can't make

SHREDDED WHEAT

that way. Only perfect whole grains of wheat are used. It is MADE IN CANADA of the finest Ontario wheat. Keeps the stomach sweet and clean, and the bowels healthy and active. Delicious for breakfast with milk or cream or for any meal with fruits or vegetables.

Send for the "Vital Question Cook Book," postpaid.
CANADIAN SHREDDED WHEAT CO., Limited, Niagara Falls, Ont.
Toronto Office, 32 Church Street.

"She always can as well as not," Josephine told Lena at the end of a week, and at the end of a month she said the same thing.

Skin Troubles of Children.

ITCHING ECZEMA, SCALD HEAD CHAFING AND ALL SKIN IRRITATIONS AND ERUPTIONS CURED BY

Dr. Chase's Ointment.

Dr. Chase's Ointment is so clean and pure, so fine and creamy, so delightfully soothing and healing, that it is especially useful in the nursery for the skin troubles of childhood.

For sunburn, prickly heat and chafing it brings quick relief, and by affording a cure for the simpler irritations of the skin it positively prevents eczema and scald head, the itching of which means keen torture for the unfortunate victim.

Every mother should know about Dr. Chase's Ointment, for by its use she can save her children much suffering and discomfort.

Mosquito bites, hives and insect bites, ivy poison and every form of skin irritation and eruption yield readily to the healing, soothing influence of this great ointment, and you can use it with positive assurance that it will not injure the most delicate skin or hurt the growth of the hair.

Unlike the pore-clogging and unsanitary powders, Dr. Chase's Ointment beautifies and benefits the skin by making it soft and velvety.

Dr. Chase's Ointment, 60 cents a box, at all dealers, or Edmanson, Bates & Company, Toronto. To protect you against imitations the portrait and signature of Dr. A. W. Chase, the famous receipt book author, are on every box of his remedies.

"Janet can't remember sometimes how to spell things or how to do her examples, but she can remember beautifully how to help anybody. I think, for her age, for a girl, she must be almost as good as Abraham or Isaac or Jacob. The minister himself says that she's good; he ought to know."

Lena laughed a little.

"Think how disappointed in her we were at first! Because her hair was wavy, and her eyes weren't very blue, and she wasn't far on. We didn't understand her, did we?"

"She is so pleasant," said Josephine.

"She is so daily pleasant. It makes you forget all about her not being pretty or—" Josephine did not like to say the other word, but Lena guessed it.

"I suppose," said Lena, anxiously, "that she will not be promoted the first of the quarter."

Josephine shook her head.

"Well, I don't care," said Lena.

"I just believe that in kindness and friendship and doing her duty she gets promoted every week."

THE ANNUAL REPORT.

The Dominion Bank held its thirty-fifth annual meeting on the 31st January, heard and adopted the report of the directors, and elected directors for the current year, who subsequently elected E. B. Osler, M.P., President; and W. D. Matthews, Vice-President. The thanks of the shareholders were deservedly won by the president and officers. Though the report is remarkably short, it certainly shows a remarkably successful handling of the bank's affairs. The realization of nearly half a million dollars' profit by the management during the past year, after deducting costs of management and providing for bad debts, no doubt in the opinion of the directors, amply proves that acts speak louder than words.

DEATHS.

De LOM.—On the 10th inst., in her 82nd year, Amy Elizabeth de Lom, relict of the late Rev. Peter Henry de Lom (formerly rector of Luckington, in Wiltshire), and mother of Rev. Pierre B. de Lom, of 5 Avenham Colonnade, Preston, England.

—Opportunities are very sensitive things; if you slight them on your first visit, you seldom see them again.—Ruskin.

—Consider how few things are worthy of anger, and thou wilt wonder that any but fools should be wroth.—Robert Dodsley.

PILES FOURTEEN YEARS.

Terrible Case Cured Painlessly With Only One Treatment of Pyramid Pile Cure.

Free Package in Plain Wrapper Mailed to Everyone Who Writes.



"I have been a terrible sufferer of piles for fourteen (14) years, and during all this time you can have an idea of how many kinds of medicine I tried. But I found no relief whatever. I felt there must be something that could cure me without having to undergo an operation which might kill me.

Now, after trying but one treatment of your "Pyramid," I am free, free to tell all sufferers of this dreadful disease to try this medicine—the Pyramid Pile Cure. It will cure when all others fail. Sincerely yours, G. Braneigh, Schellburg, Pa.

Anyone suffering from the terrible torture, burning and itching of piles, will get instant relief from the treatment we send out free, at our own expense, in plain sealed package, to everyone sending name and address.

Surgical operation for piles is nerve-racking, cruel, and rarely a permanent success. Here you can get a treatment that is quick, easy to apply and inexpensive, and free from the publicity and humiliation you suffer by doctor's examination.

Pyramid Pile Cure is made in the form of "easy to use" suppositories. The coming of a cure is felt the moment you begin to use it, and your suffering ends.

Send your name and address at once to Pyramid Drug Co., 13,996 Pyramid Building, Marshall, Mich., and get by return mail, the treatment we will send free, in plain, sealed wrapper.

After seeing for yourself what it can do, you can get a regular, full size package of Pyramid Pile Cure from any druggist at 50 cents each or, on receipt of price, we will mail you same ourselves if he should not have it.

IF YOU HAVE Rheumatism

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

The Old Testament and Its Messages

By the
Right Rev. Edgar C. S. Gibson, D.D.
Bishop of Gloucester

No book on Bible criticism is more highly recommended. No Clergyman can afford to pass this by. No Layman can read "The Old Testament and Its Messages" without having his faith in the Bible strengthened and at the same time have a more intelligent understanding of the Holy Writ.

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In Your Leisure Time

If you could start at once in a business which would add a good round sum to your present earnings—WITHOUT INVESTING A DOLLAR—wouldn't you do it?

Well, we are willing to start you in a profitable business and we don't ask you to put up any kind of a dollar.

Our proposition is this: We will ship you the Chatham Incubator and Brooder, freight prepaid, and

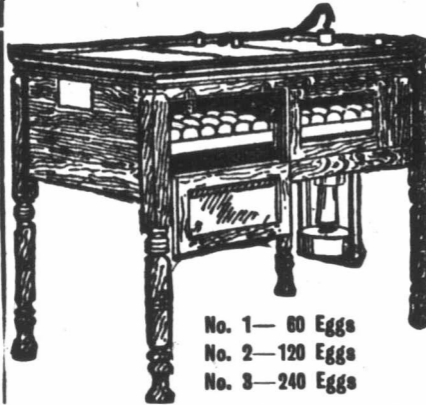
You Pay No Cash Until After 1906 Harvest.

Poultry raising pays.

People who tell you that there is no money in raising chicks may have tried to make money in the business by using setting hens as hatchers, and they might as well have tried to locate a gold mine in the cabbage patch. The business of a hen is—to lay eggs. As a hatcher and brooder she is out-classed. That's the business of the Chatham Incubator and Brooder, and they do it perfectly and successfully.

The poultry business, properly conducted, pays far better than any other business for the amount of time and money invested.

Thousands of poultry-raisers—men and women all over Canada and the United States—have proved to their satisfaction that it is profitable to raise chicks with the



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

CHATHAM INCUBATOR AND BROODER.

"Yours is the first incubator I have used, and I wish to state I had 52 chicks out of 52 eggs. This was my first lot; truly a 100 per cent. hatch. I am well pleased with my incubator and brooder. THOS. McNAUGHTON, Chilliwack, B.C."

"My first hatch came off. I got 170 fine chicks from 190 eggs. Who can beat that for the first trial, and so early in the spring. I am well pleased with incubator, and if I could not get another money could not buy it from me. Every farmer should have a No. 3 Chatham Incubator.—F. W. RAMSAY, Dunnville, Ont."

"The incubator you furnished me works exceedingly well. It is easily operated, and only needs about 10 minutes attention every day.—R. MCGUFFIK, MOOSE JAW, Assa."

The Chatham Incubator and Brooder is honestly constructed. There is no humbug about it. Every inch of material is thoroughly tested, the machine is built on right principles, the insulation is perfect, thermometer reliable, and the workmanship the best.

The Chatham Incubator and Brooder is simple as well as scientific in construction—a woman or girl can operate the machine in their leisure moments.

You pay us no cash until after 1906 harvest.

Send us your name and address on a post card to-day.

We can supply you quickly from our distributing warehouses at Calgary, Brandon, Regina, Winnipeg, New Westminster, B.C., Montreal, Halifax, Chatham. Address all correspondence to Chatham. 314

The Manson Campbell Co., Limited

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Factories at CHATHAM, ONT., and DETROIT.

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

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

NOTES FROM LETTERS FROM JAPAN.

A missionary aunt in Japan writes to her little niece at home on some long strips of paper, on which fishes are swimming about under the blue water, with bits of green seed floating here and there. She asks:

Don't you think this is funny paper to be writing letters on? Everything in Japan is rather funny though. You would love to see some of the little babies in their grand pink and blue and gold patchwork-looking kimonos. They ride pick-a-back all the time, but they do cry a lot, even though some people say the babies here never cry. As soon as they are old enough to walk they put on funny wooden shoes that lift them up out of the dirt. They really must be very nice, for they don't have any sidewalks here, and it is very hard on your shoes, especially when it is muddy. Then, when they come to the door of the house, they just slide their feet out of the shoes, and go in either in their stocking feet or with soft slippers without heels.

Did you have a Christmas-tree this year? The children in Kawagoe never saw a Christmas-tree, and so we had one in our parlor, and invited lots of little poor children to see it, and played games with them, and gave them each a bag of candy and an orange. Then we invited the Sunday School children, and gave them each a present and a bag of candy and one of those crackers that you pull and snap and find a cap inside. They had never seen those either, and thought they were very wonderful.

A little while ago there was a big lantern procession here. Hundreds of men marched around with lighted lanterns on the ends of sticks over their shoulders, and some of them carried a whole bamboo-tree with lots of lanterns hanging on the branches.

What do you think! The children in Japan don't like ice cream, and I'm sure I don't know what to give them to eat at parties. A party without ice cream seems very funny, but then the Japanese never have parties for children, so they don't give them anything.

Here in the room with me now is a little puppy, about eight inches long. She is white, with a black face, and some black spots on her body. She is asleep in her box, with a warm red blanket over her. She came up here on the train last night in a basket, and our cook (who is a Japanese man) went to the train and brought her home inside his kimono

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if any one afflicted with rheumatism in any form, or neuralgia, will send their address to him at 804-45 Carney Building, Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

WHAT SULPHUR DOES

For the Human Body in Health and Disease.

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

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

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

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

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

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily 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-disease, as this remedy."

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

The Home Bank of Canada

8 KING ST. W. 78 CHURCH ST. 522 QUEEN ST. W.

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YOU WILL FIND IT AN INDISPENSABLE GUIDE TO CHURCH WORK IN CANADA

YEAR BOOK

and CLERGY LIST of the CHURCH OF ENGLAND IN THE DOMINION OF CANADA PRICE, 25 CENTS

THE issue for 1906 contains portrait and sketch of the Rt. Rev. George Thornaloe, D.D., Lord Bishop of Algoma; Report of the General Synod held in Quebec in September; statistics and descriptions of the 23 Dioceses; reports of the Missionary Society, Woman's Auxiliary, Brotherhood of St. Andrew, Lay Help, Interdiocesan Sunday School Committee, and a complete list of the Bishops and Clergy with dates of ordination, etc.

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Moneys for the above may be forwarded by mail.

HON. JOHN DRYDEN, J. BLACKLOCK, President, Manager.

THE I

The Thirty-F

The thirty-fifth annual Banking House of the i Among those present Dr. Andrew Smith R. T. Gooderham, H. K. C. David Smith, R. E. C. Burton, A. R. F. Sidney Small, H. Gor W. G. Cassels, Geo. D. Kidd, F. D. Benjamin, land, F. J. Phillips, W. H. S. Harwood, R. M. Frank H. Hill, John J. Lee, F. E. Macdonald, It was moved by M. B. Osler to take the ch Messrs. A. R. Bos The Secretary read the Annual Statement

To the Shareholde The Directors beg of the Bank for the yer Balance of Profit and Profit for the year endi management, etc.,

Dividend 2 1/2 per cent., Dividend 2 1/2 per cent., Dividend 2 1/2 per cent., Written off Bank Prer

Balance of Profit and With deep regret October last, of Mr. The vacancy was filled Branches of the B in Winnipeg, at No. 6, streets; and in Toron Union Stock Yards. Premises have be opened there. All Branches of t

Toronto, 31st Janua The report was a President, Vice-Presic and other Officers of t The following ge W. Austin, W. R. Br Matthews and E. B. At a subsequent President and Mr. W

Notes in circulation. Deposits not bearing Deposits bearing in to date) Balance due to Lond

Total liabilities to th Capital Stock, paid-i Reserve Fund Balance of Profits cr Dividend No. 93, pa Former Dividends u Reserved for Excha Rebate on Bills disc

Specie Dominion Governm Deposit with Domin Circulation Notes of and Cheq Balances due from Balances due from and the United Provincial Governm Canadian Municipa Colonial Public Railway and other Loans on Call, sect

Bills Discounted ar Overdue Debts (est Mortgages on Real Bank Premises Other Assets not in

Toronto, 30th D

THE DOMINION BANK

Proceedings of The Thirty-Fifth Annual General Meeting of the Stockholders.

The thirty-fifth annual general meeting of the Dominion Bank was held at the Banking House of the institution, Toronto, on Wednesday, January 31st, 1906.

Among those present were noticed:
Dr. Andrew Smith, Messrs. J. G. Ramsay, Barlow Cumberland, W. R. Brock, R. T. Gooderham, H. C. Hammond, Cawthra Mulock, E. B. Osler, M.P., J. J. Foy, K.C., David Smith, R. J. Christie, J. M. Bond, A. W. Austin, F. J. Harris, Ira Standish, E. C. Burton, A. R. Boswell, Jno. T. Small, J. Bruce Macdonald, Wm. Mulock, Jr., Sidney Small, H. Gordon Mackenzie, J. Gordon Jones, F. J. Stewart, Wm. Ross, W. G. Cassels, Geo. D. Scott, N. F. Davidson, W. H. Cawthra, J. A. Proctor, David Kidd, F. D. Benjamin, J. F. Kavanagh, S. Samuel, W. C. Harvey, W. Dixon, C. Holland, F. J. Phillips, Wm. Davies, H. W. A. Foster, W. C. Crowther, E. W. Langley, H. S. Harwood, R. M. Gray, Richard Brown, Henry Johnson, Wm. Spry, W. Glenney, Frank H. Hill, John J. Dixon, G. N. Reynolds, F. C. Taylor, F. G. Hodgins, W. C. Lee, F. E. Macdonald, Jno. Stewart, Thos. Walmsley, T. G. Brough and others.

It was moved by Mr. W. R. Brock, seconded by Mr. A. W. Austin, that Mr. E. B. Osler do take the chair, and that Mr. T. G. Brough do act as secretary.

Messrs. A. R. Boswell and W. G. Cassels were appointed Scrutineers.

The Secretary read the report of the Directors to the Shareholders, and submitted the Annual Statement of the affairs of the Bank, which is as follows:

To the Shareholders:

The Directors beg to present the following statement of the result of the business of the Bank for the year ending 30th December, 1905:

Balance of Profit and Loss Account, 31st December, 1904	\$134,572 64
Profit for the year ending 30th December, 1905, after deducting charges of management, etc., and making provision for bad and doubtful debts ..	490,495 20
	\$625,067 84

Dividend 2 1/2 per cent., paid 1st April, 1905	\$75,000 00
Dividend 2 1/2 per cent., paid 3rd July, 1905	75,000 00
Dividend 2 1/2 per cent., paid 2nd October, 1905 ..	75,000 00
Dividend 2 1/2 per cent., payable 2nd Jan., 1906 ..	75,000 00
Written off Bank Premises	300,000 00
	75,629 87

Balance of Profit and Loss carried forward	\$249,437 97
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With deep regret your Directors have to record the death, which occurred in October last, of Mr. William Ince, who had been a member of the Board since 1884. The vacancy was filled by the appointment of Mr. R. J. Christie.

Branches of the Bank have been opened during the past year in Hespeler, Ontario; in Winnipeg, at No. 643 Portage Avenue and at the corner of Notre Dame and Nena streets; and in Toronto at the corner of Dovercourt Road and Bloor street and at the Union Stock Yards.

Premises have been secured in Windsor, Ontario, and a branch will shortly be opened there.

All Branches of the Bank have been inspected during the year.

Toronto, 31st January, 1906.

E. B. OSLER, President.

The report was adopted, and the thanks of the Shareholders were tendered to the President, Vice-President and Directors for their services, and to the General Manager and other Officers of the Bank for the efficient performance of their respective duties.

The following gentlemen were elected Directors for the ensuing year: Messrs. A. W. Austin, W. R. Brock, R. J. Christie, T. Eaton, J. J. Foy, K.C., M.L.A., W. D. Matthews and E. B. Osler, M.P.

At a subsequent meeting of the Directors, Mr. E. B. Osler, M.P., was elected President and Mr. W. D. Matthews, Vice-President, for the ensuing term.

GENERAL STATEMENT.

LIABILITIES

Notes in circulation	\$2,651,956 00
Deposits not bearing interest	\$4,390,832 67
Deposits bearing interest (including interest accrued to date)	29,692,275 74
	34,083,108 41
Balance due to London Agents	694,169 84
Total liabilities to the public	\$37,429,234 25
Capital Stock, paid-up	3,000,000 00
Reserve Fund	3,500,000 00
Balance of Profits carried forward	249,437 97
Dividend No. 93, payable 2nd January	75,000 00
Former Dividends unclaimed	167 50
Reserved for Exchange, etc.	42,137 90
Rebate on Bills discounted	107,762 34
	3,974,505 71
	\$44,403,739 96

ASSETS

Specie	\$1,084,210 73
Dominion Government Demand Notes	2,455,477 00
Deposit with Dominion Government for Security of Note Circulation	150,000 00
Notes of and Cheques on other Banks	1,842,022 49
Balances due from other Banks in Canada	699,243 18
Balances due from other Banks elsewhere than in Canada and the United Kingdom	968,345 25
Provincial Government Securities	91,019 25
Canadian Municipal Securities and British or Foreign or Colonial Public Securities other than Canadian	669,160 76
Railway and other Bonds, Debentures and Stocks	2,649,334 23
Loans on Call, secured by Stocks and Debentures	4,417,263 70
	15,026,076 59
Bills Discounted and Advances Current	\$28,564,199 67
Overdue Debts (estimated loss provided for)	335 00
Mortgages on Real Estate sold by the Bank	6,000 00
Bank Premises	800,000 00
Other Assets not included under foregoing heads	7,128 70
	29,377,663 37
	\$44,403,739 96

T. G. BROUGH,
General Manager.

Toronto, 30th December, 1905.

to keep her warm. When she is awake she runs around, squealing, and chewing everything—my skirts, my feet, the rug, and best of all she likes the stove-brush.

Last Monday was the chief day of one of the Japanese festivals—the Girls' Festival of Dolls. We had two invitations: one to call at the house of a boy who is exceedingly anxious to be a Christian, but whose parents are bitterly opposed, both being very pious Buddhists, and visiting the temple often. Their ill-feeling does not seem to extend to foreigners, for the father came to call upon us some time ago, and they seemed fairly glad to see us when we called. They have a toy store, and in it a most gorgeous array of dolls.

From there we went to another house to see Mrs. Honda's dolls, which she has had arranged every year since she was a little girl. We were taken upstairs first (or rather up ladder), and the shoji, or walls, were opened, and we looked down into their garden, which is small but beautiful, and at this time had two huge magnolia trees in full bloom. We stayed up there and drank tea out of one-hundred-year-old cups, and looked at photographs. Finally, we went down to the feast, expecting a Japanese one, but they had put two or three small tables of different sizes together, with some cheese-cloth-like stuff over them, chairs of many antiquated makes, napkins of thin cotton handkerchiefs, and a foreign course dinner, served by the one foreign restaurant in Kawagoe.

In the same room with the feast was a sort of alcove with tiers of seats, and in this the dolls were arranged. On the top row were the Empress and Emperor, two pairs in different styles and dress; below them Daimyos, and so on, down the rows, through dancing-men and women, until it came to dogs. On little doll tables were set feasts in true Japanese style. There were Japanese trunks and bureaus, all charming enough to make a child of any nationality squeal with delight.—The Christian.

—We must try our best to destroy ignorance and evil, only we have to learn that evil is destroyed by the growth of good.—Vivekananda.

Of course, you know about

Abbey's Effervescent Salt

You know there is nothing so bad for health as a Disordered Stomach or Liver.

You know, too, there is nothing so good for Bad Stomach and Liver as ABBEY'S SALT.

It's a habit of health to take ABBEY'S SALT.

25c AND 50c A BOTTLE AT ALL DRUGGISTS

Free Catarrh Cure

No More Bad Breath



"My New Discovery Quickly Cures Catarrh."—C. E. Gauss.

Catarrh is not only dangerous, but it causes bad breath, ulceration, death and decay of bones, loss of thinking and reasoning power, kills ambition and energy, often causes loss of appetite, indigestion, dyspepsia, raw throat and reaches to general debility, idiocy and insanity. It needs attention at once. Cure it with Gauss' Catarrh Cure. It is a quick, radical, permanent cure, because it rids the system of the poison germs that cause catarrh.

In order to prove to all who are suffering from this dangerous and loathsome disease that Gauss' Catarrh Cure will actually cure any case of catarrh quickly, no matter how long standing, or how bad, I will send a trial package by mail free of cost. Send us your name and address today and the treatment will be sent you by return mail. Try it! It will positively cure so that you will be welcomed instead of shunned by your friends. C. E. GAUSS, 5484 Main St., Marshall, Mich. Fill out coupon below.

FREE

This coupon is good for one trial package of Gauss' Combined Catarrh Cure, mailed free in plain package. Simply fill in your name and address on dotted lines below and mail to

C. E. GAUSS, 5484 Main St., Marshall, Mich.

—Bear in mind that your happiness or your misery is very much of your own making. You cannot create spiritual sunlight any more than you can create the morning star; but you can put your soul where Christ is shining. Keep a clean conscience. Keep a good stock of God's promises within reach. Keep a nightingale of hope in your soul that can sing away the dark hours when they do come.—T. L. Cuyler.

The Dominion Life Assurance Co.
 Head Office, Waterloo, Ont.
 Full Deposit at Ottawa.
 Paid-up Capital, \$100,000.

This Company offers insurance in a separate class to total abstainers—thus giving them all the advantage their superior longevity entitles them to. Its security is unquestionable, its ratio of assets to liabilities is unsurpassed in Canada, save by one Company (much older.)—It added a greater proportion to its surplus last year than any other.

AGENTS WANTED.
THOS. HILLIARD, Managing Director

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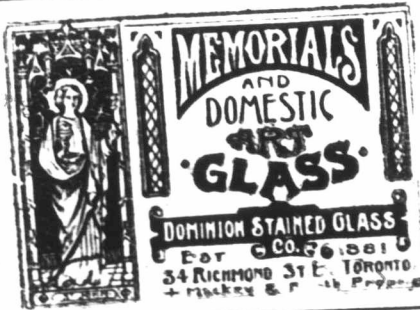
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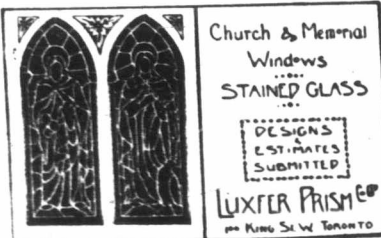
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