

Canadian Churchman

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

Vol. 32.

TORONTO, CANADA. THURSDAY, FEBRUARY 1, 1906.

No. 5.

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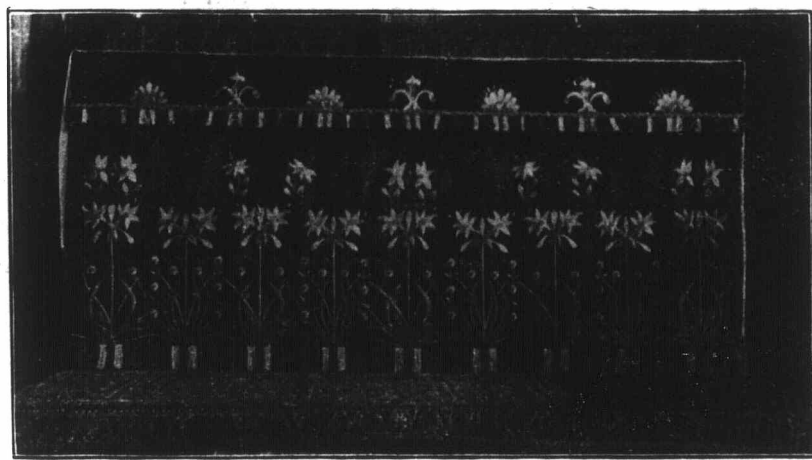
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THE CANADIAN NORTH-WEST
HOMESTEAD
REGULATIONS.

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

ENTRY.

Entry may be made personally at the local land office or the district in which the land to be taken is situated, or if the homesteader desires, he may, on application to the Minister of the Interior, Ottawa, or 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 30 head of stock, with buildings for their accommodation, and have besides 80 acres substantially fenced.

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

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

APPLICATION FOR PATENT

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

INFORMATION.

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

W. W. CORY,

Deputy Minister of the Interior

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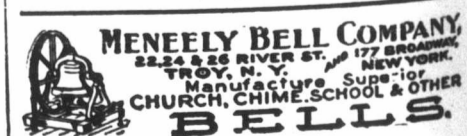
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POSTAL NOTES.—Send all correspondence to the Editor of the Canadian Churchman, 115 Church Street, Toronto, Ontario, than Friday morning for the address all communications.

Phone Main 4643. Offices—Union Block, 36

LESSONS FOR SUNDAY

February 4—F
Morning—Proverbs 1; Evening—Proverbs 3

February 5—F
Morning—Genesis 1; Evening—Genesis 2, 4

February 6—F
Morning—Genesis 3; Evening—Genesis 6

February 7—F
Morning—Genesis 9; Evening—Genesis 12

Appropriate Hymns for the days after Epiphany: Ham, F.R.C.O., choir of St. James numbers are taken Modern, many of hymnals.

FIFTH SUNDAY

Holy Communion
Processional: 79
Offertory: 81, 53
Children's Hymns
General Hymns

SEPTUAGESIMA

Holy Communion
Processional: 83
Offertory: 333
Children's Hymns
General Hymns

Power.

How suggestive informed mind it varied. It is seen and felt in the The lust of power human blood, and famine, disease, and "the power of the Saviour, is truly And to us He has right use of which "Prayer," says the "can obtain ever of heaven, and a constraint upon he leave a blessing fervent prayer," Lord to keep His

Canadian Churchman.

TORONTO, THURSDAY, FEB. 1, 1906.

Subscription Two Dollars per Year
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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.

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

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

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

LESSONS FOR SUNDAYS AND HOLY DAYS.

February 4—Fifth Sunday after Epiphany.
Morning—Proverbs 1; Matthew 19, 27—20, 17.
Evening—Proverbs 3 or 8; Acts 21, 10, 17.

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 5, 17.

February 25—Quinquagesima.
Morning—Genesis 9, to 20; Mark 2 to 23.
Evening—Genesis 12 or 13; Romans 8, 18.

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

FIFTH SUNDAY AFTER EPIPHANY.

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

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.

Power.

How suggestive is the word power. To the informed mind it has a meaning almost infinitely varied. It is seen in the flight of a tiny insect, and felt in the throb of a mighty earthquake. The lust of power has stained the earth with human blood, and ravaged its fairest scenes with famine, disease, and death. Satan is said to have "the power of death." But his conqueror, our Saviour, is truly named the "Power of God." And to us He has committed a weapon by the right use of which we can be his conquerors, too. "Prayer," says the good Bishop Jeremy Taylor, "can obtain everything, it can open the windows of heaven, and shut the gates of hell; it can put a constraint upon God, and detain an angel till he leave a blessing." And what an "effectual, fervent prayer," is that, in which we beseech our Lord to keep His Church and household continu-

ally in his true religion; that they who do lean only upon the hope of His heavenly grace, may evermore be defended by His mighty power. This is the power which will enable the weakest child of man who wills it, and avails himself of it, to be "more than conqueror." To "be strong in the Lord, and in the power of His might."

A Liberal Triumph.

Before the event, one would hardly have thought that the electors of the British Isles would have wrought such an extraordinary political change. One of the chief causes of this extraordinary result, undoubtedly, was the Education Act, which roused the Nonconformist to a high pitch of indignation against the Government. As to the trade question, John Bull is either strongly wedded to his old-time, free-trade proclivities, or it may be that the nation was piqued at the much daring Mr. Chamberlain in trying to root out the old growth, and sow some new protection seed in the ancient soil. However, no great issue can be well settled off-hand, or in one campaign. The great majority will, perhaps, prove unwieldy. The sense of fair play, which is so predominant in the Old Land, may in time turn the sympathy of the electorate a little. And the threshing out of questions of policy, trade and government may effect other changes in the public mind. The labour vote is greatly to be reckoned with. And the question of Colonial trade and relations will not down. The next will be a most interesting session of Parliament, and will be eagerly looking forward to. It was almost worth while for Mr. Balfour to have been defeated to have called forth such a loyal, sympathetic and altogether British comment on the event as that of Mr. Chamberlain. It will not be pleasant reading for some of that great statesman's maligned. Many a good man has been unseated in the fray. We hope the best may be duly provided for.

Labourites.

The labour party have been so successful at the polls that people in the Old Country fear that an additional burden will be cast on the taxpayer in providing the unemployed with work, and pay them not a sum suited to the needs, but, at a rate to be fixed by a trades union. The "Illustrated London News" gave an interview with some so-called starving workers, who announced that the reason they were not working was because they were offered less than a union rate. It may be a consolation to these people to know that the Labourist deputation suffered a severe rebuff from John Morley. He told them that he did not believe in their so-called remedies for the unemployment trouble. Their principle that the State should recognize it to be a duty to provide subsistence and employment at a standard rate of wages to every man who claimed work, was an unsound and dangerous principle, and he would not pretend to accept it.

The Ministry.

In addition to the prayer that new candidates may be led to offer themselves for the sacred office of the ministry, it would be well if those in authority in the Church and home would make this important matter a subject of constant thought and prayer. If we wish to attain any great object, it is well known that as Christians we must not only pray, but work for it. There can be no doubt of the nobility of the office, and the great blessing conferred upon men by the faithful discharge of its duties. But direct personal influence must be brought to bear by

those in authority in order that suitable candidates may be sought out, encouraged and directed to the attainment of this great end. When there is so much direct personal influence brought to bear on young men to induce them to enter upon this or that worldly trade, calling, or profession, surely it is high time that loyal Churchmen, and women, too, should take this matter to heart, and under Divine guidance seek out suitable candidates for the ministry, and directly, and personally lend them their aid, sympathy, and encouragement.

Freedom of Worship.

On the 19th of August last a Bill was passed by the Lower House of the Bolivian Congress seeking liberty of religious worship. On the 4th day of the following September the Bill received the assent of the Bolivian Senate. In order to become law the Bill will require the further assent of the Congress of the Republic at the session which will be held on or about the 6th day of August of this year. It has been suggested that on Easter morning prayer should be generally offered that this great step in advance may be consummated. When one remembers that Bolivia is one of the last strongholds of religious intolerance in the world, it becomes all the more fitting and seemly that such a suggestion should be acted upon. The change from the persecution, imprisonment, and even death, of those who sought to worship according to the dictates of their conscience, to absolute and complete freedom of worship is indeed an occasion for praise and thanksgiving.

Church Building.

As our country increases in wealth and population, and as a necessary consequence the number of churches steadily increases, it is well to bear in mind that the church building itself has a marked influence—not only on the people who worship within its walls—but as well on the neighbourhood in which it stands, and on each observant passer-by. Therefore, those charged with the duty of building should be competent either to select a plan in keeping with the needs and traditions of our Church, or to avail themselves of the taste, judgment and experience of others who possess the requisite qualifications. It should always be remembered that a church building will for many long years preach its own quiet sermon of respect and reverence for the Divine Being whose worship it perpetuates. And the more chaste, beautiful and ecclesiastical its exterior, and interior, the greater will be its influence for good both from an artistic and religious standpoint. Careful and thorough should be the preparation for building a church, if the outcome is to be worthy of the great and solemn purpose for which it is designed.

Unnecessary Churches.

The troubles of the United Free Church in Scotland, among other unlooked for developments, are causing a most desirable one. It is now admitted that there are a great many small congregations, and that it would be better in every way to have amalgamations. Professor MacEwen, at a meeting in Edinburgh, gave a truly canny reason for doing so. "At present," he said, "it was a fair answer for rich friends, on being approached, to say that unnecessary churches were being maintained throughout the country. The multiplication of religious bodies has been necessarily followed by a number of small places of worship which were loth to give up their identity, although the need or propriety of their existence had disappeared."

General Booth's Dream.

At a welcome given him in Exeter Hall by 500 cadets about to enter on their training as officers of the Salvation Army, General Booth said: "I cherish a dream of a university of humanity, which would give the best opportunities for the training of men and women for dealing with the miseries of their kind. Training in the higher arts and sciences in what concerned the welfare of the better classes of the community was well provided for in colleges and universities. There was training in science, in languages, in theology, in engineering. His ambition was that there should be an institution which should take hold on men and women and train them to deal with poverty, crime and vice, and with all the troubles and miseries that oppress the heart of common humanity." The General's motive is good, but in this, like many other schemes, he purposes duplicating other agencies which have more or less successfully been at this work.

The Prophet and the Priest.

To the "Nineteenth Century" for January, Rev. G. Monroe Royce has contributed an interesting article in which he gives the reader a short historical summary of what he is pleased to call "the antagonism of the Prophet and the Priest." We were under the seeming delusion that these two orders of religious officials were co-efficient, acting to the same end in the Divine plan of worldly regeneration. Mr. Royce apparently thinks differently, and evidently rates himself a prophet, if we read his concluding paragraph aright: "England and America have both suffered from the false prophet, almost more than the false priest, and are now prepared to accept an established form of an order of religious service. But they will never accept a priesthood." Modesty, no doubt, forbade the learned writer to add that they might possibly accept a school of the prophets.

Prebendary Meyrick.

A merited reference to the recent death of the well-known Churchman and theological scholar, the Rev. Frederick Meyrick, Canon of Lincoln and rector of Blickling, Norfolk, appears in a letter from the London correspondent of the "Church of Ireland Gazette": "After a long life passed in struggling against chest delicacy, Prebendary Meyrick passed away in his beautiful rectory of Blickling. Those of us who were privileged to call themselves his friends have wondered how so frail a man could do so much work and be ever ready to deal with a correspondence that taxed his strength and kept him constantly consulting authorities. He was one of the last of Newman's Oxford contemporaries, and, like many others who never came under the spell of that subtle master-mind, remained an anti-Newmanite to the end. His recently published 'Memories,' dedicated to his daughter, devote many pages to his friendship with Archbishop Plunket, and as is well known his work on the Holy Communion was for many years among the text books studied for the B.D. in T. C. D. He also examined candidates for the Bishop's prize awarded annually by Bishop Stack to the younger clergy of the diocese of Clogher. Visitors to the historic mansion of Blickling, with its priceless library, will miss the genial guidance and conversation of the rector, who handled its treasures with the familiarity of reverent thankfulness for the privilege of being able to consult them at will. He served his generation well, and his death leaves a vacant place that can never be filled, for he was a survival of the scholarship and courtly kindness of two generations back."

A Thank Offering in New York.

A correspondent of the "Outlook" wrote quite an interesting letter upon the work of a

school in that city. In 1904 the children of two classes had so enjoyed making a thanksgiving offering to an old ladies' home in the neighbourhood that this year all the school, over 2,100 Jewish children, were told that they might, if they wished, each bring one thing—a potato, an apple, anything. It was expected that thirty or forty baskets would be filled. Instead of that, so hearty was the response that officers and teachers were overwhelmed with three hundred basketfuls of potatoes, onions, cabbages, apples, oranges, bananas, packages of crackers, cereals, tea and coffee, sugar, salt—all sorts of eatables. Teachers and children worked hard to distribute it all, but in vain, and had to get a van, whose owner refused payment. The distribution was made not only to the Old Ladies' Home, but to the Daughters of Jacob, the R. C. Hospital of St. Francis, Methodist Orphan Asylum, and the Salvation Army. This seems wonderful from a poor people in a destitute part of the city, but it also shows the over-crowding. One is apt to think, cannot our children do as well, but on reflection a neighbourhood of crowded tenements rises up which cannot exist in Canada. Fancy



The Late Principal Sheraton.

2,100 of one alien race in one school. On the other hand, the Jewish generous habits are shown in the gifts, not only in the amount, but the universality of the benevolence.

Old Habits.

The closing of the old burial grounds is gradually obliterating the traditions of many a country side. The clan Donald had an Isle of Graves, a little wooded islet called St. Mundas, near Ballachulish. This has been used for centuries, and when a clansman was buried there, his spirit was supposed to assume guard over the graves of his people and to keep to his lonely watch until a new tenant relieved him. A funeral on its way to the isle was weird, a procession of boats often seen through enshrouding mist or drifting snow, the wail of the pipes, and the lamentations of the mourners, made an impressive scene, and emphasized the reality of death. Death is and has ever been the great teacher, but our modern habits seem in many ways to detract from its solemn lesson.

THE LATE PRINCIPAL SHERATON.

Churchmen of all shades of thought and Canadians of all creeds feel that a great scholar and religious leader has passed away in the person of the late Principal of Wycliffe College. His death at the age of sixty-four, when to ordinary view he was still in the fulness of his powers, has come as a shock to thousands, and calls forth an expression of sincere sympathy with his wife and closest friends. Rev. James Paterson Sheraton was a native of St. John, N.B., and by heredity and inclination was a student from his earliest years, his grandfather, Dr. James Paterson, a Glasgow graduate, having been for fifty years Principal of the Grammar School at St. John. He graduated from the University of New Brunswick in 1861 with honours in classics and natural science and the Douglas gold medal. He subsequently studied theology at King's College, Windsor, and then privately under Dr. Medley, Bishop of Fredericton, by whom he was ordained. His first years of clerical life were spent in country parishes in New Brunswick. In 1874 he became rector of Pictou, N.S. During these years he laid the foundations of his vast stores of theological knowledge, while his recreations were in the field of natural science. When Wycliffe College was established in Toronto in 1877 Dr. Sheraton was invited to become the first principal, and in this connection he has done his lifework. Into his college he threw himself heart and soul, identifying himself with every phase of its development, and living to see it become one of the largest and best-equipped theological seminaries in the Canadian Church. The head of a college renders his best and most lasting service by moulding the men who go out into the active work of the Christian ministry, and Dr. Sheraton's truest monument is to be found in the lives and activities of those he has trained. This is his real contribution to the higher life of both Church and State in Canada. In due time he received divers outward signs of honour: the degree of D.D. from Queen's University, that of LL.D. from the University of Toronto, and an honorary canonry in St. Alban's Cathedral. Pre-eminently he was a student and teacher. In his theological views he was profoundly evangelical. His study of the Holy Scriptures, of Church history, and of the English Reformation led him to this conclusion. Few men in Canada were so widely read as he. He was a master of the voluminous literature of the Reformation, of the wide field of systematic theology, and of New Testament introduction and interpretation. In fact, there was scarcely a department of theology in which he was not at home—in touch with the best works on the subject, past and present. Nor were his intellectual interests confined to theology; his outlook lay over still wider regions, more particularly biology and classical literature. His colleagues on the Board of Examiners for Divinity degrees bear testimony to his invaluable services in outlining the curriculum and in the choice of text books and books of reference. He seemed a walking theological encyclopaedia. His mind was logical and analytical, and few could equal him in presenting a subject, however abstruse, with lucidity and power. He wielded a trenchant and ready pen. For years he edited the "Evangelical Churchman," and those who disagreed with his views were always ready to admit the force with which he urged them. It is greatly to be regretted that the pressure of academic and kindred work rendered it impossible for Principal Sheraton to make the contributions to theological literature which he was so abundantly able to do. He found time, however, to publish several pamphlets and review articles, such as "The Idea of the Church," "The Christian Ministry," "The Authority and Inspiration of the Scriptures," "Christian Science," "The Lord's Teaching Concerning Himself," and "The Higher Criticism." He was engaged at the

time of his last illness a pamphlet on "The Church of the Future," published by the University of Toronto. He had also promised to publish Hastings' new Dictionary of the Bible, a tangled forest of errors which was intelligently corrected. He was of the opinion that the question of the question, whether the Bible is inspired, is abashed by no modern science, and is firmly and finally settled by the Holy Scripture as it stands. He had a grip of dogmatic truth, and he held him amid the subject-matter of his years. Principal Sheraton was apositor of the Sunday School, and left his permanent teaching in our country. He had a keen interest in the work of the committees. Outside of the greatest sphere of his work, he was in the University. He was a man of broad and constructive views. He sat on the Senate. He sat on the Committee, whose present federated and throughout his life he was an untiring attendant on the committees. His world of higher education was a man of broad and supported all the takings as the Lord's Day Alliance. Few men in the bounds of his "Globe" aptly say that his pathies than by his. He was modest and simple in his life, and a strong spirit of helpfulness, as a good cause to do great leveller, in opinion shrink in gifts and graces, worth, and are given throughout the life of the scholars and their. He rests from his work, and follows him. The at the residence of the University of Toronto, the council, sent to the city, graduates of the University of Knox College, and Knox College. Day Alliance are sent in the hall of the college. The Lordship Bishop of the Church, of which he was a heavy blow, which he was a bereft of a noble endeavour. Du name had been growth and up it was to-day a and abilities. T divine, he had evangelical mo his ripe scho ability, and his building up a three or four under him to roll of over 17 the whole Do mission fields.

time of his last illness on an amplification of his pamphlet on "The Lord's Teaching" for a series published by the American Tract Society, and he had also promised several articles for Dr. Hastings' new Dictionary of Christology. In the tangled forest of Biblical Criticism Dr. Sheraton was intelligently conservative. He read all sides of the question, shirked no difficulties, was abashed by no mere weight of name, and held firmly and finally to the supreme authority of Holy Scripture as the Word of God. His strong grip of dogmatic theology guided and steadied him amid the subjective eddies of criticism. For years Principal Sheraton worked as an expositor of the Sunday School Lessons, and has left his permanent mark on Sunday School teaching in our Church in Canada. He had keen interest in Synod matters, frequently spoke on the floor of the House, and served on many committees. Outside his college work his greatest sphere of influence was the Provincial University. He was one of the most prominent and constructive members of the University Senate. He sat on the University Federation Committee, whose labours have issued in the present federated and composite institution; and throughout his principalship he has been an untiring attendant at all University councils and committees. His loss will be keenly felt in the world of higher education in the Province. He was a man of broadest ecclesiastical sympathies, and supported all such general religious undertakings as the Bible and Tract Societies, the Lord's Day Alliance, and the Evangelical Alliance. Few men were more beloved outside the bounds of his own communion. The Toronto "Globe" aptly says that "his ecclesiastical affinities were directed rather by his evangelical sympathies than by the bonds of creed or ritual." He was modest and retiring in disposition, sensitive and almost shy, a man of deep conviction and strong spirituality, of kindest heart and most helpful hand, as generations of students have good cause to remember. In the presence of the great leveller, Death, differences of intellectual opinion shrink into small proportions, and the gifts and graces of character show their abiding worth, and are gladly acknowledged. Churchmen throughout the Dominion unite in paying a tribute to the memory of one of our greatest scholars and most outstanding personalities. He rests from his labours, and his works do follow him. There was a private service at 2.30 at the residence. The public service in Convocation Hall was held at 3 p.m. The members of the council, senate, and faculties of the University of Toronto, many Anglican clergy of the city, graduates of Wycliffe, students from Trinity and Knox Colleges, representatives of the Lord's Day Alliance and the Bible Society were present in the hall, together with the students of the college. The service was conducted by His Lordship Bishop Sweatman, who was assisted by Rev. Canon Baldwin, Rev. T. C. Des Barres, and Rev. C. J. James. After the service His Lordship delivered an address in which he said that in the loss of Principal Sheraton the Church, of which he was a pillar, had suffered a heavy blow, and the whole community, in which he was a great power for good, had been bereft of a noble worker in all lines of uplifting endeavour. During a long course of years his name had been especially identified with the growth and upbuilding of Wycliffe College, and it was to-day an enduring proof of his energies and abilities. Twenty-nine years ago, as a young divine, he had been called by the leaders of the evangelical movement in the Church to devote his ripe scholarship, his splendid organizing ability, and his untiring energy to the work of building up a new college. Starting with some three or four students, Wycliffe had grown under him to a fully-equipped college, with a roll of over 170 graduates scattered throughout the whole Dominion or labouring in foreign mission fields. As a theologian he had been ever

a man of profound and progressive scholarship, having an intimate acquaintance with all the best literature of the day, both German and English. Intense conviction was a marked characteristic of his teaching. He knew what he believed, and in consequence his teaching always carried with it the force of personality. His temperament was kindly and warm-hearted, purposeful, and uplifting to all who came in contact with him. But, above all else, was his deep personal piety, his sure faith, and his constant and close communion with God. That was the secret whence flowed all the vitalizing influences of his daily life. The service at the grave in Mount Pleasant Cemetery was rendered by Rev. Canon Cody and Rev. T. R. O'Meara. The pall-bearers were: Rev. Bernard Bryan, Church of the Epiphany, Toronto; Rev. Prof. Wrong, University of Toronto; Rev. F. J. Lynch, Wycliffe College; Rev. L. E. Skey, St. Anne's Church, Toronto; Rev. T. Beverley Smith, Toronto Junction; Rev. F. W. Wilkinson, St. Peter's Church, Toronto; Dean Davis and Principal Waller, of Huron College. Representatives of colleges and societies were present. Among them were His Honour the Lieutenant-Governor, Sir W. R. Meredith, President Loudon, Hon. S. H. Blake, and many others.

CANADA AND SALT WATER.

From Labrador to Maine on the East, and along the coast line of British Columbia on the West, Canada faces the sea. What this means to her large, increasing, and important trade with allied and foreign nations; the constant stream of passenger travel to and from her shores—whether of Canadians visiting the Eastern or Western continents, or people from abroad coming to see this great Dominion—or what is of more vital interest to her than either of these classes of wayfarers, her coastal trade and fishing industry, and the incoming throngs of immigrants, make clear. It seems almost a waste of time to argue that the freedom of the ocean highway, on either hand, both east and west, is to Canada a matter of the first importance. Her comparatively slow, but sure, development in the early days of her history is being followed by an expansion of a most remarkable character. The secret of this remarkable expansion is the opening up of millions of acres in her North-west, of the finest wheat lands in the world. Lands that are offered to the incoming settler on the most liberal terms. Where in a wholesome, bracing climate, under laws—than which none are more just and free—there is ample room for millions of industrious and energetic people to build their happy homes, and vie with one another in sowing and reaping, in the most fertile grain fields in the world, the choicest product for the staff of life. The vast inrush of United States farmers who have come like an invading army, but an army which is bringing peace, progress and prosperity to this Canada of ours, has demonstrated to the world at large how great must be the prize that could lead so many of the best and most valued citizens of the United States to exchange the Stars and Stripes for the British flag, and to make their home in our great north land. The precious product of these wheat fields will be largely shipped by rail to sea, and thence will be ocean borne to Europe. Here again Canada is regularly giving a precious hostage to the sea. For long years our country has, with an enterprise characteristic of the British race, been making investments among the South American States, and more recently, Mexico, Cuba and the West Indian Islands have been fields of Canadian enterprise and financial and commercial intercourse. All these important interests and ventures are bringing us more in contact with salt water. Constant trade and commerce over sea necessarily demand protec-

tion on sea, just as clearly as our fishing interests on the great lakes demand protection on the lakes. What the Cape, New Zealand, and Australia have already done, a self-respecting Canada cannot, and should not any longer delay in doing. A Canadian navy for the protection of Canadian interests on and over sea, complementary to the English navy, is as much a national necessity as is a police force on land a municipal necessity. We are convinced that the high and appreciated honour paid to the memory of our late Minister of Marine and Fisheries, the Hon. Mr. Prefontaine, by the British Government, was measurably due to his broad-minded and patriotic convictions on this subject, and his avowed intention to begin in earnest the work of building an adequate Canadian protective force by way of the sea.

FROM WEEK TO WEEK.

Spectator's Comments on Questions of Public Interest.

The Unionists of Great Britain have been overwhelmed by an irresistible tide of popular disapproval. Only a mere fragment of a once predominant party survives the recent political storm. Defeat is a weak and colourless description of the situation; it is more of the nature of a rout. The late Premier has gone down before a disappointed electorate, and so have most of his Cabinet colleagues. An immense majority in the House of Commons has been transformed into a pitiable minority. Authority has been taken from one set of men and given to another. The transfer was not unforeseen. For a couple of years the British electorate has scarcely lost an opportunity of pronouncing against the late Government and in favour of its opponents. Gradually the conviction has been reached that it was time for a change. For seventeen years out of the last twenty the Conservatives have been in power. Apart from any great issues, it was natural that a powerful section of citizens should now have an opportunity of ruling. We have no means of knowing what were the predominant influences bringing about these results. Some say one thing and some another, and the shrewdest can only guess. We cannot but feel that sympathy for Mr. Balfour in his personal and political humiliation is much less than if he had displayed more thorough-going conviction concerning something, and expressed it in unequivocal terms. Mr. Balfour is conceded to be a man of exceptional ability, charming personal character, faultlessly honourable, and possessed of the coolest type of courage, but somehow or other he conveys the impression of lacking the very elements of a great leader. He is not decisive, neither does he appear to be possessed of a great ambition, either for himself or for the Empire of which he is such a distinguished citizen. One would imagine that his duties of State were a bore to him, and his mind dwelt on other matters. His cleverness and courage never shone to such advantage as when he found himself in what appeared to be an untenable position. But "astuteness," "adroitness," "shrewdness," "cleverness," epithets so frequently applied to Mr. Balfour, have after all an empty ring. They fall far below the idea of a man with a high purpose pursuing his ideal with energy and decision. Men turn to the man who has a conviction, and declares it without evasion and without equivocation.

The Committee on the Compilation of a Hymnal seems to have already made substantial progress. We have several times called attention to the admirable methods of this committee, its energy, promptness, publicity and readiness to consult the Church at large. Its spirit will in due time, we trust, fall upon other

committees. On that day a new and happier era will dawn for the Canadian Church. While everything seems to be moving on satisfactorily in the preparation of a new Hymnal, it must not be taken for granted that it will be smooth sailing all the way. The committee is taking the public into its confidence; that is an important step. It is more important still that the public should respond to the invitation and give the committee the benefit of its frankest and most sober judgment. In this spirit "Spectator" would venture a few comments. The name that seems to have been accepted, tentatively at least, for this new compilation does not strike us favourably. "The Book of Common Praise." Too much is sacrificed for the doubtful advantage of having a name that jingles somewhat like "The Book of Common Prayer." It is not an easy name to pronounce, and cannot very well be shortened to "Praise Book." Besides, hymns such as are sanctioned by the general use of the Church contain many elements other than praise. In fact, we would say that praise is not even the predominant element. Our feeling would be to let the Prayer Book stand alone in the simple significance of its title, lest the imitation should weaken the original.

Does the Hymnal Committee feel itself bound to include all hymns that have received a certain number of votes? That, of course, would be a simple way to dispose of a difficulty, but is it the soundest procedure? There are various influences that impel people to vote for a hymn, and unless special attention is called to it, a really faulty hymn may at times be regarded as of prime value. We have all observed how a pleasing tune covers a multitude of defects. It is quite possible that the tune, pleasing though it be, is not calculated to give that uplift which should be aimed at by all who supplement their devotions with song. We are, it is to be hoped, not aiming at the compilation of a book that will win applause, but one that will really and truly minister to the religious life of our people. Behind the words there must be the substance of correct teaching and noble sentiment, and behind the music there must be hallowing melody. It is an easy matter to draw the attention away from the significance of the words by an obtrusive tune, and it is easy to put pious words in verse which no melody could redeem from spiritual impotence. The popularity of a hymn is not necessarily a safe guide. Some of the revival hymns of other communions have an immense vogue, yet, though they be whistled and sung in every quarter, they may really not be lifting men up to see new visions or subduing them to an attitude of submission. The "indispensable" hymns should be examined with the same care as all others, and if any of them do not conform to the standard which may be required they might be re-submitted to the people for further consideration. In regard to new hymns and new tunes, we have this to say: We must remember that to our little children all our hymns and tunes are new. It is the height of selfishness for us to rule out great productions because they might take the place of inferior ones with which we are familiar. If we have got to the point where we care to learn no more ourselves, let us not stand in the way of our children receiving the best. We will probably return to this subject, but in the meantime we trust this committee will be wisely guided in its important undertaking. The Church public has a duty to perform in giving expression to its views as the occasion demands. Do not let us be guilty of approving now and rejecting the labours of the committee three years hence.

"Spectator" would like to glance at the few remaining committee reports of General Synod. The Committee on Maintenance of Theological Colleges has gathered together considerable in-

formation concerning the finances of these institutions, and makes some important suggestions. As our Church colleges are corporations independent of Synods, this is perhaps all that can be done. The report of the Committee on Sunday Schools amounts to nothing. It recites a few memorials, and asks that they be referred to the committee for consideration. That is the extent of its labours so far as they leave any trace on the records. The report of the Board of Management is an entirely different document. It gives with considerable fulness the history of the operations of the board during the triennium. Occasionally one is conscious of an effort to make a good showing, but on the whole it is a business-like record of things done. We, of course, could dispense with some of the details of operation, such as the number of miles travelled, addresses delivered, boxes despatched, etc., if we had a few particulars of the results of these operations in the field. It is not necessary to dwell upon this point, for the public is already well aware of our views. The board has a great and responsible work to do, and success lies in its capacity to enlist the co-operation of the public. We observe with regret that in 1904 the collections having fallen some \$9,000 below what was asked for, grants to Western dioceses had to be cut down to some extent. That, of course, is intolerable. If a Western Bishop arranges his work on the assurance that certain assistance will be given, then we ought to make good our pledge. If useful work is being done, we must supply the necessary aid.

We wonder what has become of the Church Congress movement started in the Synod of Montreal about three years ago. All the dioceses in Canada were invited to assist, and we understand that most of them acquiesced. It must now be more than a year since we heard a word about this project. It is perfectly plain to any one that no matter how great an attraction is offered in the way of distinguished speakers from abroad, such a congress could only draw an audience from a mere patch of this great Dominion. You could get Churchmen from the Provinces of Quebec and Ontario to attend if held in Montreal or Toronto, but the West and the Maritime Provinces would in all probability be absent. Still, the idea, if carried out on proper lines, is a good one. It is a pity, however, to start a movement like that unless there is force and determination behind it to carry it through. It involves downright hard work for some one, and we ought to count the cost before taking action.

SPECTATOR.

Sunday School Corner.

A VOICE FROM THE CORNER.

A word or two concerning the aim of the Sunday School Corner seems to be called for.

1. We wished to make this department a matter of interest to all who are interested in the work of the Sunday School. Expression is the gauge of interest, "Out of the abundance of the heart (heart-felt interest) the mouth speaketh." So we think that where people are warmly interested in the Sunday School they will have something to say about it.

2. Being connected with the moral instruction of the coming man and woman, dealing with humanity in its plastic period, it follows that we need plastic methods. Morality and truth are eternal, but they are constantly dealing with new phenomena.

3. This is a purely voluntary department, no one acts as supreme or assumes the office of chief instructor, its atmosphere is the spirit of discovery, its spirit loyalty to tried methods and tested facts; its motto, "Prove all things, hold fast that which is good."

4. Broadly speaking there are two classes of people in this world; those who are possessed by the spirit of proving, and the other conservative class whose one aim is to hold fast. Both these

classes have their uses—in fact, like the opposing blades of a pair of scissors one is useless without the other.

5. But it strikes the writer that especially among the clergy there is too much conservatism. Robert E. Speer puts the matter clearly: "Let us not be afraid to venture out into new undertakings. God's call to Abraham is ever coming to men. (See He. v, 12). This is not a call to forsake duty or to abandon present difficult tasks. There are people who like to interpret it in this way. They are always trying something new, the consequence is that they never get anything done, (but) one good piece of new work we can do is to stop any old, useless work. We have always followed a certain order. We have always left certain work to certain people. We have always gone in a certain rut. One of the best things we can do may be to stop doing these old things."

6. The exchange of ideas should be useful. We don't want too much advice or exhortation; the world is tolerably well supplied, but it is a great help to one superintendent to have an insight into the successful methods of another.

7. We confess to some disappointment at not receiving more communications for this department. There is no lack of matter past and present, but we desire very much to hear from our own people, from the hundreds of Sunday School workers, from Halifax to Vancouver.

The Rector's Bible Class.—We have a communication from a clergyman in Pennsylvania who conducts a useful and interesting class of adults. His methods are progressive, but like all true progress, it is progress to simplicity—it is not so much what we learn—but what we unlearn, which makes us resemble Christ's model, the little child.

Paul's anxiety to know the "state" of his people must have impressed itself upon us; he could not be easy unless he did know it, and at great personal deprivation he sent Timothy, for he had no man "like-minded who would naturally care for their state."

This endeavour to care for the state of his people is the pervading aim of the class of which we speak. Historical and critical points are all subordinated to the careful weighing of faith and conduct in the light of the Word of God. The method of conducting the class is in the direction of freedom of thought and complete interchange of view. But the practical, the moral, and the spiritual, are the subject matter of the hour. And the Word of God is put to the use (2 Tim. 3:16), for which St. Paul says it is pre-eminently fitted.

A Word from Pastor Wagner.—The more we talk over together the great questions that occupy, burden, disturb our day, the more we, with the view of seeing clearly, appeal to every good light in the past and in the present, the better it is. And if the superintendents, the teachers, the ministers, all who conduct Sunday Schools, enter into broad partnership together, compare their notes, correct one another by each one bringing his share of light, Sunday Schools will not fail to profit by it. Above all let us not fear those who contradict. A good clairvoyant contradictor is a messenger sent to us by God. May every good will be enlisted in this work. It is for us to bring for the children the best and purest part of ourselves.—Charles Wagner, author of "The Simple Life," Paris, France, Sunday School Times.

Home & Foreign Church News

From our own Correspondents.

NOVA SCOTIA.

Clarendon Lamb Worrell, D.D., Bishop, Halifax St. Margaret's Bay.—St. Peter and St. Paul.—The Lord Bishop of the diocese visited these parishes from the 13th to the 16th January, inclusive. On Sunday, the 14th, he held two Confirmations, confirming twenty-eight candidates in all. There had been no Confirmation held in St. Peter's parish for a number of years. He held Confirmation at Peggy's Cove on Sunday morning at 10.30, and at St. Peter's, Boutilier's Cove, at 3 p.m. From there he went to French Village for evening service at 7, where another Confirmation class awaited him. The church was packed. His Lordship gave a helpful address on Confirmation, and what it should result in, exhorting those then confirmed, as also those who had been in the year's past, to manifest by their lives that theirs was a changed life, a life lived under the guidance and strengthening of the Spirit. He

spoke strongly seemed openly t was useless as v was the guest of of St. Paul's, fr Monday mornin for St. James' (consecrated a ne one built some fallen into decay ing a good cong ness the consecr who had witness ion of the old Inglis. The cong in the service. confirmed, after pressive address marked attention ceeded to consec been joined to 1 poses. The peop long remember. firmation held in a stained glass church has been memorial of he preached in the Rankin, of Cedar and rector for di to Tantallon, w garet's, was cons a good congrega joining that at work all the ir paid, and they little church set worship of God. said many, and : the Bishop. Th St. Margaret's, 1 years, during t rector, the Rev. church that he during his minis

Annapolis Ro been recently r the Shingwauk tion for a large terials. There party in connec fore the Bisho; W.A. had been made and dist; They will try to a whole. A ne St. Mark's, Pe proved. The S trying to secur cloth, and hang closet for han; holy vessels an

Amherst.—Th this parish, wh England for so weeks ago. Du the Rev. W. C. tenens. At the ing the parish, of the vestry h to the usual re stantial amoun of the way in v in the parish. unexpected onc

Marie Joseph church, which village, was of first time on S of the parish, sisted through Donaldson, of Hurlley, of P preached at Ex both morning good. Miss L. and several me choir. There at all the serv amounted to \$ Building Fund present debt r building, so tl service of God

Sydney.—A Deanery took Sydney, on Ja was celebrated

spoke strongly against swearing, which men seemed openly to indulge in, yet which habit was useless as well as degrading. The Bishop was the guest of the Rev. S. Trivett, the rector of St. Paul's, from Sunday to Tuesday. On Monday morning in a raging storm he started for St. James' Church, Ingram River, where he consecrated a new church, St. James', replacing one built some sixty years ago, and which had fallen into decay. Though a very stormy morning a good congregation had assembled to witness the consecration. Two or three were present who had witnessed the building and consecration of the old church in 1847, by Bishop John Inglis. The congregation were deeply interested in the service. A number of young people were confirmed, after which His Lordship gave an impressive address, which was listened to with marked attention. After this His Lordship proceeded to consecrate a piece of land which had been joined to the church yard for burial purposes. The people in that part of the parish will long remember the consecration and first confirmation held in their beautiful church, where a stained glass window in the east end of the church has been placed by Miss Stainer, as a memorial of her father, who for many years preached in the old St. James' Church. Mrs. Rankin, of Cedar Cottage, entertained the Bishop and rector for dinner, after which they proceeded to Tantallon, where another church, St. Margaret's, was consecrated. When we arrived there a good congregation was already assembled, rejoicing that at last after three years of hard work all the indebtedness of the church was paid, and they could now have their beautiful little church set apart and consecrated to the worship of God. It was a most beautiful service, said many, and a helpful and practical address of the Bishop. The two churches, St. James' and St. Margaret's, have both been built within three years, during the incumbency of the present rector, the Rev. S. Trivett, and makes the fourth church that he has built and had consecrated during his ministry of twenty-seven years.

Annapolis Royal.—St. Luke's.—A letter has been recently received from Principal King, of the Shingwauk Homes, thanking this congregation for a large and valuable bale of suitable materials. There had been organized a working party in connection with the Gleaners' Union before the Bishop's appeal for a branch of the W.A. had been read. Several quilts have been made and distributed by this Dorcas Society. They will try to do something for the diocese as a whole. A new organ has been purchased for St. Mark's, Perotte. The singing is being improved. The Sanctuary Guild of St. Luke's are trying to secure, for Easter, white silken altar cloth, and hangings, to replace the old set. A closet for hangings, etc., and another for the holy vessels and linen, have been installed.

Amherst.—The Rev. A. J. Cresswell, rector of this parish, who has been on leave of absence in England for some time past, returned here two weeks ago. During his absence from the parish the Rev. W. C. Wilson has been acting as locum tenens. At the close of his period of administering the parish, the churchwardens and members of the vestry handed to Mr. Wilson, in addition to the usual remuneration, a cheque for a substantial amount, in token of their appreciation of the way in which he had performed his duties in the parish. The gift was both a welcome and unexpected one.

Marie Joseph.—A handsome and commodious church, which has recently been erected in this village, was opened for Divine worship for the first time on Sunday, January 14th. The rector of the parish, the Rev. R. L. Weaver, was assisted throughout the day by the Rev. L. J. Donaldson, of Halifax, and the Rev. E. P. Hurley, of Port Dufferin, took part in and preached at Evensong. Mr. Donaldson preached both morning and afternoon. The singing was good. Miss Lizzie Baker presided at the organ, and several members of her family helped in the choir. There were large congregations present at all the services. The offertories for the day amounted to \$20, which sum was added to the Building Fund. It is hoped that before long the present debt may be entirely removed from the building, so that it may be consecrated to the service of God.

Sydney.—A meeting of the clergy of the Rural Deanery took place in St. George's parish, Sydney, on January 16th. The Holy Eucharist was celebrated at 10.30 a.m., by Rev. Rural Dean

Draper, Rev. H. Feaver being epistoler, and Rev. C. D. Schofield gospeller. Rev. W. J. Lockyer preached a practical sermon from the text, "I press towards the mark." After dinner at St. George's rectory, the clergy met for business at 2.30 p.m. A resolution was passed expressing the sympathy of the deanery with Rev. A. P. Shatford, and wishing him a speedy restoration to health. A resolution was passed congratulating Rev. H. Feaver on his recent marriage, welcoming Mrs. Feaver to Cape Breton, and wishing them a long and happy married life. After the reading of the customary portion of Greek Testament, an interesting discussion took place on the question of clerical study. Rev. C. D. Schofield read a practical paper on "Missionary Work, and the Way of Arousing Interest in it." It elicited a very helpful discussion. The next meeting will be at Glace Bay on or about St. Mark's Day, when Rev. A. Gale will be the special preacher. A very successful meeting of the Cape Breton Church Sunday School Association was held in St. George's Parish, Sydney, the same evening. At 7.30 p.m. Evensong was said at St. George's Church by Rev. A. Gale, the Lessons being read by Revs. A. Race and C. W. Vernon. The meeting of the association took place at eight o'clock in St. George's Sunday School, the president, Rev. C. W. Vernon, in the chair. There was an excellent attendance of clergy, Sunday School teachers and others. The opening prayers were offered by Rev. W. J. Lockyer. Rev. C. D. Schofield reported on behalf of the committee appointed to consider alternate lesson helps. The committee recommended Whittaker's Series for the purpose. Their report was adopted. The report of the Advent examinations for Sunday School scholars showed that there had been twenty-six more successful candidates than in the previous year, and that four more schools had sent up candidates, three for the first time. A number of recommendations made by the examiner were referred to the Executive Committee. Rev. Rural Dean Draper reported for the committee appointed to draw up opening and closing prayers for use at meetings of the Association. The president reported on the good work and objects of the Provincial Sunday School Association, urging all teachers to attend its annual convention, which is to take place this year in Sydney. Rev. C. D. Schofield then delivered an interesting address on "Ways of arousing interest in foreign missionary work amongst Sunday School scholars, advocating direct intercourse between Sunday School workers and those in the mission field, and the study of particular missions." After an interesting discussion, Miss M. Barrington read a valuable paper on "Discipline in the Sunday School." This elicited practical discussion. The meeting then closed with the singing of the doxology, and the benediction pronounced by Venerable Archdeacon Smith.

MONTREAL.

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

Montreal.—At a meeting of the Executive Committee of the Synod of the Diocese of Montreal on Tuesday afternoon, January 23rd, the Bishop-Coadjutor in the chair, a report was received from the Widows' and Orphans' Committee, recommending that the allowance to widows and orphans, dating from January, 1906, be reduced from \$300 to \$240 a year, was read. It also recommended the raising of \$10,000 for this fund, as provided for by the Archbishop on setting aside a special bequest for its purposes. It was decided to refer the report together with a proposed new canon upon the administration of the Widows' and Orphans' Fund, to the next Synod. The report of the Mission Fund Plan Committee submitted the proposed scale of grants to missions for the ensuing year, which will require an increase from the diocese amounting to \$3,000 more than last year. The requests of several clergymen to be placed upon the Widows' and Orphans' Fund were referred to the Committee on Control. Upon motion of Mr. Edgar Judge, it was decided to appoint a committee to establish a general purpose fund. The diocesan magazine, "Our Own Missions," was taken into consideration, and warmly commended under its present management. A report of the committee on augmentation of stipends, which showed encouraging features, was presented and adopted. Those present at the meeting were:—Archdeacon Ker, the Very Reverend the Dean, Archdeacon Naylor, Canon Longhurst, Rural Dean Carmichael, Rural Dean Robinson, Rural

Dean Jeakins, the Rev. G. Osborne Troop, Rural Dean Dart, Rural Dean Harris, Canon Chambers, the Rev. Frank Charters, Archdeacon Davidson, Archdeacon Norton, the Rev. N. A. F. Bourne, Canon Dixon, the Rev. J. H. Bell, Rural Dean Sanders, Rural Dean Taylor, Canon Baylis, Dr. T. P. Butler, Mr. H. J. Mudge, Dr. L. H. Davidson, Messrs. J. M. Fisk, W. H. Robinson, E. R. Smith, the Hon. Senator Owens, Mr. Enoch Buzzell, Mr. Thomas Hunter, Colonel E. A. Dyer, Mr. Richard White, Mr. S. O. Shorey, Dr. Alex. Johnson, Mr. Edgar Judge, Mr. Lansing Lewis. His Grace the Archbishop though in improved health, was, by the advice of his medical attendant, not considered well enough to be present.

OTTAWA.

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

Ottawa.—St. George's.—The rapid and solid growth of this congregation has long made the need of a larger Sunday School hall an urgent one. Now the need is to be supplied, and active steps have been taken to secure the increased facilities. A largely attended meeting of the congregation was held last week, the rector, Rev. J. M. Snowdon, presiding, when a motion was unanimously adopted authorizing the church corporation and executive to proceed with the work as soon as the frost is out of the ground. It will be erected on the north side of the church facing on Metcalfe Street and will be 50 x 72 feet, on stone foundation, with brick superstructure, two storeys high, to cost \$12,000. Half this amount is already subscribed. The ground floor will be given up to the work of the Sunday School, and a large parish room or lecture hall will be provided upstairs. The contracts will be let as soon as plans are finally adopted, and specifications prepared. At the close of the meeting, the Building Committee met, composed as follows:—Dr. W. F. King, Chairman; Hon. Mr. Justice Burbridge, Col. W. P. Anderson, Major D. W. Cameron, Messrs. R. V. Sinclair, C. B. Greene, C. E. Living, Charles Magee, G. A. Mountain, J. K. Paisley, and Col. Fred. White.

Among the recent appointments gazetted in England is one that is of interest to Canadians, and especially to members of a well-known Ottawa family. In the list of chaplains to His Majesty the King, Rev. Trevitt Reginald Hine-Haycock, M.A., minor canon of Westminster Abbey, is named to be deputy priest in ordinary in room of Rev. L. J. Percival, M.A., promoted. The reverend gentleman is a cousin of Messrs. R. H. and E. B. Haycock of this city.

The Rev. R. Turley, of Beachburg, is now established in his new charge at Clayton. His old parishioners parted from him with very great regret. The Rev. George Scantlebury has been well received in his new parish of Vankleek Hill. The Rector of Carp got settled in his new rectory before Christmas. Mr. Waterman is to be congratulated in having now one of the most comfortable rectories in the diocese and the parish may well be complimented in their zeal and liberality. Rev. George Bonsfield, of Pembroke, has been chosen as the new Rural Dean of North Renfrew, until next May, when the election of Rural Deans for three years takes place throughout the diocese. Mr. Bonsfield's son was recently ordained deacon, and is in temporary charge at Beachburg. The Rev. John Fairburn, of the Diocese of Chicago, and formerly of this diocese, has been appointed to the mission of Mattawa, and is now in residence. The clergy of the deanery of Prescott have nominated the Rev. John Osborne, of Navan, as Rural Dean, and the Bishop has confirmed the nomination. The Rev. J. Archer, of Combermere, has been offered the parish of Beachburg, but has not yet signified his acceptance. No appointment has yet been announced to the important parish of Cornwall, vacant by the lamented death of the late Rural Dean Houston. The parish is temporarily in charge of the Rev. E. W. B. Richards, curate to the late rector. The M. S. C. C. apportionment from this diocese for last year has been more than usual, but the surplus is not, naturally, so large as in former years. The apportionment for the present year will be divided among the deaneries in May, and in all probability the meetings will be held throughout the diocese in time to enable the collections to be made and handed over to the treasurer before July. The Bishop has signified his intention to re-arrange the boundaries of some of the rural deaneries, and to designate them by more appropriate names. The Rev. W. H. Green is doing good work in Egan-

ville, and has quite revived the parish, while at Cobden, the Rev. W. Ritchie is making things move and getting the parish into good shape. The Bishop is at present on a visit to his daughter in Colorado, but is expected home again before Lent.

Arnprior.—The many friends of Rev. Rural Dean Stiles will deeply regret to hear of the serious illness of his son Keibel, whose condition is causing the greatest anxiety and alarm.

TORONTO.

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

Toronto.—St. Alban's Cathedral.—On October the 17th, 1905, a Cathedral League was formed in St. Alban's, of some thirty ladies, whose object was to devote themselves to the interest and work of the cathedral in relation to its past, present and future; to extend knowledge and information as to what a cathedral is, and its relation to the diocese as a whole, and the parishes within the diocese, and also to make clear the responsibility of every member of the Church in every parish towards their cathedral, which represents the life and activity of the diocese. As funds are required to carry on the extension of the building and render it worthy of its position in the diocese, it was agreed that a branch of the League should be formed (with the approval of the clergyman) in every parish, and that every parish should have a representative on the Central Board of the League. It was decided that the conditions of membership in the League should consist of: 1. Subscription to the Bishop's quarterly envelope. 2. A pledge to secure five dollars annually towards the Cathedral Extension Fund, the money to be raised by any legitimate and seemly means, to be decided upon by each parochial branch of the League. It was agreed that one of the first objects of the League's work should be the providing for the erection of one of the four great piers at the cost of about \$2,000, the building of which must form the next and most vital step in the construction of the Cathedral fabric. Since the formation of the League, the membership has increased to eighty-one, and it is confidently hoped by Easter to attain a membership of at least one hundred. Who will come to help in the matter?

Church of the Messiah.—The choir of this church appeared in surplices last Sunday for the first time, which was very much appreciated by the congregation.

Church of the Epiphany.—An interesting experiment in teacher-training is being tried by the Rev. Bernard Bryan, of the Church of the Epiphany. He is devoting a number of his prayer-meeting nights to a series of addresses on the art of teaching. To give continuity to the course, Adam's Primer is used as a textbook, and the lectures are based on chapters in that book. The lectures are open to any Sunday School workers, or others who are interested, and the experiment will be watched with interest.

St. Luke's.—We are very sorry to announce that the Ven. Archdeacon Langtry is seriously ill from the results of a fall some few weeks ago. We deeply regret to say the doctors do not hold out much hope for his recovery.

Last week we were very much pleased to receive a call from the Venerable Archdeacon Kaulbach, of Truro, N. S., also from his brother, Colonel Kaulbach, of Lunenburg, N. S.

Re Trinity Income Fund.—The following additional subscriptions have been received for a period of five years (except where otherwise stated): \$100 a year: H. C. Osborne, (additional); \$50 a year, Mrs. W. G. Cassels, C. Cockshutt (one year); the Hon. Mr. Justice Osler, \$48.60 a year, Mr. A. C. Allen; \$40 a year, Rt. Rev. Bishop Du Moulin, Rev. Frank DuMoulin; \$25 a year, Dr. H. C. Parsons, Percy Manning, G. F. Hannan, Archdeacon Bogart, (one year); \$20 a year, W. H. Warden, Prof. McKenzie; \$10 a year, F. E. Hodgins, Rev. J. P. D. Llywd, Dr. Reade, Archdeacon Houston, A. B. Colville, Rev. T. C. A. Wright, Rev. C. H. Broughall (one year), Rev. C. B. Kenrick, Prof. Young, A. A. MacDonald, Rev. John Vickers (one year), A. E. Hoskin, D'Arcy Martin, E. Cattenach; \$5 a year, Mrs. Edward Martin; J. T. Dunning, Bruce Harman, Rev. F. Ryerson, Muntz & Beatty, Revs. H. S. Mus-

sen, W. J. Bain, E. H. Mussen, J. B. Wright and William Farncombe, C. R. Gunne, Archdeacon Sweeney; Rev. A. J. Belt (one year); Mrs. Hearn, (one year), Albert Nordheimer (one year), R. H. Parmenter, J. A. Northcott, Rev. Henry Wilson (one year), G. L. Smith, C. A. Peters; n; \$4 a year, Rev. Canon Green; \$3 a year, Rev. F. P. A. Chadwick, Rev. C. M. Harris, Rev. H. McCausland; \$2 a year, Rev. D. T. Owen, Rev. A. L. McTear, Rev. J. W. Foster; \$1 a year, Rev. A. S. Madill, Rev. S. G. Wade, Rev. E. W. Pickford, Rev. Canon Bull (one year). The above subscriptions, with those previously acknowledged, bring the total list for the first year at least up to over \$2,500. A further response on the part of Church people generally would help greatly to put the financial affairs of the college in a good position for the next four years at least.

NIAGARA.

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

Hamilton.—Hold Trinity Mission.—A well attended meeting of the congregation of this Mission Church was held on Wednesday, the 17th ult., at 8 p.m., in the Union Hall, with the rector, the Rev. J. Fennell, in the chair, for the purpose of considering the selection of a site for the new church. After settling the disposition of moneys collected in weekly offerings, and it being decided to leave a small balance as a reserve fund permanently in the bank, the various sites available were laid before the meeting by the rector, and the catechist, A. D. Carol. The merits of each were discussed at length, and it was decided to form a committee composed of seven members, with power to add to their numbers, with W. Jaggard as chairman, to view sites offered, and to secure particulars of any others, and to report to a future meeting. The prevailing opinion was that no time should be lost in deciding, and with the strong, energetic committee appointed it is expected a start will be made shortly. The rector spoke very forcibly regarding the duty of the people, and asked all to make it a matter of earnest prayer.

St. Catharines.—St. Thomas'.—One of the oldest and most respected members of the congregation, Mr. T. R. Merritt, died on the 11th January, aged 82. He has always been a large contributor, both to the funds of this church, as also to Church institutions generally. At one time he gave a cheque for \$5,000 to clear off a pressing financial debt from the church. He was a hearty supporter of Ridley College, Wycliffe College, and the Y.M.C.A. We extend our very hearty sympathy to those whom he has left behind to mourn his loss. A very handsome brass lectern was received and dedicated during December last. This beautiful piece of church furniture was given by Mr. J. B. McIntyre, in memory of his wife. This is admittedly one of the most handsome lecterns in the Canadian Church. It was made by Keith and Fitzsimons Co. in Toronto, and is a credit to the firm. On December 17th it was unveiled by the rector.

HURON.

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

London.—St. Paul's Cathedral.—On Sunday, the 21st ult., the congregation began the celebration of the seventy-third anniversary of the founding of the parish and the seventy-first of the opening of the church for Divine worship. The Rev. Canon Farthing, rector of Woodstock, preached both morning and evening. On Wednesday evening, the 24th, the Rev. John Mockridge, of Detroit, preached. The celebration of the double event was continued over the octave.

Memorial Church.—The Right Rev. Dr. Stringer, Bishop of Selkirk, gave an interesting address in the schoolhouse on Friday afternoon, the 10th January, upon the conditions of life in that part of Canada. He dwelt a good deal upon the mining prospects there.

New Hamburg.—On January 25th the Lord Bishop made his first episcopal visitation to this part of Wilmot parish, accompanied by Rev. Rural Dean Ridley. Church members from St. James' and Christ Church, as well as others of the townspeople, filled St. George's to overflowing. The service held in the evening was conducted by the rector, the Rev. C. H. P. Owen, assisted by the Rural Dean. The Bishop

preached from Rev. 16:7, "He that overcometh shall inherit all things."

Hespeler.—St. James' Church.—The service of Confirmation, held in this church on the evening of Sunday, January 21st, was a most inspiring one. The church was packed to the doors with an absorbed congregation as His Lordship the Bishop of Huron addressed them from Hebrews 2:1. A masterly and most able exposition on Christian duty appealed to the whole number present, as well as to the twenty candidates who were presented to the Bishop by the incumbent. The Rev. T. Ridley, rector, of Galt, and rural dean, assisted at the service.

Glencoe.—St. John's.—There was a large attendance at the special service for young men, held in this church last Sunday evening. The second portion of the 119th Psalm, commencing with the words, "Wherewithal shall a young man cleanse his way," was read, and the special lessons chosen were Eccl. 11:6 and 12, and Matt. 19:16-22, inclusive. The following hymns were sung: "Onward, Christian soldiers," "Stand up, stand up, for Jesus," "Nearer, my God, to Thee," and "Through all the changing scenes of life." The rector, the Rev. E. S. Dymond, preached from the words, "Remember now thy creator in the days of thy youth." The singing was very hearty, and the service much enjoyed by all who were present.

Brantford.—Grace Church.—Mr. Farmer, the well-known organist of Stratford, was in this city on January 24th to inspect the organ at this church, and make suggestions as to the improvements which the congregation contemplate making. At a meeting of the Musical Committee Mr. Farmer suggested that the organ be moved to the other side of the choir, so that the sound would be thrown into the chancel of the church, and not behind the choir, as at present. Mr. Farmer declares that this would result in a fuller tone, and would render the music much better from the body of the church. He also suggested that the choir seats be lengthened so as to bring them further out into the chancel. In this connection he suggested that three choir seats be placed on each side, for boys, ladies, and men singers, respectively. This would bring the strength of the choir up to sixty voices. The cost of these changes would not be in excess of the amount already estimated for the proposed improvements. The Musical Committee discussed the suggestions of Mr. Farmer, and may possibly act upon them. All arrangements for the establishment of a new parish in this city have been practically completed. Neither its exact limits nor its name have so far been decided. The new parish will include both St. Paul's and St. James'.

ALGOMA.

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

Depot Harbor.—St. George's.—Mr. F. W. Major, who has been working in this Mission for the past sixteen months, left recently for Philadelphia, where he is to be treated by Dr. Arnold, a specialist in nervous diseases. A few evenings before his departure the people of St. George's Church and their friends assembled at Booth's Hall, and at about 8.30 p.m. Mr. A. F. Butterworth (chairman) read the following address:

"To F. W. Major, Esq., Student-in-Charge of St. George's Church, Depot Harbor, Ont.—Dear Sir,—We, the undersigned members and parishioners of St. George's Church, assure you that we were moved with feelings of the deepest regret when you informed us that it was your intention to sever your connection with us, for a time at least, to enable you to undergo treatment at Philadelphia. As you are so soon to leave us, we wish to express to you our highest appreciation of the devotedness and the kind-heartedness you have so unselfishly displayed during the sixteen months you have been in charge of this Mission. As an outward assurance of our appreciation we emphasize it by the accompanying purse, which we trust you will accept, and we sincerely pray that the God of all mercy may watch over you and protect you, and of His great goodness restore you to us in your usual sound health. Signed on behalf of the members: Dr. Gus. Davis, People's Warden; A. F. Butterworth, Vestry Clerk." Mr. Major replied in a few appropriate words. The chairman then called upon several present for

speeches, of whom Messrs. J. F. Dren (student), Jones (Ur and Captain McNe and Rev. T. E. Chilcott account of the lat arrive till 10 p.m., 1 coffee.

North Bay.—The Diocese of Toronto St. John's Church Church Guild gave on Monday last, 20th

RUP.

Samuel P. Mat

Brandon.—St. M: Rural Deanery to noon, January 18th which there was a arrived on the 1 Prairie and was n tion from the cler The meeting of t vened at 2.30, the Matthew's, presidi Rev. Wm. Roberts Elkhorn; Rev. J. Gibson, Bradward Carberry; Rev. Walker, and Mr. Harvey, of Brad rector of Oak Lak meeting, called for ing and listening ness was undertake ing to be held in gave a most inte address on the w in this diocese an Canada, for which all present. On Holy Communion members were in tory. The Rural when the topic of as Parish Priests The Rev. E. B. appointed secreta mus Ryall, of Oal of appreciation o tary was unanit relations of the S organization wer was carried for suggesting the fe School Associati Deanery. Dr. T ing session. The Deanery will be

Wm. Cyprian P

Olds.—The R Deanery met in nesday, January the most succes the Chapter. Deanery were 1 programme: Tu study of Acts 1 short, pithy pag both Sunday Sykes, Innisfail for the Chur Bowden; "Our especially the L McMillen, B.A. tained to dinne 8 p.m. Divine Church, when Pine Lake, pres sermon from S Wednesday r celebrant at 1 devotional ad Chapter reasses things it was effort to rais Deanery towar sions and exp Chapter will 1 which time tl meeting of lay matters of inte

Correspondence.

TO CORRESPONDENTS.

We are again compelled to urge our correspondents to write short letters. A clear and concise statement of a quarter or half a column's length is generally sufficient for both editor and reader. We are convinced that it is to the advantage of all concerned to have this general rule strictly followed. The correspondence on Titles is now closed.

M. S. C. C. send no money to Saskatchewan? I see by "Spectator's" figures that the society has sent \$11,228.00 to Saskatchewan in the past three years. Let us have some information from Saskatchewan. If it is not forthcoming, or not satisfactory, there are some who will send in their apportionments to M. S. C. C. appropriated to dioceses where there is satisfactory evidence of good work being done.

PRIEST, OTTAWA DIOCESE.

THE PROPOSED NEW HYMN BOOK.

Sir,—So far the published comments on the projected new Hymn Book have been favourable to this movement. It by no means follows, however, that the project is universally approved by Church people, nor, indeed, that even a majority regard it with approval. The matter has not been submitted to a single congregation, nor to more than a fractional percentage of the clergy. No opportunity, therefore, has been presented for the expression of any opinions outside the very small section of clergy and laity who initiated this movement and who gave it formal sanction at the Quebec Synod. The "silence" of the great majority of the clergy and laity does not, in my humble judgment, "give consent," as the proverb says, but indicates such indifference as is ominous of the fate of the new Hymn Book when it is published. That it will be universally adopted, or even by a large number of congregations is, I believe, very doubtful. Why should it? Before any congregation decides to adopt the new Hymn Book, it will have to be submitted to them for inspection. Is this feasible? The resolution of the Synod and the argument of its chief supporters assumes that the book will be promptly and generally accepted. Indeed, there is an implication in the resolution that, because the Synod decided to publish a new Hymn Book, therefore, such Hymn Book would displace the six now in use. The gist of the resolution is that, because confusion is caused by six Hymn Books being in use, therefore, a seventh is desirable, implying clearly that number 7 will cause the other 6 to be abandoned. This is a very large assumption, in fact, is a flight of optimistic fancy. Neither the Synod, nor any other authority in the Church has power to displace a Hymn Book now in use, nor to control any congregation in its choice of a new Hymn Book. I have known congregations split by clergymen trying to introduce a new Hymn Book. After a work of this kind has been used in Divine service for some years it comes to have very sacred and tender associations, any attempt to disrupt which are apt to be resented. Any clergyman who attempts to introduce a new, and, therefore, unknown book, runs a grave risk of a disagreeable rebuff which may lower his influence and divide his flock into two sections, some members of which are likely to go elsewhere to worship. These results I have witnessed in several parishes where the introduction of a new Hymn Book created a painful controversy.

One consequence of the projected Hymn Book being published will be an effort by the clergy to secure its adoption by their several congregations. This must involve the rendering all the Hymn Books now in use worthless. Thousands of Hymn Books are now bound up with the Prayer Book, these also would have to be thrown aside. Were the new book universally adopted by our Church congregations there would be books that cost at least \$100,000 thrown out of use and practically made waste paper and binding. The money spent on the new Hymn Book would be about the same amount, probably much more. Considering certain existing conditions in our Church I cannot but regard this expenditure as wicked, because wasteful and unjustified. There are a large number of our clergy who are suffering very distressing poverty. I know of clerical homes where there is chronic deficiency of food. I could tell of most grievous sickness having resulted from this lack of nourishment in parsonages. Were it not desirable to avoid publishing what would be a scandal to the Church I could narrate facts in this connection that would make the most callous person indignant at any Church money being wasted while so many clergy and their families were suffering from extreme poverty. What is expected to be spent on the new Hymn Book would add \$5,000 a year to the stipend fund of the Church, which would provide \$100 a year as addition to the income of fifty clergy. I submit, therefore, that, a vigorous, combined effort to raise a large fund for increasing the paltry incomes of so many of the clergy would be more to the "Honour and Glory of God" than a new Hymn Book, for which not a single congregation has shown any desire. As

speeches, of whom the following responded: Messrs. J. F. Dremitt, Hackney (Presbyterian student), Jones (United States customs officer), and Captain McNeil, of SS. "Kearsage." The Rev. T. E. Chilcott, M.A., of Parry Sound, on account of the lateness of the train, did not arrive till 10 p.m., but was in time for a cup of coffee.

North Bay.—The Rev. Mr. Westmacott, of the Diocese of Toronto, will supply the pulpit at St. John's Church for the next two months. The Church Guild gave a Japanese tea in the rectory on Monday last, 29th inst.

RUPERT'S LAND.

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

Brandon.—St. Matthew's.—A meeting of the Rural Deanery took place on Thursday afternoon, January 18th, in St. Matthew's Hall, at which there was a large attendance. Dr. Tucker arrived on the noon train from Portage la Prairie and was met at the depot by a deputation from the clergy and Mr. G. R. Coldwell. The meeting of the Rural Deanery was convened at 2.30, the Rural Dean, the rector of St. Matthew's, presiding. At the meeting were: Rev. Wm. Robertson, Virden; Rev. Wm. Stocker, Elkhorn; Rev. J. F. Cox, Griswold; Rev. J. Gibson, Bradwardine; Rev. E. B. Smith, rector, Carberry; Rev. Mr. Archibald, Rev. Frank Walker, and Mr. G. B. Coleman, Brandon; Mr. Harvey, of Bradwardine, and Rev. S. Ryall, rector of Oak Lake. As this was an emergency meeting, called for the express purpose of meeting and listening to Dr. Tucker, no other business was undertaken except to arrange for a meeting to be held in Carberry in May. Dr. Tucker gave a most interesting, practical and helpful address on the work of the Church of England in this diocese and its relation to the whole of Canada, for which he was heartily thanked by all present. On Wednesday morning at 8.30 Holy Communion was celebrated, after which the members were invited to breakfast at the rectory. The Rural Deanery met again at 10 a.m., when the topic of discussion was, "Our Relation as Parish Priests to the other Religious Bodies." The Rev. E. B. Smith, rector, Carberry, was appointed secretary, to succeed the Rev. Septimus Ryall, of Oak Lake. A resolution expressive of appreciation of the services of the late secretary was unanimously carried. Some of the relations of the Sunday School work to a diocese organization were considered, and a resolution was carried for submission to the next Synod, suggesting the formation of a diocesan Sunday School Association with branches in each Rural Deanery. Dr. Tucker was present at the morning session. The next meeting of this Rural Deanery will be held at Carberry in May next.

CALGARY.

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

Olds.—The Ruridecanal Chapter of Red Deer Deanery met in this place on Tuesday and Wednesday, January 9th and 10th, and held one of the most successful meetings in the history of the Chapter. All members but one of the Deanery were present. The following was the programme: Tuesday, 3 to 4.30 p.m., devotional study of Acts 1; 4.30 to 6 p.m., discussion of short, pithy papers on "Religious Education in both Sunday and Day Schools," Rev. Mr. Sykes, Innisfail; "Methods of Aggressive Work for the Church," the Rev. G. G. Edwards, Bowden; "Our Attitude toward Foreign Element, especially the Lutheran Church," the Rev. W. V. McMillen, B.A., R.D. The clergy were entertained to dinner at 6.30 at the parsonage. At 8 p.m. Divine service was held in St. John's Church, when the Rev. C. Greaves, M.A., of Pine Lake, preached a most helpful and practical sermon from St. Matt. 6:33.

Wednesday morning, at 7.30, the Bishop was celebrant at Holy Communion, giving also a devotional address on "Prayer." At 9 a.m. Chapter reassembled for business. Among other things it was determined to make an earnest effort to raise our full apportionment as a Deanery toward the M.S.C.C. and diocesan missions and expenses. The next meeting of the Chapter will be held in Innisfail in April, at which time there will also be a Ruridecanal meeting of lay delegates and wardens to discuss matters of interest to Deanery and Church.

PREVENTION IS BETTER THAN CURE.

Sir,—I, for one, am greatly interested in the hymnal notes, please continue them. I am sure that others are too. There is one well-known hymn in which I would like a verbal amendment. Every one will remember the lines, "And prevent the morning rays, with sweet canticles of praise." Although, I think, I have a fair knowledge of English I confess to a difficulty. I cannot avoid thinking the writer means to hold back the morning light until the hymn is sung, while his real meaning is to go before and to herald the dawn. True it is that we have the word "prevent" used in the Prayer Book in the Latin sense, but that has completely disappeared. There may be an excuse for retaining it in the Prayer Book, but I can see none in using an archaic stilted form in a modern hymn. Why not substitute precede, a word also from the Latin with a definite well understood meaning and so avoid misleading people like

A COMMON MAN.

THE WIDOWS' AND ORPHANS' FUND.

Sir,—Cases have frequently occurred where the widow and children of a deceased clergyman have lost all or part of the grants from the W. and O. Fund by reason of the annual payments being wholly or in part unpaid. When the Rev. J. G. Hooper died in the neighbouring parish of Hanover there were some \$200.00 of arrears. The congregation knew nothing of these arrears and would gladly have paid them as Mr. Hooper was much respected and appreciated in his parish. The stipend is often so small that a clergyman is tempted to let these annual dues fall behind. Could not some systematic effort be made either by Rural Deans or Archdeacons or Synod secretaries to put every clergyman in active service on this fund? If a direct appeal was made by the proper officer, I believe, the great majority of our congregations would gladly pay the small annual fees which the Canons of the diocese demand. Could not Synod secretaries send out at the beginning of every year a report to each Rural Dean on the position of the clergy in that deanery and then let the deanery bring the matter home to every congregation. It is a grievous thing that a widow and children should be left penniless when the bread winner is taken from them. Here is a matter well worthy of close attention on the part of those who administer the Church's business.

T. G. A. WRIGHT.

M. S. C. C.

Sir,—I feel that we are greatly indebted to "Spectator" for his special interest in the M. S. C. C. work. His presentation last week of the figures from different points of view was most serviceable, and it is to be hoped that the board will receive some good advice by the further discussion of this very important part of our missionary work. Let me instance a case in point. Recently a former parishioner returned to her old home in my parish after a residence of five years in Saskatchewan. She was accompanied by her little daughter nearly two years old and unbaptized. The family had resided in different parts of Saskatchewan, had helped to build Presbyterian and Methodist places of worship, had assisted in furnishing others, had frequently joined in their religious services, had lived in villages of one or two hundred population on the line of railway where there were many Church people, and for the whole period of five years (except when living for a few months at..... village) had no ministrations of the Church and brought their only child home to Ontario unbaptized. Naturally our people ask, "Does the

to the musical plea put forth at the Synod, I can hardly treat it seriously, it is so inconsequent. It was urged that a new Hymn Book is needed because hymn tunes are usually pitched too high for congregational singing. In the logical sequence of this plea there is a great gap. The pitch of a tune is at the discretion, or lack of it, of the organist. I have attended Divine service many thousands of times, and been a member of several choirs, yet I never heard any complaint about tunes being too high in pitch. Every musical person knows that for the great majority of male voices the pitch is a matter of no moment, as they have not a musical note in them. If the pitch is lowered it takes away some of the brightness of a tune without helping those who really do sing—who are a very small minority in any congregation. What is called "singing" in a church would not be tolerated in a choral society. In view then of the extreme need of there being far more liberal provision made for the sustenance of the clergy I submit that the expenditure of money on a new Hymn Book would be an unjustifiable indulgence in gratifying a mere fancy. I sign a name well known to your subscribers—

THE AUTHOR OF "CHURCH
THOUGHTS BY A LAYMAN."

Montreal, January 23rd, 1906.

HISTORICAL.

DID CHRISTIANS BURN ROME?

Sir.—Antoninus, when proconsul of Asia, found the Christians so eager for the crown of martyrdom, that they pressed him with professions of the interdicted faith till he was, impelled to say to them, "Wretched people, if you are so tired of life are there not precipices and halts enough?" Perhaps this conduct was designed to show the authorities the futility of persecution, and the perplexed proconsul may have been the same Antoninus who was afterwards with the surname of "The Pious" Emperor of Rome; and decreed leniency to the Christians, because, as he said, it seemed to them an advantage to die for their religion. But an article by Mr. I. C. Tarver in the December number of "The Nineteenth Century" leaves us the alternative of believing that some Roman Christians in the reign of Nero stripped all others in this desire for martyrdom, obtaining it "under false pretences" by wrongly accusing themselves of setting fire to the city; or that they really were the authors of the conflagration, excited by the awful maledictions against the City in Revelations XVII and XVIII. With deference, however, I cannot accept Mr. Tarver's construction of the celebrated passage of Tacitus which deals with these events. I do not understand the historian to say that any Christians confessed that they had set fire to the city, and implicated others. He meant that they confessed "that they were Christians" and disclosed their associates. Nero, when to exculpate himself, he "subdidit reos" (substituted criminals), accused the Christians as a body, and instituted a general persecution with a view to the extinction of the Church, and those who so "confessed" and were so exposed (as being Christians, not as being incendiaries), "were convicted not so much for the crime of setting fire to the city as for their enmity to the human race." I submit that this last statement is inconsistent with the suggestion that any of the martyrs pleaded guilty of the incendiarism, or imputed the crime to their brethren in the faith.

A. W. SAVARY.

THE CHURCH IN RURAL DISTRICTS.

Sir.—Occasionally regret and surprise is expressed that our Church makes so little headway in the scattered country parishes, but I think that under the many difficulties she has to contend with it should be a matter of surprise that so much vitality is shown. Having occasion to visit some friends on a recent Sunday, I gladly took charge of a sick member while the remainder of the household journeyed to the pretty little church at Duncan, some three miles away. It being Communion Sunday, the first in 1906, the church was well filled, many there driving from long distances, the roads, though not good, being passable. The Church is served from Heathcote, a distance of five miles; and the congregation gave the minister an hour's grace, but as he did not turn up they quietly dispersed. It is quite possible that good reasons may be given for the rector not turning up, though I am

told that is not a very rare occurrence in scattered parishes that congregations meet to hold a very silent service. It seems to me inexplicably sad that so many people meet together, the table spread, and that no churchwarden or other earnest person present can summon up courage to partially fill, pro tem, the absent one's place, and at least have a hymn and a few prayers. As a layman, I have by request of the vicar, held service at one of the chapels at ease in a mountainous district in the Old Country, and surely in Canada there should be even more elasticity in the services. Many of our young people go West from these country districts, and it is just as important to have them looked after here as to beg for missionaries to be sent after them. A few words from the Bishop addressed to the churchwardens pointing out that it is their duty in the absence of the officiating clergy to select a member present to lead in, at least a few of the beautiful Church prayers, would do good and surely be well pleasing in the sight of Him we all profess to serve.

W. H. DAVENPORT.

ENGLISH CHURCH MUSIC.

Sir.—I have read Mr. Hague's articles on "English Church Music" with a good deal of interest, though not agreeing with him on all points. Some sentences in his third paper, however, are quite puzzling to me. For instance, I do not quite take in his meaning as to "popular tunes characterized by melody, rather than harmony," and where he says that "music of melody will ever be preferable to music of harmony" with the masses. The tones and hymn tunes of the old Gregorian music are simple melodies sung in unison, with accompanying harmonies. But Mr. Hague seems to have no great love for this type of music. Again, there are the Moody and Sankey tunes, and so-called music of that kind, which are mere catchy melodies with drum-like vocal, as well as instrumental, accompaniments, confined for the most part to tonic, dominant, and subdominant harmonies. But neither, I am very sure, has Mr. Hague any sympathy with such music as this. For he goes on to illustrate what he says about the popularity of the "music of melody," by instancing such good Churchly tunes as Kocher's Ellacombe, Boyd's Pentecost, and Coldbeck's Pax Tecum, and speaks with great approval of Dykes, Stainer, Monk, etc. Here, in the tunes of all these composers, in each of their freely moving parts, is surely to be seen and heard, "the music of melody," but just as surely, in the combination of the melodies, there is also "the music of harmony." As I have written elsewhere, "the attention of the composers has not been confined to the treble part, the other parts forming merely an accompaniment, but care has been bestowed upon each part, so that the altos, tenors, and basses, as well as the trebles, may have as interesting melodies as possible to render, these combined melodies resulting in a series of grand harmonies." So, to my mind, this taking and popular "music of melody" given to us by Dykes, Ouseley, Monk, etc., seems to be thoroughly identical, one and the same, with very beautiful and attractive "music of harmony."

WILLIAM ROBERTS,

Canon and Precentor,
Kingston Cathedral.

THE HYMNAL COMMITTEE.

Sir.—It is sincerely to be hoped that the committee in charge of our proposed Book of Common Praise will not omit hymns for holy days on which a particular service is suggested in the Prayer Book. In every department of learning we are taught to admire and study all who in any way advance thought in that special direction, we rejoice over our national heroes and what they accomplished, so in the Catholic Church it is very important the science of the Saints and their holy living should be noted in Church poetry and prose.

ANGLICAN.

THE ATHANASIAN CREED.

Sir.—I have read with interest the letter written by A. H. Rhodes re the Athanasian Creed, and may I suggest that his difficulty like many another is explained somewhat by the latter part of his letter re conversion. The word conversion is at the present time being divorced by many from its true meaning as found in Scripture;

conversion in Scripture is applied to one who has turned from a non-belief in the Person of Jesus Christ, the only begotten Son of God, to a belief in His person. Such as is taking place in the heathen lands in our own day. What then Mr. Rhodes really means when he says, "There were numbers of conversions at the close of the service," is that there were a number of penitent sinners at the close of the service. But, I believe, if those self-same penitents had been asked sometime before they had become penitents (and showed their desire to live pure Christ-like lives) if they believed in Jesus Christ and that He was the Son of God, they would have answered in the affirmative. The first essential belief in Scripture we are asked to believe, is, "Believe on the Lord Jesus Christ and thou shalt be saved." "Thou art the Christ, the Son of the living God." The eunuch's reply to Philip must be the reply of the Christian, "I believe that Jesus Christ is the Son of God." As then this is the teaching of Scripture re conversion, and what we must believe if we are to be saved, let us look at the passage quoted by Mr. Rhodes, "Believe on the Lord Jesus Christ and thou shalt be saved," and see what questions arise in the minds of the ordinary man or woman in their quieter moments away from the exciting influence of the revivalist. Who is this Jesus that I should believe in Him? He is the only begotten Son of God. But why only begotten Son? Why the term begotten? Are we not all sons of God? Then why is Jesus God's only Son? How came it that He was conceived by the Holy Ghost? Who is this Holy Ghost that He should be conceived by Him? These are just a few of the questions which arise most prominent in our minds. And where are we going to get a ready reply to these questions? Turn to the Athanasian Creed and we find them all answered. From this then we gather that the Athanasian Creed is one part of the Gospel of Jesus Christ explained almost in full. And because it is a part of the Gospel of Jesus Christ and, therefore, must be believed by all true followers of His, the Church, as a faithful messenger, says, "Which faith, except everyone do keep whole and undefiled: without doubt he shall perish everlastingly." What is the Church's two-fold message? "He that believeth (the Gospel) and is baptized shall be saved, but he that believeth not shall be damned." St. Mark 16:16. If anything, the minatory clauses in the Athanasian Creed are less harsh than the words of Jesus himself, why then should the Church shrink from delivering the whole of her message to her people? Yea, more, as a faithful ambassador it is her unbounded duty to do so, and just so soon as she considers the message too severe she must surrender her commission and let another proclaim it. The Athanasian Creed is not a creed for the educated alone, but is a creed given to all of the sons and daughters of the Church to help them to understand somewhat better the great mysteries, which surround our belief. The Creed would be appreciated more, and less questioned, if it was consulted more frequently to find the answers to our questioning minds.

BENJAMIN BEAN.

OBJECTIONS TO THE NAME OF THE
HYMNAL.

Sir.—I think there is a good deal to be said in favour of Mr. Howard's objections to the proposed name of the Hymnal. A reference to the proceedings of the General Synod shows that throughout the discussions about a Hymn Book the word "Hymnal" is always used till we come to the concluding words of a communication or letter from the convener of the compilation committee, where the name "Book of Common Praise" is used. No name was given by the General Synod, and the next General Synod will, doubtless, have something to say about a name. Anyway let us hope that some name will be given which will not be a mouthful, which will not offer any temptation to be shortened, nor for which some substituted will be adopted. We have a long name as a Church. People are getting into the habit of using the name Episcopal or Episcopalian. There are Roman Catholics, Russians, Swedes, Norwegians, Danes, Syrians, in this country, members of churches which have Bishops. We are not Episcopalians par excellence. The use of the word in this sense betrays ignorance. If we give the new Hymn Book a long name like "The Book of Common Praise," it will not be called by that name. Every one says "The Prayer Book," not "The Book of Common Prayer." It will be the "Hymn Book," why not call it "The Hymn Book," and add on its title page "of the Church of England and Canada?" The Presbyterians, as Presby-

terians have no "Praise." We have "Book of Praise" sense that it is for and Hymns and Deum," etc.; "Be Athanasius," and "Nunc Dimittis" for Holy Communion, and has its name which is to have a good name which is Hymn Book."

The Rectory, I

THE A

Sir.—I would like to Mr. Rhodes that the minatory words of St. Christ and thou neither the doctrine the atonement of Does Mr. Rhodes as a mere man virgin or rose vation? These often quoted words "And they spoke Lord." What do of the Christian and undefiled," same, neither more of which, as the lieth not he himself some of the Torry's revival ground to powder did not feel a moment eternal falling away, and the revivalist's cast alive into furnace and to doubt many of incomprehensible prayer. You see there are millions of you differ time; and as the world a continuing edication goes on God hears all! Surely this truth swers prayer, it be stated, is a part of the C tion to the Thim who subscribe such as meets judgment, would reflecting the s concerning the of the Body, Athanasian C and phrases in but that is not Article that th if that assertion be a mere verb be made to re had declared that no petty Church, can ju bter violating other things is roneous and s Word," and su revivalists, an dissenters. A single doctrin conversion, a part of the co sin, and the And yet we f have taken up tion granting school houses couraging and to reflect so t the Sunday S they were m baptism, are meetings of t are children die, they will their only cha and say that

[February 1, 1906.]

CANADIAN CHURCHMAN.

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terians have no other book but the "Book of Praise." We have our Prayer Book, which is a "Book of Praise, and "Common," too, in the sense that it is for every one. It has its "Psalms and Hymns and spiritual songs," the "Te Deum," etc.; "Benedictus," "The Creed of St. Athanasius," and "Hymns." The "Magnificat" and "Nunc Dimittis" are "songs." The service for Holy Communion is eucharistic or thanksgiving, and has its hymns. Why should we adopt a name which would imply a deficiency in the ruling ideas of the Prayer Book? We are going to have a good Hymn Book. Let us call it by the name which will always be given to it, "The Hymn Book."

WILLIAM CRAIG.

The Rectory, Petrolea, Jan. 26, 1906.

THE ATHANASIAN CREED.

Sir,—I would like to say a few words in reply to Mr. Rhodes on this subject. 1. He asserts that the minatory clauses are at variance with the words of St. Paul, "Believe on the Lord Jesus Christ and thou shalt be saved." In these words neither the doctrine of the Divinity of Christ or the atonement are either mentioned or implied. Does Mr. Rhodes contend that belief in Christ as a mere man, who neither was born of a virgin or rose from the dead, will ensure salvation? These words of St. Paul are most often quoted without their immediate context: "And they spoke unto them the Word of the Lord." What does that mean but all the articles of the Christian faith? "The Catholic faith whole and undefiled," which I maintain means just the same, neither more nor less, than the "Gospel," of which, as the Lord Himself said; "He believeth not he shall be damned." 2. Would not some of the young children who attended Torry's revival meeting be "utterly crushed and ground to powder" if they were told that if they did not feel convinced that they were in a moment eternally saved beyond all possibility of falling away, and thus be converted according to the revivalist's teaching, that they would be cast alive into the midst of a burning fiery furnace and tormented for all eternity? No doubt many of the statements of the Creed are incomprehensible. But consider the mystery of prayer. You teach your little child to pray. Now there are millions of children thus praying in some 500 different languages at one and the same time; and as this goes on in every part of the world a continual never ceasing stream of supplication goes up to the throne of grace, and yet God hears all and understands and discriminates. Surely the truth that God thus hears and answers prayer, in whatever form of speech it may be stated, is as incomprehensible as any statement of the Creed. 3. With regard to subscription to the Thirty-Nine Articles, I would say if he who subscribes to them is only held bound to such as meets with the approval of his private judgment, would not he be equally justified in rejecting the statements of the Apostles' Creed concerning the Virgin birth and the Resurrection of the Body, as the minatory clauses of the Athanasian Creed. No doubt there are words and phrases in the Articles that might be revised, but that is not the point here. It is stated in the Article that the minatory clauses are Scriptural; if that assertion were struck out that would not be a mere verbal alteration, but the Article would be made to retract as an error, what before it had declared to be the truth. 4. I repeat that no petty learning, or exalted position in the Church, can justify or excuse a Bishop or Presbyterian violating his ordination vows, which among other things is to "banish and drive away all erroneous and strange doctrines, contrary to God's Word," and such are the doctrines taught by these revivalists, and more or less by all Protestant dissenters. Salvation by belief only in the one single doctrine of the atonement, instantaneous conversion, absolute assurance, the claim on the part of the converted that they are living without sin, and the utter rejection of the sacraments. And yet we find many Anglican clergymen who have taken upon themselves the solemn obligation of granting the use of their churches and school houses to these false teachers, thus encouraging and endorsing what they have promised to reject, so that the children who are taught in the Sunday School that being children of wrath, they were made the children of grace at their baptism, are indeed encouraged to attend the meetings of these men, who teach them that they are children of wrath, and if in this state they die, they will be cast into a lake of fire, and that their only chance of salvation is to come forward and say that they are saved to all eternity, with-

out any possibility of falling away. 4. With regard to the reality of these conversions, and the extent to which these revivalists have been enabled to infuse true vital religion into the ungodly and careless, what proof have we that these converts are sincere and likely to become and continue true servants of Christ? Would not an attractive circus showman gather as big a crowd as these revivalists? I read some years ago in a Montreal paper of a revivalist, named Evangelist Joly, who, when hunted down by the detectives, was found to be a professional burglar. As an evangelist, of course, he was "converted," and eternally saved, and had "converted" others. People must be crazy seriously to contend that the mere fact of going up to the penitent bench and saying "I am saved" is an infallible proof of true vital religion.

E. SOWARD.

ADORATION OF THE HOST.

Sir,—Your issues of the 11th and 18th inst. contain semi-official reports of the Canadian Church Hymnal Committee, written in an apologetic tone. From the first report we gather that they have chosen as one of the hymns for the proposed Hymnal, "Thee we adore, O hidden Saviour Thee." Now, this hymn teaches, clearly and undeniably, adoration of the Host. This is made evident by the positive and distinct wording of the Latin original; by the decided teaching of its author, Thomas of Aquinas; by its use during mass in the Roman and Paris breviary at the mass for Corpus Christi; by the interpretation it receives through its setting and guarded surroundings among the Communion hymns of the new edition of A. and M., and by the entire satisfaction this hymn gives to an extreme section in the Church, whose teachings are identified with those of the Confraternity of the Blessed Sacrament and the English Church Union. No "scholastic pedantism," however skilful it may be, can succeed in disconnecting the adoration of the Host from this hymn. It is useless to assert that this particular hymn is already in some widely disseminated Hymnals, because many of the clergy who use these Hymnals do so on the understanding with their congregation and their choir that such a hymn will never be sung; and they plead for the introduction of these Hymnals on the ground of their many excellent qualities, which no one will deny. But still, whilst using the Hymnals they are bold in condemning the hymn in question. And again, it will serve no purpose to say that several of the clergy use that particular hymn, and that it is dear to them. There is now perfect liberty in the use of Hymnals in the Church. Each individual clergyman bears alone the responsibility with his congregation for such use. If he promulgates heresy, it is for the ecclesiastical courts to take it up; but for a committee representing the whole Church to choose a hymn and put it into a Hymnal authorized by the Church is a totally different matter, and it is no less than authorizing and legalizing views that are unmistakably condemned and rejected by the Church. It is impossible to give the sanction of the Church to this hymn without at the same time contradicting and practically denying the teachings of Holy Scripture as interpreted by the third Rubric of the Communion of the Sick, the Black Rubric, the whole Communion service, and Articles 25, 28, 29, 30 and 31. The adoration of the Host, as taught by the hymn under review, is merely a branch of a tree, the root of which is the doctrine of the Real Presence, as taught by the C. B. S. and the E. C. U. (which differs from Transubstantiation only as an unscientific statement differs from a scientific one), the other branches being the Elevation of the Host, the Sacrifice of the Mass, Incense, Altar Light, Sacrificial Vestments, Massing Priests, Fasting Communions, Reservation, Withdrawal of the Cup, and Masses for the Dead. The development of errors in relation to the doctrine of the Holy Communion as shown by the history of dogma establishes this beyond contradiction. Where one of them is, the other is not far off; they are so many links of one chain. The impartial study of the history of the doctrine of the Lord's Supper reveals the fact that all these doctrinal errors are so many links in a chain, the first of which is the Real Presence, rightly called Transubstantiation, and the last, Masses for the Dead. There is logic in history, and if you adopt the premises the conclusion must follow; and it follows in the present development of doctrine within our own Church in England. That scholars desirous of producing one Canadian Church Hymnal, and endeavouring to bring

closer together the legitimate schools of thought in the Church, and working on a theory of "unity by inclusion" should, in three or four days, let pass one such hymn out of four hundred may easily be conceived; but as the choice, so far, is merely "tentative," it is ardently hoped that such a hymn, or any other like it, will be withdrawn on further consideration. If not, there is no reason why the Hymnal Committee should not, in such inclusion, recognize as a legitimate school of thought, any school ranging from Arianism to Vaticanism. But then "unity by inclusion" will only work out "unity by exclusion" and their collection will only become so much more "dead wood." Further the suspicion of a Romanizing drift in the Church entertained by many of her loyal members will be intensified and amply justified, and the sympathy and good-will of many outsiders belonging to other Protestant communions will be withdrawn. Is it worth while to insert hymns of that class and others cognate with them at such a cost? Or if we cannot have one Hymnal without such, is it not better for us to continue as we are and use our different Church Hymnals till we are brought closer together in teaching and doctrine by the Holy Spirit of the Living God.

J. J. ROY,

Rector of St. George's Church,
Winnipeg.

MAGAZINES.

Everybody's Magazine.—The opening article in the January number of this magazine is an article by A. N. Tewison on the past and future of the automobile car in the United States. It is entitled "Car Coming." H. Davis is contributing a series of articles on the reporters of today. The first of these appears in this issue, and it deals with the New York reporters. There are a number of stories, an article on the Russian Peasant Riots, by Ernest Poole, and further instalments of "Soldiers of the Common Good," "Frenzied Finance," and "The Spoilers." Poetry is represented by "The Shadow," and "Yut Ho," which latter is a story in verse, and "Convalescence." Three short stories of real life appear in this number, and the usual article dealing with "The Players of To-day." The whole number is well illustrated throughout, the frontispiece depicting a scene in the early morning prior to the commencement of the Vanderbilt Cup Race.

Scribner's Magazine.—E. T. Nadal, in the current number of this magazine, writes an appreciative article on the late Sir Henry Irving. T. F. Millard contributes another interesting article on matter in the Far East, entitled "The Powers and the Settlement." Mr. E. T. Seton, the well-known Canadian authority on natural history, is to write a series of papers on the great horned game of the American continent, and the first of these, entitled "The Wapiti and His Antlers," appears in this number. The second and concluding part of Mrs. Hodgson Burnett's tale, "The Dawn of a To-morrow," appears herein, as also further instalments of "The Letters and Diaries of George Bancroft," and "The Tides of Barnegat." There are also several poems and short stories, and the usual departments of "The Field of Art," and "The Point of View."

The Old Testament and Its Messages. A volume of 25 sermons by Right Rev. Edgar C. S. Gibson, D.D., Bishop of Gloucester, England, Church Book Room, Richmond St. W., Toronto, Price \$1.25.

These sermons, the author tells us were for the most part delivered in the parish church of Leeds. They are intended to reassure hesitating minds disturbed by the so-called higher criticism of the last twenty-five years. We think them admirably adapted to the steadying of persons unsettled in their faith, especially in regard to the Old Testament Scriptures. The sermons are not hard reading, yet there is in them an abundance of good and much needed teaching. The first three, on "Creation," the "Creation of Man," "The Fall," are among the best in the volume. Sermon 7, on "The Battle of Bethoron," deals with Joshua's command to the sun to "stand still," etc., and gives the modern explanation. Sermon 10, on the "Book of Job" is very good. We think sermon 17, on the "Imprecatory Psalms" and the lesson they have for our own day, deserves wide reading. The sermon on "The Apocrypha" ought to be of great use. The volume closes with two good papers on "The Position of the Church of England with re-

gard to the Criticism of the Old Testament," and "Criticisms of Holy Scripture, and the Church's Gains Thereby." We commend these sermons, especially to those whose faith in the Holy Scriptures as Divine has been imperilled by higher criticism teachings, and for whom the superstructure so built up seems to have great attractiveness.

Our Lord's Resurrection. Rev. W. J. Sparrow-Simpson. Longmans, Green & Co., London and New York. Price 5s.

This is one of the latest issues of the Oxford Library of Practical Theology, and is one of the very best of the series. It has earned a very exalted reputation in England. It might very well be made a text book for all theological students. We earnestly advise every reading, thinking person to get and study it, for it is exactly the book needed for the times. There are three excellent appendices, of which the second is especially good and needful. Perhaps the most subtle attack upon the Resurrection is Harnack's latest which seeks to annihilate it as a real historical fact, but looking upon it as only meaning that the great, holy, almost superhumanly wise teacher, Jesus of Nazareth, entered then upon a glorified, eternal life, but not that He really took again his body in the tomb. Harnack has worked out a theology of the Resurrection, practically denying altogether a genuine Resurrection. He makes a distinction between the "Easter Message" and the "Easter Faith." The former is the announcement of the "Empty Grave"; the latter, he considers to be the belief that the Crucified One had triumphed, and thenceforward lived in the glorified life eternal. This is the subject of appendix 2. The real danger to unthoughtful minds lies in the acceptance of an "empty tomb" as constituting the main substance of the event of Easter Day. On the Easter Day, as Harnack puts it, Jesus of Nazareth really attained immortality; what nerved the apostles for their after work was their belief that the moral personality of their Master was now living elsewhere, as "the first fruits of them that slept." On this theory Harnack really builds up a superstructure that is a substitute for Christianity. Mr. Simpson's book is an investigation of the real import to mankind of the Resurrection as an undoubted historical fact, belief in which is the foundation of all Christian life and effort.

Jesus Christ and the Christian Character; being the Lyman Beecher lectures at Yale (U. S.) University, 1904, by F. G. Peabody Plummer, Professor of Christian Morals in Harvard, (U. S.) University. Morang & Co., Toronto; price \$1.50 net.

This is a very able and well written book. The teaching of the book is extensive in its scope, and of great value of its kind. There is quite an original chapter on the "Ascent of Ethics," and another on "The Descent of Faith," which means the coming down of faith as a mental virtue to the lower world of ordinary men to minister to its needs of every kind. We cannot say that the book is really a Christian book in its essential view. It might have been written by an educated philosophical Japanese, such as M. Anesaki, who tells us, in the "Hibbert Journal," that he can equally accept Buddha and Jesus. Dr. Peabody never gives a hint of "Jesus" being any more than a very exalted human teacher, a great "poet"; we should never imagine "Jesus" to be Incarnate God. He is only "Jesus," never Christ. The Holy Spirit is never mentioned, nor any need of Divine grace hinted at as needful. Man is by a will-act, and practice, to make his own a character moulded in the "teachings of Jesus." We think the teaching of the book excellent in theory; but any one trying to work it out would find himself fail, if left to his own will-power, and the varied attractions and hindrances of actual world life pulling him too strongly another way.

THE SPIRIT OF CHRISTMAS.

There is a very old legend which tells us that four travellers one day drew near to a certain village. They had travelled far and were very hungry, and very weary, so much so, indeed, that they seemed scarcely able to walk.

When they reached the first house they knocked at the door and asked the one who appeared in answer for food or shelter. But they were refused. They tried at door after door, of rich and poor alike, but none would give them food

or allow them to rest. And even when they asked for as much as a cup of cold water in the name of Christ, they were met with hot words, and insult, and the door was shut in their faces.

So they passed down street after street of that quiet village, but met with no better treatment than at the first. They went on and on until darkness began to gather, and then the four men turned their backs upon the village and made for the open pastures. They travelled on weary, and worn, and depressed, their hearts filled with deepest sadness at the cold and cruel treatment of the village folks.

As they journeyed on in the deepening darkness they saw before them a very humble cottage, little more than a mere hut. And one of them said, "Let us ask here for food; it may be the poor will help the poor."

They knocked at the door and it was opened by an aged woman. She heard their story, and answered, "In the name of the Lord, come in and rest."

They entered the house. A feeble light from an oil-lamp showed the bareness of the room, the poverty of the woman. But she bade them take such seats as there were, and then she brought a loaf of rye-bread, and said to them, "My brothers, this is all the food I have in the house, but you are welcome to it all; I wish for your sakes it had been larger."

Then the one who had asked for food and shelter took the loaf in his hands and lo! it became enough for all, and there was some to spare. And turning to the woman after they had eaten, he said, "Blessed from henceforth shalt thou be, because thou hast given of thy little; thou shalt never know want, even in the days of famine thou shalt have enough and to spare."

No sooner had the stranger said these words than a great light filled the house, the light of a wondrous glory, and when the poor widow looked for the men, lo! they had vanished.

Then she knew that she had entertained One greater than the angels—the Lord Himself; and a great joy filled her heart that thus, unknowingly, she had ministered to Him, and He had blessed her.

So far for the ancient legend. Has it no teaching for us?

In the old Saxon days hospitality in England was much more free and open than it is to-day. Travellers used to start out on their journeys and knock at any door they came to for food and lodging, feeling fairly sure of a welcome. The head of the home usually received them; and where servants were kept, one was called to wash the strangers' feet. But at Christmas time there was always an open house, and all who came were made welcome.

Through all our English history the feeling has been strong that Christmas must be kept with open-handed generosity to all but especially to the poor. For example in the days of Queen Elizabeth a verse of an old song shows us the feeling:—

"Who feasts the poor a true reward shall find,
Or helps the old, the feeble, lame, and blind,"
"All you that to feasting and mirth are inclined,
Come, here is good news for to pleasure your mind;

Old Christmas is come for to keep open house,
He scorns to be guilty of starving a mouse;
Then come, boys, and welcome, for diet the chief,
Plum-pudding, goose, capon, minc'd pies, and roast beef."

But you say we cannot entertain, or feed the poor; very true, but I have given you an idea I want you to keep, that is, however poor you are to try and do something for somebody else.

Perhaps you hardly know in your warm comfortable homes how terrible is the suffering and want just now and how great the hardship vast numbers are undergoing. Men willing to work

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Reserve Fund - - - \$2,200,000.00
Investments - - - \$25,200,000.00

are walking about and cannot obtain work, and you know when the father has no wage at the end of the week it means, in most cases, that the children are in want.

I have walked miles and miles to try and find work for men, and say a good word for them, but in most cases it is time thrown away—work is not to be found. And so it seems to me a duty this Christmas to refuse to waste money on things we can do without that so we may be able to give more to those who need.

And may I say that when other people spend money on you, could you not without offence give some of your presents to those who have none? How a poor child in some of our homes would rejoice over a toy which is of no value to you because you have so many, and even the Christmas cards which are tossed away as useless would give pleasure to some sick child in a hospital, or to some poor old woman, who would, by that little gift, realize that she was not forgotten. Just think what you could do to soften the hardship of a hard winter. Then, like the widow in the legend, you will find blessing in the deed.—Uncle Harry, in "Family Churchman."

A HYMN OF EMPIRE.

Lord, by Whose might the Heavens stand,
The Source from Whom they came,
Who holdest nations in Thy hand.
And call'st the stars by name,
Thine ageless forces do not cease
To mould us as of yore—
The chiselling of the arts of peace,
The anvil-strokes of war.

Then bind our realms in brotherhood,
Firm laws and equal rights,
Let each uphold the Empire's good
In freedom that unites;
And make that speech whose thunders roll
Down the broad stream of time
The harbinger from pole to pole
Of love and peace sublime.

Lord, turn the hearts of cowards who prate,
Afraid to dare or spend,
The doctrine of a narrower state
More easy to defend;
Not this the watchword of our sires,
Who breathed with ocean's breath,
Not this our spirit's ancient fires,
Which nought could quench but death.

Strong, are we? Make us stronger yet;
Great? Make us greater far;
Our feet antarctic oceans fret,
Our crown the polar star;
Round Earth's wild coasts, our batteries speak
Our highway is the main,
We stand as guardian of the weak,
We burst the oppressor's chain.

Great God, uphold us in our task,
Keep pure and clean our rule,
Silence the honeyed words which mask
The wisdom of the fool:
The pillars of the world are Thine,
Pour down Thy bounteous grace,
And make illustrious and divine
The sceptre of our race.

Frederick George Scott.

Children's A

A FELLOW'S

"A fellow's mother
wise,
With his rosy cheeks
eyes,
"Knows what to do
hurt
By a thump or a
the dirt.

"A fellow's mother
strings,
Rags and buttons,
No matter how I
stop
To see how well
top.

"She does not
mean,
If a fellow's face
And if your trousers
knee,
She can put in a
never see.

"A fellow's mother
But only sorry if
And I tell you
true,
She'll always for
you do.

"I am sure of
wise,
With a manly lo
eyes,
"I'll mind my m
day;
A fellow's a baby

THE WEEP

"Did you know
willows in this co
from a twig plan
of George Wash
at Abingdon, a
Mount Vernon?"
who had just r
interesting estate
phia "Record."

"It was this
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tary family, son
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he became acqu
British officer, v
come over with
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crushed out, and
on the confiscate
"He had even
the weeping
villa, at Twick
oiled silk.

"As his visi
America faded
twig to John I
his return to At
planted it near
and flourished.
plied may be n
the country to
day Companion.

Children's Department.

A FELLOW'S MOTHER.

"A fellow's mother," said Fred, the wise,
With his rosy cheeks and his merry eyes,
"Knows what to do if a fellow gets hurt
By a thump or a bruise or a fall in the dirt.

"A fellow's mother has bags and strings,
Rags and buttons, and lots of things;
No matter how busy she is, she'll stop
To see how well you can spin your top.

"She does not care—not much, I mean,
If a fellow's face is not always clean;
And if your trousers are torn at the knee,
She can put in a patch that you'd never see.

"A fellow's mother is never mad,
But only sorry if you are bad;
And I tell you this, if you're only true,
She'll always forgive you, whate'er you do.

"I am sure of this," said Fred, the wise,
With a manly look in his laughing eyes,
"I'll mind my mother, quick, every day;
A fellow's a baby that don't obey."



THE WEEPING WILLOW.

"Did you know that all the weeping willows in this country are descended from a twig planted by the stepson of George Washington, at his place at Abingdon, a few miles from Mount Vernon?" asked a tree-lover who had just returned from these interesting estates, to the Philadelphia "Record."

"It was this way: Young Custis, as a member of Washington's military family, sometimes carried messages under a flag between the belligerent commanders. In this service he became acquainted with a young British officer, who, like others, had come over with an impression that the 'rebellion' would be speedily crushed out, and that he would settle on the confiscated lands of the rebels.

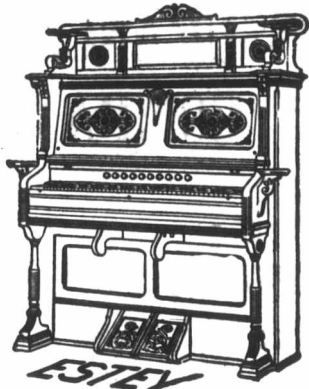
"He had even brought a twig from the weeping willow near Pope's villa, at Twickenham, wrapped in oiled silk.

"As his visions of a castle in America faded away, he gave the twig to John Parke Custis, who, on his return to Abingdon, in the spring, planted it near his house. It grew and flourished. Just how it multiplied may be noted from one end of the country to the other."—The Sunday Companion.

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ORGANS**

The growth of our business is again indicated by the opening of another department, further announcement of which will shortly be made. Just now our chief interest is to provide the necessary wareroom space, and this demands a clean sweep of every second hand or slightly used instrument even at a big sacrifice in price. It's true there's little profit in this, but we need the space. Our loss will be your gain if you order any organ on this list; but do it quickly or the one you most want may be sold. Send also your second and third choices in case the first should be sold.

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Every organ is in perfect order.
Every organ is guaranteed for five years from date of shipment, the same as a new instrument.
Every organ will be shipped subject to approval, and if not satisfactory, we will pay the return freight.

TERMS OF SALE

Organs under \$50, \$5.00 cash and \$3.00 per month without interest. Organs over \$50, \$10.00 cash and \$4.00 per month without interest.
A discount of 10 per cent. allowed for cash. If monthly payments are not convenient, please state what method you prefer. We wish to suit you. A stool accompanies each organ.

- BELL**—5 octave walnut organ by W. Bell & Co., small case, suitable for Sunday school or mission use; has 8 stops, three sets of reeds in treble and 2 in bass, knee swell. Height 3 ft. 9 in. Original price \$90. **Sale Price \$23**
- PELOUBET & PELTON**—5 octave organ by Peloubet & Pelton in neat solid walnut case with small top; has 7 stops, 2 complete sets of reeds, knee swell, &c. Height 4 ft. 7 in. Original price \$100. **Sale Price \$26**
- WILLIAMS**—5 octave parlor organ by R. S. Williams, in solid walnut case with small top; has 7 stops, 2 complete sets of reeds, knee swell. Height 5 ft. 3 in. Original price \$110. **Sale Price \$27**
- DOMINION**—5 octave organ by the Dominion Organ Co., in solid walnut decorated case with small top; has 6 stops, 2 sets of reeds in the treble and one set in the bass, knee swell. Height 5 ft. 3 in. Original price \$110. **Sale Price \$29**
- ESTEY**—5 octave walnut organ by the Estey Co., Brattleboro, with small extended top; has 9 stops, 2 sets of reeds throughout, 2 knee swells, vox humana. Height 9 ft. 5 in. Original price \$110. **Sale Price \$33**
- KARN**—5 octave organ by D. W. Karn & Co., in neat solid walnut case with extended top; has 8 stops, 2 complete sets of reeds, knee swell. Height 5 ft. 6 in. Original price \$115. **Sale Price \$33**
- BELL**—5 octave organ by W. Bell & Co., Guelph, in solid walnut case of neat design with extended top; has 9 stops, 2 complete sets of reeds, 2 knee swells. Height 6 ft. 1 in. Original price \$115. **Sale Price \$36**
- PRINCE**—5 octave organ by Geo. A. Prince, Buffalo, in neat design of case, suitable for church or chapel; has 11 stops, 3 sets of reeds in the treble, 2 sets and a sub bass extra in the bass, 2 knee swells. Height when open, 4 ft. 4 in. Original price \$125. **Sale Price \$38**
- BELL**—5 octave organ by W. Bell & Co., Guelph, attractive solid walnut case with high top; has 10 stops, 2 sets of reeds in the treble and 1 set in the bass, 2 knee swells. Height 5 ft. 9 in. Original price \$125. **Sale Price \$41**
- DOMINION**—5 octave organ by The Dominion Co., in solid walnut case with resonant panelled ends and revolving fall board; has 8 stops, 2 complete sets of reeds, 2 knee swells. Height 6 ft. 3 in. Original price \$125. **Sale Price \$42**
- DOMINION**—5 octave organ by The Dominion Co., in fine walnut case with high top, has 8 stops, two complete sets of reeds, 2 knee swells. Height 6 ft. 4 in. A handsome organ. Original price \$125. **Sale Price \$43**
- BELL**—Pipe top walnut organ by W. Bell & Co., 5 octaves, 2 full sets of reeds, 10 stops, 2 knee swells, Couplers, &c. Height 6 ft. 4 in. Original price \$125. **Sale Price \$44**
- DOMINION**—6 octave organ by The Dominion Co. in attractive walnut case with burl walnut panels and resonant ends, without extended top; has three sets of reeds in the treble, 2 sets in addition to sub bass set in the bass, 13 stops, 2 knee swells, couplers, &c. Height 4 ft. 7 in. Original price \$150. **Sale Price \$51**
- DOMINION**—6 octave parlor organ by The Dominion Organ Co. in handsomely decorated solid walnut case with high top, has 10 stops including couplers, vox humana, &c., 2 complete sets of reeds, 2 knee swells, mouseproof pedals. Height 6 ft. 10 in. Original price \$140. **Sale Price \$53**
- BELL**—6 octave parlor organ by W. Bell & Co., in panelled and decorated solid walnut case with high top; has 11 stops including couplers, &c. 2 complete sets of reeds, 2 knee swells. Height 6 ft. 10 in. Original price \$140. **Our Special Sale Price \$54**
- DOHERTY**—6 octave organ by Doherty & Co., in very handsome case, beautifully carved and decorated with brackets, bevelled mirror, lamp stands and music rack; 12 stops, 3 sets of reeds in treble, 2 in bass, 2 couplers, knee swells, &c. Height 7 ft. Original price \$160. **Sale price \$55**
- UXBRIDGE**—6 octave piano case organ by the Uxbridge Organ Co., in solid walnut case with mirror rail top; has 11 stops, including couplers, vox humana &c. 2 complete sets of reeds, 2 knee swells, mouseproof pedals. An attractive organ. Original price \$155. **Sale Price \$66**
- KARN**—5 octave Chapel organ by D. W. Karn & Co., Woodstock, in solid walnut case, finished back and front; has 13 stops, 2½ sets of reeds in the treble and 2 sets and a sub bass set extra in the bass, 2 knee swells, mouseproof pedals, lamp stands, &c. A modern Chapel organ suitable for church or school. Original price \$175. **Sale Price \$67**
- BERLIN**—6 octave piano case organ by the Berlin Organ Co., in solid walnut case of handsome design; has 11 stops, including couplers, &c.; 2 complete sets of reeds, 2 knee swells, mouseproof pedals. Original price \$150. **Sale Price \$73**
- THOMAS**—6 octave piano case organ by the Thomas Co., Woodstock, in walnut case; full length music desk, engraved panels, lamp stands, patent folding pedals, 11 stops, 2 sets of reeds throughout, 2 couplers, 2 knee swells. Height 4 ft. 8 in. Catalogue price \$250. **Sale Price \$77**
- DOMINION**—6 octave piano case organ by the Dominion Co., in mahogany case with full length carved panel and music desk; automatic folding pedal cover and fall board, 18 stops, 2 sets of reeds throughout, 2 couplers, 2 knee swells, handsome mirror top. Height 6 ft. Catalogue price \$300. **Sale Price \$84**
- SHERLOCK-MANNING**—6 octave piano case organ by the Sherlock-Manning Organ Co., London, in handsome walnut case; full length plain polished panel and music desk, attractive mouldings, lamp stands, mirror top; 13 stops, 2 sets of reeds throughout, 2 couplers, 2 knee swells. Used less than six months. Catalogue price \$250. **Sale Price \$87**

GOURLAY, WINTER & LEEMING, 188 Yonge Street, TORONTO.

**TWENTY-FIFTH ANNUAL STATEMENT
OF THE**



**NORTH AMERICAN
LIFE ASSURANCE
COMPANY.**

**HOME OFFICE:
112-118 King Street West, Toronto
For The Year Ended 31st December, 1905.**

Dec. 30, 1904. To Net Ledger Assets..... \$5,945,362 62

RECEIPTS

Dec. 30, 1905.		
To Cash for Premiums.....	\$1,354,607 50	
To Cash on Investments, etc.....	294,941 46	
" Rent (less taxes and all charges).....	6,793 61	
" Profit on Securities.....	3,721 03	
" Special Deposit.....	3,790 53	
		1,663,854 13
		\$7,609,216 75

DISBURSEMENTS

Dec. 30, 1905.		
By Expenses.....	\$ 144,622 32	
" Commissions, Expenses and Salaries to Agents.....	252,686 29	
" Payments for Death Claims.....	259,476 07	
" Matured Endowments.....	52,203 00	
" Surrendered Policies.....	37,769 31	
" Matured Investment Policies Surrendered.....	92,422 21	
" Dividends to Policy-holders.....	86,520 70	
" Annuity.....	11,435 67	
" Interest on Guarantee Fund.....	6,000 00	
		\$943,135 57
		\$6,666,081 18

ASSETS

Dec. 30, 1905.		
By First Mortgages on Real Estate.....	\$1 043,046 70	
" Stocks, Bonds and Debentures (market value \$4,387,699.71)	4,279,638 00	
" Real Estate, including Company's buildings (appraised value \$213,417.76).....	167,644 15	
" Loans on Policies, etc.....	491,503 05	
" Loans on Bonds and Stocks (nearly all on call).....	595,277 00	
" Cash in Banks and on Hand.....	88,972 28	
		\$6,666,081 18
" Premiums outstanding, etc. (less cost of collection).....	258,990 10	
(Reserve on same included in Liabilities.)		
" Interest and Rents due and accrued.....	42,942 38	
		\$6,968,013 66

LIABILITIES

Dec. 30, 1905.		
To Guarantee Fund.....	\$60,000 00	
" Assurance and Annuity Reserve Fund.....	6,247,767 69	
" Death Losses awaiting proofs.....	51,142 30	
" Additional provision for expenses and other charges in connection with the business of 1905.....	10,000 00	
" Half-year's Interest Accrued on Guarantee Fund.....	3,000 00	
" Dividends on Policies declared and unpaid.....	13,090 18	
" Premiums paid in advance.....	1,593 30	
" Interest on Policy Loans paid in advance.....	11,409 76	
		\$570,010 43
		\$6,968,013 66

New insurances issued during 1905 (gross)..... \$6,354,962 00
Insurance in force at end of 1905 (gross)..... 37,827,605 00
We have examined the Books, Documents and Vouchers representing the foregoing Statement and Balance Sheet, and also the securities in the latter, and certify to their correctness.

H. D. LOCKHART GORDON, F.C.A. (Can.) } Auditors.
JOHN H. YOUNG, F. C. A. (Can.) }

President—JOHN L. BLAIKIE.

Vice-Presidents—HON. SIR W. R. MEREDITH, LL.D., E. GURNEY, ESQ.
Directors—HON. SIR J. R. GOWAN, K.C.M.G., LL.D., K.C.; M. J. HANEY, ESQ.; J. K. OSBORNE, ESQ.; LIEUT.-COL. D. McCRAE, GUELPH;
JOHN N. LAKE, ESQ.; W. K. GEORGE, ESQ.; J. D. THORBURN, M.D., Medical Director.

Managing Director, Secretary,
W. B. TAYLOR, B.A., LL.B. L. GOLDMAN, A.I.A., F.C.A.
T. G. McCONKEY, Superintendent of Agencies.

The Annual Report, showing marked proofs of the continued progress and solid position of the company, and containing a list of the securities held, and also those upon which the company has made collateral loans, will be sent in due course to each policyholder.

AN EXCELLENT SHOWING.

The Annual Statement of the North American Life Shows Good Progress.

The report the North American Life Assurance Company presented at the annual meeting, which appears elsewhere in this issue, shows that the Company has been making gratifying progress. A notable feature of the statement is the good increase shown in the amount of the net surplus, notwithstanding that the Company again reports large surplus payments to policyholders whose policies have matured. The Company again follows its usual practice of including only the book value of bonds, stocks, etc., in the assets; and it is seen from the statement that a surplus of over \$100,000 is shown in the market value over the value in account.

A new departure, no doubt prompted by the recent public disquietude over the insurance situation, is especially noted in the statement. The Board of Directors announce that "the annual statement, showing marked proofs of the continued progress and the solid position of the Company, and containing a list of securities held, and those upon which the Company has made collateral loans, will be sent in due course to each policyholder." This action on the part of the directors and the desire it exhibits to make the policyholders acquainted with the actual situation will no doubt be satisfactory to all who are interested in the Company.

The statement of the year's growth shows what careful and conservative methods, backed by sound business judgment and judicious management will do for the Company and the policyholders. There can be no doubt that this Company is living up to its motto, "Solid as the Continent."

THE POLITE DONKEY.

A little gray Donkey lived in a toyshop window. He wore a russet leather bridle and a red saddle. He had plenty of bright green hay ready to be eaten, though, as a matter of fact, he never did eat; for he rather liked having a "gone feeling" in his stomach. You see, he always had had a "gone feeling," and he was used to it; if he thought about it at all, he supposed that all donkeys had it.

The other animals who lived in the window were made all in one piece, and stood quite still, staring out into the street with their round eyes. But the little gray Donkey had his head hung inside of his neck, on a neat gilt hook; and, as he was a very polite Donkey, he bowed very gently, all day, to the passers-by.

But no one ever bowed to him in return, and the little gray Donkey finally became quite sad.

"Why are you so sad, little gray Donkey?" said his friend, the Jack-in-the-Box, one day. "You have a russet bridle, a red saddle, a pile of bright green hay, and your head is hung on a shiny gilt hook. Why are

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The Toronto General Trusts Corporation

Acts as
EXECUTOR or ADMINISTRATOR

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

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you not happy and gay, as I am? I feel like a Johnny-jumpup in spring-time!"

And the Jack-in-the-Box stretched himself up, as far as he could, to show how springy he felt.

"Alas!" said the little gray Donkey, "all day long I bow politely to all who pass our window; but no one ever bows to me in return, and this makes me feel lonely and neglected."

And he wagged his head up and down very mournfully.

It was just then that little Edward and his nurse stopped before the toyshop window.

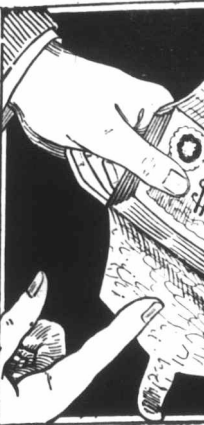
Little Edward wore a white furry cap. He had curly yellow hair and pink cheeks and big bright eyes.

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For the Mardi Gras festivities at New Orleans, La. The very low rate of one-way first class fare, plus \$2.25 for the round trip, will be in effect. Good going February 21st to 26th, valid returning on or before March 3rd. Call on agents of Grand Trunk Railway for full particulars.

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Edmanson, Bates Toronto.

Gentlemen,—I h satisfied with the weather predictio Chase's Almanac 1905 that I shall will forward me z edition.

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All almanacs to Diary Contest for ceived not later 1906. Whether ye ing a diary durir sure to secure an the contest for 15 Chase's Calendar sent free to anyor and address to I Co., Toronto, an paper.

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There is always a welcome in the million homes of Canada for Dr. Chase's Calendar Almanac, of which the 1906 edition has just been mailed. This year this popular almanac appears in a new and attractive cover, and one of the most interesting features is the Diary Contest, in which prizes amounting to \$200.00 are offered for the best record of events kept in this almanac.

Probably the most useful part of this book, especially for farmers, is the weather forecast, which during the past year has proven wonderfully satisfactory, as is evidenced by letters received similar to this one from the Great West:

McDonald Hills, Sask.,
Nov. 24, 1905.

Edmanson, Bates & Co.,
Toronto.

Gentlemen,—I have been so well satisfied with the correctness of the weather predictions given in Dr. Chase's Almanac during the year 1905 that I shall be obliged if you will forward me a copy of the 1906 edition.

Yours faithfully,
Wm. Lewis.

All almanacs to be entered for the Diary Contest for 1905 must be received not later than January 15, 1906. Whether you have been keeping a diary during 1905 or not, be sure to secure an almanac and enter the contest for 1906. A copy of Dr. Chase's Calendar Almanac will be sent free to anyone sending his name and address to Edmanson, Bates & Co., Toronto, and mentioning this paper.

"O mammy!" cried little Edward, "see the little gray Donkey! See him wag his head! He is bowing to me."

Now, Edward was a very polite little boy, and when he saw that the little gray Donkey was bowing, he bowed his own head in return. The little gray Donkey was delighted. He felt very sure that this was the prettiest and most polite little boy in the world, and so he bowed again.

So they stood bowing to each other for some time, and little Edward bobbed his head up and down till his yellow curls flew up in the air, and the furry white cap slipped down over his big bright eyes. And the little gray Donkey wagged his head faster and faster, until at last he wagged it off the gilt hook entirely, and there lay the little gray Donkey's head on the floor, in front of himself, with one ear broken off.

"Mamma," said little Edward to his mother when he went home from his walk, "a little gray Donkey bowed to me, and I bowed to him, and I bowed my cap off; but the little gray Donkey bowed his head off. I think he was too polite, don't you?"

And whenever little Edward thought of the little gray Donkey after that, he felt that the Donkey had been too polite.

But the little gray Donkey was quite happy on the shelf where they put him away, after they had hung his head again on the neat gilt hook, because he remembered that, when he made his last bows, a little boy with yellow curls and pink cheeks had bowed to him in return; and it never once occurred to him that he had been too polite.

And the Jack-in-the-Box went on feeling gay and springy like a Johnny-jumpup. — Mary Mitchell Brown, in Little Folks.

THE BEAR THAT WENT TO SCHOOL.

This is a true story of something that happened many years ago. Some boys found a little baby bear near Lake Winnipeg, and carried it home for a pet. The bear was very tame, and when he grew a little older they let him go to school with them. The teacher let the bear stay in the schoolroom, and he would often go to the children's lunch boxes and help himself. This was a small country school, where there were only a few scholars, and they all took their lunches. Neither the children nor the teacher were afraid of the bear.

After a time the bear wandered back into the woods.

Four years passed. There was a new teacher in the school, and many of the pupils had grown up and gone away.

One cold winter day a boy happened to leave the door partly open, and in walked a big bear! The new teacher was dreadfully scared, and the scholars climbed on their desks, but

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the bear seemed entirely at home. He walked slowly up the aisle, and warmed himself at the stove. Then he went to the lunch-boxes, and put in his paw and helped himself to fruit and bread. When he had finished the boxes, he tried to see if the teacher had any apples in her desk, but the desk was locked, so he went back to the stove again. After a while he walked quietly out of the door and back to the woods.

Of course, all the men started out with guns, and after they had shot the bear they found that he was their friend, who had come back to visit them.

Then they felt very sorry, and wished so much that he could have told them who he was.

BOYS AND GIRLS IN JAPAN.

It would amuse you very much, as you travelled in Japan, to notice the contrasts between that country and this. You would almost fancy yourself in a different planet.

In Japan the cats have no tails, and the bells have no tongues (they are struck from the outside). The birds sing but little, and our mode of kissing is an art unknown. The horse stands with his head from the stall; and when the rider mounts, it is from the right, not the left. When acquaintances meet, each presses his own hand; and the left side is reckoned the more honourable. The teeth of the saw and the thread of the screw run in the opposite direction to ours. The tailor sews from, and the carpenter planes towards him. The blacksmith pulls the bellows with his foot; the cooper holds the tub with his toes. Everything pretty is put at the back, instead of the front, of a building; and gardens are watered from a little pail with a wooden spoon.

If you went into a school, you would find the children reading down instead of across the page, and from the end instead of the beginning of the book; while their examinations are after instead of before the holidays. They do not have fluid ink in ink-bottles, as we do, but each scholar has a cake of ink, which he uses in just the same way as we use paint.

The children always have a nicely embossed and designed card fastened securely to their girdles, with their name and address written upon it. This is an excellent plan.

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