

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD

THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.

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TORONTO, CANADA, THURSDAY, DECEMBER 21, 1905.

No. 49.

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

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

(1) At least six months' residence upon and cultivation of the land in each year during the term of three years.

(2) If the father (or mother, if the father is deceased) of any person who is eligible to make a homestead entry under the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.

(3) If a settler was entitled to and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.

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

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

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

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Canadian Churchman.

TORONTO, THURSDAY, DEC. 21, 1905.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

December 24—Fourth Sunday in Advent.

Morning—Isaiah 30, to 27; Rev. 14.
Evening—Isaiah 32, or 33, 2 to 23; Rev. 15.

December 31—Sunday after Christmas.

Morning—Isaiah 35; Rev. 21, 15-22, 6.
Evening—Isaiah 38 or 40; Rev. 22, 6.

January 7—First Sunday after Epiphany.

Morning—Isaiah 51; Matthew 4, 23-5, 13.
Evening—Isaiah 52, 13 & 53 or 54; Acts 4, to 32.

January 14—Second Sunday after Epiphany.

Morning—Isaiah 55; Matthew 8, 18.
Evening—Isaiah 57 or 61; Acts 8, 26.

Appropriate Hymns for Fourth Sunday in Advent and Sunday after Christmas Day, 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.

FOURTH SUNDAY IN ADVENT.

Holy Communion: 51, 178, 313, 318.
Processional: 47, 48, 355, 362.
Offertory: 186, 272, 293, 352.
Children's Hymns: 180, 188, 336, 655.
General Hymns: 191, 193, 353, 587.

SUNDAY AFTER CHRISTMAS DAY.

Holy Communion: 482, 484, 555, 556.
Processional: 56, 59, 60.
Offertory: 55, 57, 166.
Children's Hymns: 58, 329, 330, 341.
General Hymns: 62, 72, 288, 483.

The Second Coming.

So engrossed is the world—and for that matter, no small portion of professed Churchmen—in the affairs of time, that the promised second coming of our Lord "to judge the world," is a matter as remote from their calculations as is the probability of Canada being plunged in a dreadful internecine strife, as is Russia at the present moment. And yet each year of our lives we have read the solemn words of the collect, which announce that inevitable event. And each Sunday, in the Apostles' Creed, we have professed our belief, that "He shall come to judge the quick and the dead." Surely it is high time that "the hearts of the disobedient were turned to the wisdom of the just," and that from each church and home, and heart, a yearning cry should go up that the Lord would come among us and with great might, succour us, and of His bountiful grace and mercy help us to run victoriously the race that is set before each living soul on earth.

Alert Watchmen.

Not long ago an article cabled from England appeared on the front page of the London "Free Press," passing a sharp unfavourable judgment on the Church on various points. This article purported to grow out of a speech by the Bishop of London, but it was readily seen, by well-informed Churchmen, that its statements were unreliable, and it was absurd to connect such statements with the Bishop of London, whose utterances are always loyal and hopeful, as might be seen in his remarks at the recent Church Congress at Weymouth. Prompt and effective replies came from Revs. Dyson Hague, R. S. Howard, and F. B. Clarke, of London; Rural Dean Miles, of Kincardine; Rural Dean Taylor, of St. Mary's, and Rev. A. H. Rhodes, of Clinton. We congratulate these six clergy on their zeal in springing to the defence of their spiritual mother. We doubt if any diocese in the Anglican community could present a clearer or more convincing defence on the points discussed than that put forward in this case. The example of the Huron clergy is worthy of warm commendation.

A Combine Defeat.

One of the youngest of Canadian judges, Mr. Justice Clute, in his decision on the plumbers' combine case, and his courageous and indignant comments on the evidence, has proved that the younger generation of Canadian jurists do not lack the high honour, the fearless maintenance of justice and right, and the requisite knowledge and clearness of intellect to put them in force, which constitute the noblest tradition of the British Bench. The importation from the United States of methods by which a number of men can band themselves together to prey on the community by fraud and extortion, under the protecting cover of the transaction of ordinary business dealing, has received timely exposure, and deserved punishment. We want more of the spirit of British fair play in this young country of ours, and less of the deceit and fraud by which avarice so often seeks to gain its ends. Whilst we admire the good qualities of our neighbours, we can do better than follow the bad example offered in some of their insurance methods, and in the promotion of their system of combines.

The Battle of Life.

One of Dickens' Christmas stories bears the striking title "The Battle of Life." These words, which lend themselves so readily to form an attractive and interesting name for a tale with which to while away an hour or two of the bright and cheery holiday season, have to most of us a personal and even tragic meaning. For do they not in a very real sense indicate the bitter and increasing strife which is being daily waged in each individual soul, between the opposing forces of good and evil? And though the ultimate result can only be fully known by the Great Arbitrator—yet the privilege is not denied to each individual by the general tenor of his life, if not by his lips, of declaring whose he is and whom he serves.

The British Situation.

—What has been prophesied by political prophets has at last come to pass. For some time there has been a feeling of unrest as to the continuance of the Balfour ministry in office—which has culminated in their resignation. The attack upon the principle of free trade—which the average Englishman has come to look upon as his commercial Magna Charta—by Mr. Chamberlain, and his determined advocacy of such a

measure of protection as will stimulate the mutual interests, and strengthen the bond of commerce between the different parts of the Empire, and the tacit consent of Mr. Balfour to the general principle—so vigorously enunciated by his late colleague—could scarcely be expected to have any other result. The pendulum is beginning to swing the other way. But the educative campaign begun by Mr. Chamberlain is having its due effect, and it remains to be seen how long the supporters of the old views can withstand the slowly incoming tide of opinion, charged as it is with the strong currents of changed conditions, and the growing necessities of Imperial progress. We are of opinion that the old order is doomed by the very force of circumstances, though we may expect its supporters—as is generally the case with Britishers—to take a lot of beating before they will give ground.

The Jew in Russia.

There is something which is not understood by the public underlying the hatred of the Jews by the Russian common people. The financial ability, we may go further and say the greed of the Jews, is hateful to the more simple Russian; but there must be something more than that to account for the massacres which have taken place. It was partly to remove the Jews from such surroundings that the representatives of the late Baron Hirsch secured large tracts of land in Argentina and have endeavoured to plant the race on farms in that and other parts of this western continent. Obeying the instincts of thousands of years, the Jews, when free to act for themselves, prefer to herd together in New York and other large cities and to form ghettos there. Zangwill and his friends are still in hopes of forming, under British protection, a Jewish province in Eastern Africa, but receive scant support, and now the English Rothschilds and the Jewish aristocracy in England have gone further. They sent a long letter to the "Times," in which a strong argument is presented both against Zionism and also against the scheme of the Jewish territorial organization. Both schemes are regarded by the signers to the letter as quite outside the range of practicability. They are discountenanced because they contemplate the establishment of what are characterized as Ghetto states with their own special ordinances and laws. Rothschild and his associates say the Jews could not be segregated, but should be mingled with other peoples of the world and live among them.

The Jew in the United States.

In the New York "Herald" the Rabbi of Montreal, says that the 250th anniversary of the settlement of Hebrews there suggests many a train of thought, but none more appropriate than that which concerns itself with the future of their religion. He says that "the early Hebrew settlers were imbued with deep piety. They did not treat Judaism as an empty phrase designed to give an air of respectability to their lives. They knew that it is a positive religion, imposing well defined obligations and duties, and they honoured these obligations and duties accordingly. In the 250 years now drawing to a close the Hebrew population of the United States has increased by leaps and bounds; and to-day it is probably only exceeded by that of Russia and Austria. Its material prosperity has kept pace with its growth, and it has become a highly important element in the general population. But while the Hebrew is too sensible and too practical to despise material prosperity, he does not make its attainment the chief aim of his existence.

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ordering please mention
an Churchman

* * * The Hebrew regards the perpetuation of Judaism as the first and most sacred duty; and as the ceremonial institutions of Judaism have manifestly been the means employed by Providence in preserving the identity of the Hebrew people and in perpetuating their faith, he honours these ceremonial institutions not only because of their divine origin, but because they alone render possible the performance of Israel's mission as a kingdom of priests and a holy nation. * * * The growth of the Hebrew reform movement in the United States is familiar to all who have followed the religious events of the last half century. Its effect is now manifest in the existence of a generation of Hebrews who are practically ignorant of Judaism. Beginning with the repudiation of those ceremonial institutions which have enabled the Hebrews to weather the storms of ages, reformed Judaism has now assailed doctrines held sacred by Christian and Hebrew alike, such as supernatural revelation, and the divine authority of the Mosaic law. * * * Judaism survived the policy of a Jason and a Menelaus, and Judaism will flourish in America when the present reform movement has been relegated to the pages of history. The descendants of the radicals of today will not be Hebrews, but Judaism, divine in its origin and in its mission, will not be affected thereby. The Providence that guided a Maccabean movement against the heresy of Hellenism will not forsake Israel now. History is ever repeating itself." Rabbi de Sola may be right, but the change will not come in our day—and before it does there will be many lapses from the ancestral faith and ceremonies. Besides, the conditions are quite different, the Maccabees fought against the religion of the foreign conquerors and in their own land. Now, in the United States, the Jews are foreigners, mixed with other peoples.

Government Appointments.

Surely a new Government must be allowed to have due discretionary power to say who shall serve under it and who shall cease to serve. Especially is this the case, when its predecessors in office, for over a quarter of a century, had made its own appointments. Can it reasonably be expected that a Government with the mandate of the people to govern, and with an intimate knowledge of the records of the subordinated officials should call to its counsels the editors of the opposition and independent papers, and be guided by their opinion as to whose services it should retain, and who should take the places of those to be retired? That certain able-bodied and energetic politicians who have had a fair share of governmental employment, should be required to give way to supporters of the Government, of equal if not superior efficiency to themselves, is not, we take it, an unmitigated evil. May we not fairly infer that the energy and capacity which, it is alleged, such ex-officials possess, will soon provide them with useful employment—in which they may render even better service to the community than they did in their public capacity? We have too many men in Canada seeking to be supported at the public expense. It is not at all to the public advantage that such men should be encouraged in their aim. It would be better for themselves, for the public service and the community at large if more men were to devote themselves to the earning of an honest living in the ordinary way—rather than by political scheming and partisanship to endeavour to get employment and maintenance at the hands of the public.

Joy in Service.

One of the keenest of joys is that which springs from loyal, faithful service. It is not the abandon of joy which accompanies the selfish indulgence of the senses, that gives to life its purest, richest, colouring; that sweetens and

strengthens the affections, and develops in man a loftiness and nobility of soul. Unselfishness, self-sacrifice for the good of others, are the bitter medicinal herbs which give to our joys that rare tonic flavour that ever distinguishes the false from the true. There can be no doubt that the most faithful and unflinching service yields to the devout and loyal servitor, though it may be with much tribulation and hardship, the keenest, purest, and most enduring joy of life. There is no joy comparable to the joy of devout, and faithful service.

Thé Franchise.

They have a law in Montreal which seems to be a very common sense one. No one who has not paid his rates and taxes can be a voter during the following year. There are about 45,000 voters, and nearly half are disfranchised through their own neglect. On the last day of grace about \$50,000 was paid over the counters for water rate and business tax. It is safe to say that of this amount \$49,000 could have been as easily paid a week before. It is human nature to wait to the last.

Our Greatest Port.

Montreal has with very good reason rejoiced over the successful departure of the "Lake Michigan" at an exceptionally late date. The Canadian Pacific Railway Steamship Company has completed a list of seventy-four sailings from that port without mishap of any kind. These vessels have taken out on an average 30,000 tons of cargo every week during the navigation season. And there are the Allan and other large lines which, although accidents have occurred, on the whole have been successful. More passengers have landed and departed from the port than in any year of its history. Statistics of the Atlantic lines all tell the same tale, and next year the new wharf promises to provide better accommodation for another big stride forward both in the size of ships and in the quantity of their human freight. Down in the Maritime Provinces we hope to hear of similar energy and success during the winter and spring.

Indian Jugglery.

Mr. Andrew Lang writes of so many different subjects, and so well, that his remarks are always of interest. He has taken up Indian necromancy, and quotes from a correspondent who writes: "Yesterday we were all marching in from Khimlasa (India), when we passed a village, and on the roadside a juggler was resting. We said to him, 'Juggle!' We stood within six feet of him, all around him, all the time, and he was half-naked. He took a rudely-carved little boat, empty and undecked about eight inches by four inches, with one thwart across it, with a hole for a mast. We all examined this boat, and handed it round. It was empty. He then stuck a thin bamboo stick about two feet long in the hole, and then took a coconut and handed it round. This coconut was empty with three holes in it. It was a small one, and we all saw and felt it was empty. He then stuck the nut on the bamboo, and stuck a little bamboo spout in one hole of the nut, and stood five yards off, and said, 'Spout.' And then it spouted water like one o'clock for a long time. He said, 'Stop,' and it stopped; 'Spout,' and it spouted. It spouted much more water than could ever have been in the nut or boat. All the time the man, who had a monkey's skull with him, kept on saying, 'Bandar ka kopra,' ('monkey's skull'), over and over again." From Mr. Hugh Clifford, Mr. Lang has a similar story. The juggler was a Malay, who stroked with his fingers the blade of a long knife or kris. Mr. Clifford saw water fall drop by drop from the blade, which became flaccid,

like a strip of india rubber. Thrown on the ground, it bounced about, but was a knife-blade again when lifted by the juggler. This looks like a clever use of "palming" a thin bag, full of water, for the knife-blade. But there was no water on the mat on which Mr. Clifford saw the drops falling!

CHURCH AND STATE.

The old objections, urged with such force and eloquence in Macaulay's review of Mr. Gladstone's first considerable contribution to literature—using the term in a broad sense—under the above heading, have not lost their weight to-day. And so long as the Bishops or priests of the Roman Church openly or covertly dictate to the citizens of a state who happen to be adherents of their Church how they shall vote in political elections, they are freshened in men's minds. Archbishop Langevin pays a poor compliment to the intelligence, information and capacity of his church members when, under such a system of responsible government as we in Canada enjoy, he feels it necessary to usurp the control of their exercise of the liberty which the spirit of an enlightened and progressive freedom gives them, and which is theirs as well as ours, under the free, fair law of our land. Such usurpation will, we believe, as time goes on, be more and more resented by Roman Catholics themselves. It is inconsistent with the broad-minded, tolerant and progressive spirit of a state where religion has her honoured place, and where political freedom and progress are her true handmaids. What, we might ask the Bishop's apologists, would be the result were the clerics throughout Canada of all the diverse creeds therein, before election day, to undertake to dictate to their respective followers—as to how they should vote—and they each and all have as much right to do so as has Archbishop Langevin himself. What a theological Babel we would have. Instead of a great army of sober, intelligent and diligent workmen each contributing with peaceful and orderly discipline his quota to the upbuilding of the body politic, we would have the electorate broken off into warring factions. Let the Church be content to teach its children to be good Christians. Then may she fairly leave to the State the comparatively easy task of teaching them to be good citizens. These fulminations of the zealous Archbishop merely serve to revive the memory of the impossible and mediaeval ambition of his Church for the renewal of the temporal power—an ambition as unscriptural, as it is unsuitable, to a Christian and civilized community.

CANADIAN CLUBS.

Some of our neighbours to the South have assumed that because we are so far from the centre of kingly rule that we thereby lack certain essential qualities of free citizenship and pure patriotism. It may be that the Boer war helped to dispel that illusion. Another and more amiable proof of the sincerity and depth of the Canadian's love for his native land is the Canadian Club which is found here and there in the United States and elsewhere. It is hard to stay one's hand within due limits when one's heart is stirred by the thought of that unquenchable love of their old homeland—a land second to none on this wide earth—which prompts our absent brothers thus to keep the sacred fire of affection fresh for the land which gave them birth, and which is endeared to them by a thousand ties of fond and intimate association. Where the old home stands; where the scenes of early childhood still greet the moistened eye; where relatives and friends of

[DECEMBER 21, 1905.]

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CANADIAN CHURCHMAN.

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other years sleep peacefully in the quiet church-
yard, and others live and lovingly long to greet
their occasional relation; where the blessings of
peace and freedom abound; and where a nation
young and vigorous, instinct with hope, progress
and energy—is by leaps and bounds proving
itself to be the strong right arm—of perhaps
the greatest civilizing and Christianizing power
the world has ever seen; whose crowning glory
is the perpetual blending of justice with strength
and liberty with expansion. Long live the noble,
generous, hallowed spirit which finds appropri-
ate, congenial and warm-hearted expres-
sion in the brotherly intercourse, the old-time
associations, and homeland reminders, of the
Canadian Club. Canada the Free, Land of the
Beaver and the Maple, Fair Daughter of Britan-
nia, noble in stature, wondrous in promise,
swiftly moving through the virgin years to a
rich and bounteous maturity. What visions of
thy romantic past, thy prolific present, and thy
golden future fire the imagination of thy true
but absent sons as they join hearts and hands
round some festive board, where thy beloved
name, and memory are cherished and perpetu-
ated—at the time when the sweet toned bells
of Christmas are speaking peace and joy and
blessedness to all mankind!

FROM WEEK TO WEEK.

Spectator's Comments on Questions of Public Interest.

Archbishop Bruchesi, of Montreal, recently ad-
dressed two important pastoral letters on the
influences of the theatre to the Roman Catholic
churches of that city. It would appear that the
particular point of the letters bore upon a repre-
sentation of certain phases of the Inquisition,
which naturally could not be acceptable to the
church over which he presides. But apart alto-
gether from the particular offence referred to
which might or might not be historically correct
for anything we know, the Archbishop gave ex-
pression to some thoughts that might be con-
sidered with profit by all men of good will. His
Grace says for example, "We take the theatre
such as it exists in Montreal. Let those who
frequent the theatres be sincere and tell us
whether they ever left those plays better men
and better women, and whether these plays have
inspired within them lessons of virtue. Almost
all the plays of the French repertoire are played
here one after the other. Those plays which
they did not dare to put on a few years ago for
fear of alarming our people "simple and timid,"
as was said at the time, are now produced with-
out fear, without scruple, and without the
least expurgating. The sad education
of the people had been gradually carried out.
We have no need in this Catholic city of such
literature, and of those plays imported from a
centre where Christian marriage is mocked at
and where morality and modesty are now only
in words."

Spectator has but slight personal knowledge of
the theatre, but he has seen and heard and read
enough to be convinced that the words of the
Archbishop above quoted convey a very alarming
truth. There is a steady downward educating
influence in the modern stage. What we mean
is that the quality of play now tolerated with
equanimity by respectable people would have
been regarded as an offence against modesty and
virtue not so many years ago. It is rather sur-
prising and deeply painful to note the vulgar
suggestion in jest and act that pass without
protest and without a blush by men and women
who would certainly be expected to take no
pleasure in such things. We are perfectly sure
that clean manhood and innocent womanhood
receive no uplift and cannot well fail to be per-
manently contaminated by these things. Thou-
sands of theatre goers must desire to have the
offensive features of plays omitted, and yet an
apparently irresistible force flaunts vulgarity in

our faces with greater assurance each year. But
what are we doing to have things otherwise?
Are the leaders of the Christian churches too
good to attempt to keep within the bounds of
decency a form of amusement that apparently
cannot be annihilated? Are we powerless to in-
duce men and women of good purpose to choose
the plays they will go to with a view to
propriety and self-respect. If every clergyman
and pastor in all the churches of this country
stood squarely for a more wholesome stage and
asserted his right to counsel his people upon the
subject will any one say that we could accom-
plish nothing? Public sentiment is not altered in
a day, but if we stick to a purpose long enough
the result will be apparent. We assume that
the stage cannot be abolished and if it exists
it is better that it should be at least decent
rather than depraved. The Roman Catholic
Archbishop of Montreal has uttered a timely
note of warning and it is within his power to do
much to affect what he desires. We would like
to see Protestants unite to face a danger that is
negating much of the work of the churches.

A committee of the diocese of Western New
York was appointed some time ago to enquire
into certain charges and rumours concerning the
teaching of a clergyman in the city of Rochester.
The duty of the committee was so far as we can
learn somewhat similar to that of our grand jury,
not to try but to ascertain whether there was
sufficient evidence to present the accused for
trial. The committee has reported a rather
peculiar finding. It declines to present the priest
in question for trial, at the same time it in-
dicates very clearly its opinion that he is not
teaching according to the standards of the Church
to which he has pledged his allegiance. Here are
a couple of quotations which illustrate its at-
titude. "His writings indicate that while he re-
cites and affirms his belief in the creeds of the
Church, he virtually sets aside the historical
sense in which their articles have been and are
received by this Church, and for it he sub-
stitutes a 'spiritual interpretation,' claiming to
retain the spiritual reality for which Christianity
stands while dismissing as indifferent the his-
torical facts asserted in the creeds." Referring
to his book, "Religion and Politics," the com-
mittee says, "It is difficult to determine whether
a statement is meant to express the belief of the
author, or whether he is expressing what he
esteems a fact of history or is stating the opinion
of others. It abounds with rhetorical phrases
and much depends upon the meaning which the
author assigns to this or that word. It is by in-
ference rather than by unequivocal statements
that conclusions as to the belief of the author are
arrived at." We refer to this report and quote
from it for the purpose of raising one or two
points suggested by it.

In this discussion concerning the authority and
interpretation of Scripture is not the charge of
ambiguity too often well founded? If a man
has reached the conclusion, for instance, that our
Lord was born according to the ordinary laws of
generation why should he be at pains to express
himself in terms that indicate a supernatural
birth of a virgin mother? Why should it be
necessary to justify the form of expression in
the Scripture when the reality could be much
more strongly expressed in other words? What
sanction do phrases possess which do not belong
to their ordinary meaning? We would further
like to enquire if it is not a fair proposition, to
ask any man who has a conviction strong enough
to impel him to teach and persuade others, to
express himself in plain and unequivocal lan-
guage? We have noticed that a "moderate,"
"reverent" and "conservative" criticism is popular
in certain quarters, because it does not take us
far from the old paths, but it would seem to us
that the only criticism that could be tolerated at
all is "honest criticism." What would be thought
of the scholar who had reached a new conviction

regarding some important truth and only gave ex-
pression to half of it lest the public reject it! He
who undertakes to reconstruct the faith of a
people must be moved by very strong convictions
and it ought to be within his power to give in-
telligible expression to them. Any one who
seeks to say things and yet not say them by em-
ploying ambiguous phrases ought in our judg-
ment to hold his peace.

Mr. Balfour has at length given way and Mr.
Campbell-Bannerman has stepped into office.
This news will, we imagine, be a positive relief
to those interested in Imperial politics, for it was
difficult to see what purpose lay behind the
tenacious hold which the late Government had on
the treasury benches. At this distance we are
unable to form an opinion on many points of
the English political game, but certainly we had
supposed that the desire to rule when the coun-
try seemed to lose no opportunity of condemn-
ing the Government, was not the English way of
doing things. The personal power of Mr. Bal-
four appears to us to be shown in the way he
held his party together when no one knew what
his real attitude was regarding a great policy.
His leadership has usually been described as
"adroit," "astute" and the like; phrases which
indicated cleverness rather than the power and
wisdom of the purposes he pursued. But after
all the strong, blunt man with a conviction is the
one whom men delight to honour. The highest
fact is the power to see the right thing to do,
and the courage to do it because it is right.

SPECTATOR.

The Churchwoman.

INDIA ORPHAN WORK.

Perhaps I had better say at once that this report
is less to acknowledge gifts received (though I am
very thankful for those) than to plead once more
for children whose support has ceased or is
ceasing. But first I will say, "thank you" to
"In Memoriam," James Henry Boyce, Toronto,
\$2.00; and Mrs. B., Vancouver, \$1.00.
The "Christian Herald" sent me a letter stat-
ing just what children had been so far supported
mainly. I suppose if not altogether by the offer-
ings kindly sent in response to my appeals. I
am not now alluding to those who are definitely
supported by particular friends. They will, I
hope, each for a while longer, look after their
own, and have been written to separately by the
"Herald." But I am given the names of eight
children all too young yet to be dismissed from
the homes and sent out, no one knows whither,
in India. The reports of their progress so far
is most encouraging. I will quote one or two
as examples. "Another in the same mission
(viz., that at Ahmednagar, in charge of Deacon-
ness Frances Chamberlain) is reported as fairly
healthy named, Sunrahha Baber. Has been
baptized and is obedient and gentle in disposition.
Is reverent and quiet. Will be self-supporting
in about seven years. She is provided for until
August 8th, 1905." Perhaps if the "Churchman"
will be kind enough to continue its generous co-
operation on behalf of these children by publish-
ing all or most of the letters sent me I might
give the names of the other six children, the
eight being supported by myself need not be
given. Another in the same mission, "Tara
Naka Sare," by name, is nine years of age, in ex-
cellent health; she too has been baptized and takes
kindly to the Christian teachings; will be self-
supporting at sixteen; is supported till June 28th,
1904. The Rev. David Van Horn who is in
charge of the mission at Tatitpor, writes that
Ha Saria is fourteen years old, in good health;
has a pleasant disposition; has been baptized
and her religious growth is very encouraging;
takes much interest in fancy work and will
probably be trained to do embroidery, make lace,
etc.; will be self-supporting in a few years; is
provided for till July 18th, 1905. "Mathara" is
in the same mission and is sixteen; in fine health;
with a good disposition; has been baptized and
her religious growth is decidedly hopeful; is in the
first standard at school and is learning all kinds
of fancy work, such as embroidery, lace work
and sewing; will soon be self-supporting, and is
provided for until July 11th, 1905. Next comes

a boy called "Ajudhia," fifteen years old. He is in excellent health; is mild, obedient, and industrious; has been baptized and is growing in his religious life, doing fine in school; will be self-supporting in about three years; will be a tailor, and now in making the clothes for the boys in this orphanage; is provided for until January 20th, 1906.

Will those who read this join me in the prayer that this boy may be as God shall guide him, a power for good in India? His work being in the mission I hope will lead to higher work of a spiritual character. Some one who signed him or herself as "In His Name" has helped to support this child. "Kam Sal" is another on your list. He is now fifteen; has good health, except that he is club-footed; has a pleasant disposition; has been baptized, and reads his Bible and Hymn Book. He is learning to become a cook, and can already cook plain food very satisfactorily; will be able to support himself in three years; is provided for until January 1st, 1905.

There is still one more little chap in the Jubahore Mission, under the care of Rev. S. Benjamin, named "Rhombra." He is thirteen, in excellent health, hard working, humble and obedient; has been baptized; his religious growth is very satisfactory; he has entered the industrial department and is being trained for a farmer; will be self-supporting in about four years; he is supported until August 17th, 1905. This ends the list. I read it with a thankful heart that so far we have been allowed to help these little ones. Though I felt when first we began this work that the time might come when we should hear of many little children who had been supported and were now written down as waiting for new friends. I could not make that a reason for not doing something for them as long as we could. I can now thankfully and trustfully leave them in our Heavenly Father's Hands. I try not to doubt their being provided for. "The Lord hath workers everywhere." I only write to say that if anyone wishes to help support these children or to adopt one by sending \$15.00 a year towards his or her support, I think you will be blessed in doing it. Kindly address Miss Caroline Macklem, Sylvan Towers, Rosedale, Toronto.

OTTAWA.

Ottawa.—The Parish Guild of St. Luke's Church is preparing for a bazaar next week, and all the details are in good hands, which assures a success.

Christ Church Cathedral.—A most enjoyable congregational re-union was held in the Lauder Memorial Hall last week under the auspices and direction of the Woman's Association. A short musical programme was provided, refreshments served and a thoroughly pleasant and informal evening spent.

The Rev. Walter M. Loucks attended the last regular monthly meeting of the Woman's Auxiliary meeting of the cathedral, and gave an interesting address on his missionary tour lately taken in the Ottawa Diocese, which was much appreciated by the officers and members. Miss Wicksteed, the president, gave a brief talk on Corea. In reply to an appeal from the secretary of the Children's Auxiliaries, Miss Parmelee, for assistance for Christmas gifts for Dynevor Hospital, Rupert's Land, and for Combermere, Ottawa Diocese, the sum of \$3.50 was voted to this object. The treasurer Mrs. F. C. Anderson, was authorized to forward to the diocesan board \$20 on account of the assessment. Mrs. J. F. Orde was appointed secretary of the branch for the winter months, to take the place of Miss Phoebe Read, who is spending the winter in London, England. The ladies of St. Margaret's Branch of the Woman's Auxiliary will pack their Christmas bale this week and have a large quantity of seasonable goods to send to the North-West.

The fifth annual concert of St. Matthew's Church, held last week in St. George's Hall, was a delightful treat, and a decided success, and reflects great credit on the members of St. Anna's Guild, under whose auspices the concert was given. The hall was well filled, as was the gallery, with an interested audience, and each number of the programme was fully appreciated.

Active and practical work was reported by the Woman's Auxiliary of this diocese at the last regular monthly Board meeting. The indefatigable president, Mrs. Tilton, presided and there were eight officers and twenty-five representatives in attendance. The reports received showed that during the month eleven bales had been shipped to various missions, six of them containing complete outfits for Indian children.

The total value being \$352.45. A Communion set had been also supplied, and two surplices, four alms basins, two fonts, and another Communion set were still needed. A united bale from the children's branches had been sent to Emmanuel College, containing an outfit for Maria Turner, and another was on its way to Dynevor Hospital, St. Peter's Mission, in the Diocese of Rupert's Land, also provided by the children. The secretary reported the receipt of a letter from the New Westminster Auxiliary thanking the Woman's Auxiliary of this diocese for the help so freely and frequently extended in the past. The junior branches at Pembroke, Morrisburg, Cornwall, Iroquois, Antrim, Gallowaytown, Moulinette and Newington, also sent in most satisfactory reports of their work. The treasurer reported receipts for the month \$191.82, and disbursements \$148.12; receipts from the extra-cent-a-day fund, \$23.63. It was decided to devote Mrs. Pollard's life membership fee to the education of Grace Gander, a missionary's daughter of Offington, Algoma, and \$50 was voted to the most needy mission in Qu'Appelle Diocese, this being the life fees of Mrs. Gorrell and Mrs. Gorman. The Children's Auxiliaries will be called upon to subscribe \$10 for work among the leper children in India. The secretary reported that forty lists had been sent to as many branches with reference to the new hymnals, but only twenty-four had been marked and returned; the balance would have to come in quickly to be of any service. The Rev. E. H. Capp of St. John's Church gave the meeting a very interesting account of the work in the diocese of Algoma, where he had ministered for some years. The population of the diocese is 117,000, of whom 10,000 are Church people. These were served by thirty-six clergy and twenty-four missions. Eighteen thousand dollars was needed to meet the yearly expenses of the diocese. In the course of the meeting affectionate reference was made to the loss the diocese had sustained in the death of the Rev. Rural Dean Houston, of Cornwall, and a vote of condolence was ordered to be sent to Mrs. Houston, who is the beloved president of the Cornwall Branch, and secretary of Stormont deanery. A vote of sincere sympathy was also recorded to be conveyed to the St. John's Branch in this city, in reference to the death of their vice-president, Mrs. Grist.

Cumming's Bridge.—St. Margaret's.—This branch of the Auxiliary of this church held a business meeting last week with a large membership in attendance, and Mrs. Andrews, president, in the chair. Encouraging reports were received of the past month's work and plans arranged for the ensuing month.

Billing's Bridge.—The Junior Branch of Trinity Church held a very successful bazaar last week, the sixth annual. Those in charge of the several departments were: Candy, Miss Maud Loper, convener; Miss Ruby Turgeon, Miss E. Dowler, Miss R. McCann, Miss V. Bennett; flowers, Miss Bella McCann, convener; Miss M. Belot, Miss L. McCann, Miss Gladys Fitzpatrick, Miss Mabel Fentiman; fancy work, table 1, Miss Grace Low, convener; Mrs. J. Kelly, Miss Spaul, Miss Bennett; fancy work, table two, Miss Tweedie, convener, Miss Jessie Low, Miss Natalie Frerichs, Miss Ellice Moffatt; plain sewing, Mrs. Curtis, convener, Mrs. H. H. May, Mrs. J. Paynter, Miss Evelyn Loper; refreshments, Miss Smyth, convener; Miss Spendlow, Miss I. Moffatt, Mrs. C. Abbott, Miss Cutt, Miss Lizzie Hull; art, Miss Frerichs, convener, Miss M. Low, Miss R. McCann, Miss Brown, Miss Ada Woods.

St. John's.—The Woman's Association of this church held a very successful sale of work two days of last week and realized a goodly sum for parochial purposes.

TORONTO.

The December meeting of the Toronto Diocesan Board of the Woman's Auxiliary was held in the schoolhouse of Holy Trinity Church, on Thursday, December 7th, and was a largely attended and most interesting one. The members were welcomed by Mrs. Blachford, the president of Holy Trinity Branch on behalf of the members of Holy Trinity, Grace Church and St. Mark's Branches, the hostesses for the day. After the opening prayers, the president introduced Miss Parmelee, of the Ottawa Junior Auxiliary, who was given a seat on the platform, and Miss Tilley then referred in feeling terms to the loss the Toronto Auxiliary had sustained in the passing away of two of the oldest members, Mrs. Stow, of St. Anne's, and Mrs.

Wyatt, who had for many years been president of St. George's Branch. The corresponding-secretary reported that two (2) new girls' branches had been formed, viz., one at Campbellford, and one at Mulmur the diocesan president visiting the latter and giving addresses there and at Adjala. The names of six (6) new life members were read: Miss Proctor, of Brighton; Mrs. Hallett, of the Church of the Epiphany; Mrs. Trent, of St. Paul's; Mrs. Howard, of the Church of the Redeemer; Mrs. Galbraith, of Brampton; and Mrs. Turner, of Chester Branches. That the meeting for the Girl's Auxiliary held at St. Philip's on November 6th, had been a most helpful and inspiring one, grateful thanks being extended to the committee who had carried out all the arrangements so successfully, and to the Rev. T. Powell, of Eglinton, for his earnest eloquent address at the service. That the January service of intercession for missions would be held in the Chapel of Trinity College on the 4th inst., when the preacher would be the Reverend, the Provost of Trinity College, the offertory on that occasion being devoted to the E. M. Williamson Memorial Fund. After the service, the usual monthly meeting would take place in the Convocation Hall. A very pleasing incident occurred during the meeting, when the president on behalf of the whole board and as a token of their love and esteem presented the corresponding-secretary, Miss E. Fannie Jones, who so ably fills her new and arduous position, with a life membership on the board. The E. C. D. fund amounting to \$141.83 was voted towards the appeal from the Rev. J. Antle for the maintenance of the mission boat "Columbia." The diocesan treasurer reported receipts to be \$961.99, expenditure \$514.10. The Dorcas secretary treasurer stated that thirty-four bales had been sent away to the mission field during the month. The secretary-treasurer of the junior work stated that a most successful conference had been held in St. Peter's on November 16th, when all but three (3) city branches were represented and ten (10) out of town. Receipts \$16. The P. M. collections for the month amounted to \$306.65. The literature committee have arranged for a series of study classes and lectures to be held in St. James' Schoolhouse during the season of Epiphany, every Friday at 11 a.m., and every Tuesday at 8 p.m. The branches are earnestly asked to send a representative to these classes in order that a report of the lecture may be given to each branch. The president then introduced Mrs. Cayley, who has kindly consented to act as secretary-treasurer of the Babies' Branch, the report of that department of work being submitted by the assistant secretary-treasurer, Mrs. Plews, ten (10) new little helpers having been enrolled and thirty-one (31) boxes received, containing in all \$20.78. The convener of the visiting committee reported visit paid at St. John's and at the general hospitals. The convener of the Chinese committee stated that the Chinaman who had offered himself for missionary work would commence his studies at Cambridge next term. An interesting letter was also read upon Chinese work. Appeals were read from the Rev. J. Antle, of British Columbia, from the Bishop of Qu'Appelle, and from the Rev. C. Lord, of Apsley, Toronto Diocese; and letters from Miss Johnson, of Moosonee; Miss Asquith, of Courtallarn, India; Miss Strickland, of Taru Taraw, India; and from Miss Sorabji. A most helpful Bible reading was given at the noon hour by the Rev. E. C. Cayley, rector of St. Simon's, the subject being, "Christ Our King." "Interesting Items of Missionary News" upon the Diocese of Newfoundland were given by the members of Christ Church, Deer Park, and notes upon Melanesia and New Zealand by members of St. Mark's, Parkdale, and the convener of the literature committee, Mrs. Cartwright, Mrs. Horrocks and others spoke of the missionary work being done in Corea. The Rev. Cyril Brown, a missionary from Melanesia was then introduced, and drew a graphic picture of that far-off land and of the heathen darkness that prevails there. A most earnest paper upon "The United Thank-offering" was read by Miss Turner, of Victoria, British Columbia. After sending a message of love and congratulations to Mrs. Osler, our oldest member and beloved mother of our late president, upon her approaching 99th birthday, December 14th, a most delightful meeting was brought to a close.

The beautiful illustrated Christmas number will be sent to any part of Canada, England, or the United States, for 25 cents. No better Christmas present could be sent to friends for the money.

Sunday School Corner.

ENCOURAGING CHURCH ATTENDANCE.

Can the Sunday School do more than it is doing to teach the children the habit of Church attendance?

That the family is not doing its duty in this respect is obvious and the resulting effect in later life is lamentable.

In one of our Western city Sunday Schools the following plan which may be new to many of our readers was practised with marked results, not only among the children, but in some cases among the parents, who aided them.

Cards of the following design—size 5 inches by 3—were procured at the printers:

St. Church S. S. Ont.

I attend St. Church, at the
..... service on Sunday the
..... day of A.D., 190....

THE TEXT was from the Book of.....
..... Chapter No.
..... Verse No.

Class, Signed,

.....

Teacher. Scholar.

The cards were given out one at a time to those who agreed to take them, large numbers took them. On the card being returned properly filled in another was given. Never more than one at a time. All who returned 40 cards in the course of a year received a small reward, those returning more were specially noticed.

The sight of the little faces watching for the text was inspiring to the preacher. In the case of the smaller children at any rate it secured co-operation in the home, and in every case must have elicited thought.

The cards themselves form the record. Do not give out a second card unless the first is returned used or unused). Of course the unused ones do not count.

May we suggest to the clergy that the subject of the Sunday School lesson is a good subject generally for a sermon, but this is not mentioned as part of the plan described above.

If this plan is not used in the Sunday School, the individual teacher may try it for the class. It has been tested and found most helpful.

ACTON HOPE.

TRIALS OF A SCOTTISH SUNDAY SCHOOL TEACHER.

The first night of my career found me sitting opposite to seven or eight children who could not read, their ages being from five to eight or nine. I began to ask questions in order to arrive at an exact notion of the extent of their knowledge. I was not long in doing so.

"Do you know who made you?"—(Three or four speaking at once)—"God."

"And who made me?"—(A little fellow speaking)—"That's not the next one; it should be, 'Who redeems you?' 'Indeed! Well, who redeems you?' He called out that a boy was pinching him. "Thomas, don't pinch your neighbours—you would not like if I were to pinch you."

"Now, I am going to ask—Hush—Now, who was the first man?" (A little girl) "Adam"—(A boy) "Eve." Here a girl broke in with, "Eve was a woman, and not a man;" and two or three other little boys and girls were immediately joined in a hot dispute as to whether Adam was a man or woman. "Well, Adam was the first man."

Here a little girl burst out crying—"What is the matter? What ails you?"—"Jeanie Thomson's jaggit me wi' a pin, and I want home."

I was almost at my wits' end, for there seemed to be no possible means of getting them to sit still for a single moment—the spirit of perpetual motion was at work; cuffing or striking them had long before been considered to be out of the

question. I was completely at fault, more especially after having understood that in a Sunday School there was little to do but ask questions. I left the school with no very pleasant sensations, feeling in a great measure that I had made a failure.

[Note. This teacher afterwards achieved success some of his ideas, we hope later to refer to.]—Sketches from "Sabbath School Life," by C. Inglis. Gall & Inglis, 1858.

The Bible.

"Is there no guide to show that path?"

The Bible!—He alone who hath
The Bible, need not stray;
Yet he who hath, and will not give
The light of life to all who live
Himself shall lose the way."

Montgomery.

Some Cheap and Useful Articles for the Sunday School.

A very cheap harmony of the gospels may be had from the Whittaker Publishing House, New York. It is in outline.

"His Life."

The Hope Publishing Co., of 228 Wabash Avenue, Chicago, publish a very cheap interwoven story of the life of Jesus, in the words of the four gospels called, "His Life." Only fourteen cents a copy in paper, postpaid (thirty cents in cloth). The chapters and verses are not given, it would be a capital exercise to insert them in the margin. An interwoven story is a great help in lesson preparation to use with the gospel.

The Wisdom Calendar

Is very neat and cheap. An effective aid for those using Institute (Canadian) or International Lessons, and makes a nice Christmas gift. Especially nice for teachers and scholars, ten cents each; ten or more eight cents each. Published by The Sunday School Times, 1031 Walnut Street, Philadelphia, Pa. It is undenominational.

New Testament Concordance.

"An interpreting English and Greek Concordance of the New Testament" (for readers of English). This is a very useful book, the writer has worked his almost to rags. It gives prepositions even and is in this way most helpful. Sold by Toronto Willard Tract Depository. This we think costs about two dollars.

Notice to Readers.—There are, no doubt, useful printed forms—programmes or cards which have been found serviceable in different schools and congregations. We shall be glad of specimens to be forwarded to the "Canadian Churchman," some may be suitable for publication. Any useful recommendation of books, maps, etc., will be gladly received.

We should welcome ideas for Christmas gifts and entertainments.

Remember the Little Sensitive Plants.

Young people, and even little children, are keenly appreciative of true politeness, and often as keenly feel its neglect, shy and awkward as they sometimes seem. The Sunday School teacher cannot afford often to be in so much haste as to neglect to cross the street if necessary in order to speak to one of his scholars. This should be a part, and no small part, of his week-day work.

Something Better Than Teaching.

To train a boy to deport himself as a gentleman in all places, especially in the church; to respect the law and its officers, great and small; to cherish a pride in keeping faith and honour in all things—is better than the mere teaching of lessons. The Sunday School has the advantage over the day school in this training. True reverence is founded in fear of God, and is directed by a Christian conscience. Reverence is but another name for religion, and the Sunday School teacher by virtue of his office, is a religious trainer.

The Rule as to Prizes.

In all this matter of divine prize giving, note the principle on which God works. He does not give his best gifts to one person, leaving all the rest to go without any prize, or, at the best, with a second and third prize. This is the way in which many schools act and as a consequence, do more harm than good. This is the way in which the writer began in his own school. But it is not God's way. God sets up a reasonable standard and then all who attain that standard receive the same recognition. This, then, is the true principle on which to work in the matter of Sunday School rewards. Place your standard, and make it one that is reasonable. Then give to any scholar who attains that standard the same prize.

Home & Foreign Church News

From our own Correspondents.

NOVA SCOTIA.

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

Halifax.—St. Luke's Cathedral.—This cathedral, which is one of the finest churches in the Maritime Provinces, was completely destroyed by fire early in the morning of Thursday, December 14th. The fire first started in the school-room, a detached building on the church site. That blaze was quickly extinguished, but a few minutes later the fire was detected in the cathedral, which in an incredibly short time was a mass of flames. It is believed that the fires were of incendiary origin. The loss will be heavy, probably \$50,000, with \$20,000 insurance. The Rev. Canon Crawford is the rector of this cathedral church. We desire to extend our most hearty sympathy to our brethren and sister Church people in the great loss which they have so unexpectedly sustained.

FREDERICTON.

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

Fredericton.—St. Ann's.—The members of the Altar Guild of this church have decided to present the church with a chaste set of altar vases as a memorial to the late rector, the Rev. Canon Roberts.

Dorchester.—Trinity.—The W.A.M.A. of this parish held a sale of goods on Tuesday evening, December 5th, at which they realized about \$85. Considering this is the second sale this year, it speaks well for expert handiwork done by the ladies of this parish. Such things as are suitable for presents are prepared for the sale at this time of the year, and because of the excellent needlework are very much sought after, and good prices are realized. We welcome home again Mr. and Mrs. John Hickman, after their most enjoyable trip, along with Mr. Emmerson, Minister of Railways, in his private car. The trip extended over six weeks, going all up through Canada to Vancouver, and from thence around through the States home. Mr. Mariner Teed, K.C., our former churchwarden, who is now a resident of St. John, reminds us in a very practical way that he has not forgotten the Church where so many fond reminiscences centre. The cheque is \$24 for mission work. Cheerful contributions are what the Master appreciates. We have missed the genial Mr. Justice; also Mrs. Hannington, very much of late. He has been attending the Supreme Court, of which he is an honoured member. Never before since he has been raised to the bench has he been away so long at one time. He will be pleased to know that persons in this parish have received letters from rectors of other parishes, among whom is the rector of St. John's Church, St. John, in which they stated that the children who have moved from our parish to theirs are amongst the best informed, both in Church history, catechism, etc., and also the Bible, that they have come in touch with. This speaks well for the teachers of our Sunday School, and also the Judge who has been superintendent for over forty-two years. The Girls' Guild held their sale of goods on Tuesday evening, December 12th, and although the second sale this year, yet they took in about \$55, which is very encouraging, and speaks well for the neat needlework. Things were pick'd up very quickly, as such work is always in demand amongst people of taste and refinement.

to Prizes.

vine prize giving, noted works. He does not person, leaving all the prize, or, at the best, prize. This is the way and as a consequence, This is the way in his own school. But d sets up a reasonable to attain that standard ion. This, then, is the to work in the matter . Place your standard, reasonable. Then give ins that standard the

Church News

Correspondents.

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D.D., Bishop, Halifax.

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ONTARIO.

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

Kingston.—St. Paul's.—The Bishop of the diocese preached in this church on Sunday evening, December 10th, to a large congregation. Mr. Joy, the superintendent of the Sunday School, has left for Calgary, where he intends to spend the winter.

The visit of the Rev. Dr. Smith, of New York, has been of great benefit to the Sunday School workers throughout the diocese, and it is sincerely hoped that it may prove an incentive to the reconstruction of that important department of the Church's work. The Rev. Canon Starr, lately visited the missions of Sharbot Lake, Zealand, Oso, Ompah, Ardoch, and Plevna.

Catarqui.—Christ Church.—The Bishop of the Diocese held a Confirmation in this church on Sunday, the 3rd inst., when nine candidates were presented by the Rev. Rural Dean Elliott. The Bishop gave a most impressive address upon the Apostolic rite to the large congregation present.

Frankville.—St. Thomas'.—The Rev. W. A. Howard, who has been rector of this church for the past two years, has tendered his resignation in order to take up work in the Eastern Townships, near Sherbrooke, P.Q. The name of his new parish is Savage's Mills. Before leaving he was presented with an address and a purse of money.

Barriefield.—St. Mark's.—The Woman's Guild of this church held a very successful concert on Wednesday evening, December 6th, in the town hall, when a good sum of money was realized for the benefit of the church funds.

Brockville.—What has now become the annual conference for Church-Sunday School work in Leeds Rural Deanery was held Tuesday, the 5th inst., in this town, and a very interesting and useful one it proved to be. In the morning, at Trinity Church, there was a celebration of the Holy Communion, with special prayers for missions and for Sunday School work, the rectors of Trinity and St. Peter's taking the service. This was followed by a meeting of the clergy to settle the appointments to the parishes of the amount asked for the deanery. The afternoon and evening meetings were held in St. Paul's school-house, Judge McDonald presiding in the afternoon, and Judge Reynolds in the evening. The great feature of the conference was the presence of Dr. Smith, a Sunday School expert, of New York, and a gifted speaker. He is the secretary of a very wide movement, with branches in seventy-eight dioceses in the States, a movement to carry modern scientific methods into the Sunday School work of the church. Dr. Smith had the floor most of the afternoon and evening, partly giving addresses, partly answering questions, partly explaining and exhibiting a large collection of articles illustrative of the methods and systems of which he spoke. The system is based on child study, and the necessity of properly graded Sunday Schools and classes. It is intensely practical, and aims throughout at developing the feelings and intellect, and directing them to right action. All that Dr. Smith said was illuminating to a high degree, and showed thorough mastery of the principles and details of his subject, while the exhibit of the articles, books, maps, and models, the use of which he strongly urged, showed the activity of the movement which he represents.

OTTAWA.

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

Ottawa.—St. Alban's.—His Excellency the Earl Grey, unveiled a beautiful stained glass window to the memory of the late Major E. E. F. Taylor, of the Governor-General's Foot Guards, in this church, on Sunday morning, December 3rd. The actual unveiling was preceded by a short service, opened by the processional hymn, "We Are Soldiers of Christ." Prayers and responses followed, and then the singing of verses of Psalm CXIX, beginning, "Wherewithal shall a young man cleanse his way," to the tune of Barnby's chant in E. At this stage in the ser-

vice the Governor-General approached the window and standing before the big Union Jack which veiled it, said in a clear voice: "To the glory of God, and in loving memory of Edward Ellegood Fennings Taylor, a sidesman of this church, member of the Men's Guild, a life-long member of this congregation, Major in the Governor-General's Foot Guards, who died December 1st, 1904, I now unveil this window." A sharp pull on the string provided for the purpose then caused the draping to fall, exposing a pretty Gothic panel of stained glass bearing a suitable inscription. The panel is illustrative of the beautiful Biblical story of David and Jonathan. The Rev. Canon Kittson then delivered a short and appropriate address. The clergy officiating were the Ven. Archdeacon Bogert, Rev. Canon Kittson, and Rev. C. E. Sills. There was a good representation of members of the headquarters staff, and of the other corps of the Ottawa garrison. Among the headquarters officers were Major-General Lake, C.M.G., Col. B. H. Vidal, Lt.-Col. Rutherford. A special guard consisting of the sergeants of the G.G.F.G. was drawn up along the aisle of the church. The regiment also furnished the band and guard of honour. The latter was commanded by Capt. D. H. Maclean, while Lieut. Mackenzie bore the regimental colour. There was a large attendance of officers of the Guards. The memorial window was erected at the joint expense of St. Alban's Church and the Governor-General's Foot Guards. It was designed by Mr. Taylor, brother of the late Major Taylor, and executed by Messrs. H. Horwood & Sons, stained glass artists of Ottawa. The subject, being a figure of Jonathan, is admirably treated in a combination of antique and opalescent glass, and is a very great credit to Ottawa craftsmen. The finely painted head of the figure bears a decided resemblance to the late Major Taylor, and many were the expressions of admiration, for the beautiful effect obtained by the judicious use of unpainted opalescent glass for the sky and background. Taken as a whole, the colour effect is extremely rich and beautiful, while the text at the bottom gives fitting expression to the universal esteem in which the late Major Taylor was held, "I am distressed for thee my brother. Very pleasant hast thou been unto me." The donors of the memorial are to be congratulated on the complete success of the undertaking, as are also the local firm of artists to whom this important work was entrusted.

Perth.—St. James'.—The Lord Bishop of the diocese held a Confirmation service in this church on Sunday morning November 26th, when he conferred the Apostolic rite upon twenty-four candidates. The Bishop's address were especially helpful.

Cornwall.—Trinity.—Seldom has there been so deep and so widespread an evidence of public esteem and personal affection as was manifested in this town on Saturday, the 9th inst., on the occasion of the funeral of Rev. Robert Leckie Mulock Houston, Rural Dean of Stormont, and rector of the parish church here. Townspeople of all classes gathered to honour the memory of one who had endeared himself to all by his years of residence and service in their midst, and from many outside points in the vicinity, and even from distant parts of the diocese, clergy and laity came to pay their tribute of affection and esteem. The body was placed in the chancel of the church where deceased had so long ministered, on the previous morning, until the hour of the service, and there, watched continuously by loving members of the congregation, it was viewed by hundreds. The service was held at 2 o'clock in the afternoon, at which hour the church was crowded, while as many more had to content themselves with waiting on the street outside. The opening services were recited by the clergy in procession. Those present numbering more than a third of the total number in the diocese, and including Ven. Archdeacon Bogert, D.C.L., Revs. Canon Pollard, Hannington, and Kittson, E. A. Anderson, Thos. Garrett, W. M. Loucks, A. W. MacKay, W. A. Read, and J. M. Snowdon, Ottawa; J. J. Lowe, Hintonburg; R. H. Steacy, Bell's Corners; H. B. Patton, Prescott; M. G. Poole, Crystler; S. Gower-Poole, and E. W. B. Richards, Cornwall; C. O. Carson, Wales; W. M. H. Quartermaine, Renfrew; W. H. Stiles, Smith's Falls; G. S. Anderson, Morrisburg; A. H. Whalley, Iroquois; T. H. Iveson, Leitrim; C. B. Clarke, Metcalfe; S. D. Hague, Newington; W. F. Kerney, Petawawa; R. N. Jones, Aultsville; and H. J. Spencer, Winchester. Many lay delegates and prominent Churchmen from the rural deanery of Stormont and elsewhere were in attendance, as were also a large

number of the members of the local A.O.U.W., and I.O.F. lodges, of which deceased was a member, and had also long been chaplain. The mourners included the widow, Mr. William Houston, Montreal, son; Misses Alice and Helen, daughters; Very Rev. Dean Houston, D.D., of the diocese of Niagara, J. A. Houston, head master of the Collegiate Institute at Smith's Falls, and R. Houston, Carleton Place, brothers, and a number of nephews and nieces. The service, which was very impressively rendered throughout, included the hymns, "Lead us Heavenly Father," "How Bright Those Glorious Spirits Shine," and "On the Resurrection Morning." The Lesson was read by the Ven. Archdeacon Bogert, and the prayers were intoned by the Rev. Canon Pollard. The Rev. Canon Hannington pronounced the committal sentences at the grave. The service at the church concluded, the lengthy cortege proceeded to Woodlawn Cemetery, where, at the conclusion of the Burial Office, the service of the I.O.F. was read by the officers of the local lodge. The pall-bearers were six clergy of the Rural Deanery, namely, the Rev. Rural Dean, G. S. Anderson, Rev. Rural Dean E. A. Anderson, Revs. M. G. Poole, S. G. Poole, A. H. Whalley, and R. N. Jones. The floral tributes were many, including offerings from the family, choir, Woman's Auxiliary, Brotherhood of St. Andrew, and other parochial organizations, the congregation of St. John's, Lansdowne, which was the deceased's first charge, after his ordination in 1875, from various fraternal societies, and from very many friends in Cornwall, Ottawa, and elsewhere.

Clayton.—The Rev. G. Scantlebury concluded his work in this parish on Sunday, December 10th. He will be succeeded by the Rev. R. Tingley, B.A., of Beechburg.

TORONTO.

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

Toronto.—St. Philip's.—A large class for Confirmation was presented by the rector of this church to His Lordship the Bishop, on Sunday, the 17th inst. The occasion was one of unusual interest, it being the twenty-third anniversary of Archdeacon Sweeny's rectorship. The Bishop took occasion to refer to this fact, congratulating pastor and people, and noting that over 550 candidates had been confirmed by him in St. Philip's Church during that period. The Rev. Jas. Nankeville, and the Rev. J. Cooper-Robinson, of Japan—whose son and daughter were amongst those confirmed—assisted in the service.

Church of the Redeemer.—It was decided at a meeting of the members of the vestry, which was held on Monday evening, the 11th inst., that henceforth the members of the choir shall wear surplices. The proposed change will go into effect almost immediately.

Trinity College.—An appeal is now being made to the graduates and friends of this college to subscribe \$3,000 a year for five years, and of this amount something over \$1,200 a year is already in sight, chiefly from members of the corporation. The urgency of the present appeal lies in the fact that every hundred dollars subscribed means at least three hundred dollars contributed to the college, under the terms of the generous offer made by Sir Henry Pellatt, on behalf of himself and other friends of the college, that if this subscription list of \$3,000 a year for five years is obtained, he will guarantee all deficits during that term up to \$12,000 a year. It is a matter of common knowledge that university education cannot be provided except with a large annual deficit and in the case of Trinity after crediting all receipts from ordinary endowments, this runs up to about \$9,000 a year, with the probability of this being increased by additions to the staff, owing to the present largely increased number of students in attendance. The circular issued by the committee contains the following: "This will put an end to deficits and keep our present capital intact for a period of five years, during which time it is confidently hoped that our endowments can be so increased through the Board of Endowment and Finance that future appeals for income will be lessened if not entirely done away with. In fact this Board has already obtained subscriptions to the extent of considerably over \$150,000, and this whole sum will have been paid in before the end of the period named above. The Board has deemed it wise to expend a considerable portion of this new fund in necessary improvements and extensions to the college property, in order to provide for the

largely increased number of students, but a substantial sum will remain to add to the existing endowments of the college. The present offer is open for acceptance only up to the 15th of January, and will not be renewed. It is therefore of vital importance that it should be acted upon at once. The matter is in the hands of a strong committee, of which Dr. J. A. Worrell, K.C., is chairman, and the Rev. Dr. Jones, secretary. Subscriptions will be gratefully acknowledged if sent to the Rev. Dr. Jones, Trinity College, Toronto. The Church people of the Province of Ontario seem to be decidedly behind the other religious bodies in contributing liberally to the support of this the Church's own representative arts educational institution. The work to be done by the College in federation is just as real and vital as that undertaken prior to federation with the growing certainty that the college will exercise a much wider and more general influence upon the education of the Church in this Province, and indeed upon the cause of education generally. The offer above mentioned is open for acceptance only until the 15th of January next, so that it is most important that subscriptions should be sent in very promptly.

Cobourg.—St. Peter's.—Much to the regret of the members of the congregation, Miss Mellish, who has so efficiently filled the position of organist for nearly five years, has decided to leave the first of the year. On Wednesday evening, December 6th, after service, Mr. Carmen, who is a candidate for the position of organist, gave an organ recital, which was much enjoyed by those present. Mr. Carmen is a brilliant player, and St. Peter's congregation will be fortunate if they secure his services.

Ashburnham.—St. Luke's. After the week night service in this church on Wednesday evening, December 6th, Rev. E. A. Langfeldt was waited upon in the Sunday School room by about a dozen members of the Mothers' Guild, and presented with a silver pocket Communion service in a handsome leather case. The service consisted of three pieces,—chalice, flagon, and paten, and bore the inscription, "Presented to Rev. E. A. Langfeldt by St. Luke's Church Mothers' Guild, December, 1905." Mrs. Harry Bennett made the presentation and expressed on behalf of the Guild, appreciation of Mr. Langfeldt's efforts and interest in their work. The recipient made a grateful and appreciative reply.

The annual meeting of the Men's Guild of St. Luke's Church, was held on December 11th, at the Guild Hall. There was a large attendance, and the enthusiasm displayed by the members in the work of the Guild augurs well for its future usefulness. The principal business transacted last night was the election of officers for the coming year. The election resulted as follows: Hon. President, Rev. E. A. Langfeldt; Hon. Vice-President, Col. J. Z. Rogers; President, Mr. G. F. Warde; Vice-President, Mr. A. A. Kingdon; Secretary, Mr. H. Potter; Treasurer, Mr. H. McWha. An informal discussion on the prospects of the Guild for the year was held, and it was decided to branch out in the work somewhat. The purchase of a piano for the rooms is one of the things projected, and it is probable that with the reputation this Guild has of doing things it will only be a matter of a short time until the frequenters of the room will be able to enjoy the music.

Price's Corner's.—St. Luke's.—On behalf of the congregation, Mr. and Mrs. Thomas Price called on Mrs. George Wright and Mr. Harry Wright recently, and presented the former with a beautiful silver butter dish, and the latter with a gold ring, as a mark of appreciation of their services to the congregation. Mrs. Wright had been a teacher in the Sunday School and an active worker in the Talent Fund, while Mr. Harry Wright had filled the position of Churchwarden. They were also members of the choir, and their removal to town is a distinct loss to the parish. The recipients were much surprised by the gifts, and appreciated very deeply the kindly feeling of which they are evidence.

Brooklin.—St. Thomas'.—Re-opening services were held in this church on Sunday, December 10th, when the Rev. Canon Dixon, of Toronto, preached at both services. This church has been undergoing needed repairs for some weeks past. A new furnace has been placed in the basement, and the new windows and the door of the basement have been completed. The church has been repainted throughout, and a new pulpit and new choir stalls have been placed therein as well as

a new organ, which is an especially fine instrument.

Newcastle.—St. George's.—The Bishop of the diocese visited this parish on Thursday, the 7th inst., to hold a Confirmation service. The Bishop having to leave on the evening train, the service was held at 2.30, the beautiful church being filled at that hour. After shortened Evensong had been said, and the exhortation in the Confirmation Office read by the rector, the Bishop, sitting at the chancel steps, gave an earnest address to the candidates on the Fatherhood of God, and the blessedness of Sonship for God's children, and then proceeded with the service. Twenty candidates were presented by the rector, the Rev. Scott Howard, for the "laying on of hands." The collection was given to the Bishop for the St. Alban's Cathedral Fund. On the Sunday and Monday following, Canon Dixon paid his annual visit to this parish, preaching in the church in the morning, and in the afternoon and evening at St. Saviour's Church, Orono, where the harvest festival services were being held. On Monday evening, Canon Dixon, accompanied by the rector, Rev. Scott Howard, again drove out to Orono, this time to attend the harvest supper, and to give his splendidly illustrated lecture on "Ben Hur." The town hall was packed with upwards of 400 people, and the proceeds of the supper and lecture amounted to \$118. The Rev. Canon Dixon is always sure of a warm welcome in this parish; his eloquent sermons being much enjoyed, and his kindness in remaining over to give his lecture was greatly appreciated by all.

Ivy.—Christ Church.—On Saturday, November 4th, this church lost one of its oldest and most loyal members by the death of Mr. John Lennox. The deceased reached the age of seventy-eight years, and throughout his long life acted in a manner that won for him the respect of all who knew him. He was amongst the leaders in every good work in the community, and had the witness in himself that he pleased the Lord. He departed, knowing that he was going to the "rest that remaineth for the people of God."

NIAGARA.

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

Hamilton.—Holy Trinity Mission.—The Lord Bishop of the diocese held a Confirmation service in this church on Sunday morning, December 11th, when he conferred the Apostolic rite upon nine candidates, who were presented to him by Mr. A. D. Caslor, the lay-reader in charge, in the absence of the Rev. J. Fennell, the rector of the parish.

Guelph.—St. James'.—On Sunday, the 3rd inst., we were agreeably surprised and greatly pleased by seeing a handsome and entire set of purple hangings adorning the church. They are the gifts of an anonymous donor, whose generosity is highly appreciated by every member of the congregation.

HURON.

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

London.—The Bishop of Huron will hold his second annual visitation to the Deanery of Waterloo in January. The arrangements made by him through the Rural Dean will be carried out with Divine services in the following order: Preston, St. John's Church, Sunday morning, January 21st; Hespeler, St. James' Church, Sunday evening, January 21st; Galt, Trinity Church, Monday evening, 22nd; Waterloo, St. Saviour's Church, Tuesday evening, 23rd; Berlin, St. John's Church, Wednesday evening, 24th; Hamburg, St. George's Church, Thursday evening, 25th.

London Township.—St. John's.—Before the primeval forests were cut down, before the first house in the present city of London was built, when it was all simply London Township without a city, town or hamlet, within its borders, St. John's Church was set up in the very middle of the township. The building, a large and substantial frame structure, was erected as early as 1825, and the original settlers of all denominations resorted thither every Sabbath day for the worship of God. For the first few years this Church was served by such devoted missionaries as Revs. Alex. McIntosh and E. J. Boswell, who though rectors of St. Thomas, visited and ministered as opportunity allowed, the surrounding settlements where Anglican Church people

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were residing. In 1835 Rev. Benjamin Cronyn, afterward Bishop of Huron, became first rector of St. John's, residing on the banks of the Thames, about three miles from London. He served both St. John's Church and St. Paul's, holding Sunday morning and afternoon services in them respectively, until 1841. The parish then became too heavy for one clergyman and was divided, Mr. Cronyn taking St. Paul's (London), and being succeeded in St. John's Church, by Rev. Charles Crosbie Brough, A.B., T.C.D. This saintly minister of the Church laboured with marked earnestness, extending his parochial field far northward. He became Archdeacon of London in 1861. After a ministry of thirty-four years he died, and was laid to rest in St. John's cemetery. Archdeacon Brough was followed in 1873 by Rev. John Walker Marsh, who is still living in this city, and within a few days of his ninetieth birthday. The old St. John's Church after doing duty exactly fifty years, was superseded in 1875, through the instrumentality and zealous efforts of Archdeacon Marsh, by the present fine brick structure, a beautiful specimen of pure Gothic architecture, with its freestone pillars, well proportioned clerestories, and neat stained glass memorial windows. This church was completed and opened for public worship on Sunday, December 12th, 1875. Three impressive services, attended by large congregations, were held on that day and sermons preached by Right Rev. Isaac Hellmuth, Bishop of Huron, Very Rev. M. Boomer, Dean of Huron, and Ven. Archdeacon Ellwood, rector of Goderich. The present mother Church of St. John's has to-day no less than five flourishing daughters in Trinity Church, Birr; St. George's Church; Church of the Hosannah, Hyde Park; Grace Church, Ilderton; and Emmanuel Church—all having regular services and ministrations of their own, whilst at the old parish church morning and evening services are steadily maintained. In 1890 Ven. J. B. Richardson, D.C.L., present and third Archdeacon of London, succeeded Archdeacon Marsh as fourth rector and carries on the work faithfully. This year becomes an auspicious one in the annals of old St. John's parish from the fact that it is the 80th year of its history from the building of the first church, and this month brought the 30th anniversary of the present church building. Memorial services of a most interesting character were held on Sunday, the 10th inst. Rev. R. S. Howard, rector of Christ Church, London, preached in the morning from Acts I. 10-11, a beautiful and impressive sermon on the Advent and containing an eloquent allusion to the occasion. In the evening the preacher was Rev. Dyson Hague, rector of the Memorial Church who, from St. Paul's words, "Lord What Will Thou Have Me To Do?" delivered a strong and searching discourse on the complete surrender of self to the Lord Jesus Christ. There were large and earnest congregations at both services.

Atwood.—The Rev. W. J. Taylor, of St. Mary's, and Rural Dean of Perth, visited this parish on Sunday, December 10th, preaching able sermons in the morning in Henfryn and in the evening in Atwood, also administering Holy Communion at each service. The outlook for the future of this parish is very bright. A number of Church of England families have moved to the village during the past year and with the starting of the new cement factory in the spring we may also look for more to come. The following Tuesday, being the nineteenth anniversary of the opening of the church, a social evening, under the auspices of the

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Ladies' Aid Society, was provided for the members of the congregation and their friends. There was a large gathering and a very pleasant time was spent. The chairman for the evening was the incumbent, Rev. H. P. Westgate.

Henfryn.—The people's warden, Mr. Chas. Kerr, has purchased the building formerly used by the Methodists for service in the village used so renovated it that it makes a suitable place for entertainments, social gatherings, etc. The first entertainment was held on Monday evening, December 11th, when a very large crowd gathered to hear the Rev. Rural Dean Taylor's lecture on "Habit" or "What Dress Shall We Wear." For an hour and a quarter the speaker held the rapt attention of his hearers by vividly portraying habits useful and useless. The Rural Dean will be heartily welcomed to this parish on any future occasion.

Merlin.—The Bishop of the Diocese has appointed Mr. George Holloway to take charge of this mission, which includes the parishes of Merlin, Charing Cross and Raleigh.

Glencoe.—St. John's.—Anniversary services of this church were held on Sunday, Dec. 10th. It is now twelve years since the present building was erected, and ever since, it has been the custom of the congregation to hold special services in commemoration of the event. The services on this occasion were conducted by the rector, the Rev. E. G. Dymond, assisted by the Rev. Canon Craig, of Petrolia. At the morning service the special Psalms were 48 and 50, and appropriate lessons were chosen from the Books of Haggai and St. John. The Rev. Canon Craig, who is a pleasing and impressive speaker, gave a forcible sermon from St. John 12:32—"And I, if I be lifted up from the earth will draw all men unto me." At the evening service the Canon took his text from Romans 13:12—"The night is far spent, the day is at hand." and his sermons were listened to by large and attentive congregations. Special music at both services was furnished by the choir. During the morning service an anthem was given—"Ye shall dwell in the land," the solo of which was taken by Mr. Von Metzke. During the offertory a solo was rendered by Miss Maggie Finlayson in her usual pleasing manner. The solo at the evening service was nicely sung by Mr. Von Metzke. The offertory, which is to be devoted to the Building Fund, was well responded to, and a good sum of money was realized.

Parkhill.—Bishop Williams visited this parish and confirmed a class of twenty-three persons on Sunday, December 10th. Ten of these were from Greenway, and thirteen from Parkhill. The church was crowded and the Bishop preached a very impressive sermon from St. John, xviii.36—"My kingdom is not of this world." He contrasted earthly kingdoms with the heavenly and pointed out Jesus as King over a Kingdom that dealt with the souls of men. He pleaded for allegiance to Christ in three particulars, the maintenance, the defence and the extension of His kingdom and He gave three rules to the candidates for the government of their lives: (1) Read your Bibles daily; (2) live trusting and honouring the Holy Spirit; (3) do not forget Christ's command: "This do in remembrance of me." The Rev. F. Newton, the rector, is gratified by the signs of life and growth in this parish in spite of the numerous losses which it has sustained by removals to the West, and the Bishop seemed much pleased with the state in which he found this parish.

CALGARY.

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

Calgary.—The Bishop spent three or four days, including Sunday, November 26th, at Coleman, Blairmore, and Frank, in the Crow's Nest, with the incumbent, the Rev. R. A. Robinson. Confirmation services were held at Frank, and at Coleman. There is great need of Church buildings in each of these growing towns, where Church work is steadily progressing. The Bishop addressed the Sunday School at Coleman, and was delighted with the knowledge of the Church Catechism, shown by the children. This Sunday School has an attendance of twenty-six children. The Bishop has appointed the Rev. Rawlings A. Robinson, to be Rural Dean of Macleod, in suc-

cession to the Rev. G. H. Webb. On St. Andrew's Day, at 10 a.m., there was a service of intercession for missions in the pro-Cathedral, followed by a celebration of the Holy Communion. The Bishop was the celebrant, and after the Nicene Creed, His Lordship solemnly admitted Rev. G. H. Webb into his most important office as General Missionary in the diocese, Mr. Webb also received the appointment of Chaplain to the Bishop, and was assigned a seat in the pro-Cathedral. In the evening there was a special Brotherhood service. On Sunday, December 3rd, the Bishop was at St. Augustine's, Lethbridge, the Rev. J. S. Chivers, A.K.C., rector, when he celebrated the Holy Communion at 8 a.m.; confirmed eleven persons at the 11 o'clock service; confirmed two persons privately early in the afternoon; confirmed three persons in St. Mary's Mission Chapel at 4.30 p.m.; and preached in the Parish Church at Evensong. This was the second set of confirmations held in this parish during the past eight months, the total number confirmed being thirty-nine. To the present rector, who has been less than two years in office, is mainly due the credit of providing, during the past summer, the site and building of the Mission Church, located near the large coal camp north-east of the town. Mr. Chivers began regular services soon after his arrival, eighteen months ago. The Sunday School, started six weeks ago, has an attendance of thirty-six. The little church, with its site, cost \$600; Rev. David Jones, B.A., ordained deacon on St. Luke's Day, is at present holding services under the rector's direction at this mission, as well as at Faber, Grassy Lake, Rose Butte's, and Newlands, as well as at Raymond, Coutts, and Cardston. The five first-named places will, it is hoped, form one mission, which will at once pay half the stipend, and be, in a year or two, self-supporting.

SASKATCHEWAN.

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

Saskatoon.—St. John's.—An interesting and perhaps somewhat unique occurrence took place in this rising North-West town in October, viz.: the coincidence of the welcome of a new incumbent and of the farewell of the old on the same days. On the Sunday morning, October 9th, the Rev. C. H. Coles, M.A., preached his first sermon, and in the evening the Rev. D. T. Davies, B.A., his last. On the Monday evening at a social gathering in the Parochial Hall, a reception was given to Mr. and Mrs. Coles, and a farewell to Mr. and Mrs. Davies. Accompanying the latter address came the gift of a gold watch to Mr. Davies, and of a purse of money. Mr. Davies has returned to the Old Country to resume his work in connection with the C. and C. S. S. In leaving the North-West he expressed a great interest in the country and a readiness to return if the way is opened for it. A successful bazaar was held by the Women's Auxiliary branch of this church on Thursday, 23rd November. Though almost exclusively confined to the sale of goods and of refreshments, the proceeds were large, over \$200. The amount was the more gratifying as the arrangements were somewhat hurriedly made owing to circumstances. It will more than clear off the debt owing on the Parochial Hall, which was put up by the late incumbent, the Rev. D. T. Davies, and a number of volunteers in the summer. The balance will be devoted to the enlarging and improving of the Hall, so as to make it more suitable for larger gatherings. The Woman's Auxiliary in this diocese works naturally for objects within the missionary diocese as well as outside. As the country has been so recently settled there will be plenty of domestic and internal claims for some time to come.

CALEDONIA.

F. H. Du Vernet, D.D., Bishop, Metlakatla, B.C.

Metlakatla.—When in Toronto last summer Bishop DuVernet was fortunate enough to secure the services of Dr. H. E. Tremayne, a son of the Rev. Canon Tremayne, of Mimico, to take charge of the hospital at Metlakatla, B.C. Dr. Tremayne was among the successful candidates who tried the British Columbia Medical Council examination during the first week in November at Victoria, arriving with his wife and child at Metlakatla, November 21st. As there are three large institutions with nearly a hundred children as well as the village people, there is great need for a doctor.

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A NOVEL DEPARTURE IN TEA AND COFFEE TRADE.

Mr. William Lawson, long associated with his father's Victoria Tea Warehouse of old-time fame, and for the last thirteen years with the Salada Tea Company, is opening a Wholesale Tea and Coffee business, with sampling offices, at 12 Leader Lane, Toronto.

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The new firm will fully warrant all their output. They will not sell corn or rye, chicory or clay, for coffee. Coffee will be sold according to its grade and by its true name, a rare thing to find in recent years. Mr. Lawson is well known as an expert roaster—second to none. By his process the roasted coffee contains the minimum of acid while retaining the maximum of caffeine, the active principle that is most healthful in coffee.

In Teas, the high-grown and high-flavored sorts that have been almost driven from the market—because a shilling tea is too dear for the packer who loads his tea with lead and advertising—will again be procurable. Prices will be kept within the reach of the poorest persons in Canada who are able to buy tea at all.

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W. J. Taylor, of St. n of Perth, visited this nber 10th, preaching able t in Henfryn and in the also administering Holy service. The outlook for is very bright. A num- and families have moved e past year and with the ent factory in the spring more to come. The fol- g the nineteenth anni- ing of the church, a the auspices of the

Correspondence.

EPISCOPAL TITLES.

Sir.—I think the Bishop of Saskatchewan has the best solution of the Episcopal title question. "My Lord," as a convenient, historical and appropriate method of personal address, in the same way as "Your Worship" and "Your Honour," but in formal official designation "The Right Rev. the Bishop of—," instead of "Lord Bishop." May I add that "Mr. Bishop" is nothing less than a radical monstrosity.

ARCHDEACON LLOYD.



DEVELOPMENT OF NATIVE CHURCHES.

Sir.—At the Toronto Rural Deanery meeting on Monday, the 4th inst., in answer to the question of the Archbishop of Canterbury, "What is the most important work for the Church to do, in your opinion, in other regions?" the following was agreed to: "To foster and develop native churches in regions not yet Christian, and to avoid the perpetuation in these regions of the divisions of Christendom. He (the mover) believed that if the Church was to prosper in foreign lands it ought to be manned by native clergy. In the past they had sought too much to establish the Church of England in Japan and China and India, etc." In full sympathy with the purport of this answer I write to say that no attempt is being made "to establish the Church of England in Japan." In 1887, largely through the efforts of the late Bishop Bickersteth, who seemed raised up for this very purpose, the Nippon Sei Ko Kwai (Holy Catholic Church of Japan) was organized, and it is for the strengthening and deepening of this that the Missionaries of the English societies, S.P.G. and C.M.S., the American Church and our own M.S.C.C. are working hand-in-hand. Of the six Bishops, four are English and two American, but the question of a Japanese Bishop was discussed at the General Synod (of the Japanese Church) last May. In this body, as also in Diocesan Synods, the Japanese language is used, and the native and foreign clergy sit side by side, the latter having no special privileges of any kind. The only control we have is: (1) Episcopal; (2) financial. The Bishops have the power of veto, and we could withdraw our support and Missionaries if anything was done of which the home Church could not approve. But we have no fear of this, because we trust our Japanese brethren, and believe that God the Holy Spirit is guiding His Church. Our aim is that the Japanese Church may become in fact what she is in name: Japanese in her Episcopate and clergy, the Church of this mighty nation, independent, but in full communion with our own Church, using her own special gifts in formulating theology and worship, yet abandoning nothing that is Catholic, and above all holy herself, and also lifting the nation at large to a higher plane of holiness. For the present, two practical steps seem clear: (1) Self-support. It is the duty of Missionaries to encourage this, and efforts are being made, thus setting free the money sent from the home Church for aggressive work. Each diocese in Japan has its fund for the support of the clergy. (2) The development of the native ministry. A strong, educated ministry, thoroughly grounded in the faith, will be the great safeguard against the grave dangers of heresy and schism, and is essential if we are "to foster and develop native churches." Could not the interest in this, evidently felt, take a practical form in the inauguration of a fund for educating Japanese students: (1) in their own Divinity schools; and (2) in our Canadian colleges?

EGERTON RYERSON,

Missionary M.S.C.C.

Toronto, Dec. 5, 1905.

THE TITLE OF LORD BISHOP.

Sir.—You have published a good deal of correspondence concerning the title of Lord Bishop as given to a Bishop of the Church of England in Canada. It seems to have been called forth by the action of the Lord Bishop of Keewatin in asking the clergy and members of Synod to desist from calling him by that title. The matter is thus reported in your issue of the 13th July last: "The chairman called attention to the use of the title of 'Lord Bishop' by which he was sometimes addressed by the members of the Synod. He stated that the Bishops in Canada had no claim whatever to the title, 'Lord Bishop,' as it was confined to the Bishops who sat in the House of Lords and he wished the clergy and members of Synod would kindly discontinue the use of the phrase, in addressing him." With all possible respect for Bishop Loft-house and his high office of a Bishop in the Church, it may fairly be remarked that even had his avowal of fact been correct it was scarcely courteous upon the part of one so recently consecrated to say—for such was the effect of his statement—of his brother Bishops, to whom the title has always been given, and by them accepted, that they have not any claim to it. But let us look at the question itself.

Firstly. Is it not a fact that the title of "Lord" given to Bishops is simply the English rendering of the Latin "Dominus?" Such has been recently stated in an English Church journal, which further said that the title is conferred upon all Bishops in virtue of their ecclesiastical status, and not because certain Bishops are Lords of Parliament in the English realm. Bishops-Suffragan are so addressed, and were so styled up to the time of James I., when they ceased for the time to be created. And again, "Bishops-Suffragan are, according to custom in England, entitled to be styled 'Lord Bishops.' A note in 'Crockford' points out that the Bishop of Dover in former times was called 'My Lord of Dover,' and the style is proper to all spiritual prelates."

Secondly. Is it not a fact that our sovereign may and does of his own mere motion confer titles of honour? Up to 1862, if not to a later date, it was the rule that upon appointment or election of a Bishop of the United Church of England and Ireland in Canada letters patent were issued to such Bishop from the Crown, and that in and by them it was provided that "the said Right Reverend (name) and his successors in office shall be known by the name, title, and designation of Lord Bishop of (name of diocese)." True, the letters patent have not been issued since the judgment given in the South African case, or the opinion expressed by the Law Officers of the Crown. But that cannot affect titles granted by the Crown. And were not such letters patent issued to the first Bishops of Nova Scotia, Quebec, Toronto, Fredericton, Montreal, Huron, and Ontario, and are not their successors in office, under the terms thereof, to be known by the name, title, and designation of "Lord Bishop?"

Thirdly. In and by an Act of the Parliament of the former Province of Canada 7 Vict., Chap. 68, entitled "An Act to incorporate the Church Societies of the United Church of England and Ireland in the Diocese of Quebec and Toronto, the Bishops of Quebec, Toronto, and Montreal are severally named "Lord Bishop." And it is interesting to note that this Act was reserved for signification of Her Majesty's pleasure, 8th December, 1842, and was assented to by proclamation 27th June, 1844. In and by the Act 25 Victoria (Canada), Chap. 86, the Bishops of Toronto and Ontario are respectively designated "Lord Bishop."

Fourthly. The Church of England in Canada gives this title to the Bishops. In the Journal of the Third Session of the General Synod of The Church of England in Canada, holden in the city of Montreal in 1802, and at page 86, is contained the report of the proceedings of the Upper House, and it is stated that there were present the Most Reverend the Lord Archbishop of Montreal, Metropolitan of Canada, and other Bishops, all of whom, including the Bishop of Keewatin (then junior Bishop), are styled "Lord Bishop." And at page 118 is given a list of members of Synod, in which both the Archbishops are called "Lord Archbishop" and all the Bishops are called "Lord Bishop." And in the convening circular of the Session of the General Synod, held in Quebec in September, 1905, the two Archbishops are designated "Lord Archbishop," and all the Bishops, including the Bishop of Keewatin, "Lord Bishop." Surely it would seem that the Bishops of the Church of England in Canada are rightly designated and addressed as "Lord Bishop."

6th December, 1905.

JUDEX.

HAVE THE CLERGY THE RIGHT?

Sir.—In reply to the question raised by "Layman" in your last issue I would meekly suggest the answer to be that there is no right save that of custom. It was with a view to putting an end to this condition of disorder in the Church that I called upon the General Synod, through your columns, to give a pronouncement upon this important matter when they took up the subject of Prayer Book Revision. Unhappily nothing was done, and the deplorable state of things continues that practically the order of service depends to a certain extent upon the spiritual, mental and physical condition, for the time being, of the officiating clergyman. Such things ought not to be. It appears to be worth asking why the various Bishops cannot issue to their clergy instructions as to what changes they may make in the ordering of the services. This would at least tend to diocesan order and regularity.

JOHN RANSFORD.



SYNOD FINANCES.

Sir.—My attention has only now been drawn to Mr. Hodgins' letters in your issues of 16th and 20th November last. I do not think the statement contained in his later letter that "over \$25,000 is absolutely lost and gone" should go unnoticed. It is perhaps not altogether surprising that Mr. Hodgins should have so misunderstood the condition of the accounts when I draw attention to the extraordinary statements put forth by the Audit Committee. The present chairman of this committee has always had very exaggerated views of committees' duties, and unfortunately he seems to conceive that its main duty is to exaggerate.

The correct statement of the sales account referred to by Mr. Hodgins on page 100 of this year's Journal is as follows:

Purchase monies	\$ 85,526 11
Rents	35,975 28
Total	\$121,501 39
Expenditure	27,280 27
Net amount	\$ 94,221 12
Capital loaned	76,553 70
Amount distributable for income	\$ 17,667 42

Your readers will note that I have deducted for expenditure \$27,280.27, not \$44,592.57. In this latter amount, which is headed "Expenditure for Taxes, Insurance, Repairs," etc., is included the total of the next column, \$17,312.20, which is not expenditure at all, but as I have shown above is more than \$300 less than we had to divide as income after recouping the original capital. One can hardly imagine any one professing to deal with figures issuing such a report. This, however, is the fact, and Mr. Hodgins or any member of the Synod can on looking at the Synod books in a very few minutes verify my statements. I have frequently called the attention of the chairman of the Audit Committee, both personally and on the floor of the Synod, to the absurdity of calling this excess over capital a loss, but whether he cannot understand the matter or will not understand it I cannot say. The absurdity of charging moneys paid by way of income to expenditure account to swell our losses is too apparent to discuss. (The purchase money appears in my statement \$500 in excess of the amount in the Audit Committee's report. My figures are correct: 611 Sherbourne Street was sold for \$3,000.) The same remarks apply to the sum of \$8,379.02 on page 102 referred to by Mr. Hodgins. This is quite apparent by a slight analysis of the printed account. Take, for instance, property No. 3, where the expenditure and rents appear as equal amounts and \$6,002.03 distributed to beneficiaries. This amount is obviously included under the head of expenditure. With regard to Mr. Hodgins' closing remarks, I have little doubt that, personally, the committee, although they have cheerfully given their time and attention to the Synod's investments, would be glad to be relieved of their duties, which are certainly very arduous. I do not think, however, that apart from the questionable advisability of entrusting all the Synod's funds to any one company, a company would undertake the management of about a million of money and real estate without expecting, directly or indirectly, an annual profit of \$3,000 or \$4,000. Although the chairman of the Audit Committee has from time to time

THE RIGHT?

tion raised by "Lay- would meekly sug- here is no right save h a view to putting of disorder in the the General Synod, give a pronounce- matter when they took Book Revision. Un- and the deplorable that practically the to a certain extent and physical condi- of the officiating ought not to be. It ng why the various' air clergy instructions may make in the This would at least l regularity.

JOHN RANSFORD.

FINANCES.

only now been drawn your issues of 16th I do not think the later letter that "over and gone" should go not altogether sur- should have so mis- of the accounts when: extraordinary state- audit Committee. The committee has always views of committees' he seems to conceive aggerate. of the sales account as on page 100 of this as:

.....	\$ 85,526	11
.....	35,975	28
.....	\$121,501	39
.....	27,280	27
.....	\$ 94,221	12
.....	76,553	70

for in- \$ 17,687 42

that I have deducted 7, not \$44,592.57. In 1 is headed "Expendi- e, Repairs," etc., is in- ext column, \$17,312.20, at all, but as I have \$300 less than we had recouping the original imagine any one pro- s issuing such a report. t, and Mr. Hodgins or I can on looking at the few minutes verify my tently called the atten- the Audit Committee. the floor of the Synod. ling this excess over r he cannot understand lerstand it I cannot say. g moneys paid by way e account to swell our discuss. (The purchase atement \$500 in excess dit Committee's report. 611 Sherbourne Street ie same remarks apply on page 102 referred to is quite apparent by a rinted account. Take. o. 3, where the expen- as equal amounts and o beneficiaries. This uded under the head of ard to Mr. Hodgins' little doubt that, per- , although they have ne and attention to the ould be glad to be re- hich are certainly very ik, however, that apart divisability of entrusting o any one company, a ke and real estate without irectly, an annual profit ough the chairman of has from time to time

loudly declaimed about imaginary losses, I think I can foreshadow when the properties have been nearly all disposed of and the time comes for a full report the Investment Committee will be able to show that the capital of the various funds is still intact, and that a fair rate of interest has been realized as well. Properties on the Synod's hands were never very numerous, and some one member or more has always had a personal knowledge of the state and condition of every property in the city and its vicinity, where the bulk of the properties in question was located. These properties have been kept in proper repair, and have been, in my humble judgment, retained until the proper time arrived when they could be judiciously disposed of. In the mean- time many of them have been yielding a fair return. I, therefore, think that no additional machinery such as Mr. Hodgins suggests would have accomplished better results, and that the beneficiaries have been saved a large annual out- lay by adopting the present system. I have been a member of the Investment Committee from its organization, and may, therefore, claim to have some knowledge of the committee's accounts. What I have said, however, is entirely in my private capacity with a view of correcting the various mistakes into which Mr. Hodgins has fallen by reason of the incorrect report of the Audit Committee.

P.S.—Since writing the above I have seen Mr. Hodgins' further letter of 14th inst., and I do not see that I need add anything.

H. T. BECK.

CHRISTMAS GIVING.

Christmas is a reminder of the loving generosity of God. On this day he gave his great gift to the world. Thus forever God justifies and glorifies the spirit of giving. When we give we show forth the spirit of God.

The giving of God was an expression of love. He did not give to get rid of the sense of obligation. He so loved that He gave. And the character of His gift indicates this. It was His best. He could give nothing He valued more, or that carried His life more with it. It was not a mere money gift that once given was done with. The gift of God was the beginning of sympathy, not its ending. The Lamb we read, was slain from the foundation of the world. The gift of Christ was contemporaneous with the world's need of Christ, though it was not until the fulness of time that He actually came. Before He came, and afterwards, the love of God was going out in His giving of Christ. It must be so with our giving. We cannot be like God and send a little present as a sort of acquittal from personal interest and service. Our giving must be just the expression of our desire to put ourselves at the service of those we love.

And while God wants our love back in response to His love and rightly expects our return to Him of our best even as He has given us His best, yet He gives with perfect unselfishness. God commandeth His love towards us in that while we were yet sinners Christ died for us. "Oh, yes!" a woman was overheard to remark on a railroad train, "she is an acquaintance of mine, and I know her pretty well. We exchange little gifts, you know, at Christmas time." That is illustrative of much of our giving. It is "exchange of little gifts, you know." But Christmas ought not to be a "woman's exchange," or exchange of any sort, where the spirit of the day is the spirit of exchange, and we are fearful lest some one should give us a present to whom we had not sent one. The love of God is a love of gener- ous selfishness.

It is right at Christmas time to give our loved ones who have no need, out of pure love. Jesus commended the breaking of the alabaster box, though some of His disciples called it waste. It is sweet in God's sight to look upon the happi- ness of His children at Christmas, as they ex- press to one another their love by their loving remembrances. But surely also we ought to give at Christmas to the needy. God gave at Christ- mas to the lost and utterly helpless. We ought

to do the same,—giving ourselves and our money both. Be sure that you do this this Christmas Day. Think out some needy people whom you know; or, if you know none, learn of some, and bring joy into their lives truly by some gift; and, best of all, by the sympathetic gift of yourself.

To whom are you planning to give presents this Christmas?

Are any of them simply ceremonial or con- ventional?

Meditate upon the nature of the Christmas loving and giving of God, and absorb it into your heart and life, that your loving and giving may be like His.

A LAY SERMON FOR CHRISTMAS.

The pulpit is the proper place for those Christ- mas suggestions which touch the intimate and secret religious life. But there is plenty of scope in the idea of Christmas for lay sermons having to do with conduct. Christianity is a force not only in the journey of the soul, but in statesman- ship, in commerce, in the industrial world—or it should be. Where its precepts are lost sight of in these relations nations and individuals suffer. The suffering may take the shape of physical loss or it may be felt in the loss of good repute, or in the demoralization that comes with the loss of self-respect.

It is dangerous for the nation or corporation, or the association, or the man, to say that Chris- tian precepts cannot be applied in affairs of state and business; that this would be a counsel of softness and an invitation to defeat. Christianity is not all softness; one has to remember the scourge in the hand of the Cleanser of the temple as well as the cheek turned to the smiter. It is not necessary to translate the spirit of Chris- tianity into a system of ineffectual non-resist- ance; one has to remember also that success won through unchristian methods may be a most dismal failure of all; that, in the familiar and telling phrase, one may gain the whole world and lose his own soul. The man of affairs who delib- erately sets aside the Christian precepts in his daily doings is generally watched with suspicion by his fellows. No one has a right to say that such precepts are altogether impracticable unless he has made an honest, and, mind you, a sensible attempt to apply them. When we speak of Christian precepts, in a lay sermon like this, we refer especially to those ethics of Christianity which are theoretically accepted even by the fol- lowers of other religions.

Surely history shows what the Christian spirit has done in the past. It is Lecky, the historian, who says that the "three short years" of the active life of Christ have "done more to rejuven- ate and soften mankind than all the disquisitions of philosophers." The reverend author of the recent work, "The Fact of Christ," says that Jesus who lived in Palestine is more distinctly and critically known to our age than He has been known to any age since His own. It is certainly true that the philanthropic, the altruistic, what we may call the Christian idea, is practically at work in our age as never before through agencies innumerable.

But some of the greatest questions with which humanity had ever had to deal are still to be settled—are, indeed, pressing down upon our time and day with startling actuality. Now, in- deed, is the time for the Christian ideals and pre- cepts of purity, of brotherhood, of kindness, of truthfulness, of fair dealing, of charity, to be kept in sight and mind, in international relations, in the relation of acres, in relations between em- ployers and employed—in a word, throughout the entire world of affairs. It is a practical man, a student of economics—the Hon. Carroll D. Wright—who makes the following remarkable statement: "I believe that in the adoption of the

philosophy of the religion of Jesus Christ as a practical creed for the conduct of business, lies the easiest and speediest solution of those in- dustrial difficulties which are exciting the minds of men to-day and leading many to think that the crisis of government is at hand."—The Century.



HINTS TO HOUSEKEEPERS.

Cranberries are more tempting if strained be- fore sweetened, made into a jelly and cut into cubes when cold, than in the ordinarily used form of sauce?

The white of an egg rubbed upon the seats of leather chairs will brighten and improve them wonderfully.

Sometimes it is extremely difficult to clean the inside of flower-glasses and vases. A mixture of rock-salt and vinegar will prove successful. Dis- solve a tablespoonful of the salt in about a gill of vinegar; pour this into the glasses shaking them about for a few minutes, and then rinse with clean water.

The best oil for softening leather and making it pliable is castor oil.

If a turkey is roasted with breast down the white meat, usually dry and tasteless will be juicy and sweet? Half an hour before removing from the oven turn the fowl over for the breast to brown.

Ammonia is better than borax in the water used for washing gray hair, as it does not impart the yellowish tinge resulting from the continued use of borax water.

A pleasant novelty in jelly is obtained by using sweet cider in place of water with gelatine. If English walnuts are used to garnish the jelly a delightful combination of flavouring will result.

To clean the ivory handles of knives, mix ammonia and olive oil in equal parts, and add enough prepared chalk to make a paste. Rub the ivory with this, and let it dry before brushing off. Several applications may be necessary.

A soothing drink for a sore throat that is recommended, is made of a pint of barley water brought to a boil over a hot fire, to which is added, while stirring until dissolved, one ounce of the best gum arabic. Sweeten to taste.

Christmas Pudding.—One pound suet, one pound sugar, one pound flour, two pounds cur- rants, two pounds raisins, one-half pound citron, eight eggs, one-half cup molasses, soda size of pea, dissolved in molasses, mace, nutmeg, cin- namon and cloves to taste, wine-glass of brandy. Boil seven hours.

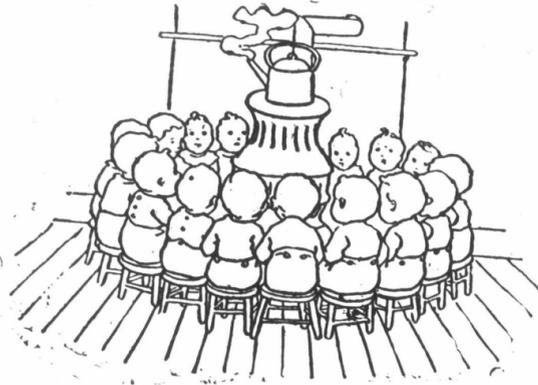
Dressing for Turkey.—One loaf stale bread crumbled finely, two fair-sized onions, chop very fine, summer savory (pure gold), two heaping teaspoons, two eggs well beaten, butter size of two eggs. Moisten with a little milk, add pepper and salt. Mix thoroughly before milk and egg is added.

Christmas Cake.—One pound butter, one pound sugar, one pound flour, two pounds currants, two pounds raisins, one-half pound citron, eight eggs, one-half cup molasses, soda size of pea dissolved in molasses, mace, nutmeg, cinnamon and cloves to taste.



Leave not to remorse what should be done by love. He who has once stood beside the grave, to look back upon the companionship which has been forever closed, feeling how impotent there are the wild love and the keen sorrow to give one instant's pleasure to the pulseless heart, or atone in the lowest measure to the departed spirit, for the hour of unkindness, will scarcely for the future incur that debt to the heart which can only be discharged to the dust.

HEATED ARGUMENTS



IN the good old days we had the strenuous base burner that toasted and sizzled us, and then suddenly subsided for want of fuel, into a cold and cheerless home disfigurement. Now we have the Pease Economy Hot Water Boiler that distributes healthy heat into every corner of the house unseen and quiet, and works steadily even in the little hours of the night—burns little coal.

The Pease System of heating is absolutely unequaled. It means the result of twenty-five years steady development in the art of heating. This Pease "Economy" boiler is the acme of perfection reached by this Pease system of heating.

No boiler so perfect—so simple—so economical in its consumption of coal. Fifty thousand of them in use in America.

PEASE FURNACE COMPANY,
TORONTO LIMITED

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To make home comfortable for the long winter months be sure that it is properly lighted. The added coziness given any home by bright,



Attractive Lighting Fixtures

is worthy of your careful consideration. Our showrooms contain many new and original designs well worth the seeing, while the rooms themselves rarely fail to elicit admiring comment.

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Moneys for the above may be forwarded by mail.

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

REUBEN AND SANDY.

Can any one who was present ever forget the broken voice and streaming tears with which he (Dean Stanley) told the story of two little Scotch boys, Reuben and Sandy? The story was as follows: On a cold winter day a gentleman in Edinburgh had, out of pity, bought a box of matches from a poor little shiver-



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Muskrat Coat, 24 in. long, high collar, wide revers and full top sleeve, brown satin lining and silk girdle. Price \$50.

Extra wide stole of Japanese Mink, trimmed with tails. Very pretty style. Price \$27.50.

Our new booklet "Snowshoes and Other Things," illustrates Snowshoes, Moccasins, Toboggans, Toques, Mitts and Toboggan Coats. Copy sent on request.

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Toronto and Quebec.

BANK OF TORONTO

HEAD OFFICE
TORONTO CANADA

Incorporated 1855

RECORD FOR BUSINESS YEAR ENDING 30TH NOVEMBER, 1905

CAPITAL	\$3,459,585
Increase for year	459,585
REST	3,859,585
Increase for year	559,585
DEPOSITS	21,867,075
Increase for year	4,322,472
LOANS AND INVESTMENTS	27,433,324
Increase for year	6,098,802
TOTAL ASSETS	32,806,741
Increase for year	5,617,235

INTEREST PAID ON SAVINGS DEPOSITS.

THE HOME SAVINGS AND LOAN COMPANY

(LIMITED)

ASSETS, \$4,000,000.

Offices:—75 CHURCH STREET,
522 QUEEN ST. WEST.

3 1/2 %

INTEREST ALLOWED ON DEPOSITS.
Withdrawable by Cheque.

Office Hours:
9 a.m. to 4 p.m. Saturdays 9 a.m. to 1 p.m.
Every Saturday Evening 7 to 9.

JAMES MASON, Managing Director.

DEATHS.

BALLARD.—Entered into rest on Tuesday, Dec. 6th, 1905, at Toronto, Canada, Jeannette Anne Kennedy, wife of Rev. J. McLean Ballard, rector of St. Anne's Church, and daughter of the late Francis Kennedy, of Westbourne Grove, London, England.

ing boy, and, as he had no pence, had given him a shilling, of which the change was to be brought to his hotel. Hours passed by and the boy did not return. Very late in the evening a mere child came to the hotel. "Are you the gentleman that bought the matches frae Sandy?" "Yes." "Weel, then, here's fourpence out o' yer shillin'; Sandy canna come. He's verra ill. A cart ran ower him and knocked him doon, and he lost his bonnet and his matches and yer sevenpence, and baith his legs are broken, and the doctor says he'll dee; and that's a'." And then, putting down the four pence on the table, the poor child burst into great sobs. "So I fed the little man," said the narrator, "and I went with him to see Sandy. The two little things were living almost alone; their father and

FIVE GOLDEN RULES.

First—Eat only 3 meals a day, 5 hours apart.

It requires 4 to 4½ hours to digest a meal. This leaves ½ to 1 hour for the stomach to rest.

Second—Eat nothing between meals.

If anything is taken into the stomach while digestion is going on, digestion stops and may not start again for an hour.

Third—Eat slowly and chew food thoroughly.

This insures food being well mixed with saliva and partially digested before it reaches the stomach.

Fourth—Drink little fluid with meals.

The stomach gives out about a pint of gastric juice to digest each meal. If you take another pint of tea, wine or water, then the digestive juices are too diluted to properly digest the food.

Fifth—Take one "Fruitatives" tablet about twenty minutes before meals. "Fruitatives" tone up and sweeten the stomach—insure an abundant flow of digestive juices—and cure Dyspepsia. Follow these directions for a month and see how much better you are in every way.

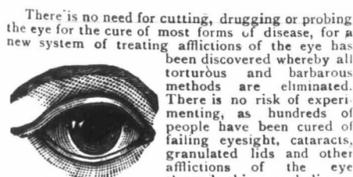
50c. a box. At all druggists.

mother were dead. Poor Sandy was lying on a bundle of shavings. He knew me as soon as I came in, and said 'I got the change, sir, and was coming back, and then the cart knocked me down, and both my legs were broken. And oh, Reuby, little Reuby, I am sure I am dying, and who will take care of you when I am gone? What will ye do?' I took his hand, and said I would always take care of Reuby. He understood me, and had just strength enough to

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"Actina," A Wonderful Discovery That Cures Afflictions of the Eye Without Cutting or Drugging.



There is no need for cutting, drugging or probing the eye for the cure of most forms of disease, for a new system of treating afflictions of the eye has been discovered whereby all tortuous and barbarous methods are eliminated. There is no risk of experimenting, as hundreds of people have been cured of failing eyesight, cataracts, granulated lids and other afflictions of the eye through this grand discovery, when specialists they state, termed the cases incurable.

Rev. C. Brunner, pastor of the Reformed Church, Bridgeport, Conn., writes: "So far your Actina has done me good, and my eyesight is greatly improved, and I have good hope that, by continuing, my eyesight will be restored."

Rev. W. C. Goodwin, Moline, Kas., writes: "My honest opinion of Actina is that it is one of the most marvelous discoveries of the age. It cured my eyes, and cured my wife of asthma."

Mr. A. L. Howe, Tully, N. Y., writes: "Actina" has removed cataracts from both my eyes. I can read well without my glasses; am sixty-five years old.

Robert Baker, Ocean Park, Cal., writes: I should have been blind had I not used "Actina."

Hundreds of other testimonials will be sent on application. "Actina" is purely a home treatment and self administered by the patient, and is sent on trial, postpaid. If you will send your name and address to the New York and London Electric Ass'n, Dept. 127 B, 929 Walnut St., Kansas City, Mo., you will receive absolutely free a valuable book, Prof. Wilson's Treatise on Disease.

look up as if to thank me. The light went out of his blue eyes. In a moment—

He lay within the light of God,
Like a babe upon the breast,
Where the wicked cease from troubling,

And the weary are at rest."
—Dean Farrar.

ONLY A WORD.

A young girl sat on the piazza of her home, her pale cheek and drooping figure telling of recent illness. She was watching the raking of leaves from the grass, and as the man passed near her with his rake she aroused herself from her languor to say:

"You keep the lawn looking so nicely, John. I like to see it that way."

He was only the hired man, a stranger in a strange land, and this was but one of a score of duties that he was paid for doing. Probably no one had ever thought of praising him before, and he had no answer ready.

A week later the gentle invalid was gone—slipped away suddenly out of encircling arms, out of the world like the vanishing of a snow wreath. No one thought of John as among the mourners; he was only driver of the family carriage, which carried some of the friends, but to one of these with whom he found himself alone he told of the kind commendation, the last words he had heard the girl speak, and added, with voice growing husky:

"As long as I stay there the lawn will be kept as Miss Helen liked to see it."

The little word had left a legacy of brightness and awakened a heart to new loyalty and faithfulness.

The art of saying appropriate words in a kindly way is one that never goes out of fashion, never ceases to please, and is within the reach of the humblest.

AINU.

If you look at a map of Japan, you will see in the north an island called Yezo. It is about as large as Ireland. Besides Japanese, there live there some strange people called Ainu.

Once when I was paying a visit to Japan I saw some of these Ainu. Their way of saying, "How do you do?" struck me as very curious. The men rubbed their hands together, and then stroked down their beards, even the little boys stroking down the place where they hoped one day their beards would be. The women and girls passed one hand sideways across the mouth and then with both hands smoothed back their hair from their foreheads. The Ainu babies are carried about on the back of their mother or elder sister. These people are very much afraid of evil spirits, and they make offerings to them, hoping in this way to keep them pleased, and so to stop the spirits from doing them harm. They pray before a piece of stick with shavings cut from it, in which they think a spirit lives. They also worship the bear. They catch a baby bear, put



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it in a cage, and pray to it as a god, and then when it has quite grown up they kill it, and eat it at a great feast. Missionaries are working among the Ainu, and telling them about the Lord Jesus. And now very many of them have learnt to love Him.

I go at what I am about as if there was nothing else in the world for the time being. That is the secret of all hard-working men.—Charles Kingsley.

Virtue can never be attained without great pains and diligence; and if you cool and linger in this pursuit, the moment that you gain not ground, you lose it.—Thomas à Kempis. ("Imitation of Christ.")

Few Christians have any idea how great is the multitude of God's mercies until something arouses them to count up their causes for thanksgiving. Count your mercies. It will do you good to count up your thanksgiving column.

—We are not sent into this world to do anything into which we cannot put our hearts. We have certain work to do for our bread, and that is to be done strenuously; other work to do for our delight, and that is to be done heartily; neither is to be done by halves or shifts, but with a will, and what is not worth this effort is not to be done at all.—John Ruskin.

If Jesus had walked in paths that were without stone or thorn, and with eyes that were never tear-stained and a heart that was never grief-rent, he might be to us a vision of radiant beauty, but we could never understand Him, nor feel that He understood us. But the wound in the hand which He extends to us and the sorrow underlying the smile of the face which He turns toward us give us mutual understanding. Now we can believe that he understands our tears and our heartaches and our agonies. It is the deep-laid cable of

sorrow which runs under the great salt sea of tears and along which throb flashes of pain that bind together the continents of life.

Brain and Nerves

DEPENDENT ON CERTAIN ELEMENTS OF NATURE, WHICH ARE FOUND IN

Dr Chase's Nerve Food.

The Christian Scientists are right enough when they claim that the mind influences the body.

Worry, excessive mental toil and strong emotions consume nervous energy at an enormous rate.

Rest of mind and body is essential for the restoration of an exhausted nervous system.

But the mind is dependent on the brain, and the brain in turn is a bundle of nerve cells, which are nourished and sustained by pure, rich blood. Hence, the absolute necessity of supplying the elements from which blood is made.

These elements of nature which go to form new, rich blood and revitalize wasted and depleted nerve cells are found in splendid proportions in Dr. Chase's Nerve Food.

By using this great food cure you supply the material substances from which are found brain and nerve force.

By all means have a cheerful, hopeful mind, but do not depend on this to make you strong and well or you will be terribly disappointed when it is forever too late.

It may take weeks, or even months, to thoroughly restore your health with Dr. Chase's Nerve Food, but you can be absolutely certain that every dose of this great food cure is at least of some benefit to you.

The healthful complexions, the well-rounded forms, the energy and elasticity of movement characteristic of persons who have used Dr. Chase's Nerve Food are the strongest evidence of its wonderful restorative influence. 50 cents a box, at all dealers, or Edmanson, Bates & Co., Toronto.

BANK OF MONTREAL

HEAD OFFICE
MONTREAL
INCORPORATED 1855

FOR BUSINESS SAVING

Capital	\$3,459,585
Dividend for year	459,585
Reserve	3,859,585
Dividend for year	559,585
Assets	21,867,075
Dividend for year	4,322,472
Investments	27,433,324
Dividend for year	6,098,802
Deposits	32,806,741
Dividend for year	5,617,235

PAID ON DEPOSITS.

THE SAVINGS AND COMPANY (LIMITED)

Capital, \$4,000,000.

3 1/2%
3 2/0%

LOWED ON DEPOSITS. Drawable by Cheque.

Office Hours: Saturdays 9 a.m. to 1 p.m. Sunday Evening 7 to 9.

DEATHS.

Entered into rest on Tuesday, Dec. 19, 1905, Canada, Jeannette Anne (Rev. J. McLean Ballard, rector of St. Francis) and daughter of the late Francis Bourne Grove, London, England.

as he had no pence, had shilling, of which the to be brought to his s passed by and the t return. Very late evening a mere child re hotel. "Are you an that bought the Sandy?" "Yes." "Weel, fourpence out o' yer y canna come. He's cart ran ower him and doon, and he lost his his matches and yer ind baith his legs are he doctor says he'll dee;" "And then, putting ur pence on the table, d burst into great sobb. e little man," said the d I went with him to see two little things were alone; their father and

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