

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD

THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.

ESTABLISHED 1871.

VOL. 32.

TORONTO, CANADA, THURSDAY, MARCH 1, 1906.

No. 9.

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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 30 acres substantially fenced.

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

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

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

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

W. W. CORY,
 Deputy Minister of the Interior

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

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Phone Main 4643.
 Offices—Union Block.

Lessons for
 March
 Morning—Genesis 19
 Evening—Genesis 22
 March 1
 Morning—Genesis 27
 Evening—Genesis 2
 March
 Morning—Genesis 3
 Evening—Genesis 3
 March
 Morning—Genesis 3
 Evening—Isaiah 52.

Appropriate H days in Lent, F.R.C.O., orga St. James' Cath are taken from many of which n

FIRST
 Holy Commu
 Processional;
 Offertory: 85,
 Children's Hy
 General Hymn

SECONI
 Holy Commu
 Processional;
 Offertory: 6,
 Children's Hy
 General Hymn

Abstinence.
 How is it th deny themse; Lent the salu; and physiologi rule eat too m vance offers tl strength whic body. But as Church teache more, but to boon we must change that v which strengtl whole positio the Collect, " nence." An e and the grace and by the mitted to the atmosphere of

Canadian Churchman.

TORONTO, THURSDAY, MARCH 1, 1906.

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

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

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

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

POSTAL NOTES.—Send all subscriptions by Postal Note.

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

Address all communications.

FRANK WOOTTEN,

Box 34, TORONTO.

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

Lessons for Sundays and Holy Days.

March 4—First Sunday in Lent.

Morning—Genesis 10, 12 to 30; Mark 6, 14 to 30.
Evening—Genesis 22, 10 to 20, or 23; Romans 13.

March 11—Second Sunday in Lent.

Morning—Genesis 27, 10 to 41; Mark 10, 10 to 32.
Evening—Genesis 28 or 32; 1 Cor. 4, 10 to 18.

March 18—Third Sunday in Lent.

Morning—Genesis 37; Mark 14, 10 to 27.
Evening—Genesis 39 or 40; 1 Cor. 10 & 11, 1.

March 25—Fourth Sunday in Lent.

Morning—Genesis 3, 10 to 16; Genesis 42; Luke 1, 46.
Evening—Isaiah 52, 7 to 13; Gen. 43 or 45; 1 Cor. 15, 10 to 35.

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

FIRST SUNDAY IN LENT.

Holy Communion: 304, 318, 319, 321.
Processional: 263, 270, 291, 302.
Offertory: 85, 87, 254, 259.
Children's Hymns: 92, 332, 338, 342.
General Hymns: 84, 91, 94, 249.

SECOND SUNDAY IN LENT.

Holy Communion: 309, 313, 316, 320.
Processional: 273, 446, 532, 632.
Offertory: 6, 287, 528, 638.
Children's Hymns: 281, 331, 333, 335.
General Hymns: 32, 282, 492, 493.

Abstinence.

How is it that so many professing Churchmen deny themselves during the blessed season of Lent the salutary service of fasting? Physicians and physiologists have written that men as a rule eat too much. Lent, then, in its due observance offers the physical purity, comfort and strength which judicious fasting brings to the body. But as our Lord showed us, and the Church teaches, it also offers to us far infinitely more, but to obtain this available and precious boon we must be prepared to give up or exchange that which gratifies the sense for that which strengthens the spirit; and the key to the whole position is made clear in the words of the Collect, "Give us grace to use such abstinence." An earnest prayer will bring the grace; and the grace will beget the use of abstinence, and by the door of obedience we will be admitted to the inner court charged with an atmosphere of righteousness and true holiness.

A Norwegian Celebration.

It is stated in a scientific journal that at Christiania on December 29, 1905, a gathering of men interested in scientific and agricultural questions determined to celebrate the gaining of their national independence in a practical way. A fund was opened to foster research in Norwegian agriculture, to which all Norwegians, at home and abroad, are asked to contribute. The sum of \$4,000 is wanted in order to offer prizes for essays and rewards for Norwegian scientific work in certain branches. Later it is intended to give financial aid to research work in agricultural science. One more instance of liberality to science among the smaller countries.

The Power of Religion.

One does not have far to seek for proofs to-day that religion has lost none of its ancient mastery over the hearts and souls of men. When the mind, usually occupied by thoughts of a material character, is by the persuasive power of eloquence, or the force of solemn conviction, led to contemplate some great national issue, or the accountability of man to his Maker, there are no words that stir an audience to unbounded enthusiasm like those of Sacred Writ, or that can by their mysterious compelling influence so change the character of an individual life. The part of Sir Wilfrid Laurier's impressive oration to the students of Toronto University "that wrought his audience to their highest pitch of enthusiasm," says a contemporary, was that in which, in the words of Ruth to Naomi, the Premier described the refusal of Canada to separate herself from the Motherland: "Whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God." And within a few days of this interesting occasion we find one of the ablest criminal lawyers of Canada, Mr. Robinette, of the Toronto Bar, openly confessing a complete change of conviction, and a determination henceforth to lead a Christian life, and to endeavour to induce others to do so. The power of truth enshrined in the ancient volume, known as the "Holy Bible," is strongly in evidence to-day despite the doubt of the agnostic, the sneer of the atheist, and more fatal hypocrisy of false professors of the faith.

The Baltic Provinces.

Russian troubles affect many interests in our home land, but the rising in the Baltic Provinces has a chief and personal interest to many. During the eighteenth century our Russian trade was with Archangel on the White Sea, but chiefly with these very Provinces where so much misery has now been caused. In the old parts on the east coast, especially Hull, the Baltic traders were an energetic and rich portion of the community. Bishop Wilkinson, two summers ago, gave interesting references to some Old World society which he found, not flourishing as of yore, but still respectable, and keeping up with pride the old English traditions. The people of these Provinces were Germans, many noble, rich and powerful families, who, in the course of time and of change, have become patriotic Russians, and furnished the Czars with their best Ministers. The Russians who have migrated into this land form the official class to a large extent, and the Letts, whom we have heard so much of lately, are Slavs, and constitute the peasantry, the small traders and tenants on the old German estates. It is the Letts who have risen and destroyed the property, and in many cases murdered the Teutonic upper classes. This class has been between the upper and nether millstones. Many ancient rights and privileges have recently been abrogated by the

St. Petersburg Government, as were those in Finland. The old German traditions have been violated. Even names, such as that of the famous university city of Dorpat, has been changed to Yuryev. The Germans in Odessa and Southern Russia and those on the Baltic are not the least sufferers in Russia, though they bear their troubles silently.

Trade within the Empire.

The motto of the Canadian Industrial League is: "When you can't get what you want at home buy within the British Empire." "Charity begins at home" is a truism. If a man wishes for power to do good to his neighbour he will indubitably find his own home the best training ground in the world for the cultivation of those virtues and graces which will beget in him the very power he desires to wield. The more sympathetic and helpful we are to our own brethren at home and the blood relations of our common stock, the better able shall we be to deal wisely, justly, and even generously with the rest of the world. Though doubtless there is a wide difference of opinion on this, as on most other subjects beneath the sun, we feel confident of our ground as above stated. As in trade, so in Church matters. Broaden, strengthen, build up your own home Church, and you will multiply saplings and graftings for the foreign field. Stint, impoverish and starve your own home Church, and your opportunity, means, and power for good elsewhere is measurably curtailed.

Temperance.

One of the problems which are always before us is the temperance one. Every now and then a new preventative, a new patent medicine, so to speak, becomes fashionable for a short time, and then falls into disrepute. The reason is obvious: it is an attempt to perfect poor humanity. Yet, if enthusiasts would only realize that, and look back and mark the wonderful change which has come over the social habits within the last fifty years, they would understand that persuasion is better than attempted prevention. In South Carolina an experiment was made a few years ago of abolishing the bars by the State becoming the sole liquor seller, having only one store in a town, and dealing only in bottled goods, and allowing no drinking on the premises. The law was enforced in the rural districts and in the smaller towns, but in the cities of Charleston and Columbia it was habitually violated. The revenue to the State was not so large as from a high license, and the disputes over the political patronage of the dispensaries were frequent. Notwithstanding the fact that the dispensaries sold liquor cheap they were not popular. They had no bars and no opportunities for social drinking. Though a 25-cent flask of white corn liquor would produce riotous intoxication, the mass of the populace preferred to go to blind tigers and buy liquor of less purity and proof at a higher price. And now the dispensary system is to be given up as a failure.

Old Habits.

An illustration of old habits is given in an entertaining article in "Chambers' Journal" by a clergyman who spent the first twenty years of his clerical life in a parish in the north of England. The stories of the clergy which he heard of as being known as Northern Lights may be left untold, but of the parish and the habits we may quote the following: "The village, which was nothing more than a hamlet, stood on the moor edges near the confines of Derbyshire, but it possessed a very remarkable church, spoilt and vandalized by the introduction of galleries

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and deal pews with doors in place of the old oak sittings, which had been ruthlessly cast out. Beside the church was a public house formerly known by the name of "Heaven's Gate," and here, no doubt, the rude forefathers of the hamlet drank and slept, or it was the custom of the farmers who came in from their distant homesteads to pass a week at a time drinking at the inn."

The Seed of the Church.

The strength of the Church lies largely in a well-informed and devout laity. The seed of the Church are the children of the laity. It is idle and futile for Churchmen to complain of the growth of religious ignorance, and of the callous indifference of so many of the laity towards Church worship and work. So long as parents, guardians, and even in some cases clergymen, are not doing their utmost to instruct their own children in the vital truths of Christianity, and to have those who are not being taught at home brought to Sunday School and well grounded in the Catechism, in the use of the Prayer Book, and in knowledge of the Scriptures no election can be won without a thorough canvass of the constituency. No life insurance company can succeed unless its agents diligently seek and obtain new policy-holders. How, then, can a Church grow if its members are lukewarm and indolent in teaching their children its truths, and in seeing to it that in each parish and mission there is a growing Sunday School with a staff of well-instructed and energetic teachers? We almost idolize our public school system. Is our Sunday School system less important? Men and women of the Church, to you and your children is the promise. Are you providing and preparing the seed for a bountiful harvest?

Old Age Pensions.

There is much to commend the movement set on foot in the Old Land which aims at the State paying pensions to men and women who have passed the age limit of sixty years. It is founded on a spirit of broad and enlightened brotherhood. It may be fairly said that the element of charity does not enter into the proposal to mar it with any sense of the shame which comes from abject dependence on others for the means of livelihood. Rather may it be deemed a proportionate return, late in life, when the working and earning power has greatly diminished, of the money which each individual has for the greater portion of that life been paying into the public treasury in rates, taxes, and it may be other ways. In a general sense it may be likened to the relation which is established between a life insurance company and an annuitant, or to the military pensioner who, at the end of his life, receives that which helps to provide the necessities of life from the State, in whose service his life has been spent. Apart from the humane principle which underlies the movement is the important consideration that vice and crime could not fail to be greatly diminished by the removal of one of their chief incentives, the lack of the necessities of life.

The Secret of the Success of the Salvation Army

Was the theme of an address recently delivered by its venerable founder, General Booth. Like many sermons and addresses, it was rather diffuse, although he spoke for nearly an hour and a half. He spoke at length of his recent visit to Australia, and the assurances of the good that the Army had done. In Germany, where he had been just a short time ago, they would have nothing to do with the Army at first; but the people had realized the good work that it was doing all over the world, and in Berlin he was able to address two gatherings of over 5,000 each. Then he detailed the early struggles of forty years ago in the east of London, and now the flag of the Army flew in fifty-

two different countries. Speaking of the emigration and colonization scheme recently projected, he said that when men were out of work and starving it mattered little where they were sent so long as they got employment and homes for their families. What, then, was the secret of the success of the Army against so many difficulties? Because they put their hearts in their work; because of the self-sacrificing sympathy which ran through officers and men; because of the methods employed, which had been marvellously helpful in taking hold of the people; but the great secret of their success was their belief in God. Their religion was a mixture of divinity and humanity.

Church Growth in Wales.

Some figures of unusual interest have been published by Canon Beck, Vicar of Roath and Rural Dean of Cardiff. The learned Canon points out that there has been an increase of 104 per cent. in communicants in the four Welsh dioceses within the last twenty years, from 74,778 in 1885 to 152,583 in 1904; and of Sunday School scholars during the same period of 52 per cent., or 92,000 in 1885, and 140,370 in 1904. The Church in Wales has been, and is, beset by many difficulties. But the spirit and labour of the faithful Welsh Churchmen have risen superior to all opposition, and they are sowing good seed with an unstinted hand, and are honoured and blessed in their victorious work for our Lord and His Church.

Australia and the Navy.

The Australian Government has recently had a report prepared by their naval director which contemplates an expenditure of over one million and a half dollars a year for a period of seven years to provide a navy for the defence, when necessary, of the Commonwealth, and as well as a contribution to the naval strength of the Empire. The Australians are in earnest in this matter. They realize how necessary a maritime police force is for the protection of commerce and the defence of their country in time of war. Such provision is a matter of years of judicious expenditure and careful and thorough training and preparation. Neither the Australian, New Zealander nor South African deem it fair play or consistent with a proper sense of self-respect to allow the over-burdened tax-payer of the British Isles any longer to be the sole provider of a maritime force for the protection of the commerce of the Empire and the maintenance of the integrity of its widely scattered dominions. How much longer will Canada be content with the invidious distinction of depending on the tax-payer of England, Scotland, Ireland, and Wales to protect her commerce and defend her shores?

MUNICIPAL OWNERSHIP.

A wave of belief in public ownership has passed over North America, and, like the rest of it, Canada has yielded to the fashionable idea. Glasgow has done such wonders that every municipality felt that it must copy such a successful example. But we learn from the "Literary Digest" that there are spots and defects which have been overlooked. "Professor Hugo R. Meyer has gone at the problem in the spirit of an original investigator, and reveals in a striking way the inertia which has fallen upon the extension of street railways as the result of municipal operation and the circumstances which have naturally attended it." He shows that only 13 per cent. of the towns of between 5,000 and 9,000 inhabitants in the United Kingdom have street railways, while in the States there are 41 per cent. Strangely the numbers of these towns and cities and the population are practically the same, though the one is compacted in a small island and the other spread over half a continent. Owing to the Tramway Acts it has be-

come impossible to raise money for private enterprises, while the municipalities have either put off or have only built short lines where they were sure to pay. Where a company wished to build six and a quarter miles of road a borough thought it would be a paying thing to build the mile and a quarter which passed through it, and so spoilt the scheme. Thus the people have been left without facilities to reach cheap and comfortable suburban homes. The much-heralded trams of Glasgow are only 140 miles for over a million people in the city and suburbs. "It is not surprising, therefore, to learn that in 1901 no less than 91,200 inhabitants of the city lived in the condition of three to twelve persons in one room, while 194,300 persons lived in the condition of five to twelve persons in two rooms." "The result has been to paralyze the extension of street railways in Great Britain, to deprive of electric power important manufacturing interests, and to keep the people huddled up in small, unsanitary spaces near the centres of population, while their smug officials write rose-coloured reports about the gross earnings of their carefully selected tramway lines."

LENT.

And now we approach the solemn and chastening season of Lent, when the Church commemorates the forty days spent by her Lord in the wilderness in loneliness, fasting and prayer. The Jews, it will be remembered, had four annual fasts: In commemoration of the capture of Jerusalem; of the burning of the temple; in memory of the death of Gedaliah; and in memory of the attack on Jerusalem. Many other fasts were observed by them. The Pharisees were accustomed to fast twice a week. Now the Christian observance has relation solely to that period of time in our Lord's earthly life, in which by retirement, self-denial, and devotion he prepared himself to cope successfully with the tremendous trials, temptations and sufferings which were besetting him. He retired from the world that the spirit might dwell in him more richly. He denied himself food that he might more perfectly become "the bread of life." He gave himself up wholly to devotion that he might become more completely the central object of devotion to mankind. It is a strange and striking commentary on human life that the first man Adam, fresh from the hand of God, possessing all that could delight the eye and rejoice the heart, in the midst of everything that could minister to sensual enjoyment, fell before the tempter. But the second Adam, in the wilderness, without food to eat or water to drink, his bodily senses chastened and subdued by fasting was thus enabled by the power of the Holy Spirit to overcome the tempter. It has been well said that "God blesses true fasting as a means of grace, and an aid to prayer, a help to purity. It is a way of showing shame for sin and love for Him, whom our sins slew. It holds the flesh down and strengthens the Spirit's rule over the whole man." The point of this statement is that the fasting must be true to win the blessing. That great and good lawyer Sir Matthew Hale ever kept fresh in his memory the Latin proverb, *perimus licitis*: we perish by permitted things. Surely there are no things which more effectually sap and undermine the character and ultimately wreck the life of man than the alluring and insidious things, that at the outset seem so innocent and pleasant that we readily give them entrance. Alas! too often it is, but letting in the thin end of the wedge, which under the blow of growing desire sooner or later rend the moral character and drive what might have been a noble, useful life, a shattered fabric on the shore of time. Surely there can be no better season for comparing our lives with the Divine standard than that of Lent; and at the very outset we cannot go wrong by giving earnest heed

to the maxim, which strength to the famous fish by permitted things."

FROM WEE

Spectator's Comments

His Lordship Earl G. Canada, has already on a disposition to give more than polite plat speak in public. Some ing before the Canada besought the men of the every effort to uplift this country. He declared for him would really earnest in that directio accomplish what all g He went further, and present were only fill conviction and the sen direction he could sti ideals. And why not this has usually some here or there sees th pitifully low outlook t munity, and calls alo may be but a cry in is taken up by one an and eventually the opinion is altered. W hear our Governor-G his personal and offic tion to ideals of citiz fading memories in t sible for His Lordshj without leaving a de mands at least. We a few days ago he c McGill to put the wherever it may be f the organization that real is highly indigr will be quite in orde put up a Member of to ask the Premier i responsibility for hi proceed to read His suming to thus expre to emphasize is this is to be a factor in public life in this co spoken support of r things. We have nev Bishops of the Cana tempted to express

some obvious princ quite in order for th counsel the members aspects of their dut wisdom from such into fruitful soil her bear fruit. But thi stand for decency a well as private life shoulder on this ma the men who are gi be cried down and represent lower stan

Another point to before the medical well worth conside to the compositor some of which co tity of spirits, w deadly-narcotics. A scious agents in l: temperance in the to be the prey of taking spirits in la of medicine, surely

to the maxim, which was such a source of strength to the famous English judge: "We perish by permitted things."

FROM WEEK TO WEEK.

Spectator's Comments on Questions of Public Interest.

His Lordship Earl Grey, Governor-General of Canada, has already on several occasions shown a disposition to give expression to something more than polite platitudes when he rises to speak in public. Some months ago while speaking before the Canadian Club at Winnipeg he besought the men of that association to put forth every effort to uplift the political ideals of this country. He declared that if the men before him would really set themselves to work in earnest in that direction they could eventually accomplish what all good citizens must desire. He went further, and said that if even one man present were only filled with an overpowering conviction and the sense of a great duty in this direction he could stir the country to higher ideals. And why not? Every movement like this has usually some small beginning. A man here or there sees the danger ahead and the pitifully low outlook that prevails in the community, and calls aloud for reform. At first it may be but a cry in the lonely wilderness. It is taken up by one and another in the multitude, and eventually the whole drift of popular opinion is altered. We are specially pleased to hear our Governor-General use the weight of his personal and official influence to call attention to ideals of citizenship that appear to be fading memories in this country. It is impossible for His Lordship to speak on such themes without leaving a deep impression upon a few minds at least. We were delighted to see that a few days ago he called upon the students of McGill to put their foot on "Tammany" wherever it may be found. We understand that the organization that goes by that name in Montreal is highly indignant at such remarks. It will be quite in order for that aggregation to put up a Member of Parliament in the House to ask the Premier if the Government assumes responsibility for his utterance, and forthwith proceed to read His Lordship a lecture for presuming to thus express himself. What we wish to emphasize is this: if our Governor-General is to be a factor in promoting higher ideals in public life in this country he must have the outspoken support of men who approve of these things. We have never been able to see why the Bishops of the Canadian Church have not attempted to express themselves in a pastoral on some obvious principles of citizenship. It is quite in order for them to assume the right to counsel the members of the Church in the ethical aspects of their duties as citizens. Words of wisdom from such a source are sure to drop into fruitful soil here and there, and in due time bear fruit. But this we know: the men who stand for decency and uprightness in public as well as private life must stand shoulder to shoulder on this matter. It will never do to let the men who are giving voice to our convictions be cried down and put to silence by men who represent lower standards.

Another point touched upon by Earl Grey before the medical profession in Montreal is well worth consideration. He called attention to the composition of proprietary medicines, some of which contain an astounding quantity of spirits, while others are laden with deadly-narcotics. Are mothers to be the unconscious agents in laying the foundations of intemperance in their children, and is ignorance to be the prey of dangerous drugs? If we are taking spirits in large quantities under the guise of medicine, surely it would be well to have the

quantity marked plainly on the bottle. If cocaine, morphine, and similar substances are used would it not be well to have this known so that we should have some idea of where danger lies? It is a pitiable thing when men manufacture and sell at great profits useless concoctions to a confiding public grasping at straws to relieve their ills, but to us it is criminal to allow sharks to sow the seeds of infinite trouble simply to enrich themselves.

We observe that the proceedings of the Methodist Board of Missions are much more fully reported than those of our Board of Management. It would appear that the principal discussions are given in full so that one can tell exactly what is the attitude of any particular member on any subject that comes before the Board. This plan has its advantages. For example, it enables the whole Church to ascertain the attitude of its representatives on any and every question, so that they can be held to account by those who appointed them. Human flesh is weak, and we have noticed that even in the Church men are not likely to do their work less efficiently when a discerning and critical eye is upon them. In our Church we have scarcely begun to take the public into our confidence, and our negative attitude is attended by an immense loss of power. We are, of course, conscious that public opinion is approaching the stage when it will demand to be made a partner in the proceedings of its representatives, but we have hardly reached the speaking point yet. In a few cases the experiment has been tried, and the effect has been most satisfactory. In connection with our Board of Management we would like at least to know the drift of the discussions on important subjects, even if we do not have the names of those who participate. Suppose, for example, the question of Indian education is before the Board. Would it not be of interest to the public to know the defence that is offered for the present system and the arguments urged in favour of a change? The same thing might be said of many other subjects. Behind this question there is something more than the interesting of the public. It will have a reflex action upon the Board and the work of the Board in the direction of greater efficiency.

We have noticed that the plea of Mr. Hodgins, of Toronto, at the annual banquet of the Bar of Montreal for an Imperial Court of Appeal has attracted a good deal of attention. Mr. Hodgins seems to think that the present arrangement of the Judicial Committee of the Privy Council as the final court of appeal is unsatisfactory to Canadians, because the members are unfamiliar with the French common law which prevails in the Province of Quebec. He suggested that an Imperial Court of Appeal should be established, the personnel of which would include judges from Canada, and particularly from the Province of Quebec. These men presumably would be capable of rendering sounder judgment because of their greater familiarity with the common law of the country in which the suit originated. We were not aware that any lack of confidence existed either in the mind of the legal profession or the Canadian public regarding the efficiency and soundness of the work and findings of the Privy Council. If such a feeling prevails, energetic efforts ought at once to be made to have the defect remedied. Our impression is that the public confidence in the Privy Council is much greater than in the Supreme Court of Canada, where all the judges are Canadian and most of the Provinces are represented. The idea of carrying an important case before a court composed of men who are absolutely outside the prejudices that may unconsciously arise concerning a cause in this country inspires confidence rather than otherwise. Our law is accessible, is it not, to every member of the Privy Council? It is the business of the legal gentle-

men who plead before that court to call the judges' attention to the special features of our law. We can distinctly recall a conversation with the late Hon. H. T. Duffy, then Provincial Treasurer of Quebec, who had just returned from pleading a cause before that court. He expressed surprise and the greatest admiration for the astonishing familiarity which the judges of the Privy Council showed in the law of the Province of Quebec. Conditions may have changed in the last five or six years for aught we know. It would seem to us that while the introduction of Canadian judges to an Imperial Court of Appeal might have some sentimental value, it would not in the end tend to greater confidence. Our impression is that the Province of Quebec is satisfied with things as they are, and if so, the fact is very significant. If our judicial system needs strengthening, it perhaps would be better to so strengthen the Supreme Court of Canada that fewer appeals to the final court would be necessary.

SPECTATOR.

The Churchwoman.

NIAGARA.

Stony Creek.—Church of the Redeemer.—On Friday afternoon, February 16th, the full membership of the Woman's Auxiliary to Missions filled the parlor of the rectory to overflowing, Mrs. Davis having invited one of the most efficient auxiliary workers in Hamilton, Mrs. Gates, to address the Stony Creek Branch of the W.A. Mrs. Gates gave a very encouraging heartfelt talk to those who listened, deeply interested in the words of one so widely experienced in the great work of domestic and foreign missions. After her address, Mrs. Gates led in singing the "Glory Song," playing the accompaniment, and Mrs. Denne played the accompaniment for "They Are Coming," a very beautiful missionary hymn. Dainty refreshments were served and a very delightful hour was spent in conversation, cakes and tea. Mrs. Gates will always receive a very cordial welcome from the local members of the Woman's Auxiliary. As usual, the service at the Church of the Redeemer, Stony Creek, was very bright and helpful on Sunday. Mr. and Mrs. Davis are fast winning the hearts of the parishioners by their faithful and unremitting efforts to forward every good work that the different societies in the Church are engaged in. At the annual meeting of the Woman's Auxiliary to Missions the report of the secretary, Mrs. Denne, was very satisfactory, both financially and as regards work accomplished for missions. A bale, which contained clothing, quilts, carpets, and other useful articles was sent to Rev. F. Frost, Garden River, Algoma. Mr. Frost, in acknowledging its receipt, said that the bale contained many much-needed articles. It was valued at a modest estimate at \$25. The annual election resulted as follows: Mrs. Walter Grieve, Honorary President; Mrs. (Rev.) Davis, President; Mrs. J. H. McNeilly, vice-president; Mrs. Walter Denne, Secretary; Mrs. W. Beaumont, Treasurer; Mrs. Beaumont and Mrs. Corey, delegates to diocesan annual. Mr. McNeilly, the retiring president, and Mrs. Denne, the re-elected secretary, received very cordial votes of thanks from the members for long years of faithful services.

TORONTO.

An interesting description of the Yukon was given on the evening of February 19th, at the annual "Blackfoot Home" meeting of the Woman's Auxiliary of the Church of England Missionary Society in the Church of the Redeemer, by Rev. Dr. I. O. Stringer, Bishop of Selkirk. By the aid of about fifty new stereopticon views Bishop Stringer portrayed life in the Selkirk Diocese, telling of conditions in Carcross, White Horse, Selkirk, Dawson City, Forty-mile, White Pass, Windy Arm and other places. Pictures were shown of Mr. Cody, Bishop Stringer's assistant at White Horse, and his bride of six months ago, also a bride and groom on their honeymoon trip by sledge of 1,200 miles, groups of Indians, miners at work, views of "Bullion City," consisting of one store, a roadhouse, and a tent or shack or two, and "Conrad City," scarcely so large, and the pretty house of the Commissioner at Dawson. Archdeacon Canham's work at Selkirk (an appropriate name, "selig kirk, holy church"), and the "palace" and "cathedral" of the venerable Bishop Bompas, "the apostle of the north," whom Bishop Stringer has been appointed to succeed, were described. Speaking of mining, the lecturer said that the day of the individual miner with pick and shovel along the Klondike creeks is about done, the big companies now getting in and doing most of the work. A fine report of the Blackfoot Home, near Calgary, sent by the principal, Mr. H. W. Gibbon-Stocken, was

ONTARIO.

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

Kingston.—The Lord Bishop of the Diocese recently was confined to his bed with his old disease, inflammatory rheumatism.

The Lord Bishop of the Diocese, accompanied by Mrs. Mills, left on Saturday, February 17th, for Montreal, for a few days' holidays.

The Rev. Rural Dean F. T. Dibb, of Odessa, has been collecting for the Augmentation Fund, of the Diocese of Ontario. He has been very successful in his canvass among the Kingston churches.

The clergy of Kingston have been discussing a proposal to introduce deaconesses into the parish work.

The Kingston W. A. Branches are arranging for seven mission study meetings during Lent.

Sherbot Lake.—Christ Church.—The receipts of the Christmas festivities amounted to \$25. The children publicly voted the net proceeds to the Chancel Building Fund. Great assistance was given by Miss F. Roadhouse, of Kingston.

Selby.—St. John's.—The concert given in the town hall on Friday evening, February 9th, was a grand success in every way, and the young people of the church are to be congratulated. Although the pupils of the Sunday School were admitted free as also the performers, yet the proceeds amounted to \$38, showing that the hall must have been well filled.

OTTAWA.

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

Ottawa.—The movement to organize an Anglican Athletic Association, which was referred to in last week's Churchman, is taking shape rapidly, and the indications all point to a successful inauguration of the matter in the near future. Last Thursday evening a well attended meeting was held with the Bishop in the chair, and representatives, clerical and lay, present from nearly every city parish. His Lordship in opening the proceedings spoke in terms of warmest commendation of the movement. He did not, he said, believe in the Church interfering with the work of the home, each had its distinct work to do, but it was the province of the Church to aid in every way the moral, intellectual, and spiritual upbuilding of its members, and no section of her people offered greater opportunities, nor promised more splendid results for efforts put forth than the boys and young men. Any movement taken up in their behalf by laymen, supported and approved by the Bishop and clergy, should bear fruit abundantly. His Lordship then called upon Mr. Alder Bliss, Secretary of the Local Council of the Brotherhood, to put the details of the scheme before the meeting. Mr. Bliss explained its main feature was to provide the means whereby the influence of the Sunday School and Bible Class could be brought to bear upon boys and younger men who could not be reached by usual methods. This had been very successfully accomplished in Hamilton and elsewhere through the medium of an Athletic Association such as was now under consideration. Mr. Bliss went into the details of the Hamilton work, and gave those present a very good idea of the project. Rev. W. P. Garrett, as Secretary of the Clerical Guild, formally advised the meeting of the cordial endorsement of that body which includes all the clergy of the city and vicinity. A discussion followed in which many took part, and every speaker gave an unqualified support to the scheme, the only difference of opinion being as to the best means to adopt to accomplish the object in view. Finally it was decided to seek parochial action as a preliminary to the formation of a central body, and the following motion was adopted on the initiative of Mr. F. H. Gibborne, (St. Matthew's), and Mr. Harry Ackland, (St. Bartholomew's). That a provisional committee, composed of the Rev. J. M. Snowdon, (St. George's); Rev. W. P. Garrett, and E. B. Daykin, (St. Margaret's); Rev. E. H. Copp, and A. E. Forde, (St. John's); Major C. E. Winter, (Ottawa East); Alder Bliss, (All Saints); Gerald Wade, (St. Matthew's); Harry Ackland, (St. Bartholomew's); Frank Beard, (St. Alban's); E. A. Cheetham, (St. Luke's); and A. W. Stanley, (St. James', Hull), be appointed, with power to add to their number, to confer with the various parishes with authorities to make preliminary arrangements for forming a Church Athletic Association, said committee to call another general meeting when it is ready to report." The meeting then adjourned and the newly appointed committee organized immediately with Mr. Beard as chairman. They will communicate with the several parishes at once and meet again in a week to receive reports.

The Bishop of Ottawa returned to the See City on Thursday last, after a lengthy visit to Denver, Colorado, where his daughter, Miss Ethel Hamilton, is wintering for her health. His Lordship was looking and feeling remarkably well, and is already in active work again. Within three hours of his arrival he was presiding over a meeting called to discuss the Athletic Association project. The next morning was spent in conference with the city clergy, when a number of diocesan and parochial matters were discussed and dealt with.

St. Matthew's.—The rapid growth of the southern portion of Ottawa was never better demonstrated than on Monday evening, the 19th February, when a largely attended meeting

of the members of this church decided unanimously that immediate steps were necessary to prepare for an early enlargement of the church building. St. Matthew's is in the centre of the growing district. The parish was organized eight years ago this coming Easter, and in the following July the little church with a seating capacity of about 250 was opened. Two years ago the accommodation proving insufficient, transepts were added, which increased the seating tally to about 450, and again the congregation finds itself cramped for room. In the last annual diocesan report the statistics showed 50 per cent. of the increase of families in the entire diocese credited to St. Matthew's, and to-day the congregation is numerically the third largest in the city. The Sunday School, too, overflows its borders, and every Sunday afternoon the children crowd the entire building even into the chancel, while eighty infants find accommodation in the basement. It is therefore necessary to do something, and do it soon. Preliminary to actual enlargement more land was needed, the vestry decided to secure it at once. There is a small balance of capital debt. The vestry decided it had to be wiped out by Easter. The enlargement problem will tie up for action at the Easter vestry and plans have already been prepared which, if carried out, will about double the present accommodation. It is felt that then the church will be big enough for three or four years more, and by that time there is every reason to hope a permanent edifice will be within reach, as the district now largely rebuilt on will be well built over, and money as well as members will have multiplied in its midst.

St. Barnabas.—A congregational social was held in one of the rooms of the Sisters' School on Thursday evening, February 22nd. The attendance was good and a very enjoyable time was spent by all. A well-worded address to the new rector, Rev. Lewis Lanpher, was read, which was as follows: "Dear Mr. Lanpher,—On behalf of the members of the congregation of St. Barnabas, we desire to welcome you to the new field in which you have entered here, and are now devoting your energies, gifts and sympathies. We are conscious of the difficulties which beset the path of any priest undertaking work in a new field, but are, nevertheless, well assured of your willingness and ability to meet and overcome all such difficulties, and of the wholeheartedness of your concurrence in the aims and objects this congregation have in view. Despite many obstacles the preliminary steps have been taken and so well founded has each been that we can now present for your further effort a firm basis on which to build and to raise such a noble superstructure as our hopes and ambitions lead us to desire. That much remains to be done is recognized; that much will be done, and in no distant future, is confidently expected. We believe the good fortune that has given to Ottawa your tried experience will follow its exercise here, and that our united efforts will meet with their just reward. But whatever may be the issue we desire you to feel that your congregation trusts you implicitly, and is prepared to be guided by your wise decisions in all matters relating to the Church, its government and practice. That our present kindly feeling towards you will, as time goes on, grow into the warmest regard and affection, is our confident hope, and that you yourself may come to share the like feeling towards us is our earnest desire. It is, at any rate, in the spirit of advance to such happy ends that we now address to you these words of welcome. It is emphatically our wish that this expression of our feeling should go out not only to yourself but also to Mrs. Lanpher, whose influence in directions where the delicate sympathy and the tact of true womanhood is needed, will, we are convinced, be as invaluable as it will be appreciated by those privileged to share it. For and on behalf of the congregation, Yours very faithfully, (Signed), M. W. Maynard, churchwarden." After a suitable reply by the rector, a musical and literary programme was rendered, those contributing being Messrs. Dorey, Bush, Hoben, Raven, Cecil Bethune, Trotter, Sproule, Meyer, Miss Meyer, and Master Meyer. Refreshments were served.

Smith's Falls.—St. John's.—On Thursday evening, February 15th, a new organ was opened in this church by Prof. Dorey, of Ottawa, who gave the initial recital thereon, the church being crowded by a large congregation. Prof. Dorey is the organist of Christ Church Cathedral, Ottawa. Mr. Paul Armstrong, of Ottawa, gave two selections on the violin during the evening, and Miss Larke, of Kingston, was the vocalist. She sang three solos during the evening. All three who took part in the programme afforded great pleasure to those who were gathered in the church to hear them. The new organ was made by Messrs. Breckles and Matthews, of Toronto, who are fast achieving a foremost place among Canadian organ builders. This is the second organ they have installed in Smith's Falls within the last two years, and both are eminently satisfactory. This is a particularly pleasing thing to be able to say because the senior member of the firm is a Smith's Falls boy. The case of the new organ in the church is of handsome polished oak, with pipes tastefully decorated in green and gold. It contains in all 19 stops with 1,070 speaking pipes. The action is tubular pneumatic, and the wind is supplied by an electric motor. Some idea of its interior mechanism may be gained from the fact that there are nearly four miles of tubing in connection with it. It is thoroughly up-to-date in its mechanical construction and of exceptionally fine tone. In volume of sound it is all that could be desired, easily filling the church to its remotest corners not only in the

under charge of its first rector, the Rev. Herbert Horsey, B.D.

Dr. M. Gomery, who left Canada for Kashmir on January 16th, expects to reach Bombay about the first of March, and will visit the Missions in Calcutta before proceeding north.

The Lord Bishop of Ontario preached in Christ Church Cathedral in the morning, and St. Martin's in the evening, on Sunday, Feb. 25th. The subject of his morning sermon was "The Divinity of Christ."

St. Martin's.—As this Sunday school now numbers more than 600 children, it has been found expedient to divide the annual festival into junior and senior sections. That for the little ones, including a tree, was held in the Christmas holidays, that for the elder scholars was held on Friday, 16th February. At the latter a contingent of the gymnasium class from the Church of the Redeemer added to the success of the evening. A practical unity within the church itself is fostered by such brotherly kindness.

The Montreal Branch of the Diocesan S.S. Association held its monthly meeting on the 19th February. After the record attendance at the January meeting postponed to the 29th, for the Rev. T. Stannage Boyle's lecture on "The Life of Christ in the Synoptic Gospels," it was gratifying that in this time of many meetings, the present one should also be very well attended. Papers on "Missionary Teaching in the Sunday School," Rev. W. W. Craig, and "The Qualification, Aim, and Preparation of the Teacher," by Miss Dobbs, the Cathedral Deaconess, were listened to with great interest. The roll call system is increasing attendance, and the fact that the teachers who come a few times do not leave off again, speaks volumes for the general interest of the programme.

The death of Mr. H. R. Smith, of the Montreal Stock Exchange, eldest son of Mr. E. R. Smith, of St. Johns, Que., who is a member of the Executive Committee, has caused a wave of sympathy for his bereaved family. He was a young man, beloved and respected in a large circle of friends.

The monthly meeting of the Archbishop, Bishop, and city clergy, on Monday, 19th February, occupied itself chiefly with a consideration of prison reform, and with the problem of immigration.

St. James the Apostle.—A memorial service for His late Majesty King Christian IX of Denmark was held at this church on Sexagesima Sunday, and was attended by their Excellencies the Governor-General of Canada and Countess Grey, who were accompanied by Lady Victoria Grenfell, Lady Evelyn, and Lady Sybil Grey, Col. and Mrs. Hanbury-Williams, Capt. Trotter, A.D.C., Capt. Newton, A.D.C., Col. Buchan, C.M.G., Mr. Leveson Gower, and Mr. Arthur F. Sladen. Upon arrival at the church, which was filled with a large congregation, their Excellencies and party were met at the church door by the churchwardens, Mr. Henry Frost and Mr. O. R. Rowley, and were conducted to seats at the front. Almost immediately, the strains of that beautiful processional hymn, "For all the saints who from their labours rest," were heard in the distance, then appeared a vested choir of sixty-eight voices, which passed down the side and up the centre aisle of the church, followed by the Rev. H. A. Brooke, M.A., rector-elect of St. Luke's Pro-Cathedral, Sault Ste. Marie, Ont., and the Rev. Canon Ellegood, the venerable and beloved rector of this parish. In the rear came the Right Rev. James Carmichael, D.D., Lord Bishop Coadjutor of Montreal, who preached the sermon. Pishop Carmichael was attended by his chaplain, the Rev. Prof. G. Abbott-Smith, D.D. The opening sentences, the lesson from 1 Cor. 15:20, and the special collects for the late King Christian and Queen Alexandra in her bereavement were read by the rector, the Rev. Dr. Ellegood. The remaining prayers were read by the Rev. H. A. Brooke. The Bishop Coadjutor of Montreal preached the sermon, and in the course of his remarks made a feeling reference to the late King. The sermon was noteworthy for its simple dignity, and strong undercurrent of feeling. During the offertory, Mrs. Geo. Cantlie sang most acceptably, and with much sweetness of expression, Sullivan's "God shall wipe away all tears from their eyes." When the service was over, Mr. W. Lynnwood Farnham, A.R.C.M., A.R.C.O., the talented young organist of the church, rendered in a most excellent manner, the "Dead March" in "Saul," after which the congregation remained standing, while the vice-regal party left the Church.

The Rev. Canon Ellegood, D.C.L., the rector of this church, with the concurrence of his wardens, Mr. Henry Frost and Mr. O. R. Rowley, has appointed as curate of the parish, the Rev. H. P. Almon Abbott, M.A., at present curate of St. Luke's Cathedral, Halifax, N.S., who has accepted the appointment, and will enter upon his new duties on 1st May, succeeding the Rev. H. A. Brooke, M.A. The Rev. H. P. Abbott is a "Bithenose," the son of the late Rev. John Abbott, who at the time of his death was rector of St. Luke's Cathedral at Halifax, which church his son is now leaving. He is a B. A. of King's College, Windsor, N.S., and M.A. of Christ Church, Oxford, and stood first in his examinations for both deacon's and priest's orders. He comes to the Church of St. James the Apostle, highly recommended by the Lord Bishop of Nova Scotia, and by the Very Rev. E. P. Crawford, the Sub-Dean of the Cathedral of Halifax, both of whom regret his departure from the Diocese of Nova Scotia, and the Cathedral Parish. The Rev. H. P. Abbott is a tireless worker, good visitor, and particularly kind to the poor. His sermons are all on a high level of power, and he is always fresh and original with a wonderful command of language, and his coming to Montreal is looked forward to with interest.

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louder tones, but in the lower as well, which are peculiarly soft and mellow. It was given unstinted praise by Mr. Dorey, and this is a good warranty of its worth. In writing to the Rev. W. H. Stiles since the inauguration, Mr. Dorey says: "The mechanism is simply perfection, and the grading of tones all that one could wish for; indeed, I do not know of a finer instrument for its size. You and your congregation are to be congratulated upon having so fine an instrument and at the same time one so admirably adapted to the building." It was used on Sunday, Feb. 18th, at the regular service for the first time, and the choir made their first appearance in their vestments. The congregations morning and evening were very large, that at the evening service taxing the large edifice almost to its fullest capacity. During the voluntary, Mr. Paul Armstrong, of Ottawa, nephew of the Rev. W. H. and Mrs. Stiles, played a violin obligato with great expression and feeling. Before the commencement of the service and at its close an organ recital was given by the organist, Mr. R. Diggle, which was very greatly appreciated by all present.

Cornwall.—Church of the Good Shepherd.—A very pleasant affair took place at the Mountain (Memorial) Hall, Marlborough Street, on Wednesday evening, February 14th, when the congregation of this church presented their organist, Mr. Joseph Eastwood, with a handsome silver tea service as a slight recognition of his long and efficient services as organist. The presentation was made on behalf of the people by the rector, Rev. S. Gower Poole, who remarked that he never had a task which gave him greater pleasure. Mr. Eastwood made an appropriate reply. After the presentation refreshments were served, and a very pleasant hour was spent.

TORONTO.

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

The Lord Bishop of the Diocese has, as is his usual custom, issued a Lenten pastoral letter to the Church people in the diocese. This year's pastoral reads in part as follows: "Lent is the Church's yearly season of revival, and is therefore an especially opportune time for Church people to bind themselves together in a united effort for the revival of religion and improvement of moral tone in the community. Our modern society is losing the taste for simplicity and appetite for righteousness which are indispensable conditions of moral health. The Lenten season not only offers us the opportunity for reform, but its peculiar discipline also supplies us with just those medicines which a wise physician would prescribe for the prevalent moral sickness. In the home. Let there be regular family prayer. If this has not been your practice hitherto, nevertheless begin it now this Lent. Let there be also some special serious, sustained, and prayerful effort to study the word of God. The Bible is not known as once it was, and the moral slackness which is so common is undoubtedly attributable in a large measure to the neglect of the Holy Scriptures. Let there be also time given to increased devotion in private prayer, to self-examination, and the discipline of fasting, or abstinence in some form. In society. I urge you most earnestly to abandon during this season the too usual round of gaiety, pleasures, and entertainments. The theatre, card-parties, dances, and similar things are distracting and disturbing to all who wish to use Lent as a time of retirement and spiritual refreshment. In the church. The hours saved from these social occupations might most profitably be spent in attendance at some week-day services and in doing some definite missionary or philanthropic work for the advancement of Christ's Kingdom on earth. And especially, I urge upon you regular attendance at God's House on His own Day and the devout reception of the Holy Communion."

St. Alban's Cathedral.—A desire having been expressed that the financial position of this cathedral should be made more generally known, we are authorized to state that the mortgage debt is \$50,600, on which interest has been paid up to January 1st, 1906. Besides this, there are two small items, balances of old debt, which are partly provided for, and on which annual payments for interest and on account of principal, amount in all to about \$450, are being made. For some time past there has been a small reduction on the debt each year.

Trinity College.—The Rev. T. C. Street Macklem, the provost of Trinity, returned to the city on Wednesday, the 21st February, after spending a short time in Spain, Italy and Greece. He had a most pleasant and enjoyable trip and has returned home in the best of health.

Wycliffe College.—The Rev. Canon Cody, rector of St. Paul's, Bloor St., has been offered and has declined the post of principal of this college, in succession to the late Rev. Canon Sheraton.

Church Home for the Aged.—On Thursday, the 22nd February, a meeting of the Executive Committee, in charge of the May fete in aid of the Church Home was held. The names of Mrs. H. D. Warren, Mrs. Grasset, Mrs. Edmund Phillips, Mrs. A. M. Piper, Mrs. Croft, Mrs. Machell and Miss Baldwin were added to it. The fete will be held in St. James' Schoolroom on May 15th, 16th and 17th, and many of the city churches have taken up the scheme most enthusiastically. Mrs. Sweatman, Lady Edgar, Lady Pe-

CANADIAN CHURCHMAN.

latt, Lady Meredith, Mrs. Albert Gooderham, and Mrs. Cawthra, of Guiseley House, will be the hostesses for the afternoon tea. Subscriptions to the Home or donations of work for the fete will be thankfully received by Mrs. Bigwood, 85 South Drive, Rosedale.

St. Luke's.—As we go to press we are sorry to say that, according to the latest report which has reached us concerning the Ven. Archdeacon Langtry, his condition does not show any material improvement.

Norway.—St. John's.—The members of the Parish Guild gave a benefit concert in the Fire Hall at Kew Beach on Saturday evening last in aid of the fund for furnishing the Parish Hall. The concert was quite successful in its object and a goodly sum was realized.

Eglinton.—A very successful and profitable meeting of the Rural Deanery of West York was held at this place on Monday and Tuesday, February 5th and 6th, the Rev. Rural Dean Morley presiding. Other members and associates present were: the Revs. T. W. Paterson, L. H. Kirkby, Jno. Gibson, J. Hughes Jones, W. E. Cooper, A. K. Griffin, T. W. Powell, (rector), and the secretary. The Rev. H. Cooper Aylwin, Lloydtown, wrote regretting his absence. The evening meeting took the form of a "Conference on Sunday School Work," to which the laity had been invited. The following subjects, (1) "The relation of the S. S. to the Church," (2) "Catechizing," (3) "Discipline in Failure," were introduced by Mrs. Spencer Waugh, Rev. T. W. Powell, and the secretary, respectively. The Rev. Canon Dixon also addressed the assembly, which consisted of nearly fifty persons. A hearty vote of thanks was accorded to the speakers on the motion of Mr. F. Boulden, seconded by Mr. Gardner, two of the laity present. Holy Communion was celebrated at 8 a.m. the following morning by the Rural Dean, assisted by the rector. The Rev. J. Hughes Jones gave the devotional address. The members present afterwards attended the opening exercises of St. Clement's day school, and listened appreciatively to the religious instruction given to the many boys and girls attending the school, and which is one of its main features. No day's work is begun without it. No doubt the great success of the school is largely due to the prominent position religious instruction occupies in its curriculum, and the rector and his co-workers are much to be congratulated on their work. After breakfast the members assembled for business. A portion of the Office for the Ordering of Priests was used for the opening prayers. After the reading of the minutes the Rural Dean reported that he had successfully approached the Mission Board in regard to furthering the work at Clairville, and Malton, also that Holland Landing and Sharon had been provided for the next two years, and for that time had practically become a Mission attached to Bradford. Other business matters dealt with were, missionary apportionments, Episcopal Endowment Fund, representation in General Synod. A resolution of sympathy with the Ven. Archdeacon of York (Dr. Langtry), in his continued illness, and also one of good wishes to the Rev. F. E. Farncomb, who has left the Deanery of West York, and is now in the Deanery of West Simcoe, were drawn up, and the secretary requested to forward them. A paper on the "Prophetic Office" was read by the Rev. John Gibson, and one on "Psychology in relation to the Pulpit," by the Rev. T. W. Powell. After words of appreciation on the excellency of Mr. Powell's paper, he was asked to take some steps to have his paper published in pamphlet form or in the "Canadian Churchman." Hearty votes of thanks were accorded to the readers of the two papers, and also to Mr. and Mrs. Powell for their warm-hearted and generous hospitality. The Rev. John Gibson closed the meeting with the benediction. The next regular meeting will be held in May at Lloydtown.

Port Hope.—St. John's.—Sunday, February 18th, being the thirty-seventh anniversary of the opening of this church, the occasion was celebrated with services of a special character, the church, as usual, being suitably decorated. In the morning, services were conducted and special prayers read by the rector, who preached from Heb. x:24. The music, both morning and evening, was beautiful, especially in the anthems, of which the solos were well taken by Mrs. Gamble, Miss Lightbound, and Mr. Beverley George. The Rev. G. H. Broughall, who is always welcome at this church, preached a good sermon in the evening from Matthew xi: 19, "Wisdom is justified of her children." A very successful social gathering was held on the following Monday evening in the school-house in connection with the thirty-seventh anniversary of the opening of the church. The choir, assisted by Miss Ruby Honor, Mrs. Bush, and Mr. H. L. Holdsworth, provided an excellent programme of music and recitations which was much enjoyed by all present. After a pleasant time was spent in social intercourse refreshments were served, and the meeting broke up at about half past ten o'clock. The attendance of the congregation was large and much credit is due to all who by their willing efforts assured the success of the entertainment and made it so enjoyable for all.

Be such a man, live such a life, that if every man were such as you and every life like yours, this earth would be a paradise.

[March 1, 1906.]

NIAGARA.

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

Hamilton.—St. Thomas'.—Thursday evening, the 22nd ult., witnessed a large gathering in the school room of this church, the occasion being an at home given by the Fortnightly Club. A programme consisting of games and music constituted the first part of the evening, after which refreshments were served by the ladies. A short toast list followed. The King, Canada, and The Empire, by the rector, Rev. E. J. Etherington, responded to by W. Meakins, song and chorus; The Choir, responded by Messrs. Atlee and Briggs; Sunday School, responded to by Messrs. J. E. Brown, A. Hobson; Fortnightly Club, responded to by Mr. Schwartz; Boys' Club, responded to by Mr. A. O'Dell; The Rector and Mrs. Etherington, responded to by Dr. S. A. Morgan; Churchwardens, Executive Committee, proposed by Dr. Morgan, responded to by the wardens; The Ladies, by the rector, responded to by R. T. Steele.

St. Mark's.—The annual choir supper was held in the parish house on Thursday evening, when over 90 members and friends partook of a bountiful repast prepared by the Chap. Daughters of the King. The usual toasts were given. The speakers were: Rev. Canon Sutherland, M. A., chairman; Ven. Archdeacon Clark, M.A., Rev. Canon Bull, Rev. E. N. R. Burns, the wardens, Messrs. Wright and Sherrett, Choirmaster Vernon, Mus. Bac., and Choirmaster Spencer, of St. Luke's. A programme of songs in which Messrs. Mitchell, Newman, Powell, Baird and Green took part, followed, as well as several choruses by the full choir. A right royal time was spent by all.

Cayuga.—St. John's.—At the 11 o'clock service on Sexagesima Sunday, the rector unveiled a memorial tablet, recently erected in this church by the parochial branch of the W. A., in loving memory of Alice Marion, beloved wife of J. L. Barnum, and late president of the W. A., who entered into rest on January 11th. The people of the parish feel very keenly the great loss sustained by the sudden removal from their midst of one who, by her constant, loving ministry and kind offices, had very much endeared herself to all, especially the poorer members of the congregation. She was a most worthy example of the fruits of faithful and pious devotion to the Church, and her place in the work of the Sunday School, W. A., and other societies, will be most difficult to fill. While she rests in the Paradise of God, "She lives again in lives made better by her presence."

HURON.

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

London.—Much interest was taken in the recent Sunday School examinations in this diocese. A very high percentage was obtained by teachers of senior and junior pupils. The subjects of examination were: The lessons taught from Holy Scripture taken from the Second Book of Kings, and the Gospel according to St. John, the Church Catechism, the three Baptism services and the Articles on Baptism. Among those who wrote twelve teachers obtained first-class standing and three second-class. Five pupils obtained first-class, six second-class, and three third-class. Three junior pupils obtained first-class, three second-class, and nine third-class. Miss E. A. Knott, teacher St. Paul's Cathedral Sunday School, secured the diocesan gold medal; Miss Mabel Luscombe, of the same Sunday School, won the senior pupils' silver medal. First, second and third class standing are indicated in the figures 1, 2 and 3. The results: St. Paul's Cathedral—Teachers—Miss E. A. Knott, 1; Miss Edna Blackburn, 1; Miss Bertha C. Graham, 1. Senior Pupils—Mabel G. Luscombe, 1; Mary Threapleton, 1; Ina Blackburn, 1; Lottie Kincaid, 1. Junior Pupils—Hume Dann, 2; Helen Bayly, 3; Arthur Kingsmill, 3; Fred Kingsmill, 3; Douglas Blandford, 3. St. John the Evangelist, London—Teacher—Miss E. J. Fox, 1. Christ Church, London—Teachers—Miss Ida Drake, 1; Miss Ebbie French, 1; Miss Kate Fitzgerald, 1. Senior pupils—Jack McElheran, 2; Geo. Long, 3. Junior pupils—Gertie Greenside, 3; Florence McRae, 3. St. Matthew's, London—Junior pupils—Benjamin Moulton, 2; Harold Isaac, 2; William Moulton, 3; Jean Isaac, 3. Christ Church, Port Stanley—Teachers—Miss Nettie Berry, 1; Miss Gladys Berry, 2; Miss Frances Loney, 2. Senior pupils—Bessie Harding, 2; Dermot Loney, 2; Bessie Wright, 3. St. John Church—Port Rowan—Teacher—Henry A. Harding, 1. Senior pupils—Georgina Thompson, 3. Junior pupils—Dorothy Bray, 1; Harold Bray, 1. St. John's Church, Leamington—Teacher—Miss Ethel Hillman, 1. Junior pupil—Wilbert Lendon, 1. St. John's Church, Aughtim—Teacher—Miss Myrtle Macaulay, 1. St. Matthew's Church, Florence—Teacher—Daniel Buchanan, 2. Junior pupil—Martha Coombs, 3. Trinity Church, Zorra—Teacher—R. Brandt, 1. Christ Church, Huntingford—Teacher—Rev. W. Johnson, 1. Senior pupil—Harold Johnson, 2. Junior pupil—Mona Johnson, 1. St. James' Church, Stratford—Senior pupils—Mabel Money, 2; Beatrice Etherington, 3. Trinity Church—Galt—Senior pupil, William Birks, 1. All who obtained first-class are awarded certificates, and prize books, and all who obtained second-class and third-class are awarded certificates.

Brantford.—St. Jude's.—One of the most pleasing and successful events in the history of this parish took place

[March 1, 1906.]

lately. An "at home" was given 4 to 9 o'clock p.m. Both school room was well filled by and their friends. Light refreshments were renewed welcomed. The room had been Guild with curtains, carpets a strains of music, and solos by added much to the enjoymerstantial sum was added to the Ladies' Guild of the church de have done during the year. chancel of the church has been church painted throughout angrained. They have laid out i

Grace Church.—In this church a letter was read from the B that the new parish of St. Jau set aside, the present incum Hughes. It was stated in would be settled at the next tive. A letter from the Hou Sunday School, appealing for Northwest Indian Missions.

Petrolia.—Christ Church.—A Rural Deanery of Lambton w ruary 12th, for the purpose o exegetical papers on Ephesian read, followed by an expos text. Several addresses we the Historical Introduction te ing was felt to be profitable for another meeting in Sarn and 3rd chapters of Ephesie studied. The Prayer Book Morning and Evening Praye the S.P.C.K. commentary or as reference books.

Walkerton.—The Right place last week, which is the ty, and was very cordially

Kincardine.—Bruce Rural meeting at Walkerton in the Miles had only just been aj and there was no time then but preparations for the con a committee and the meetin Archdeacon MacKenzie, the F. Robinson, and other w in addition to the members

Hanover.—The Rev. G. charge of Hanover and Alla death of the Rev. J. G. H as an accomplished scholar, self-denying pastor, and th this appointment.

Haysville.—At the regul A. Y. P. A. the Rev. Ru tive and amusing lecture wear." The fact that we ings of our persons was trated. The contrast bet as being attractive or ref sons for parents and chil alistic illustrations. Mi musical programme and a The two congregations o represented. Mr. Lorne Mr. Metcalf's place.

Point Edward.—St. P Church, Sarnia, under t gave a sacred concert in on Thursday evening, F which they rendered the most inspiring and remi choral services in the 1 filled on the occasion, ar every piece of the sacred that St. George's choir wish to praise any o parts exceptionally well, our appreciation of the choir has for its weak

St. Mary's.—The Rev an excellent address he lustrated with Bible vie views and address were The Sunday School a pronounced success. The Bishop of Hank Rev. Rural Dean Tayl lor, M. A., saying that

lately. An "at home" was given by the Ladies' Guild from 4 to 9 o'clock p.m. Both afternoon and evening the school room was well filled by ladies of the congregation and their friends. Light refreshments were served while old acquaintances were renewed and many new faces were welcomed. The room had been tastefully fitted up by the Guild with curtains, carpets and flowers, while the sweet strains of music, and solos by the young ladies of the choir added much to the enjoyment of all present. A substantial sum was added to the funds of the Guild. The Ladies' Guild of the church deserve great credit for all they have done during the year. Through their efforts the chancel of the church has been recarpeted, the walls of the church painted throughout and all the seats in the church grained. They have laid out in this way nearly \$300.

Grace Church.—In this church on Sunday, February 18th, a letter was read from the Bishop of Huron, giving notice that the new parish of St. James' and St. Paul's had been set aside, the present incumbent being the Rev. E. W. Hughes. It was stated in the letter that the boundaries would be settled at the next meeting of the Synod executive. A letter from the House of Bishops was read in the Sunday School, appealing for a liberal donation toward the Northwest Indian Missions.

Petrolia.—Christ Church—A meeting of the clergy of the Rural Deanery of Lambton was held in this church on February 12th, for the purpose of sacred study. Critical and exegetical papers on Ephesians, 1st Chapter, in Greek, were read, followed by an exposition of parts of the English text. Several addresses were made by those present on the Historical Introduction to the Prayer Book. The meeting was felt to be profitable and arrangements were made for another meeting in Sarnia in July next, when the 2nd and 3rd chapters of Ephesians in the Greek text will be studied. The Prayer Book study will be the order for Morning and Evening Prayer. Gore on "Ephesians," and the S.P.C.K. commentary on the P. B. are recommended as reference books.

Walkerton.—The Right Rev. Dr. Stringer visited this place last week, which is the county town of his own county, and was very cordially received by the inhabitants.

Kincardine.—Bruce Rural Deanery will hold its next meeting at Walkerton in the last week of May. Rural Dean Miles had only just been appointed before the last meeting, and there was no time then to arrange for a large meeting, but preparations for the coming meeting are in the hands of a committee and the meeting promises to be very interesting. Archdeacon MacKenzie, the former Rural Dean, Rev. S. F. Robinson, and other well known speakers are expected in addition to the members of the Deanery chapter.

Hanover.—The Rev. G. M. Cox, of London, has taken charge of Hanover and Allan Park, which were vacant by the death of the Rev. J. G. Hooper. Mr. Cox is well known as an accomplished scholar, and is more, a very faithful and self-denying pastor, and the parish is to be congratulated on this appointment.

Haysville.—At the regular meeting of this branch of the A. Y. P. A. the Rev. Rural Dean Taylor gave his instructive and amusing lecture on "Habit, or What Shall We wear." The fact that we wear our habits as the surroundings of our persons was in many and various ways illustrated. The contrast between the good habits and the bad as being attractive or repulsive was made very vivid. Lessons for parents and children were alike made plain by realistic illustrations. Miss Mallett kindly assisted in the musical programme and a very profitable evening was spent. The two congregations of Wilnot and Haysville were well represented. Mr. Lorne Smith was elected secretary to fill Mr. Metcalf's place.

Point Edward.—St. Paul's—The choir of St. George's Church, Sarnia, under the able leadership of Mr. Patchet gave a sacred concert in the above church at Point Edward on Thursday evening, February 8th inst. The manner in which they rendered the beautiful service of the E. C. was most inspiring and reminded many of us of the grand old choral services in the motherland. The church was well filled on the occasion, and the audience was enraptured with every piece of the sacred concert, and all expressed the hope that St. George's choir would come again. We do not wish to praise any one more than another, and all did their parts exceptionally well, and what we want to do is to show our appreciation of the kind feelings which St. George's choir has for its weaker sister.

St. Mary's.—The Rev. T. B. Clark, B.A., of London, gave an excellent address here on Wednesday, February 21st, illustrated with Bible views, pictures of cathedrals, etc. Both views and address were of a high order.

The Sunday School recently gave a cantata, which was a pronounced success. The receipts were over \$72.

The Bishop of Hankow, China, has lately written to the Rev. Rural Dean Taylor, regarding his son, Rev. Dr. Taylor, M. A., saying that "the whole missionary body here has

been preparing for his great work among the Siterate with joy. In it he will have the support of all the Protestant missionaries. He will help us in many ways to contribute our share as members of the Anglican Communion to the manifold life of the young Church in China. Your son and his wife have endeared themselves to us all. I have asked your son to take two Sundays each month in the English Church in Hankow."

ALGOMA.

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

Huntsville.—All Saints—The Lord Bishop of the Diocese visited this parish for Sexagesima Sunday to confirm, and to assist the rector and people in their commemoration of the sixth anniversary of the consecration of their church. The first service was the usual early celebration at 8 o'clock. Matins was said at 10 o'clock. At 11 o'clock was held a Confirmation service and a second celebration of the Holy Communion. At all these services a goodly number were present, but especially at the last. The rector presented eleven candidates (and before the Bishop left the parish an aged couple privately) for Confirmation. Those communicating besides the newly confirmed were numerous, and this, together with the responding and singing was an encouraging feature of the happy day. The Bishop, besides preaching a sermon helpful and appropriate to the occasion, addressed the candidates, impressing upon them the character which confirmation conveys, and the need of their realizing the same, and living the communicant's life. In the afternoon the Bishop addressed the Sunday School scholars, holding the close attention of the very young, as well as those older by his very interesting and practical address. At the evening service the largest congregation of the day assembled, and after Evensong listened to a second most eloquent and forcible sermon from his Lordship. The sermon contained just that Churchly teaching which is so greatly required to-day, and its presentment was such as to elicit from Dissenters present as well as Church people, words of appreciation. On the Monday evening following a parochial gathering was held in the Church Hall, when an opportunity was given to all to meet the Bishop. The evening was taken up with pleasant intercourse, and with addresses from the Bishop, rector and Mr. Wilgress. The words of the Bishop were full of encouragement and hope for the parish and people. Refreshments were served, and brought a very enjoyable evening to a close.

RUPERT'S LAND.

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

Belmont and Ninette.—The Archbishop of Rupert's Land visited the above parishes on Sunday, February 11th, to perform the rite of Confirmation. His Grace, accompanied by the Rev. R. H. L. Girling, incumbent, drove over to Ninette for morning service at 11 a.m. The beautiful church of St. Michael's was filled, in spite of the somewhat inclement weather. The choir, consisting mainly of boys and girls, sang the hymns and canticles and responses heartily. Two candidates presented themselves for Confirmation. The Archbishop delivered two earnest and impressive addresses upon the sacred rite, showing its apostolic origin and value to the Christian life. He also urged the candidates to be regular communicants and appealed to the confirmed members of the congregation to support them by their example. He pointed out the necessity of spiritual food to the upbuilding of Christian character, and gave the candidates a text as their life's motto "I will lift up mine eyes unto the hills, from whence cometh my strength." (Ps. 121, 1.) After the rite had been performed, the Archbishop asked the congregation to join in singing the beautiful hymn "O Jesus, I have Promised to Serve Thee to the End." The offertory amounted to \$8.75. After partaking of the hospitality of the churchwarden, Mr. Hughes, His Grace returned to Belmont. At 7 p.m. Christ Church was filled to overflowing, the majority of the congregation being members of the church. The service was intoned by the incumbent, the choir chanting the responses, Psalms and canticles, in a hearty, and at the same time, devotional manner. The appropriate hymns, 270, 207, 271 and 280, (H.A. & M.), were sung with spirit by choir and congregation. Twelve candidates were presented for Confirmation, three from the neighbouring parish of Baldur, which is at present without a resident clergyman. Belmont Church people are noted for their ready attention to sermons, and the earnest and impressive addresses of the Archbishop were received according to the tradition. His Grace expressed the hope that it might be a time of spiritual uplift to the people, and we most heartily respond "Amen" to the hope. He congratulated the congregation on having beautified and adorned the little church since his visit a little over a year ago. He hoped they would beautify and adorn their own lives in like manner by Christian living. He gave the candidates as a motto the text "Adorn the doctrine of God, our Saviour, in all things." (Titus ii, 10.) Beautiful flowers, the gift of Mr. and Mrs. Poole, decked God's altar. The offertory amounted to \$9.75.

Harrowby.—The church lately erected here was opened for Divine service a short while ago. There were a large number of people present. Prayers were said and the sermon was preached by the Rev. W. A. Fyles, who chose for his text Haggai 2:9. The Lessons were read by Mr. John Wesley, licensed Lay Reader. The musical portion of the service was under the direction of Mrs. F. M. Lee, the organist. The choir was reinforced by members of the choirs of St. Matthew's, Binscarth, and St. John's, Millwood, who kindly came to lend their aid. In the course of his sermon he referred to the good work accomplished last summer by the student, Mr. R. Roy, B.A., of the Diocese of Montreal, to the unselfish ministrations of Mr. John Wesley, lay reader, to the loyal co-operation of the Church people generally, and to the kind assistance rendered by friends here and elsewhere. The offertory, a generous one, was given to the Building Fund. The congregation deserves much credit for the good results attained in so short a time since the mission was established in March, 1905, and placed temporarily by Archbishop Matheson, in charge of the neighbouring clergyman, its founder, the incumbent of Binscarth. There are now a Sunday School, a branch of the W.A., and a weekly service by the lay reader. The church is a neat, well proportioned frame structure of the Gothic style, with becoming tower, and will seat about eighty persons. Towards its cost \$600 have been subscribed already, and \$240 are expected from the venerable societies in the Old Country, S.P.C.K., and S.P.G. So far about \$1,000 have been expended. The mission work was done by Mr. Lundgreen, of Harrowby, under the superintendence of Henry Cunningham, and the carpentry work by Mr. Gwilt, of Binscarth, the architect and builder, under the oversight of Messrs. J. S. and C. G. Maynes representing the building committee. The Building Committee are Rev. W. A. Fyles, Chairman; Messrs. John Bedwell, Henry Cunningham, F. M. Lee, C. G. Maynes, J. S. Maynes, and John Wesley. The Ladies' Guild have been indefatigable in helping on the good work. The congregation wishes to express their gratitude for the following gifts:—Two lots of land on which the church stands, by Messrs. C. G. and J. S. Maynes, merchants, Harrowby, whose practical interest has been most helpful. Covers for the Holy Table, Fair Linen Cloth and Holy Communion vessels from the Diocesan Branch of the W.A., per Miss Talbot, Winnipeg. Gifts of Bibles, Prayer Books, Service Books from the Church Bible and Prayer Book Society, Toronto, per Mr. P. R. Roy. A generous donation in money from Sir Joslyn Gore Booth, of Sligo, Ireland, per Mrs. F. M. Lee. Subscriptions from several friends per Mrs. John Wesley. The church will be formally dedicated later on, when the Archbishop is in the vicinity on a Confirmation tour. We predict for this congregation a bright future on account of the lively interest taken by its members.

SASKATCHEWAN.

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

Birch Hills.—The Rev. George Gander, who has been residing of late in Prince Albert, has removed to this place, Birch Hills.

Correspondence.

THE HYMNAL COMMITTEE

Sir,—The sponsors of the new Hymnal are in duty bound to consider the future as well as the now. Presuming that the present generation is fully satisfied with the name they select, the question is, Will the coming generations be so? There surely must come the time, if the Hymnal does not die a premature death, when the question, in the words of the Catechism, will be put to it: "Who gave you this name?" If the name be ill chosen they may have reasons to regret it. Now is the time to look to it that our representatives act according to common sense and are not captivated by mere fancy. In my humble opinion that name which is labelled with an inspiration (sic) ought by no means to be the one to be pronounced at the font. It certainly sounds pretty, it rhymes; but surely this childish fascination ought not to go down with any one of us as the equivalent of almost a Divine revelation. "Common Praise" and "Common Prayer," either bound together or lying snugly side by side in a morocco case, from the publisher's and binder's point of view, must certainly be pronounced a perfect match. It would undeniably adorn any shelf or pew, and from a business point of view might enhance its sale and prove a great success. But, sir, granting that matches matrimonial are, as believed by some, made in heaven, and business successes divinely ordained, we cannot accept the present instance to be a case of predestination, notwithstanding the assurance of an inspiration to the contrary. There are, sir, weighty reasons why we must not permit fancy to run away with our sound judgment, and I venture to prognosticate,

should fancy or caprice have its way and the union of the names take place, that the issue thereof will prove but a crooked and perverse generation. And first of all I ask, How can the term "Common" be, in any sense whatsoever, applied to the Hymnal? At best we are only a small section of the English branch of the Catholic Church; and even here in Canada it is understood that its adoption by individual congregations is to be optional. All the Synod can do is to recommend it. The success of the book must depend upon its own intrinsic merit. None of us would submit to compulsion in a case of this kind should there even one be found with the temerity to suggest the framing of a canon for effecting a pressure. The Hymnal then stands the chance, though remote perhaps, of not becoming common even in the land of its birth. Very well. How, then, "Common?" Who is going to make it so? But, sir, the term "Common" as attached to the Prayer Book is explained in its preface thus: "That the whole realm should now have but one use in Divine service." We all know the serious consequences entailed upon those who refused to submit to all which that term connoted at the time, and in the eyes of all loyal Churchmen still retains. To stamp our book with that forceful and historic hall-mark seems to me not only to be a desecration, a kind of sacrilege, but fraught with mischief. To Churchmen outside Canada what other notion, think you, could it convey but that we are arrogating to ourselves a position reflecting credit neither upon our humility nor our charity. It must inevitably lead others to conclude that, by assuming that name for our Hymnal, we wish, indirectly, of course, to force their hands to fall in with our views and our tastes. You cannot avoid men elsewhere reasoning in this way. If this be the "Book of Common Praise" as the other is the "Book of Common Prayer," we must perforce have both if our loyalty to the Church be not in the least suspected. Do you, sir, think it wise to create this prejudice against us merely for the sake of a fanciful consorting of the names of the Prayer Book and the Hymn Book? Shall we be doing right in laying ourselves open, be it even to the ghost of a suspicion of this kind? It would not be half so bad if the word "Canada" could come in somehow, qualifying the term "Common." Should it go down as it stands, I cannot see how we are to escape being, at the hands of present and future critics, called "blunderers." And, sir, to my mind the real mischief that we are bound to avoid doing is this. I am almost certain that by duplicating that forceful and historic title of the Prayer Book, that book, which has come in God's providence rightly to be looked upon by Churchmen everywhere as second to none except the Holy Bible, you at once derogate from its position which it has gained for itself, and which we must endeavour to uphold, not only in the Church of England, but for the whole Christian world. By duplicating that name you with one blow destroy its uniqueness, its venerableness, and the corresponding esteem and respect and loyalty go down with it. Who dare touch this consecrated, time-hallowed, venerated name of our Prayer Book and with impunity transfer it to a modern production? Who is there so short-sighted as not to see that the time is not yet for starting to knock the first nails in the coffin of the Church's book? Who so disloyal as to deliberately lower the standard of its glory? Touch this name, and you touch a vital organ of the Church's life. Who, think you, in time to come, except the well-instructed, but specially the young, would in time to come stop to differentiate between the Book of Common Praise and the Book of Common Prayer as to which is the greatest in the Kingdom? Both bear the same name. Why should their authority be unequal? Would such a divided allegiance be in any way helpful in training the young of this or future generations in true Churchmanship? I can also conceive of suspicions and jealousies cropping up among churches and individuals in time to come, those using the book suspecting those that will not use it of denominational bias, all which does not tend to edify, and is our duty to avoid. True, the poetical inspiration may become the seed of a crop of stinging weeds. I sincerely pray the evil may not be consummated. What hinders the book being named Hymns O. and N., i.e., Old and New, if we cannot call it our A. and M.?

H. CAPLAN.

THE PROPOSED NEW HYMN BOOK.

Sir,—I have read with interest the different communications re the "Book of Common Praise," which I do not think meets with general approval, but I would suggest the title of the "Canadian Church Hymnal" as one that

would combine in one the nationality, the ecclesiasticity and the nature of its contents. This may have been mentioned by someone else; if so, it has escaped my notice. I would also suggest when the time comes that a revision of our Prayer Book be made; that it should also be entitled "The Canadian Church Prayer Book." There is also another subject that came up in conversation with a friend yesterday: the pecuniary necessities of the General Synod for missionary purposes. I believe they contribute somewhere about \$20,000 a year for foreign missions, whilst our own Western country is badly in need of help, and is on the increase every year. Now, considering the immense number of foreigners who are filling up that country, who leave their own country, but are not followed by clergy of their own, would it not be wise to economize as far as foreign missions are concerned for, say, five or ten years to come, by which time the country would in a great measure be able to sustain their own Church services, and we should not lose ground in our own country?

ANGLICAN.

A NAME SUGGESTED.

Sir,—I would suggest for our proposed new Hymnal the name, "Hymns of the Church." It is brief, and cannot easily be mistaken for any other publication, at the same time avoiding any denominational or party colouring.

W. H. FRENCH.

THE PROPOSED NEW HYMN BOOK.

Sir,—I read with some surprise the letter by "Author of Church Thoughts," and feel that he has been answered as far as the question of obtaining the opinion of clergy and laity throughout Canada is concerned. He refers, however, to the question of its adoption and to the musical question of pitch. As to its adoption, I don't think the supporters of the Hymn Book are over-sanguine. They don't imagine or suggest that the book will be "promptly and generally accepted," or that "because the Synod decided to publish a new Hymn Book, therefore such Hymn Book would displace the six now in use." The book must win its way like all other books, by its "fitness." If it is a poor book it won't succeed; but if it is a good book, broad and comprehensive, it will do two things if adopted: First, it will get rid of the confusion now existing; and second, it will save us from being at the mercy of private owners in England. At present a few gentlemen owning Hymns A. and M. or Hymnal Companion, and an irresponsible society owning Church Hymns, can get out a new edition whenever they like. We are helpless. "Author" talks about the expense of the change. What will it be compared with the present condition of things, where one Hymn Book is issuing a fourth edition, another has issued three, and another two? What "Author" says about the poverty of the clergy is true, but I fail to see that it affects the question. "Author" says: "Before any congregation decides to accept the book it will have to be submitted to them for inspection. Is this feasible?" Why is it not feasible? How has Hymns A. and M. or the Hymnal Companion been adopted, and why should not the new book be adopted in the same way? As regards the musical question, that is largely a matter of taste and experience. My experience is exactly contrary to "Author's." He says: "The pitch of a tune is at the discretion, or lack of it, of the organist." Does he mean that any organist can transpose without difficulty? That we know is not so. The majority of organists are tied to the pitch in the book. He says: "I have attended Divine service many thousands of times, and have heard no complaint of tunes being too high." I have attended church many times and have been connected with choirs for thirty years, and I am always hearing complaints about tunes being too high. I entirely disagree with his statement that the majority of male voices have no musical notes. Many of us know that a large gathering of "unmusical" people can produce a good, wholesome and fine body of sound, if the tunes are pitched so that they can be sung by untrained voices, and if the accompaniment is adequate. Some years ago I made a manuscript copy of all the tunes we use in what I thought suitable keys. I have lent that book over and over again to clerical and musical friends, and its use has always meant improved congregational singing. Of course, if "Author's" standard of congregational singing is that of a "choral society," I am afraid we won't agree on these points. I need scarcely say that the supporters of the new book had the interests of

congregations in view and not the standards of a choral society.

F. G. PLUMMER.

THE ATHANASIAN CREED.

Sir,—I have read the letters of Mr. Bean and Mr. Soward following the one I wrote concerning the Athanasian Creed, and as you desire your correspondents to be becomingly brief, I shall not attempt to write all I might wish to in answer. Let me say further, however, that those clauses, whether the Creed be considered substantially or minutely, appeal to me as defining most positively the minimum of belief requisite for salvation. My own practice in dealing with the unsaved, especially in the earlier days of my ministry, has not corresponded. I have acted unconsciously upon the presumption that pre-supposing a belief in God, Christ crucified is the object of faith for salvation, and that the Holy Spirit will work conviction and regeneration without necessarily having been heard of by the sinner. Jn. 3:14-17 and Rom. 3:19-28, were the passages of which I made most use, with no mention of the Holy Spirit necessarily. The first undoubted conversion came about through a presentation of the Gospel as contained in Jn. 3:17. I pleaded the love of God and the purpose of Christ's coming and said nothing of the Holy Spirit. The first time I preached about the Holy Spirit the sermon seemed to a churchwarden like new doctrine. Doubtless we need more teaching about the Holy Spirit, and to "be filled with the Spirit." I appreciate the spirit of Mr. Bean's letter, and agree with him fully as to the value of the Athanasian Creed in helping to understand what the Scripture teaches of the mystery of the Trinity. I think, however, that if Mr. Bean will consider such passages as Ps. 51:13, Isa. 6:10, Mt. 18:3, Jas. 5:20, he will conclude that the word "conversion" is used more variously in Scripture than he states in his letter. If Mr. Soward regards Dr. Torrey and such as "false teachers" he certainly does not see eye to eye with a great many of his brethren in the Church of England in England, and I feel sure in this country either. In a letter received from Dr. Torrey while in Toronto he makes this statement: "Our best backing in England, taken in all, came from the Church of England." Whatever any one else may think, let me say, praise God! At Birmingham, where there were the greatest results for the period of time covered by the mission, nearly half the committee for making preparation for the coming of the evangelists were Church of England clergymen, and the request to be permitted to act in concert with their nonconformist brethren came from them. Jn. 17:21-23, as to receiving such into our churches and schoolhouses how can we tell whether we would receive the lowly Prophet of Nazareth, as He appeared in the days of His humiliation, excepting by our receiving or non-receiving of servants of God specially raised up in the present? "He that receiveth you receiveth Me" will never lose its meaning.

A. H. RHODES.

THE NEW HYMN BOOK.

Dear Sir,—It will perhaps save a good deal of discussion and unnecessary anxiety if it is understood at once that the Canadian Church is not going to authorize the new Hymn Book. This matter was considered by the Upper House of the General Synod, when the delegation from the Lower House was present, and it was decided to follow the example of the Irish Church in this particular, and in the preface of the Hymn Book to state the Canadian Church "permits the use of this book in Divine worship." Such permission will not be an endorsement of every doctrinal statements contained in the hymns.

JAMES SIMPSON.

THE BOOK OF COMMON PRAISE.

Sir,—In his reply to "General Synod Delegation" Mr. Howard says, "The name was not adopted at Quebec." In the report it occurs but once, in Mr. Jones' letter, on page 89 of the Synod Journal." As the inference is that the name was used in my letter without authority I beg to state that the name was adopted at Quebec unanimously by the General Hymnal Committee, which consists of the whole House of Bishops and of thirty-two members of the Lower House. The minutes of the meeting appear in the issue of the "Churchman" of 11th January last.

JAS. EDMUND JONES.

Sir,—There is no better "Verify your references." Sunday School leaflets allowed this well-known fallen into the error of a wise men to the sign of Shepherds of Bethlehem. may be glad to have the of the sequence of even hood, from the pen of shepherds came to visit h birth, as He lay in the eight days old He received circumcision, and was named His birth to that He should be, Jesus days old (i.e., five week brought into the Temple sent to the Lord. A wise men came from t and offer their gold an was carried in haste, at where His parents stay posed by some to be ab Yours tru

J. D.

Chai

"CURATE FAI

Sir,—Under the above "Empire" of February cablegram from London Colchester says the cur as the supply of candida is concerned. He declares future will be drawn working classes. For England curates have the classes, but they will from the masses." The questions. Did our Di His Gospel be preached not alone to the so-called did so command does clergy should be drawing ing classes" as well as f our Lord not condescend the so-called "working Author and Giver of a people in all ranks of and sympathy, and p Church not gladly call and leadership her son may be found, who I instead of confining her to the "upper classes?" each of these questions If the statement of the regard to the past pra rect, must we not adm not been so broad in h Head of the Church i to be? Must not othe not less sorrow? The uly included in her h English Christians, w she cannot claim to h this shrinkage attrib others, that she has no her sympathies to dray of her members? At she claims to have on conformists have brou majority greater than England, of the Gover her, the established C and only a part, of w with regard to the What is to follow? becoming as weak ir she became long ago a consideration of th ated to prevent the achieving that full m might fairly have ex value to us in Canada

THE M. S. C. C.

Sir,—In "Spectator" of February 8th, he caused to the Mission of some dioceses to contributions before t they are due. It is t upon the attention of for the neglect. If t

VISIT OF THE MAGI.

Sir.—There is no better rule for the critic than "Verify your references." Had the critic of our Sunday School leaflets in your current issue followed this well-known maxim he would not have fallen into the error of attributing the visit of the wise men to the sign given by the angel to the Shepherds of Bethlehem. Perhaps your readers may be glad to have the following clear account of the sequence of events in the Blessed Childhood, from the pen of Dean Goulburn. "The shepherds came to visit him immediately after His birth, as He lay in the manger. When He was eight days old He received the sacrament of circumcision, and was named, as the angel who announced His birth to His mother directed that He should be, Jesus. When He was forty days old (i.e., five weeks and five days) He was brought into the Temple by His parents, and presented to the Lord. A few days after that the wise men came from the east to worship Him and offer their gold and spices. And then He was carried in haste, and by night, into Egypt, where His parents stayed for a short time, supposed by some to be about a fortnight."

Yours truly,

J. D. CAYLEY,
Chairman S. S. Committee.

"CURATE FAMINE ACUTE."

Sir.—Under the above heading the "Mail and Empire" of February 19th prints the following cablegram from London, Eng.: "The Bishop of Colchester says the curate famine is acute so far as the supply of candidates from the upper classes is concerned. He declares that the curate of the future will be drawn from the ranks of the working classes. For a long period Church of England curates have been mainly recruited from the classes, but they will now have to be obtained from the masses." The above suggests several questions. Did our Divine Lord command that His Gospel be preached to "every creature," and not alone to the so-called "upper classes?" If he did so command does it not follow that the clergy should be drawn from the so-called "working classes" as well as from all other classes? Did our Lord not condescend to be numbered with the so-called "working classes?" Does "the Author and Giver of all good things" not bless people in all ranks of life with gifts of intellect, and sympathy, and power? If so should the Church not gladly call to her offices of honour and leadership her sons, in whatever class they may be found, who possess the requisite gifts, instead of confining her calls to those who belong to the "upper classes?" I think the answer to each of these questions must be in the affirmative. If the statement of the Bishop of Colchester with regard to the past practice of the Church is correct, must we not admit with sorrow that she has not been so broad in her sympathies as the Great Head of the Church intended His whole Church to be? Must not other admissions be made with not less sorrow? The Church of England formerly included in her household the whole body of English Christians, whereas at the present time she cannot claim to have more than one-half. Is this shrinkage attributable to the fact, among others, that she has not been generous enough in her sympathies to draw her clergy from all ranks of her members? At the present time, although she claims to have one-half the nation, the Non-conformists have brought about the defeat, by a majority greater than at any previous time in England, of the Government which dared to give her, the established Church of the realm, a part, and only a part, of what she claimed as her right with regard to the education of her children. What is to follow? Is the Church in England becoming as weak in influencing legislation as she became long ago in Canada? I am sure that a consideration of the causes which have operated to prevent the Church in England from achieving that full measure of success which she might fairly have expected will teach much of value to us in Canada.

TORONTO.

THE M. S. C. C. CONTRIBUTIONS

Sir.—In "Spectator's comments" in your issue of February 8th, he speaks of the inconvenience caused to the Missionary Bishops by the neglect of some dioceses to send in their M. S. C. C. contributions before the end of the year in which they are due. It is time this subject was pressed upon the attention of the authorities responsible for the neglect. If they knew of the worry and

anxiety it causes to the Western Bishops I feel sure they would make an effort to avoid the difficulty. Just see how it affected us in Kootenay in 1905. When our September payments became due to the Missionaries, there was not money enough to pay them. The treasurer, therefore, sent cheques for part payment. Fortunately, just after the cheques had been mailed a small sum came from M. S. C. C. and the treasurer immediately sent off other cheques, completing the payment for September. Of course this entailed double work for him as well as double postage, and some disappointment to the Missionaries and worry to the authorities. When our December payments came due, we had the same trouble over again, M. S. C. C. coming to the rescue in the nick of time. In each of the last two years, a large part of the grant for the year did not come to hand until the following year. I gather from "Spectator's comments" and other sources that some dioceses are not taking up the offerings for M. S. C. C. until November or December. That to my mind is very remarkable. Our Bishops send out appeals at Epiphany and Ascensiontide, asking that the offerings at these seasons and the Lenten offerings of the Sunday Schools be appropriated to M. S. C. C. This is the wish of the Bishops and surely their united wish ought to be tantamount to a command to us. Under the circumstances we have no right to appropriate, or rather misappropriate these offerings to any other purpose than M. S. C. C. Among the lessons to be taught by the pulpit surely obedience to lawful authority is one. We can scarcely look for respectful obedience from the people unless their teachers set them the example. In some cases, I find that the fault lies with the Churchwardens. They have the usual difficulty in meeting current parochial expenses, and it is very convenient to seize these offerings to tide them over the immediate difficulty. They are not very enthusiastic sometimes about sending money out of the parish, and they put off what they consider the "evil day" as long as possible. The rector, of course, would like to see the money sent immediately to the diocesan treasurer, but the money is in the hands of the wardens and it is their duty to send it in, so the rector does not like to be too emphatic in insisting, so the money is kept back, and, of course, the treasurer cannot send it to M. S. C. C. until he gets it. Meantime the Bishops grow gray worrying over ways and means.

H. BEER,
Archdeacon of Kootenay.

PRIEST, OTTAWA DIOCESE.

Sir.—In your last issue your correspondent, "Priest, Ottawa Diocese," quotes the case of a parishioner of his who spent five years in the Diocese of Saskatchewan. During this time the lady seems to have been in several places and eventually returned to her home down East, bringing her two-year-old child in an unbaptized state. She seems to have met several people of her own communion and to have acted generously towards members of other denominations, but apparently met with neither priest nor deacon. Your correspondent demands an explanation from Saskatchewan, or he and other subscribers to the M. S. C. C. are prepared to divert their subscriptions to other dioceses. The Diocese of Saskatchewan can very easily reply for itself, but the letter gives me an opportunity of drawing the attention of your readers to one or two points worthy of notice. The explanation is after all quite close to the surface. In the first place Saskatchewan is so enormous a diocese and so under-staffed that it is quite possible to go a long way in it and never strike even a lay-reader of our Church. Next, did this lady make any active attempt to come in touch with a clergyman? From the internal evidence of your correspondent's letter it would seem as if her zeal for the denominations exceeded that for her own Church. It is not at all unusual for some Church folk to complain with an injured air that no one takes any notice of them, while all the time they dally with some other set of religious folk and lie low, especially if it pays to do so. I always point out to such folk that the English Churchman cannot be distinguished by colour or smell, and that it is just as much his duty to make himself known as for his co-religionists to extract him from his surroundings. It ought not to be necessary to ask such a martinet as your correspondent the next question, but it is really necessary. Well, then, did a "Priest, Ottawa Diocese," furnish his parishioner with letters of introduction to the Bishop of Saskatchewan or one of the clergy of that diocese, and thus pass her on from East to West. I trow not, or he would have stated the fact. Of course I am well aware that Church

DEPOSITS

3 1/2 %

Per Annum Paid or Compounded Twice a Year
on Sums of One Dollar and Upwards.

Paid-up Capital	- - -	\$6,000,000.00
Reserve Fund	- - -	\$2,200,000.00
Investments	- - -	\$25,241,114.55

CANADA PERMANENT
MORTGAGE CORPORATION
TORONTO STREET, TORONTO

folk often do not trouble to apply for such letters before leaving. Though I, a simple lay-reader, have frequently handed on our people in this manner, yet inevitably some get off without proper introduction. It is lamentable, however, that one has to admit the rarity of those occasions when Church people from down East or any where else arrive here in this parish with a letter of introduction from their own minister, "Quis custodiet ipsos custodes?"

Yours faithfully,

H. M. SPEECHLEY.

THE BOOK OF COMMON PRAISE.

Sir.—Some of the letters criticizing the committee and the title of the Hymn Book, etc., are, I submit, a case in point, of the way in which the Church of England so often stands in her own way. We do need more esprit de corps. So many will try to correct before even considering the difficulties facing those whom they are finding fault with. Some of those for instance objecting to the title suggest names already copyrighted. Mr. Howard can surely not have considered the number of Church Hymn Books which in ordinary parlance are called nothing else but "Hymn Books." If any one could choose a name by which in common use the book would be called and which is not already copyrighted either here or in the Old Country it might prove acceptable, but the one who really tries to find such a suitable one will have to spend a good many sleepless nights. On the other hand the General Hymnal Committee with representatives from nearly every diocese have adopted without a contending voice the name, and surely we can loyally accept it, if we cannot ourselves suggest one that will be overwhelmingly accepted as better. Some say, unless this or that is done, I will never use the book. Of course, there will be some who will continue to use Moody or Sankey or Ancient and Modern as better suited to their tastes than any other. We all know that prejudice guides our Churchmanship to a too great extent and to the conservative Churchman, who still lives 50 years ago, advance in anything that will draw him and his congregation nearer to the great body of his fellow Churchmen is not to be expected. If there is one hope in the minds of those promoting the new Hymn Book, it is the strong desire to draw an effective cord of unity across the Church of England in Canada; that as all we who are true members of His Church shall some day sing but one song, we may try even here to sing the same spiritual songs to the same harmonies and tunes. I feel sure that while the committee would desire all kind criticism, especially when administered directly, yet they would pray to have the cause saved from a deluge of undigested fault finding printed in the Church and public papers. It is well always to remember that no Synod or Bishop can order the use of a Hymn Book at all in our Churches and that, therefore, it can only be by compiling a Hymn Book that will commend itself to our people that we shall succeed. Let us, therefore, all unite to help this committee in their undertaking and pray that grace may be given them for this work.

CHAS. H. P. OWEN.

WILL MR. BEAN GIVE HIS AUTHORITY

Sir.—Might I ask Mr. Bean for his authority for identifying the "Wise Men from the East," of St. Matt. II. with the "Shepherds in the same country of St. Luke II., or if he rejects this extraordinary identification, where St. Luke mentions the visit of the Wise Men.

C. CAMERON WALLER.

British and Foreign.

The trustees of the estate of the late Mrs. Finnie have placed £5,000 at the disposal of the Bishop of Worcester for raising the incomes of the beneficiaries in his gift.

The death of Mrs. Luke, the non-conformist widow of a Nonconformist minister, and authoress of the well-known hymn, "I think when I read that sweet story of old," has evoked sympathy from three generations of Churchgoers.

Bishop of Derry and Raphoe.—We see what Scripture means by faith. It is not the acceptance of even the most precious dogma concerning God or the soul of man. It is the reliance of man upon his living Lord and Friend.—In the "Expositor."

The fund for forming an Essex Bishopric now exceeds £11,000. It is proposed to canvass the Diocese of St. Alban's systematically and to hold meetings in aid of the fund, so that all classes and all parts of the diocese may take their share in the scheme.

The Bishop of London has conferred the prebendal stall in St. Paul's Cathedral vacant by the preferment of Prebendary Paget on the Rev. W. Carlile, rector of St. Mary-at-Hill, as a recognition of his devoted labours as founder and hon. sec. of the Church Army.

A movement has been taken up in New Zealand to erect a large Celtic cross at Raughona Bay of Islands in commemoration of the fact that there the Gospel was first preached in New Zealand. The preacher was the Rev. S. Marsden from Australia, the date Christmas Day, 1814.

Bishop of Oxford.—Even if the sense of duty were maintained for a time apart from the thought of God as He might permit it to be maintained, what would become of the life of hope; who would bid us take heart when we were depressed or lonely?—At the High School for Girls, Abingdon.

Dr. Warre, the late Head-master of Eton, points out that there are 1,490 clergymen whose ecclesiastical incomes do not exceed £67 a year, and 4,704 whose average income is under £3 a week; yet out of their wretched stipends they actually pay £250,000 a year towards the £500,000 per annum required by the assistant curates of the Church.

At a Confirmation held by the Bishop of Chester in St. Thomas' Church, Stockport, there was an interesting arrangement of candidates. There were 189 to be confirmed, all except five being from St. Thomas' parish; no less than eighty-five of these were adults, among whom were seven married couples. These the Bishop confirmed together.

Many will be glad to hear of the recognition given to Rev. N. E. Smith by the bestowal of a good service pension. Mr. Smith has been for 30 years in charge of the labourious parish of St. Philip, better known as the Drew Memorial Church, Belfast. He has been untiring not only in solicitude for the welfare of his flock, but also in improving the fabric of his church and schools.

The famous Assheton sermon was preached at St. Leonard's Church, Downham, near Clitheroe, lately, by the Rev. Taylor Taswell. More than two hundred years ago Sir Ralph Assheton bequeathed an annuity of £4 for the preaching of a sermon every year, on January 30th, from one of two texts—Job 19:28, or Colossians 3:3. The money is divided between the preacher and the poor.

The Rev. D. Hopkins Evans has been appointed curate of St. John's, Cardiff. He is known as the "hero curate"—since he was in the year 1904 entitled to the Stanhope medal, for the most heroic deed for the year, when against overwhelming odds he

rescued a drowning man at Ilfrcombe, this being the fourth rescue he has had to his credit.

One cannot conceive of remission of sins apart from loving communion with Christ; being baptized into Him, we are baptized into the forgiveness of sins; and the abiding in Christ and the forgiveness of sins go ever henceforward hand in hand, are inseparable one from the other. But if we cease to abide in Him, we fall back into that state of condemnation and death, and one on which the wrath of God is resting.—Archbishop Trench.

The Rev. Edward Henry Perowne, D.D., Master of Corpus Christi College, Cambridge, died at the Master's Lodge, at the age of eighty, after being in failing health for some time. He was a son of the Rev. John Perowne, rector of Ashby, Norfolk, and brother of the late Bishop of Worcester. With the exception of one short period, Dr. Perowne had continuously resided in Cambridge, and taken an active part in University and College affairs, and also in those of the borough.

The Bishop of Ossory has, at the request of the Archbishop of Canterbury, president of the society, consented to preach the annual sermon of the S. P. G. in St. Paul's Cathedral on the 9th May next. It is expected that Bishop Montgomery, the secretary of the above society, will visit Canada next summer and he hopes to be in Winnipeg on September 1. He has also been invited by Bishop Tuttle to attend the general convention of the American Church, which is to be held at Richmond, Va., in October 1907.

The Bishop of Winchester, speaking on the question of "Social Purity," at a meeting for men at Farnham, said we were not suppose that gambling and intemperance were the only evils corrupting society. The vice of intemperance and the sin of gambling were playing havoc with all classes of society; but the sin of sensuality was slaying tens of thousands both body and soul, and it was the duty of the ministers of religion to contend against the sin with all their force.

Mr. Edward Baker, of King's Norton, Worcester, who died in November last, left estate worth £56,724 10s. 7d. By his will he bequeathed life annuities to relations and servants, and left the residue in four equal parts to the Bishop of New Jersey, U.S.A., the Bishop of Jerusalem, the Universities' Mission to Central Africa, and the Society for Promoting Christian Knowledge. On the falling-in of the various annuities the total amount available for charitable purposes will be about £50,000.

At the annual meeting of the diocesan branch of the C.E.T.S. in Hope Ha' Liverpool, the Bishop presided, and the speakers were the Bishop of Llandaff, Archdeacon Madden, the Rev. W. J. Cole (now of Sheffield), and Mr. T. P. Whitaker, M.P. The meeting was enthusiastic, the Bishop giving the keynote to the subsequent speeches. The Bishop of Llandaff—who is a son of the late Bishop Hughes—mentioned among other encouraging facts that one-half of the soldiers of the British army were now total abstainers.

In the town of Tsu, Japan, a Mr. Nagata is pastor of the American Episcopal Church. The story of his conversion to Christianity is interesting. "Some years ago a colporteur endeavored to persuade a soldier to buy a Gospel, when the soldier started an argument, and, becoming angry, grossly insulted the colporteur, who, however, did not retaliate, but bore the indignity meekly. Mr. Nagata, by chance passing at the time, paused to listen to the talk of the men, and was so impressed with the forbearance of the colporteur that he was led to sympathize with him, and also to purchase a Gospel

Sun and Hastings Savings and Loan Company of Ontario.

The Annual Meeting of the Sun and Hastings Savings and Loan Company was held at the Head Office of the Company, Toronto, on February 19th, a representative gathering of Stockholders being present. The President, Mr. Vandusen, occupied the chair. From the Financial Statement, read by the manager, the following figures are taken:

Total Assets as at Dec. 31st, 1905.....	\$1,234,627.95
Total Mortgage Loans and Secured Investments.....	1,175,211.58
Paid-up Capital Stock at close of the year..	917,816.62
Net Income from Investments, etc.....	97,004.36
Reserve and Contingent Funds.....	55,000.00

Active Mortgages now on the Company's Books, 1,328.

The usual Dividend of 6 per cent. per annum, payable half-yearly upon the Capital Stock, was paid during the year, and a substantial sum carried to reserve.

The Board of Directors and Officers as elected for the present year are: President, Whitford Vandusen, Esq.; Vice-President, Ambrose Kent, Esq.; General Manager, W. Pemberton Page, Esq.; H. Wilberforce Aikins, M. D., J. T. Gilmour, M. D. Toronto; Sir Mackenzie Bowell, K.C.M.G.; Rev. Amos Campbell; W. P. Hudson, Esq., Belleville, and W. J. Fawcett, Esq., Brigden. Solicitor, H. H. Dewart, K. C., Toronto. Branch Office, Belleville—J. P. C. Phillips, Manager; W. N. Ponton, Solicitor.

himself. He took the little book home, read it carefully, and then decided to become a Christian." Now he is himself a pastor.

A church was recently formally opened by the Bishop of Salisbury at Shaw, Wilts., which has been closed for the past two years for the purpose of reconstruction and adornment. The whole expense of the rebuilding and beautifying the church has been borne by Mr. Charles Andry of Snow Hill in memory of his father and mother and as a thank-offering for the safe return of his two sons from the South African campaign. The church, as it now stands, is one of the most beautiful of the modern churches in Wiltshire.

A series of stalls of remarkable beauty and simplicity has been designed by Mr. G. F. Bodley, R.A., for Liverpool Cathedral, and the Cathedral Committee has just been informed that it is the intention of Mr. S. J. Waring (the head of the well-known firm of Waring and Gillow, Limited), and his sons, to present the entire series of stalls to the Cathedral, in commemoration of their long connection with the City of Liverpool, in which their business originated. The generous gift is, of course, a personal one, but although Messrs. Waring and Gillow, Limited, do not contribute to it, it is anticipated that the work will be carried out by special workmen in their workshops. No exact estimate of the cost of the work can be given, but owing to the great size of the stalls, and the detail of the carved work involved, the cost must be very large, probably not less than £8000. But the gift, apart from its magnificence, is specially gratifying to the committee, as a recognition of the old custom that those who possess special skill in any art should contribute by means of that art to the enrichment of our great churches, and because the circumstances attending the gift are a guarantee that the work will be done in the best possible way, and as a labour of love.

—If we expect great things from God we shall never be tempted to pray for easy lives, we shall boldly pray to be made stronger men.—George Hare Leonard.

THE SUN HASTINGS SAVINGS AND LOAN COMPANY, ANNUAL REPORT.

Splendid Showing.

The financial statement of the above mentioned company will be found in another part of this paper. The general annual meeting of the company was held on the 19th inst. at which time there was a representative gathering present. The reading of the report was listened to with interest, and many expressions of satisfaction given by the shareholders present. The report shows an increase of assets over the past year, amounting to \$1,234,627.95, and paid-up stock \$917,816.62, with a reserve fund of \$55,000. This company has for years paid dividend of 6 per cent. per annum upon the capital stock, payable half-yearly. The board of directors are to be congratulated upon the position the company has attained, and its present solid financial standing. The president in his address stated that the company was conducted as purely a loan company, without the element of speculation which is entered into by some companies. Depositors as well as debenture-holders may feel that they have a safe and profitable investment with this company. The unusual success of this company is largely attributable to the excellent business ability and unfailing courtesy of its able manager, Mr. W. Pemberton Page.

Children's Department.

A QUARREL.

Eh, my dear, you cannot see
Why I put this wire
Always very carefully
O'er the bright-red fire?

Didn't Mary, then, relate
Yesterday her woes,
How the Fire-irons and the Grate
Nearly came to blows?

Possibly you were in bed
When that little bird
Came and told her what
It was so absurd!

"No, we won't be stirred
To the poker cried;
"How would you like
Made in your inside?"

"Pinch me at your pet
Next exclaimed the C
"If you do, I'll air my
In a cloud of smoke!"

Then the Ashes wished
That they couldn't s
Being pushed about al
By the Shovel's han

Leagued together thus
Grew so black with
That it made the Glo
Frightened from the

And when Mary came
What it was about,
She discovered, not w
That the Fire was

Now you know the re
People put a wire
Always very carefully
O'er a bright-red fir

GETTING A STAR

A minister, dying,
dren, a boy and girl
with only a small p
upon. The boy res
work.

One day he appli
known business man.
merchant reading the
and said to him: "D
boy, sir?"

The gentleman stuc
ment, and then aske
you do?"

"I will do anything
me an honest living."
"Well, take those b
and black them."

The boy was "at
boots; he had been t
His father used to s
ministers' boots was
ciples' feet. In a fey
turned with the boot
polished that the
"Well, my lad, you
very well indeed."

"Yes, sir," murr
modestly; "mother
to do well whatever
"Come here to-n
and I will give you

THE GO

Marjorte drew t
over her ears. T
stop. Again cam
moaning trill, then
This time, forgetti
resolution to be
screamed. She kne
had all gone dov
moon rise over the
the tiny lake. Re
cook, was the or

Possibly you were in bed
When that little bird
Came and told her what they said—
It was so absurd!

"No, we won't be stirred," the Coals
To the poker cried;
"How would you like gaping holes
Made in your inside?"

"Pinch me at your peril, Tongs,"
Next exclaimed the Coke;
"If you do, I'll air my wrongs
In a cloud of smoke."

Then the Ashes wished to say
That they couldn't stand
Being pushed about all day
By the Shovel's hand.

Leagued together thus, the Fire
Grew so black with rage
That it made the Glow retire,
Frightened from the cage.

And when Mary came to see
What it was about,
She discovered, not with glee,
That the Fire was out.

Now you know the reason why
People put a wire
Always very carefully—
O'er a bright-red fire.

—F. H. S.

GETTING A START IN LIFE.

A minister, dying, left two children, a boy and girl, and a widow with only a small pittance to live upon. The boy resolved to seek work.

One day he applied to a well-known business man. He found the merchant reading the morning paper, and said to him: "Did you want a boy, sir?"

The gentleman studied him a moment, and then asked: "What can you do?"

"I will do anything that will give me an honest living."

"Well, take those boots downstairs and black them."

The boy was "at home" blacking boots; he had been trained to do it. His father used to say that blacking ministers' boots was washing disciples' feet. In a few minutes he returned with the boots so handsomely polished that the merchant said: "Well, my lad, you have done those very well indeed."

"Yes, sir," murmured the boy, modestly; "mother told me always to do well whatever I did."

"Come here to-morrow morning and I will give you a trial."

THE GOBLINS.

Marjorie drew the sheet snugly over her ears. The sound did not stop. Again came that low, soft moaning trill, then again and again! This time, forgetting all about her resolution to be brave, Marjorie screamed. She knew that the family had all gone down to watch the moon rise over the eastern shore of the tiny lake. Rebecca, the colored cook, was the only person in the

An all-day food for everybody all the year round

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Toronto Office, 32 Church Street.

house. Perhaps she would hear her—but there was no answer.

Now thoroughly frightened, for she had been only a week in Florida, and as she was a city-bred girl everything was so new and strange to her—Marjorie screamed again. This time Rebecca came running upstairs.

"Wha's de matter, chile?" she exclaimed, as she found Marjorie with her head tucked beneath the bed-clothes. "Wha' in de name ob goodness ails yoh, honey? Jes' tell Becky. Dah, dah, doan' kiver yoh head so tight," and she drew away the sheet, and found poor Marjorie shivering with fear.

Lifting the child in her strong arms, Rebecca hugged her close, until the sobs stopped, and Marjorie was at last able to catch her breath.

"That horrid noise!" whispered Marjorie. Oh, there is something out there! It's sick or—Oh! it's awful!"

"Why—ee, honey," said Rebecca, "dah ain't nuffin' out dat winder. Dah's only trees, jes' trees, an' de fence. Dah's nuffin' else,—cept dem mockers. Maybe dey's singin' in dey sleep."

"No, no!" cried Marjorie. "There! There it is again! Hark! Hark!"

Then again came that queer, thrilling moan, repeated several times. Marjorie pressed her head close to Rebecca's soft brown cheek, quite pale with fear.

"Dah, dah!" said Rebecca soothingly, as she stroked Marjorie's long golden hair. "It's lucky yoh ain't no culled baby. No culled mammy'd have patience ter let her baby git skeered with such er t'ing es dat. It's all kase yoh from de Norf, so we's boun' ter cuddle yoh er bit. Now, w're's dat shawl. Ise goin' ter wrop dis baby up tight an' tek her right out ter w're dat noise am goin' on. Dah, now, jes' tuck yoh head right down on Becky's shoulder, an' we'll go an' put er stop ter all dis foolishness."

Then, in spite of Marjorie's struggles and pleadings, Rebecca carried her down the broad stairs, and to a wide piazza that opened out toward the moon-lit orange grove.

"Dah!" she said, as she sat down on the steps, and snuggled Marjorie in her arms, "Now' jes' keep yoh head kivered jes' es long as yoh like, an' git jes' es skeered es yoh want ter, but yoh'll jes' quit all dis yere foolishness in a li'e while, or my name ain't Becky Brown. Now, lis'en ter dat mocker. My! Doan' he sing pretty!"

Little by little, Marjorie uncovered first her nose, then her mouth, then

BRITISH AMERICA ASSURANCE COMPANY.

At the seventy-second annual meeting of the shareholders of the British America Assurance Company, held on Wednesday, the 21st inst., the statements presented showed the total income for the year from all sources to have been \$2,526,682.49, and the total expenditure \$2,387,465.58, leaving a profit balance of \$139,216.91. Out of this a dividend of 6 per cent. was paid, \$11,234 was written off for depreciation in securities and office furniture, and \$77,564.91 added to the reserve fund. The financial statement of the company showing the assets and liabilities at the close of the year appears in another column.

LENTEN BOOKS.

LENTEN BOOKS.
Lenten Preaching—Twenty Lent Sermons by Dr. A. G. Mortimer, \$1.00.
The Last Discourses of Our Lord—Readings for every day of Lent—by Dr. A. G. Mortimer, \$1.50
Lenten course for children by Hutchinson & Mahon, \$1.00
The Lenten Collects, by author of Preparation, 50c.
Addresses in Holy Week by Rev. A. F. W. Ingram, Bishop of London, 50c.
Story of the Cross, with music, 3c. each. Story of the Cross, words only, 30c. per 100.

The Fatherhood of God, a manual for Lent by Vernon Staley, 25c.
A three-hour service for Good Friday by Rev. Ridgeway, \$1.00 per 100
TRACTS FOR LENT.
Thoughts for Lent, 2c. each.
Lent, daily subjects, 2c. each.
Why keep Lent—30c. per 100.
Lent—True purpose of fastings, 30c. per 100.
Good Friday Tracts, 30c. per 100.
Easter Tracts, 30c. per 100.

THE CHURCH BOOK ROOM,
23 Richmond St. West, Toronto.

BRITISH AMERICA ASSURANCE COMPANY.

Seventy-second Annual Statement,
31st December, 1905.

ASSETS.		LIABILITIES.	
United States Government and State Bonds.....	\$ 140,893 00	Capital Stock Subscribed..	\$850,000 00
Municipal Bonds.....	744,039 34	Less Calls in course of payment	1,773 46
Loan and Savings Company Bonds and Stocks	201,593 20		\$ 848,226 54
Railway Bonds.....	181,000 20	Losses under adjustment.....	144,238 61
Other Stocks and Bonds.....	141,304 00	Dividend No. 124, payable January 5th, 1906.....	25,274 88
Real Estate:		Reserve Fund.....	1,101,607 86
Company's Building.....	140,000 00		
Office Furniture.....	24,762 81		
Agents' Balances.....	345,582 68		
Cash on hand and on deposit.....	176,769 87		
Bills Receivable.....	5,402 52		
Interest due and accrued.....	18,000 27		
	\$2,119,347 89		\$2,119,347 89
Capital.....			\$ 850,000 00
Reserve Fund.....			1,101,607 86
			\$1,051,607 86
Security to Policyholders.....			\$27,183,068 64
Losses paid from the organization of the Company to date.....			

DIRECTORATE:

Hon. Geo. A. Cox, President.
J. J. Kenny, Vice-President and Managing Director.
Augustus Myers, Hon. S. C. Wood, Thomas Long, Robert Jaffray, John Hoskin, K. C., LL. D.; Sir H. M. Pellatt, E. W. Cox.
P. H. SIMS, Secretary.

Offices: Cor. Front and Scott streets, Toronto, Ont.



Nestlé's Food protects baby against colic, cholera infantum and the ills of the "second summer." Physicians say that Nestlé's Food Babies are so nourished that Hot Weather can't affect them. Baby's health depends on baby's food. Nestlé's Food means healthy babies. Sample (enough for 8 meals) sent free on request. THE LEEMING, HILES CO., Limited, Montreal.

her eyes, and finally her ears. The mocking bird, although he was only half awake, did sing beautifully, and perhaps she had been foolish—but not that was not the sound she had heard.

"Oh, jes' wait, honey!" said Rebecca. "We'll keep jes' es still as er mouse. Bime-by we'll hear dat noise ag'n."

"What was it?" begged Marjorie. "Please tell me. Now do tell me, Becky!"

"No, chile," replied Rebecca. "It'll come, bime-by. Now le's count all de diff' unt sounds we kin hear. Dis ain't like de Norf, yoh see. We hab heaps of queer noises in Floridy, dat yoh doan' hear up dah. Oh, ya-as, I bin ter de Norf, an' I was pow'ful glad ter git back home 'gin."

So Rebecca and Marjorie sat and listened. First came the peeping of

thousands of frogs, both big and little, with their notes running from the shrill piping of the young frogs, all the way down the scale, to the deep bass of the great bull frogs. Then, the song of another sleepy mocking bird, and far, far away among the swamp oaks in some lonely bit of wood-land, there came the repeated whistle of a bird, which seems to say over and over, "chuck-Will's-widow," the name by which he goes. Then, the dull bark of an alligator, but this only once, for an alligator does not have much to say; and then they heard the curious song of a cow-boy, calling to his scattered bunch of cattle—they speak of a drove of cattle as a "bunch" in the South—for they had strayed away, and had kept him hunting for them long after sundown. Then they heard voices and laughter down by the lake, and gradually Marjorie began to quite forget the alarming sounds she had heard. She was really growing sleepy. Suddenly she felt Rebecca press her arm.

"Wake up!" she whispered. "Doan' speak—jes look!" Wide awake in an instant, Marjorie raised herself in Rebecca's arms, and hardly daring to breathe, she looked in the same direction toward which Rebecca's eyes were turned.

Some ten feet distant ran a low fence, and perched upon the top rail was a queer tuft of feathers. It was about as large as a small chicken, and it sat motionless in moonlight. Again Rebecca whispered:

"Keep still, now. Doan' yoh squeal, no clatter w'at comes. Hark!" Then something queer happened.

As she straightened herself up, still holding fast to Marjorie's hand, there came from out of Rebecca's round throat an exact imitation of the moaning, thrilling cry that seemed so terrifying to Marjorie! And lo! from that innocent tuft of feathers seated upon the rail, there came another cry in answer!

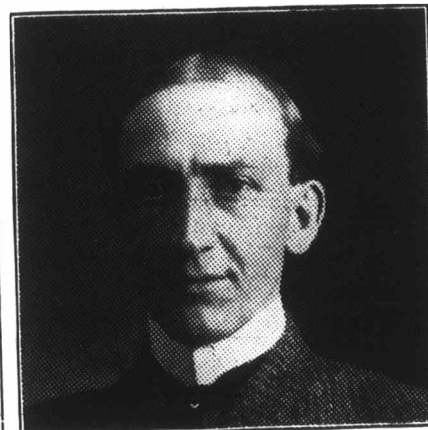
Marjorie's fear was gone. Some way, the sound did not seem at all dreadful, now that she could see what a "mite" of a thing was making such a goblin-like noise. She was all eager to know what the "thing" could be—so full of trills and moans, but she did not dare to speak, for fear of frightening it away.

"Dah, honey!" whispered Rebecca. "It's er owl—jes' er little screech-owl. Ise called dem jes' like dis, heaps ob times. Dat's w'at skeered yoh, chile. Now, ain't yoh jes' 'shamed? Hol'

on er minit. Dat's de ole owl. Now, min' out for de baby owls. I'll keep er callin' till dey come, too. Dey ain't fur off."

Sure enough, before long, for Rebecca continued to call, there was a bit of a sound—so soft that it could

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hardly be called a sound of wings, because the owl flies very silently—and then, one by one, there came five little baby owls, and perched in a row along the rail! A pretty sight they were, this mother owl and her family,

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WHAT SULPHUR

For the Human Body i
Disease.

The mention of sulphur to many of us the ear our mothers and grand us our daily dose of sulphur lasses every spring and

It was the universal "blood purifier," tonic and, mind you, this remedy was not witho

The idea was good, but was crude and unpalatable quantity had to be taken effect.

Nowadays we get all effects of sulphur in a concentrated form, so that is far more effective spoonful of the crude

In recent years, reseriment have proven sulphur for medicinal purposes obtained from Calcium sulphide) and sold in drug the name of Stuart's Calcium. They are small chocolate lets and contain the same principle of sulphur in concentrated, effective for

Few people are aware of this form of sulphur and maintaining bodily health; sulphur acts directly on liver, and excretory organs and enriches the system by prompt elimination of terial.

Our grandmothers knew they dosed us with sulphur lasses every spring and crudity and impurity flowers of sulphur were than the disease, and combined with the modern preparations of sulphur, or Calcium Wafers is the best and most widely They are the natural liver and kidney troubles constipation and purify way that often surprise physician alike.

Dr. R. M. Wilkins mentioning with sulphur found that the sulphur was superior to any other says: "For liver, kidney troubles, especially from constipation or from Stuart's Calcium patients suffering from piles, and even deep-seated I have repeatedly seen and disappear in four leaving the skin clear. Although Stuart's Calcium is a proprietary article, druggists, and forbooded by many physicians know of nothing so effective for constipation, liver troubles, and especially of skin-disease, as this

At any rate people pills, cathartics, and "purifiers," will find Calcium Wafers a far more able and effective pro

WHAT SULPHUR DOES

For the Human Body in Health and Disease.

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

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

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

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

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

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

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

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

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

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

sitting there so quietly in the golden moonlight. Six puffy, fluffy balls of feathers, so soft and gray! And these were the goblins that had made this terrible noise!

"Dah!" laughed Rebecca softly. "Dat ain't hardly worth gittin so skeered ober, was dey, honey? Dey won't stay here long, foh de mammy owl, she be teachin' de li'le ones ter fly an' ter hunt. Huh! dah dey got De whole fambly. Whoo! Whoo! Well, goo' bye, Missy Owl! We's all goin' ter bed, now. Goo' night!"

OOTACAMUND.

This is the name of a place high up upon some hills in South India. It is much cooler than the hot plains below, so numbers of English people go up there when they are getting ill from the heat to enjoy fresh mountain air. There are some very strange people who live on these hills, called Todas. The men are tall, fine-looking fellows, generally with long hair. They are usually clothed in a coarse blanket, which they wrap around them, and which falls down to their feet. They live in curious huts, of which the low, rounded, thatched roof comes down to the ground. The only way in is by a tiny square hole. The religion of these people is very strange also. Buffaloes are their sacred animals, and a buffalo bell is the chief thing they worship.

ROSES OR MOTHERS.

There were five girls in the graduation class at Wilton.

The usual class meetings had been held, with the usual difficulty in agreeing. White was easily decided upon as the colour of the dresses. Then came class colour, class ring, gloves, shoes, and all the accessories. Sally Hunt had carried the class for white slippers, white kid gloves reaching to the elbow, white silk hose, and "not a thread of anything on that had ever been worn before."

And now it had come to flowers, and how that matter first stood I can best tell you by quoting the words of a younger sister of Susie Shaw, as she came in from school one day.

"Mother, Susie must have flowers. Every girl is to have them sent in to her as she speaks, and her folks are to do it. Sally Hunt's folks are to give her red roses with stems three-quarters of a yard long, and not an inch less. You know the length of stems is what costs, and, mother I have about fifty cents I am going to use, and you must make up the rest, for Sue must have—"

But here her remarks were cut short by the appearance of the older sister, who had been practising oratory in so loud a voice that they had not thought of her overhearing them.

She said: "Mother, not a flower for me. Too much money has been spent for me already. Flowers are for funerals and weddings. This is no funeral, and I have lots of work to do before there will be a wedding

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in this family. If you send me flowers, I shall send them back with thanks." And as Jennie told her school friends next day, she added: "And I believe she would do it—so (sadly) she will be the only one with no flowers."

The story was repeated at the dinner table of several families who had children who were pupils at the high school.

Next day there was a meeting in one corner of the school yard, attended only by three boys of the lower class, at which it was decided that if ever a girl deserved flowers Susie Shaw did, and that she should have them.

These boys had been conditioned in Mathematics upon their entrance into the school at the beginning of the year, and Susie had met them once or twice a week all winter and helped them over hard places. Each boy was to buy his favourite flowers. The bouquet that was carried up to Susie, though not long-stemmed roses, was unique in graduation flowers. There were six roses of different colours, twelve red and as many white carnation pinks, all tied together with a white ribbon, to which was attached a card, upon which was written: "From three grateful dunces, who but for your kindness would not now be in the high school."

Susie did not return the flowers.

Sallie Hunt, she of the long-stemmed roses, had been so diligent in reminding her friends, that she was nearly buried in flowers. But the two seats reserved for her father and mother had remained empty all evening, and she had cast many anxious glances that way. Her mother was overworked and worn out, she knew, but they had intended to be there when she left home. As soon as it was over and she could get herself and her flowers into a carriage, she hurried home, to find her mother very ill. Before morning she was talking wildly of flowers, and dresses, and all the time complained of being "so tired!" The roses were forgotten, the clothes hastily exchanged for simple ones, and all the time to herself Sally was saying: "Oh! I have been so selfish."

Six days and nights they fought death, hand to hand, and constantly from Sally's heart went up the

prayer: "Spare my mother, and I will never, never be so thoughtless again."

When the flowers were found where she had thrown them when she had come in upon the night of her graduation they were faded and dead, but one long-stemmed rose was saved. And when she is tempted to forget she takes it out with thankful heart that she has been spared the full penalty of her selfishness.

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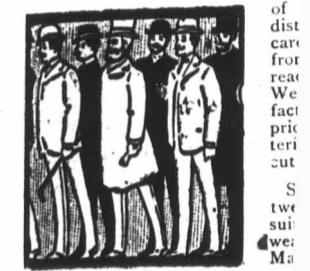
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