

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD

THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.

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Vol. 31.

TORONTO, CANADA, THURSDAY, MARCH 16, 1905.

[No. 11.]



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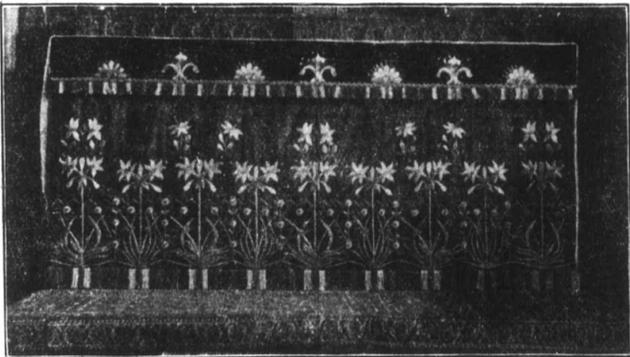
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Any even numbered section of Dominion Lands in Manitoba or the North-West Territories, excepting 8 and 26, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who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

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

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

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

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

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

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

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

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

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

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LESSONS FOR

March
Morning—Gen. 27, Evening—Gen. 28
April
Morning—Gen. 37, Evening—Gen. 39
May
Morning—Gen. 42, Evening—Gen. 43
June
Morning—Exod. 3, Evening—Exod. 5

Appropriate F days in Lent, F.R.C.O., organ James' Cathedral from Hymns Ar may be found in

SECOND

Holy Communion Processional: Offertory: 6, 2 Children's Hymn General Hymn

THIRD

Holy Communion Processional: Offertory: 19 Children's Hymn General Hymn

Too Much of

On looking see how much ence, yet the questions of brations are re the space had l a quarter to h; correspondence The longer th an axiom to have as man diocesan news many letters w as the writer and spreads o

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TORONTO, THURSDAY, MAR. 16, 1905.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

March 19—Second Sunday in Lent.

Morning—Gen. 27, to 41; Mark 14, 27 to 43.
Evening—Gen. 28 or 32; 1 Cor. 11, 2 to 17.

March 26—Third Sunday in Lent.

Morning—Gen. 37; Luke 2, to 21.
Evening—Gen. 39 or 40; 1 Cor. 15, 35.

April 2—Fourth Sunday in Lent.

Morning—Gen. 42; Luke 6, to 20.
Evening—Gen. 43 or 45; 2 Cor. 6 and 7, 1.

April 9—Fifth Sunday in Lent.

Morning—Exod. 3; Luke 9, 28 to 51.
Evening—Exod. 5 or 6, to 14; 2 Cor. 12, 14 and 13.

Appropriate Hymns for Second and Third 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:

SECOND SUNDAY IN LENT.

Holy Communion: 309, 313, 316, 320.
Processional: 273, 446, 532, 632.
Offertory: 6, 287, 535, 638.
Children's Hymns: 281, 331, 333, 335.
General Hymns: 32, 282, 492, 493.

THIRD SUNDAY IN LENT.

Holy Communion: 107, 315, 321, 324.
Processional: 165, 175, 179, 263.
Offertory: 198, 249, 252, 637.
Children's Hymns: 467, 566, 568, 569.
General Hymns: 93, 244, 253, 297.

Too Much of a Good Thing.

On looking over this number our readers will see how much space is occupied by correspondence, yet the greater part is taken up by disquisitions of unreasonable length. Such lucubrations are read by comparatively few, while, if the space had been apportioned to letters of from a quarter to half a column in length, such short correspondence would have been read by all. The longer the letter the fewer the readers is an axiom to be taken to heart. We wish to have as many letters as possible—letters and diocesan news are much desired, but we receive many letters which we are quite unable to insert, as the writer has not the gift of condensation, and spreads over much paper what would re-

quire a column and a half of print, and what might be said in fifteen lines. Another class of letters we are obliged to leave out are those (often anonymous) containing personal attacks, and those which treat us as the authors of ideas and expressions contained in other correspondence. To make the correspondence bright, interesting and instructive, we repeat again, write short letters and as many as you desire.

A Cheering Record of Successful Work.

On January 24th, 1905, the Right Rev. Richard Lewis, Bishop of Llandaff, died. He was appointed by the late Mr. Gladstone to this field in 1883, and his episcopate has, therefore, extended over twenty-one years. Since his death his work as a Bishop has come under review, and it affords the utmost encouragement for all Church workers confronted by difficulties and hampered by limitations. In the first year of his episcopate he set himself to raise £50,000, to be called the "Bishop of Llandaff's Fund," and ere his eyes closed in death he saw the realization of his desire. By means of grants from this fund 175 churches and mission churches were erected in his episcopate, providing accommodation for 55,000 additional worshippers. He also established an excellent theological college at St. Michael's, Aberdare, besides warmly supporting St. David's College, Lampeter. Such a record of hopefulness and perseverance is surely stimulating to every other labourer in Christ's vineyard.

The Vatican Policy.

The Guardian is a very well informed English paper on Continental matters, and it has in the number now received a communication from Rome which is interesting, not only from what is said about the Papacy, but on account of our own Canadian difficulties. After pointing out what a paper can and cannot do, and that the new Pope has shown energy in a practical reform of clergy, parishes and dioceses, the letter proceeds: "For the first time for six decades the Holy See is filled by one who does not hail from the Papal States. Pius X. is a Venetian, heir of the Italian struggle for independence of Austrian rule, and in his first see he succeeded the patriot, Bishop Martini—to whom we owe the excellent Italian translation of the Scriptures—of whom Giuseppe Sarto was the ardent admirer. His friends there and in Venice were men who clung to the new Italy, and it is impossible he should disavow all this—impossible that he should represent the order of ideas which prevailed in the time of Leo. Pius is thus doubly a non-political Pope—by his Italian sympathies and by his religious convictions. I am struck by the fact that in the light of the new régime Leo is spoken of, even among faithful Romans in Rome, as a non-religious Pope. But Pius is 'a religious Pope,' it is because he is so that he is so distinctively not 'a political Pope.' And he is not combative, but he takes his mission so seriously that he will not compromise even for the sake of peace. It is because he is convinced that respect is owed to 'the powers that be,' and that hostilities between Vatican and Quirinal are a real hurt to the religious spirit in Italy, that he has changed many things since Leo died. Even in the Italian Parliament the difference has been signalized, and a member spoke of Pius X. as 'an essentially Italian Pope.'" After showing how this changed policy is creating a better feeling among all classes—political, social and fashionable—the writer says: "If the fact that he is 'religious' makes Pius X. distinctively a non-political Pope, the fact that he has no political aims makes him a still better Italian Pope." He dislikes the intervention of priests in political questions, and considers their sacred functions are always compromised when priests yield to the temptation

'to encroach upon the independence of their parishioners' so as to induce them to vote in a particular way (they are the Pope's very words). The Pope added, in the same conversation with one of the French Bishops, that this applied not only to Italian priests, but to priests in every country where there existed the electoral franchise. Such teaching is new in Rome, and it might have been commended, with excellent results, to the late Cardinal Vaughan, who habitually set it at defiance in his recommendations to his fellow-Bishops and his instructions to his priests."

Bishop Hooper.

At Gloucester a monument had been erected a long time ago to commemorate the martyrdom of Bishop Hooper in Queen Mary's time. The 350th anniversary of his death was observed on the 9th of February by the unveiling of the monument which has been restored. The chief address was made by the Dean of Gloucester, who dwelt upon the contrast between the present, when men spoke gently of Rome, and were ready to work with her in charity and in love, and the great struggle of the Reformation, when Rome, a mighty foreign Church, claimed to rule over the souls of Englishmen, and to deaden their moral nature by soul-destroying superstition. It was a life-and-death contest, and the triumph of the Church of England was owing to Hooper and to his brave companions. They did not die in vain. The tyranny of Rome was shaken off, the old corruptions swept away, the false doctrines erased from the formularies. The Bible, and the Bible only, was used as the sacred quarry whence religious teaching was hewn, and within fifty years of the cruel death of Hooper English folk were known as the people of the Book, and that book was the Bible. Nothing that had happened in the last three hundred and fifty years should impair the reverence with which Englishmen bent before the memory of the martyred Bishop Hooper.

A New Biological Station.

Despite modern exploration, Greenland seems still to most of us one of the "far-off places" of the earth. A Danish botanist, Mr. Morten P. Porsild, has, however, we are told, succeeded in interesting various scientific bodies in his own land, with the result that it is proposed to establish a biological station in Godhavn, Disko Island. Mr. Porsild specially desires that one result may be a botanical garden, where the effects of light and low temperatures on plants may be studied. Economic questions, such as the fisheries, the cultivation of native pastures for feeding horses and cattle, keeping herds of tame reindeer, and many others will also be considered. When we remember that his long residence in Iceland helped to draw the attention of Finsen to the curative powers of light, it may well be that in the future the world may be debtors to scientific discoveries made in Greenland.

War Memories.

After long years and a great deal of acrimonious discussion in order to secure a partisan advantage, it has been finally decided by the United States Congress to return to the Governors of the States interested the flags in possession of the War Department since the Civil War. There are one hundred Union and 444 Confederate regimental battle flags. These flags were, some of them, flags captured by Confederate troops during the war, and others, Confederate flags surrendered at its close. From time to time twenty-two Union flags and twenty-two Confederate flags have been returned, and while Secretary, Mr. Endicott

(Mrs. Chamberlain's father) proposed to return them all, but he was overruled. All the flags will go to the States whose regiments carried them. In this connection we may remind our readers that soon after Confederation the Province of Ontario, at the request of the United States Government, returned to the State of Michigan certain valuable property captured in the war of 1812, but the courtesy has never been reciprocated.

Sunday.

In this, our Canada, we ought to take warning and avoid trouble when it can be foreseen. We have repeatedly urged on our people the need of obedience to the Fourth Commandment, the observance of Sunday. A wave of anti-Sabbath observance arose about twenty years ago, and the results are now before us. It is hard, indeed, to fight against a fashion. Dr. Robertson Nicol has noted that in Scotland the change of sentiment was very marked. In England a class of teachers in the Church taught the young that it was sufficient to attend early mass, and then to amuse themselves. This practice might, perhaps, come under the censure of the Dean of Canterbury, who tried to impress the fact that Catholic practice and Roman practice were two very different things. On this continent the desecration of Sunday has very greatly increased, owing to the lax customs which grew up in the West, and the equally lax customs of the modern immigrants. It is necessary that the usages of the family in all grades of society should be cared for if any real reformation is to be achieved. Legislative interference, valuable as it may be, can have no real effect unless the hearts of the people are with it, unless the teachers in the school, the market-place and the places of worship are united in one common conviction of maintaining the habits and the faith of our fathers.

Sunday in England.

In England, where social customs are different to ours, a crusade is being begun, the point of attack being the habits of the leisured classes. Those families which have the whole week to amuse themselves have begun to make Sunday the special day of pleasure. Among those who form the professional and richer mercantile classes excuses are made, founded largely on the growing cities and the improving means of locomotion. It is obvious that the man or woman who is penned up in the close, and sometimes vitiated, atmosphere of an office or a factory for ten or twelve hours every weekday has more need of fresh air and recreation on the Sunday than those who are able to arrange their outings and amusements whenever they feel inclined. Thus the habit spreads through all social grades, causing an increasing interference with the hours and habits of worship and the great increase of Sunday labour. Necessarily there follows, partly from the changed habits of those above them socially, and partly from alien immigration, the rapid growth of Sunday trading among the poorer classes. In certain districts, a majority of the shops are open in the evening, including tailors', photographers', and others, in addition to those where spirits and tobacco are sold, which—from the point of view of the Legislature—are supposed to be necessities of life. If the higher ranks of society can be induced to moderate the extravagance of their Sunday golf and week-end parties, it is hoped much needless Sunday work will be done away with. We note that at a conference, held in Eastbourne, Dr. P. V. Smith (Chancellor of the Dioceses of Durham and Manchester) said that in June there would be initiated a national movement against the awful secularization of Sunday. The two Archbishops, nearly all the Bishops, and many of the clergy had promised to co-operate in a great endeavour to awaken the conscience of England on the subject. A letter was read at the Conference from the Rev. the Earl of Chichester, who

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pointed out that "week-ends" had much to do with the evil, and that the extra work servants had to do was terrible. Our Sundays, he added, were now much worse than the Continental Sunday, because our people did not get up for early service. Mr. G. F. Chambers, barrister, speaking at the same Conference, said that no language could be too strong to denounce the dukes and duchesses, earls and countesses who, having nothing to do in the week, would insist on spending Sunday in pleasuring and making their servants and dependents work.

Russia.

One cannot repress a feeling of sympathetic pity for the ruling class in Russia. There is no doubt that they have striven prudently and to the best of their ability to increase the liberties of the people. But everything has been against them, the war, the failure of harvests, the changes through industrial development. Besides, at every moment that a propitious change was in view the assassin stepped in and prevented it. It is not a matter of yesterday, nor a contingency which was unforeseen. Mme. Waddington, a New Yorker, who married William Waddington, a distinguished French diplomat, wrote from Moscow in 1883 of a conversation with a Russian merchant, who talked prudently, but fairly openly. He then said (nearly twenty years ago): "There must be a great change; things could not go on as they did now. There was a young generation to be reckoned with—active, educated, intelligent, and they must have their say, that when the uprising came there would be a revolution such as Europe had never seen."—"Letters of a Diplomat's Wife," p. 108. This was written at the coronation of the present Emperor's father, who, like his father before him and his son after him, has been thwarted by the people he tried to benefit.

Religious Education.

Surely all the efforts to Christianize and elevate the teaching of the young will bear fruit. We chronicled a few weeks ago a remarkable appeal to the educational authorities in England by the two Archbishops and clergy of all ranks and denominations for an advanced system of religious education, for the enforcement of such system, and its teaching by qualified instructors. This manifesto was hailed with gratitude and supported by all classes, except, of course, extremists. On this side of the Atlantic there recently met at Boston for the second time an association called the Religious Education Association. This body has spread all over the States, the most significant fact to us being, not the numbers, but the diversified character of its supporters. They were drawn from all classes, and, though references to differences in creed were avoided as much as possible, they were chiefly noticed for the purpose of showing a practical avoidance of friction. The differences frankly appeared in papers, such as that by Dr. Shahan, of the Catholic University, as to the extent of co-operation. Admitting little hope for it at present, he claimed that in moral ideals and in efforts to carry out these ideals, regarding suicide, divorce, corruption in business and politics, greed of wealth, etc., there ought to be harmony. His contention was that in schools the teacher is the pivot on which instruction turns, and to be a proper interpreter of moral and religious themes he must be rooted and grounded in his own faith. Still there ought to be common ground on which all could stand to teach the common doctrines concerning God, the soul, the moral law, sin, moral responsibility, prayer and Divine Providence. The schemes to improve the life to be led in this world covered it from birth, in the home, school, business and professional life. It is a great thing when men come to realize that leadership of a nation, and of all grades of a nation's life, should be the result of the growth of a true religious life in the hearts of all the people.

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Research at Khartoum.

Sad disaster and splendid military achievement are inseparably connected in our minds with Khartoum; in days to come, linked with the name of the Gordon Memorial College, it may well stand for achievement of another sort. Some three years ago Dr. Andrew Balfour was appointed Director of the Wellcome Research Laboratories at Khartoum, and a recent journal tells us that his first report has been lately received. Special work seems to have been done in regard to the malaria-carrying mosquito, including as a minor result, an exact knowledge of every well in Khartoum—an important fact in the event of an outbreak of cholera or enteric fever. As a preventive measure in the swamp regions of the White Nile, Dr. Balfour recommends what was once largely practised on this continent, the extensive cultivation of the sunflower.

TWO PROMINENT PUBLIC MEN.

In the death of the late E. F. Clarke and Oliver Howland, Canada has lost two able men who have made their mark in public life. These regretted visitations remind one of Krummacker's beautiful allegory, in which the Angel of Death is represented as perpetually hovering over the habitations of men. Mr. Clarke came when a young man to Canada, and brought with him from the famous island which lies off the west coast of England, the birthplace of so many brilliant men, an intellect, temperament and character, which, happily combined with industry, raised him from the position of a journeyman printer to rank amongst the foremost men in public life in the Dominion. Big in heart, as in brain and body, "Ned Clarke," as he was popularly called, was a universal favourite with all classes of his fellow-countrymen. The sterling honesty and uprightness of the man gave to his frank and cordial greeting and hearty hand-clasp the touch of human sympathy and sincerity, which no one could fail to recognize. Whilst others comment freely and favourably on the performance and promise of his active and useful career, we pay our modest tribute to the sterling worth and estimable qualities of the man—modest, faithful, fearless—true to every trust, never failing in his affection for his old comrades, the toilers in the ranks. A noble opponent, a staunch friend, a devoted husband and father, whose sympathy, great with all, was greatest in the happiest place on earth to him—his own home.

Mr. Howland, though he filled representative public positions with ability and that easy, courteous charm of manner which ever distinguished him, made a stronger impression on the public mind by his literary work, his most important venture probably being "The New Empire," published in 1891, which was at the time pronounced by the late Principal Grant to be "The book of the year in Canada." In this work its author proposed an international court for the settlement of all questions arising from time to time between the United States and the British Empire. How large an influence this proposal had on the subsequent relations of these two great powers is well known. Mr. Howland's work as President of the "International Deep Waterways Association," and as founder of the movement which resulted in the union of Canadian municipalities for legislative and protective purposes, is well known. His efficient occupancy of the mayoralty of Toronto during the visit of the Duke and Duchess of York deservedly brought him the title of Commander of the Order of St. Michael and St. George. Our country is the loser by the death of these able men. But their life and work helped appreciably to move her along the plane of national development, and for such a service she will never prove herself ungrateful.

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THE PRI

It is an old story repeats itself." T and not deeply of the constitutiona speaking race it is accountable, that other, when the prepared by Sir V Provinces in the the cry should ha platform, and ev of the people, "H so determined, ha Sir Wilfrid has p of word, if not o rising storm, to dence he has so l shaken. The pri stitutional freedo day or of yest, s reaching roots, s historic past; and times of peace," so great and so great weakness is the intelligence knowledge of the is the freedom w —not without to determined are tl of it, but rather ened and enriched the shadow of a the statute book, off!" The glory sality. It is a co this freedom is t ered under one people—all class may fairly say : purpose? Under the State, and knowledge, expe and at the expe young and forn ones are taught common brothe permitted, save in acquiring stre edge, alertness a methodical habi of character, to superadded is recreation. It i ligious education parents and the it is not altoget to avoid all bi and to promote amongst those its activities, a duties, and resp school system, force of a grea tion, tested by ment. A true i maid of intelli can it be wond in this vital ma we have we ho generation who harvest should of "their two y and perhaps irr though it may to the spirit e ned, progress not! "Whom makes mad." though Sir W matter cannot the power wh be unwittingly the maturity o his power, as instances in t

THE PRINCIPLE AT STAKE.

It is an old but true saying that "History repeats itself." To one who has thought lightly and not deeply on the principles which underlie the constitutional freedom of the English-speaking race it may seem strange, perhaps unaccountable, that from one end of Canada to the other, when the provisions of the Autonomy Bill, prepared by Sir Wilfrid Laurier for the two new Provinces in the West, were clearly made known the cry should have gone forth from press, from platform, and even from the peaceful firesides of the people, "Hands off the West." So strong, so determined, has been this note of alarm that Sir Wilfrid has paused, reflected, and by change of word, if not of meaning, sought to allay the rising storm, to pacify the people whose confidence he has so long enjoyed, and now so rudely shaken. The principles which underlie our constitutional freedom are not the growth of today or of yesterday. They have deep, far-reaching roots, stretching back into the remote historic past; and, though we live in the "piping times of peace," and enjoy a freedom which is so great and so secure as almost to beget the great weakness of over-confidence, yet so keen is the intelligence of our people, so ripe is their knowledge of the lessons of the past, so precious is the freedom won for them by their forefathers—not without toil, and tears, and blood—and so determined are they not to abate one jot or tittle of it, but rather to hand it on, deepened, broadened and enriched, to their children, that when the shadow of a sinister curtailment falls upon the statute book, the cry at once goes up, "Hands off!" The glory of our freedom is its universality. It is a common heritage. The nursery of this freedom is the "Public School." Here, gathered under one roof, are the children of our people—all classes, all creeds, all colours, one may fairly say are commingled. And for what purpose? Under the wise and fatherly care of the State, and with the best provision that knowledge, experience and progress can devise, and at the expense of the people, during the young and formative years of life these little ones are taught the noblest lesson of life: the common brotherhood of man. No rivalry is permitted, save the salutary rivalry of industry, in acquiring strength of mind, breadth of knowledge, alertness of intellect, soundness of morals, methodical habits and vigour, and independence of character, together with love of country, and superadded is a due admixture of healthful recreation. It is true the State leaves the religious education and training of the child to its parents and the Church. But even in this regard it is not altogether neglectful, though its aim is to avoid all bickering and clashing of creeds, and to promote kindness, sympathy and unity amongst those who later on will enter into all its activities, and bear and share its burdens, duties, and responsibilities. Here, in our public school system, we have the initiative moulding force of a great, beneficent, progressive civilization, tested by time and perfected by experiment. A true nursery of freedom, a tried handmaid of intelligent and enlightened patriotism, can it be wondered at that the people of Canada in this vital matter say as with one voice, "What have we hold?" Is it a small affair, that the generation who are the product of this noble harvest should stand idly by and see the hands of their two younger sister Provinces quietly, and perhaps irretrievably, bound by a law which, though it may lurk under the letter, is foreign to the spirit of the constitution of an enlightened, progressive and free people? We trow not! "Whom Jupiter wishes to destroy he first makes mad." We cannot help thinking that, though Sir Wilfrid Laurier's infatuation in this matter cannot politely be termed madness, yet the power whose behest he is obeying, it may be unwittingly, none the less inexorably, has at the maturity of his gifts and in the zenith of his power, as in the case of so many ill-starred instances in the history of our race, where

statesmen have been persuaded to surrender the State to the so-called "Church," marred the fine balance of that imperial mind, and led its possessor over the brink of that incline whose inevitable end is political destruction. The letter of the law, which is invoked to weld irretrievably the educational system of those two young Provinces to a medieval past, spells death to their intellectual freedom. The spirit of the law, which our constitution, our traditional freedom, and the splendid promise of our Western heritage at this critical juncture in our national life triumphantly invoke, breathes life, progress and peace upon the dwellers on the western prairies, to be multiplied a million-fold amongst the happy and prosperous homes of the myriads who in the future will people and possess our "Great North Land." The spirit of the Canadian constitution, fairly interpreted, gives to each of the Provinces—Alberta and Saskatchewan—control of their own educational systems. Sir Wilfrid Laurier is no friend of freedom when he seeks to curtail the inalienable rights of freemen. If he persists in doing so, sooner or later the people of Canada will mete out to him and his Government a retribution from which there will be no escape.

BROTHERHOOD OF ST. ANDREW.

A large gathering of the members of the Toronto Junior Local Assembly was held in the schoolhouse of the Church of the Messiah on Thursday, February 23rd. The rector, the Rev. Robert Sims, opened the meeting with prayer, and cordially welcomed those present. The topic for discussion, "Boys' Opportunity," was led by the Rev. L. E. Skey, rector of St. Anne's Church. In an interesting and eloquent address he dealt more particularly with moral courage, showing what a Brotherhood boy can do in his own home, where he is brought daily in contact with his brothers and sisters, and also at school, where temptations are continually presenting themselves, in the way of courage and honesty. The speaker referred more particularly to the competition for prizes and fairness in the playing fields. Mr. W. G. Davis, of Hamilton, was to have been the next speaker, but unfortunately was called away suddenly to Hamilton. The Rev. Robert Sims was called upon again to say a few words, and pointed out a Brotherhood boy's obligations, whether he was a member of his Chapter or not, the obligation which was put upon him at his baptism. He said it was most necessary for a boy to keep as free from debt as possible, as this did not only mean constant worry, but also the ruin of one's life. Mr. James A. Catto, the President of the Dominion Council, spoke briefly on indirect results from efforts made, but what finally developed into excellent ones. He took up the matter of prayer as one opportunity that any boy, whether a Brotherhood boy or not, could seize; for in prayer there is great strength, as anyone when he quietly kneels down has God's ear inclined to his supplication, which is usually granted if it be for his welfare. Opportunities only present themselves once, and if not grasped in due time are lost for ever. The meeting was a very successful one, and was closed by the rector, the Rev. Robert Sims. The total attendance was about forty-five, representing the following Chapters: St. Luke's, St. Margaret's, St. Stephen's, St. Anne's, St. Matthias', and the Church of the Messiah.

—Next to knowing God, the highest task of man is to know himself.—McFayden.

—Can any one say on any day that he has done his whole duty; that he has done all that he ought to have done; that he has uttered no hasty word, entertained no wrong thought, or passed no hard judgment upon his fellowman?

FROM WEEK TO WEEK.

Spectator's Comments on Questions of Public Interest to Churchmen.

The whole Canadian Church will unite in congratulation to Archbishop Matheson upon his elevation to the important position of chief pastor of the Church in the West, and in prayer that he may be strengthened and guided by the Holy Spirit in the performance of its duties. And it is no light burden placed upon his shoulders. The next ten years promise to be years of rapid growth from Winnipeg to the Rocky Mountains. New parishes will spring up like mushrooms along the line of the new trans-continental railways, old mission parishes must be stimulated to become independent, men of wealth must be persuaded to give more liberally of their substance, and the rank and file must be inspired to do the utmost that in them lies to lay now, at this critical moment, deep and strong foundations for the vast Church that in fifty years will cover the hundreds of thousands of square miles of our North-West. Of one thing we may feel sure, viz., that whilst Dr. Tucker is the mouthpiece of the missionary cause in the East, he will be strengthened by the confidence which we all have in Archbishop Matheson's zeal, piety, and strong common sense. And so we feel that the North-West Province of our Church has made a wise choice, and that the Church, not only in Rupert's Land, but throughout the whole vast territory of the Province, will be strengthened.

The problem of the stipends of the clergy is ever with us. The Diocese of Montreal at the recent Synod decided to raise the salaries of missionaries, and we sincerely trust the whole Church will increase its offerings to diocesan missions sufficiently to raise the salaries of its clergy in proportion to the increased cost of living. There ought to be no complaint about such an appeal. All the figures go to show that Canada is immensely richer than she was ten years ago, and that the cost of living has much increased in the same period. But the stipends of the clergy are stationary. Thus, whilst the country at large is richer the clergyman is poorer!

Some years ago two successful summer schools were held in Ontario, the first at Rev. A. W. Mackenzie's Preparatory School at Lakefield, and the second at Trinity College, School, Port Hope. We are glad to learn that there is a prospect of a similar summer school at Bishop's College, Lennoxville, this summer. The Dioceses of Quebec and Montreal have united in this enterprise, and at a joint committee meeting, held recently at Farnham, Quebec, it was decided to hold the school from June 26th to July 5th, inclusive. The authorities of Bishop's College have most generously given the use of buildings and furniture, and the charge for board will amount to no more than fifty cents per diem. The following lecturers have promised to assist: Dean Hodges, of the Cambridge Divinity School, Massachusetts, who will give five lectures on "Christianity and Social Betterment"; Principal Whitney, on "Modern Church History"; Professor Colby, of McGill, on "St. Augustine"; Professors Allnatt and Abbott-Smith and Rev. F. G. Scott, of St. Matthew's Church, Quebec. Such a course as this should be highly attractive, and we wish the enterprise all success. Clergy from other dioceses will be welcomed, and should communicate for further particulars with the secretary, Rev. H. Symonds, 145 Metcalfe Street, Montreal.

The political situation in both England and Canada at the present moment is intensely interesting. By the introduction of a bill to form two new Provinces in the North-West containing clauses in favour of Separate Schools, Sir

Wilfrid Laurier has threatened his admirable Government with disruption, if not destruction. It is, perhaps, early days to say much on this great question, since the exact form in which it will be finally embodied in the Act is uncertain, but we unhesitatingly join the great army of protestors, who believe that the peace and unity and prosperity of the North-West depend upon absolutely equal rights. Nothing has done so much to give national unity to the United States as its school system; nor has the Roman Church suffered by it, as statistics clearly show. Into our North-West are coming people of many nationalities. Their children must be made Canadians. Would that they could all attend the same schools, and whilst growing up, Roman Catholic or Protestant, might all be inspired with the same zeal and patriotic sentiment for the flag of the Empire.

In England Mr. Balfour's Government is visibly tottering to its fall. All the sap and life seems to have gone out of it. No one knows where Mr. Balfour stands on the fiscal question, and scarce any other question interests the public. Is Mr. Balfour desirous simply of holding office until the term of the natural life of the present Parliament, and then retiring altogether from politics, or to the serener atmosphere of the House of Lords, or will he come out "flatfooted" a Chamberlainite? We think the former the more probable solution of the problem, but whether Parliament can live out the full session or no is doubtful. Meantime, the Liberals are gaining ground daily. Their triumph seems assured, and the world will await their policy with intense interest. That it will be hostile to the Anglican Church goes without saying, and it is quite possible that if the tide of reaction against Conservatism flows with sufficient strength, Disestablishment may once more become a live question. A new Education Bill would certainly be a plank in the Liberal platform. Their Imperial policy, however, is hard to forecast. We incline to the belief that they will take some of the wind out of the sails of what will then be the Conservative Opposition by summoning a colonial conference.

SPECTATOR.

REVIEWS.

The Book of Genesis Treated as an Authentic Record.—Rev. George Greenwood, M.A. London: The Church Printing Co.

This work which as first issued treated only of the Book of Genesis as far as the end of Noah's career has now been extended by the publication of an additional volume so as to cover the history down to the call of Abram. The object of the author appears to be, not so much to prove the accuracy of the records contained in the early chapters of Genesis, as to show, assuming them to be accurate, that they are in accord with scientific truth, both in nature and in history. In form, the work is a running commentary on the text, some verses receiving only a short comment; others, explanations which run to a considerable length. In pursuance of his plan, the author presents his readers with a revised translation, differing in some instances a good deal from that which is found in our Bibles; nor is he afraid to suggest some slight emendations of the original text itself, principally in the way of transposition. The following extract from the introduction to the first volume (p. xiii.) has reference to the errors in the text which, in the author's judgment, rendered these emendations necessary: "It may appear startling at first sight to those who believe the Bible to be the Word of God to be told that there are these errors in the text as we have it; but no one who at all studied the subject can be in any doubt that they do really exist. But in our concern at this discovery is it not we ourselves who are to blame for assuming too hastily what care the

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Divine Author ought to have taken of His work." May not, however, the principle laid down in the last sentence of the foregoing extract be extended further? May we not too hastily assume what is the nature and process of inspiration itself? And in truth it may appear to some readers that the author of this work has adopted a definition of inspiration somewhat too rigid to be generally accepted. The theory which seems to be assumed as the basis of his interpretation is that of verbal inspiration, though the author does not hesitate to point out instances where previous expounders of this theory have gone wrong. Take, for instance, the statement that Adam was created "out of the dust of the ground." This does not mean, he says, that the body of a man was actually formed of dust, and afterwards endowed with life, but that the first man was born as other animals are of parents who had the form of human beings, though without those higher mental and spiritual faculties which distinguish man from the beasts. This brings us to the scientific standpoint of the work. The author accepts the doctrine of evolution in its entirety. With regard to the creation of the world, the "nebular hypothesis" is accepted as true; and all animals, including man, are regarded as the results of evolutionary processes. Herein is found a means of reconciling the so-called two accounts of creation which are commonly taken as evidence of the composite character of the narrative. The creation of organic life is regarded in the first chapter of Genesis, so to speak, prospectively; that is, the various species are spoken of as being created when the low forms of life came into being, from which those species were afterwards to be evolved. The account in the second chapter thus becomes, not a second account of creation, but a record of the results of that evolution. The chronology found in the margin of the King James's Version is, as might be expected, discarded. That which is suggested in place of it allows a much longer interval between the Deluge and the call of Abram, thus leaving room for the high antiquity ascribed by archaeologists to the civilizations of Babylonia and Egypt, though even here the objection may be made that there is not a long enough period allowed for the development of these peoples to the state of culture in which history finds them; e.g., in the time of the kings preceding the "first" Egyptian dynasty. The author anticipates this objection by holding that all the essential elements of the culture preceding the Deluge were preserved by Noah and his family, so that their descendants on their dispersion were prepared to begin where the Antediluvians left off. The attitude of the work with regard to the "Higher Criticism," even in its mildest form, may be inferred from the fact that the author regards the portions of Genesis of which it treats as having been composed and probably reduced to writing apparently in Hebrew, or at least in a Semitic tongue long before the age of Moses, and partly before the Flood. For the rest, Mr. Greenwood is evidently a man of wide reading; and, while many will be slow to accept all his conclusions, few will be likely to dispute the ingenuity of his suggestions.

Canada First. The Canadian Preference League Magazine. February, 1905.

This enterprising literary venture, too eager to await the spring, starts out in this keen winter weather with the freshness and verdure of youth. Its title takes us back to the national enthusiasm of W. A. Foster, W. H. Howland and other kindred spirits, who founded, in the early seventies, an organization of that name. This publication expresses the same spirit; and its founders aim to give it practical effect through the trade and manufactures of our country. The magazine gives literary form and expression to the spirit which animates its founders. Amongst the contributors are names well known in the literature of our country, such as Arnold Haul-

tain, Duncan Campbell Scott and C. G. D. Roberts. We should not omit mention of the Woman's Department, with a beautiful portrait of Lady Grey for its frontispiece. We extend a hearty greeting to "Canada First."

Many of our readers will remember the invaluable historical account of the Church of England in Canada 1759-1793, written by the Rev. H. C. Stuart, M.A., rector of Three Rivers, Province of Quebec. A work so thorough, so reliable and instructive that it was greeted with warm commendation by bishops, historians, and journals not only in Canada but in England and the United States, as well. In fact so important is this work to an adequate knowledge of the record of our Church in Canada from the period of the Conquest to that of the See of Quebec, that we cannot understand how any intelligent and well informed Churchman could fail to add it to his library. Mr. Stuart is increasing the debt we all owe him by the proposed publication of a continuation of history being Part II (1793-1808), covering the first fifteen years of the episcopate of Dr. Jacob Mountain. We bespeak for Mr. Stuart a cordial and generous support in his important and arduous undertaking.

The Message of the Twelve Prophets.—By W. D. Murray. New York: The International Committee of the Y.M.C.A.

This is an admirable book. It serves as a key to the minor prophets, showing how their message applies to our own day; it serves also as a means of examination of the attention with which these writings have been read. The necessary information for understanding the circumstances and times of the "messages" is supplied in the fullest measure, yet without any unnecessary copiousness. Illustrative and very good diagrams explain the sequence of the messages. The author is reverent and most devotional in his teaching, and continually gives us earnest and beautiful prayer summaries of his lessons. The book has blank spaces for the reader to fill up for himself as a result, and a rather severe test of the thoroughness of his studies. We cannot help quoting the author's own words in his preface: "These studies were prepared originally for use in the author's Bible class of business men and have been taught by him at various times. Out of each class which has studied them one or more of the members has gone into Christian work; they have heard the call of God through His prophets of old." We are quite sure that all earnest Bible students must prize this book very highly once they have begun to use it. It would prove of untold value to the clergy, and especially to conductors of Bible classes, who wish to give instruction that will be of profit to those they teach. We heartily congratulate the Y.M.C.A. Committee on their being able to publish such a book. We hope it will have to the full the circulation it so richly merits.

Studies in the Life of Jesus Christ.—By Edward J. Bosworth. New York: The International Committee of Y.M.C.A.

We cannot recommend this book for many reasons. It puts forward an altogether too low a view of our Lord's real nature. It might have been written by an Unitarian as far as any recognition of our Lord's Divine personality is concerned; no one using it would think of Him as God Incarnate. He is the "Friend" who is, apparently by psychic influence of His super-human personality, to bring all men to friendship with God. It is true the author puts searching questions, and urges his readers more than once to "read with active imagination." Many reverent minds will dislike such expressions, referring to our Lord, as "delegates of religious leaders to inspect Jesus," "dinner party," "brutal horseplay of the soldiers" (this occurs twice). The author speaks of "money left to pay the hotel bill" by the Good Samaritan. He speaks of our Lord's "six or more brothers and sisters,"

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and of our Lord's temptation of our reported by Jesus form." Again, "J baptism sees a visi by a voice from h of God." Our Lo exercise Messiani a Messianic title" term. One of our as a "half-humor sentence." Dr. B night of prayer c may have been "r and announced it with blemishes su of the book consi as the Messiah; a more Divine; not the sense in which Saviour. One fe larly dislike is American langua St. John, of whi giving the depth statement of our : "Hades contains Another suggestic His disciples to gave them formul we can only cons less, but really m Good Friday: Arthur J. Gam West Haven, C London and N These address originality. Each two collects suit dress. The appli tian attitude tow ners. 3. Towar 5. Toward the bo These are follo Friday address to suggested by the We think this l useful to the cle

Scribner's Mag this magazine co ble portraits of selected from a by Mr. E. S. Cu grapher by prof describes a three J. B. Connolly c story, entitled "A. Vanderlip dis present series of they affect and of Government Madame Waddi Italian recollect Chaps. V.-VII. Mirth," by Mr. cludes his exp churia on the t gives many inter with. In additio and a story reg The frontispiece work, being the ernor.

The Cosmopol magazine contain the Earl of Rai teresting accou Government of he was for son Phillips writes of the doings financial world known ex-war e

and of our Lord's "father" having died. The temptation of our Lord, the author says, "was reported by Jesus to His disciples in a parabolic form." Again, "Jesus is baptized," and at the baptism sees a vision, and hears Himself declared by a voice from heaven to be the Messianic Son of God." Our Lord declined "to push ahead and exercise Messianic power." "Son of God was a Messianic title" is all our author sees in the term. One of our Lord's replies is characterized as a "half-humorous, yet profoundly serious sentence." Dr. Bosworth thinks that during the night of prayer on the mountain top our Lord may have been "revising the list of the apostles," and announced it next day. The book abounds with blemishes such as these. The whole teaching of the book consists solely in the view of Jesus as the Messiah; a superhuman man, but nothing more Divine; not a word about atoning work in the sense in which the Church regards the Divine Saviour. One feature of the book we particularly dislike is the rendering into colloquial American language of our Lord's discourses in St. John, of which the explanation is far from giving the depth and truth of His words. One statement of our author will be taken as original: "Hades contains both Paradise and Gehenna." Another suggestion as to our Lord's empowering His disciples to cast out devils is, "perhaps He gave them formulas of exorcism." On the whole, we can only consider this book as not only useless, but really mischievous.

Good Friday: The Seven Last Words.—By Arthur J. Gammack, Rector of Christ Church, West Haven, Conn. Longmans, Green & Co., London and New York.

These addresses are short and marked with originality. Each address is followed by one or two collects suitable to the theme of the address. The applications are these: 1. The Christian attitude towards enemies. 2. Towards sinners. 3. Toward family. 4. Toward doubt. 5. Toward the body. 6. Toward work. 7. Death. These are followed by a very suitable "Good Friday address to children," the leading thought suggested by the words, "If you had been there." We think this little book will be found very useful to the clergy and for private reading.

MAGAZINES.

Scribner's Magazine.—The March number of this magazine contains a number of very remarkable portraits of Indians in tint which have been selected from a number of similar ones taken by Mr. E. S. Curtis, of Seattle, who is a photographer by profession. Captain Bentley Mott describes a three days' journey down the Volga. J. B. Connolly contributes a very good short sea story, entitled "Strategy and Seamanship." F. A. Vanderlip discusses in the third paper of his present series of European political problems as they affect and interest Americans, the matter of Government education. A second series of Madame Waddington's letters describing her Italian recollections are given herein, as also Chaps. V.-VII. of Book I. of "The House of Mirth," by Mrs. Wharton. J. Fox, Jr., concludes his experiences of a journey in Manchuria on the trail of the Japanese army, and gives many interesting anecdotes connected therewith. In addition to the above are several poems and a story regarding extradition by A. Traill. The frontispiece is a specimen of E. S. Curtis' work, being the portrait of a young Zuni governor.

The Cosmopolitan.—The March number of this magazine contains an article from the pen of the Earl of Ranfurly, in which he gives an interesting account of the modus operandi of the Government of New Zealand, of which country he was for some years the Governor. D. G. Phillips writes of the house of Rothschild and of the doings of its various members in the financial world. Archibald Forbes, the well-known ex-war correspondent, gives an account of

the British operations against the United States in 1814-15. J. E. Wilkie, the Chief of the United States Secret Service, tells in an interesting article of the ways of the counterfeiters. There are in addition to the above a number of short stories of fiction and the ninth instalment of the "Great Industries of the United States," in which the art of making pottery is fully described. The magazine is plentifully illustrated throughout, and is well up to its usual standard of excellence in every particular.

The Churchwoman.

NIAGARA.

Hamilton.—All Saints'.—The 16th annual meeting of this branch of the W.A. was held on Tuesday afternoon, Feb. 28, in the parish school-house, more than fifty of the members and visitors being present. The president, Mrs. Leather, was in the chair, and Canon Forneret, the rector, opened with a few words of welcome, which were followed by the appointed prayers and hymns. The recording secretary, Mrs. H. Carpenter, presented her report. During the working season there had been 16 meetings, with an average attendance of 24. There were 75 members on the roll, and 50 subscribers to the Leaflet. In May last four bales and two boxes of new and good second-hand clothing, and groceries, etc., were sent to Archdeacon Holmes at Lesser Slave Lake. The treasurer, Mrs. Vanderlip, accounted for \$155.38, and Miss Buskard for the juniors had received \$30, which, with other contributions, had brought the total for All Saints' W.A. up to \$270. The corresponding secretary, Mrs. Snider, read her report, which was followed by an excellent address from Mr. Iwai, a Japanese student of Toronto University and Trinity College. A few years ago Mr. Iwai was a follower of Confucianism, and, on embracing Christianity, came to Toronto to study arts and theology. In a couple of years he intends to return to his native country as a missionary. The junior band reported a flourishing work under their indefatigable superintendent, Mrs. Sey, assisted by Mrs. Abrahams, and the Misses Leishman, Buskard, Gay and W. Snider. The following officers were elected: Mrs. Forneret, honorary president; Mrs. Leather, president; Mrs. R. Maitland Roy, first vice-president; Mrs. Alex. Johnson, second vice-president; Mrs. H. Carpenter, recording secretary; Mrs. Colin Snider, corresponding secretary; Mrs. Vanderlip, treasurer; Miss Helen Green, Leaflet secretary. Delegates to diocesan board, Mesdames Lemon, and H. Carpenter, and Miss Helen Snider. Rector's representatives to parochial board, Mesdames Kerner and Hotchkiss. Mrs. Sey, superintendent of juniors. Cutting-out Committee, Mesdames Dummer, Johnston and Weaver. Auditors, Mrs. Briggs and Miss Fairclough. A very kindly reference to Mrs. Forneret's absence in California was unanimously carried. It is hoped that the honorary president will return with renewed strength before the close of the season's work. Canon Forneret then pronounced the Blessing, after which light refreshments were served, and one of the very best meetings in the history of the branch came to an end.

TORONTO.

The March meeting of the Toronto Diocesan Board of the Woman's Auxiliary was held in the schoolhouse of St. Philip's Church, Spadina Avenue, Toronto, on Thursday, the 9th inst. After prayers had been read by the Diocesan President, the president of St. Philip's Branch, Mrs. Sweeny, welcomed the members on behalf of St. Philip's, St. Stephen's, St. Margaret's and St. Matthias' Branches, who were entertaining the board. The corresponding secretary reported one new life member, Mrs. Lawrence Baldwin, of Christ Church Branch; that since the last meeting Mrs. Nelson, a life member of the Brampton Branch, had been called to her rest.

The example of her life, spent in loving service for the Master, has long been an inspiration to those who have had the privilege of knowing her. It has been decided to hold the annual meeting in the Guild Hall, McGill Street, on May 3rd, 4th and 5th. The following appeals have been placed upon the ballot papers, to be voted on at the annual meeting: Life Membership Fund—1. Appeal from Rev. C. Sadleir, Quepe, Chili. 2. For assistance for churches at Hartley and Hudson, Temiscamingue. 3. Towards the purchase of land and buildings required at Ueda, Japan. Century Fund—1. Repairs on parsonage at Young's Point. 2. Repairs on Essonville parsonage. 3. Repairs on church at Brooklin. The corresponding secretary then announced that, after careful and prayerful consideration, she had again come to the conclusion that it would not be possible for her to accept nomination as corresponding secretary this year, as it was, in her opinion, most essential that another secretary should be trained for the work, and also that, owing to the growing circulation and increasing editorial work in connection with her position as editor-in-chief of the Leaflet, she felt that it was not in the best interests of the Auxiliary that she should retain both positions. This decision of Mrs. Willoughby Cummings was received by the whole board with the deepest sorrow, and, on motion of Miss Halson, it was resolved and carried by standing vote, "That this Diocesan Board wish to place on record their most heartfelt appreciation of the long, faithful and devoted services of their beloved corresponding secretary, whose resignation has been received to-day with such deep regret." The diocesan treasurer reported the monthly receipts to be \$935.61; expenditure, \$302.70. The Dorcas secretary-treasurer stated that four bales, one Communion set, and one set of Communion linen had been distributed. The Extra-Cent-a-Day Fund, amounting to \$118.37, was voted towards the matron's salary at Wapuskow, Athabasca. The secretary-treasurer of Juniors reported that the Senior annual meeting would be held on Saturday, May 6th; that the offertory on that occasion would be designated towards the purchase of a bell at Arden, Rupert's Land; that the St. James' Branch have undertaken the support of an infant in the "Birds' Nest," Fukien, China, and also half the outfit for a child at the Shingwauk Home. The secretary of the Literature Committee reported thirty-seven books and thirteen magazines distributed. In connection with this report, and in view of the repeated calls for women workers in our Canadian missions in Japan and in China, it was moved by Mrs. Kuhring, seconded by Miss Boyce, and resolved: "That when such a call comes, especially for a worker, for whom the necessary expenses or salary are already provided or guaranteed, the same be registered every month in the Leaflet in a special corner, called "Vacant Posts," or "Who Will Go?" or some similar name, until the vacancy be filled, and be followed by a sentence of prayer or suitable text of Scripture." This resolution was carried unanimously. Seven new members have been added to the Babies' Branch, and, as \$16 of the monies in hand in this Branch have been voted to the support of a child in the "Birds' Nest" at Fukien, parents are asked to find out particulars regarding this home. Any further monies received by the treasurer will be voted upon at the annual meeting. At the noon-hour a most earnest and helpful address upon the lessons to be drawn from the life of St. Mary Magdalene was given by the Rev. J. S. Broughall, of St. Stephen's Church. Letters were read from Rev. J. Antle, of Vancouver; Rev. Canon Stocken, the General Secretary; the secretary of the Montreal W.A., the Bishop of Saskatchewan, Rev. J. S. White, Mrs. Bompas, Miss Hill, Mrs. Weaver and Miss Willgress. The subjects for Current Events were the Diocese of Athabasca and "The Jews," and interesting facts given by members of St. Mary's, Dovercourt and All Saints' Branches. The first vice-president also

spoke of the tremendous claim God's chosen people have upon us, and of the priceless debt we owe them, for through them have come our Scriptures, and above all things Christ Himself.

Peterborough.—St. Luke's.—The annual meeting of the W.A. was held on Thursday, February 23rd, and a large number of members were present. The reports read by the various officers proved the branch to be in a very prosperous condition. About \$250 were raised during the year for missionary purposes. The election of officers resulted as follows: Hon. president, Mrs. E. A. Peck; president, Mrs. Walter Boswell; first vice-president, Mrs. E. A. Langfeldt; second vice-president, Mrs. W. J. Scott; recording secretary, Mrs. H. Butcher; corresponding secretary, Mrs. J. J. Turner, Jr.; Dorcas secretary, Mrs. F. J. Jameson; treasurer, Mrs. S. Gaskins; executive members appointed by the rector, Mrs. Phillips, Mrs. Launderville; delegates to annual meeting, Mrs. G. R. Browning, Mrs. H. Butcher. The rector, the Rev. E. A. Langfeldt, was present and addressed the W.A., giving them for the year's work, as a spiritual basis for their work, 1. Cor. xiii. to live up to.

The annual meeting of the Girls' Auxiliary was held on Monday, March 6th. Reports were presented, which showed that since the beginning of the Girls' Auxiliary, in October, 1904, much earnest work had been done. The membership is now 37 members. The election of officers resulted in the election of the following members: President, Mrs. Walter Boswell; first vice-president, Miss M. Rogers; second vice-president, Miss E. Gaskins; corresponding secretary, Miss Alice Dawson; recording secretary, Miss Isabel Hay; treasurer, Miss Lizzie Stewart; Dorcas secretary, Miss Mary McWha; assistant Dorcas secretaries, Miss Mabel Scott, Miss Carrie Whittaker; members of executive, appointed by the rector, Miss M. Carter, Miss A. Revell. The girls also decided to take a pledge of \$5 for the missionary work.

NOVA SCOTIA.

Banfax.—The annual meeting of the Woman's Auxiliary of the Church of England Institute was held Thursday night, March 2nd, when a report of the year's work was read and officers of this year were appointed as follows: Patroness, Mrs. Worrell; president, A. DeB. Tremaine; vice-presidents, Mrs. Tremaine, Mrs. G. D. Harris, and Mrs. Boreham; secretary-treasurer, Mrs. A. G. Hessel; Institute Council—Mrs. Garrison, Mrs. LePine, Mrs. Harris, Miss Gossip, Miss S. Wilson, Miss Brown. Committee of Management—Mrs. Wilson, Mrs. LePine, Mrs. A. Fenerty, Miss Hodgson, Miss Quirk, Mrs. Garrison, Mrs. H. Beanson, Mrs. C. C. Starr, Miss Johns, Miss James. Entertainment Committee—Miss Forbes, Miss S. Ancient, Miss M. Brown, Miss Quirk, Mrs. Keator, Mrs. Hoggood, Miss Gleeson, Miss Lordly, Miss E. Fenerty, Mrs. Emmett, Miss Knappen, Miss G. Harris. Visiting Sick Committee—Mrs. Halls, Mrs. A. Fenerty, Mrs. LePine, Mrs. Hoggood, Mrs. H. Mellish, Miss Hodgson, Mrs. C. C. Starr. Flower Committee—Miss M. Brow, Miss Bowman, Mrs. McRoberts, Mrs. Boreham, Miss K. Odell, Miss L. Stewart, Miss Poole, Mrs. C. H. Potts, Miss Kinnear. House Committee—Mrs. LePine, Mrs. A. DeB. Tremaine. Auditors—Miss Hodgson, Miss James. It was decided to hold a bazaar on Wednesday and Thursday in Easter week, the 26th and 27th April next to take the form of "The Seven Ages of Woman." A sewing class in connection with this will take place at the Institute every Friday afternoon at 2.30 p.m. throughout Lent, beginning to-day. All members are cordially invited to come and bring their thimbles. A committee was also formed to organize a Mite Society.

HURON.

London.—The annual diocesan W.A. meetings will take place on April 4th, 5th, and 6th in this city. On Tuesday afternoon, 4th April, Miss Archer, of Japan, and the Rev. Canon Forneret, of Hamilton, will speak, and at the general missionary meeting on Wednesday evening, April 5th, Bishop Williams, Rev. G. E. Ryerson, of Japan, and the Rev. Canon Forneret, of Hamilton, will make the addresses.

Wilmot.—The Right Rev. the Bishop of Huron, in making his first episcopal visitation to the Deanery of Waterloo, reached this parish on the 28th ult. A large number from the three congregations assembled in the town hall, Haysville, where a reception was tendered him and a dainty repast served. The Rev. Rural Dean, Ridley and the rector, voicing the feelings of the people, cordially welcomed him amongst us. His Lordship responded, expressing his pleasure at the kindness extended to him, and giving in a few

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words some sound, practical advice upon the relations which should exist between pastor and people in an ideal parish. The text chosen for the sermon at the service in the evening was from St. John 14:9, His Lordship bidding each individually to apply to himself Christ's question in answer to Philip, "Am I to you a living presence about your path, or a mere name? If this be so, it is wholly due to lack of seeking. To know a duty and not to perform it is building upon the sand.

Home & Foreign Church News

From our own Correspondents.

QUEBEC.

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

Lacolle.—The Rev. C. Carruthers, curate of St. Stephen's, Montreal, has been appointed rector of this parish in succession to the Rev. Mr. Mills, who is now incumbent of the parish of Portage du Fort. This living has been vacant since last September. Mr. Carruthers graduated from the Montreal Diocesan Theological College in April, 1903, was ordained deacon in May of the same year, and priest in 1904. During the year following, Mr. Carruthers worked with great success in the parish of Shawville under Archdeacon Naylor. In June, 1904, he came to Montreal as curate to Dean Evans, and has since assisted in the work of St. Stephen's Church.

MONTREAL.

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

Montreal.—The Rev. A. D. Lockhart, late rector of Ormstown, died on Saturday morning, the 4th inst., after an illness of several weeks, at his residence, 712 Manec Street, Montreal Annex, at the advanced age of eighty-two years. The late Rev. A. D. Lockhart was a familiar figure in Church circles in the Montreal diocese, where his clerical labours extended over a period of fifty-seven years. He was one of the men sent out from England to Canada by the S.P.G., and was incumbent of New Glasgow from 1850 to 1853; from the latter year until 1875 he laboured at St. Saviour's, Lacolle, and was acting chaplain to the forces at Fort Lennox, Isle aux Noix. In 1875 Mr. Lockhart was appointed rector of St. James', Ormstown, and there he continued parochial work until 1898, when he retired. He, however, continued to take an active interest in the Church of the Ascension, in which parish he resided until he died. The late Mr. Lockhart leaves a large family to mourn their loss, amongst them being five daughters and one son. The daughters are Mrs. Cottingham, Mrs. Taylor, Mrs. Overing (wife of the Rev. Mr. Overing), Mrs. Towers, and Miss Alice Lockhart. There are also a large number of grandchildren. Mrs. Lockhart died a couple of years ago, she being the daughter of the late Rev. Charles Rollit, of Rawdon, and sister of the Rev. Canon Rollit, of St. Vincent de Paul. The funeral of the late Rev. A. D. Lockhart took place on Tuesday, the 7th, the service being held at the Church of the Ascension.

Missionary Loan Exhibition.—A pleasing feature of the close of this exhibition was the presentation of several books to the Rev. W. W. Craig. In this way the Executive Committee showed their hearty appreciation of the energy and tact which marked the secretary's fulfilment of his onerous duties. Mr. Craig's friends in the South American Court presented him with a remembrance in the form of a Greek Testament.

[March 16, 1905.]

ONTARIO.

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

Kingston.—The Bishop returned from Winnipeg on the 7th inst. much impressed by the Western metropolis. During his stay he preached the first Sunday in Holy Trinity Church, and every day during the week and twice the following Sunday at the opening services of St. Luke's. Large congregations were present on each occasion. Before his departure the ladies of St. Luke's presented him with a handsome cane in token of their appreciation of his visit. On Sunday, the 5th inst., the Bishop visited Montreal, and preached in the Church of St. James the Apostle in the morning, and St. Stephen's, Weirdale Park, at night, and on Sunday, the 12th, he officiated at St. Luke's, Kingston. The Rev. J. de P. Wright, M.A., has been appointed to the rectory of Ameliasburg, vice the Rev. B. F. Byers, M.A., resigned. The paper on the "New Testament Pentateuch," read before the Kingston Clerical Club by the Rev. R. S. Forneri, B.D., on Monday, the 6th, was a masterly presentation of the subject, and was so much appreciated by the members present that a motion was unanimously adopted to take steps for its publication. The subject before the club for Monday next is that of "Separate Schools," to be introduced by the Rev. William Lewin, M.A. The club is meeting a long-felt want among the city clergy, and both in attendance and interest is steadily increasing. The Dean of Ontario is president, and the Rev. Dr. Nimmo secretary-treasurer. The Ven. Archdeacon Norton, LL.D., of Christ Church Cathedral, Montreal, preached in St. Paul's on Sunday morning last, and in the cathedral at night. At the Lenten services in St. George's Cathedral this week the Rev. Canon Starr is giving a series of short addresses on "Spiritual Power" as a present-day need for Church and Churchmen. Canon Starr is also holding special services for the cadets of the Royal Military College. The Cathedral J.W.A. held a successful sale and tea on Shrove Tuesday, and the adult Bible class had a drive to Collins' Bay the day previous, where an enjoyable evening was spent, with forty members in attendance. The Dean announced on Sunday last that the work of encasing the cathedral would have to be postponed until after Easter.

Sydenham.—A series of successful social meetings have been held in this parish during the winter, at which musical and literary programmes have been the chief feature.

OTTAWA.

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

Ottawa.—The Bishop returned from Colorado last week, and is engaged in holding Confirmations in parishes adjacent to the city. During Lent the Bishop is the special preacher in two city churches, Sunday mornings and evenings, and also Wednesdays and Fridays. The parish of Eganville is vacant through the resignation of the Rev. J. H. Hunter. It is an important charge, and the Bishop will no doubt fill it as speedily as possible. The Rev. Mr. Waterman, at Carp, is making excellent headway with the preparations for building a new rectory in the spring. A most convenient site has been secured opposite the church, and a house will be erected quite in keeping with the well-known ability and progressive spirit of the parish. The Rev. R. Orr, of Stafford, is engaged in preparations for a new church to replace the present, old-fashioned stone edifice adjoining the rectory, which has for some time been too small for this flourishing congregation. It is gratifying to find that the Diocese of Ottawa has again this year exceeded its apportionment for the M.S.C.C. The General Secretary in his financial statement

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attributes the success to the u clergy and the and it would be there be any I distribution, I s clergy in coun concession lines the work has E parson with hi provide his far house to house ungrudgingly s dred dollars or at the same ti for. Without sacrifice of thes committees, w General Secret write post-card pare more or l depends on the have done it. The limit has the working c before further living income. Not Synod res ample experie tious, but let honestly and played before parochial cov objects.

Arthur Sw
St. Alban's
error in the ar it should have to \$55,000."

Brooklin.—S Harris, who f the incumbent gether with th to Toronto. the people of missed.

Peterboro.— had their anr was in every orchestra was a great attrac phet and R. with exceller Miss Dorothy programme. feldt, gave a lecture on "I was much en

Toronto.—S Lent the conq our of the sec the church. church was 1 service (1st rendered by orchestra of Mr. T. A. Resung by Miss Gruchy. At managed to church is suj fused admitt preached and tion of the w rangement c Mozart's 12t During Lent

attributes the great success in the Ottawa diocese to the united effort of the Bishop, the clergy and the laity, which is, of course, true, and it would be strange were it not true; but if there be any particular honour in question for distribution, I say pass it round to the parochial clergy in country parishes, in backwoods and concession lines the men in the trenches by whom the work has been done. In many a parish the parson with his poor income, scarcely able to provide his family with necessaries, goes from house to house in the canvass for this work, and ungrudgingly sends out of his parish the hundred dollars or more that is asked of him, while at the same time his own living is unprovided for. Without the hearty co-operation and self-sacrifice of these men all the officers and mission committees, whose work has so impressed the General Secretary, would be powerless. They write post-cards, and get out statements, and prepare more or less readable reports, but the work depends on the men in the field, and so far they have done it. But do not push them too hard. The limit has about been reached, and to-day the working clergy of the diocese expect that before further appeals are made their need of a living income be made the subject of enquiry. Not Synod resolutions, of which they have had ample experience, and find them scarcely nutritious, but let there be some real effort to deal honestly and honourably with men now employed before there is any further milking of the parochial cow for diocesan or extra-diocesan objects.

TORONTO.

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

St. Alban's Cathedral.—By a typographical error in the article last week regarding the debt, it should have read: "The debt has been reduced to \$55,000."

Brooklin.—St. Thomas'.—The Rev. James H. Harris, who for the past twenty years has been the incumbent of this parish, has recently, together with the members of his family, removed to Toronto. They were all greatly esteemed by the people of this place, and they will be much missed.

Peterboro.—St. Luke's.—The Mothers' Guild had their annual Shrove Tuesday social, which was in every way a great success. Mr. Butcher's orchestra was in attendance, and proved to be a great attraction. Messrs. Jos. Legg, H. Morphet and R. N. Jolliffe delighted the audience with excellently rendered vocal solos. Little Miss Dorothy Langfeldt also took part in the programme. The rector, the Rev. E. A. Langfeldt, gave a very interesting and humorous lecture on "Life in the German Army," which was much enjoyed by the audience.

Toronto.—St. Augustine's.—On Sunday before Lent the congregation kept High Festival in honour of the second anniversary of the reopening of the church. At the eleven o'clock service, the church was packed, and Gounod's "St. Cecilia" service (1st Messe Solennelle) was splendidly rendered by a choir of 70 voices, and the orchestra of the church, under the direction of Mr. T. A. Reed, Mus. Bac. The solos were well sung by Miss Ruby Jellett and Mr. John De-Gruchy. At night the wardens and sidesmen managed to pack in about 200 more than the church is supposed to hold, and sorrowfully refused admittance to a great many. The Bishop preached and spoke very warmly of his appreciation of the work done at St. Augustine's. An arrangement of the "Gloria in Excelsis" from Mozart's 12th Mass, was sung after Evensong. During Lent there is a service with an address

every Wednesday at 8.15 p.m., and every Friday at 5 p.m.

Deer Park.—Christ Church.—On the occasion of Mr. B. Morton Jones' resignation of the position of organist and choir-master, which he had held for five years, to assume a similar position at St. Philip's Church, Toronto, the choir of this church presented him with a handsomely furnished travelling bag and an address expressive of their high appreciation of his services and of the pleasure and profit they had derived from their association with him.

HURON.

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

Brantford.—Grace Church.—An important vestry meeting was held in the schoolhouse on Wednesday, March 8th, in order to make plans in regard to the building of a new rectory. After several proposals had been voted down it was decided that a double red brick building, situated next to the church lot on Albion Street, should be bought, which is valued at \$1,700. It was decided that this building should be pulled down and the rectory erected upon the site. This proviso, however, was attached to the decision that the \$1,700 required to purchase the site shall first be raised by subscription. The vestry are of the opinion that all of the \$5,500 secured from the sale of the old rectory will be required to build the new. The following committee was appointed to raise the necessary \$1,700: C. H. Waterous, H. Cockshutt, A. K. Bunnell, H. W. Fitton and A. J. Wilkes. If this amount is not secured within the next week, the building and grounds report that the rectory be built on the church property will be adopted. One member of the congregation has already subscribed \$700 on the understanding that the other \$1,000 should be raised by Friday, March 10th.

Galt.—His Lordship the Bishop of the diocese made his first episcopal visit to this Deanery (Waterloo) on Sunday, February 26th, and following days. Arrangements had been made for a complete visitation of the whole Deanery, which was carried out most successfully, and with great spiritual profit to all the congregations. On Sunday morning (26th) Divine service was held in Trinity Church, Galt, when twenty-two candidates were presented for Confirmation. The church was crowded to the doors, and the Bishop produced a profound impression by his eminently practical and spiritual address. In the afternoon the Bishop, together with the Rev. Rural Dean Ridley, who accompanied the Bishop all round the Deanery, drove to Waterloo, when Divine service was held in St. Saviour's Church, it being the seventh anniversary of that newly-organized and flourishing parish. The rector, the Rev. S. T. Irwin, B.A., read the Prayers, the Bishop preaching the sermon, which was specially appropriate to the occasion. On Monday evening a Confirmation service was held in St. John's Church, Berlin, when twelve candidates received the solemn rite, and were presented by the rector, the Rev. J. W. J. Andrews. A large congregation filled the sacred edifice, and the Bishop won all hearts by his intensely earnest and forcible sermon. Tuesday was spent in Haysville, when the three congregations of the parish united in extending a hearty welcome to His Lordship, the parishioners of St. George's, Hamburg; St. James', Wilmot, and Christ Church, Haysville, being well represented. A reception was held in the village hall, where refreshments were served, and an opportunity afforded the people to become personally acquainted with their new Bishop. It was a most unique and happy occasion, admirably conceived and carried out by the rector, the Rev. C. H. T. Owen, and could not fail to produce a most beneficial effect, as it brought the parishioners so

closely in touch with the Bishop, also giving him a favourable opportunity to converse with them personally, his genial and affable manner winning for him golden opinions. Divine service was held in the church in the evening, conducted by the rector, the Rural Dean assisting, and the Bishop preaching the sermon. On Wednesday evening Confirmation was held in St. James' Church, Hespeler, eleven candidates being presented by the Rev. W. N. Duthie, rector. Here, as in the other churches, His Lordship's address was characterized by its beautiful simplicity and deep spirituality, and it was in every way exceedingly appropriate. The closing service of the series was held on Thursday evening at Preston, the pretty little church of St. John's being filled to its utmost capacity. The Rev. G. J. Abey, rector of the parish, who conducted the opening part of the service, presented a class of eight for Confirmation, the Bishop addressing them in a most impressive manner, followed by the laying on of hands. At the conclusion of the service His Lordship returned to Galt, taking the ten o'clock train for London. He expressed himself as intensely pleased with his visitation throughout the whole Deanery, and looks forward with much satisfaction to a return visit on a similar occasion.

Appointment of Rural Deans.—The Bishop of Huron has appointed the following Rural Deans of the diocese: Bruce, Rev. S. F. Robinson, Walkerton; Elgin, Rev. A. B. Farney, Aylmer; Essex, Rev. F. G. Newton, Kingsville; Grey, Rev. Jas. Ardill, Owen Sound; Huron, Rev. William Lowe, Wingham; Kent, Rev. Robt. McCosh, Chatham; Lambton, Rev. Canon Davis, Sarnia; Middlesex, Rev. Canon Smith, London; Norfolk, Rev. Richard Hicks, Simcoe; Oxford, Rev. James Ward, Norwich; Perth, Rev. W. J. Taylor, St. Mary's; Waterloo, Rev. John Ridley, Galt. On the death of Bishop Baldwin, the commissions to Rural Deans expired, and Bishop Williams has now filled the vacancies. Of the Rural Deans appointed, four are new men in this office, viz.: Rev. A. B. Farney, Rev. F. S. Newton, Rev. Wm. Lowe and Rev. James Ward. The new commissions to Rural Deans have some new features of great importance. The commission is to run for three years, or during the Bishop's pleasure. The Rural Dean is made responsible for vacant parishes, and is directed to procure supply, and to provide regular administration of the Lord's Supper at least every six weeks. The Rural Dean and his archdeacon are directed to work together, and the result will be that both Rural Deans and Archdeacons will be able to exert their due influence in the administration of the Church.

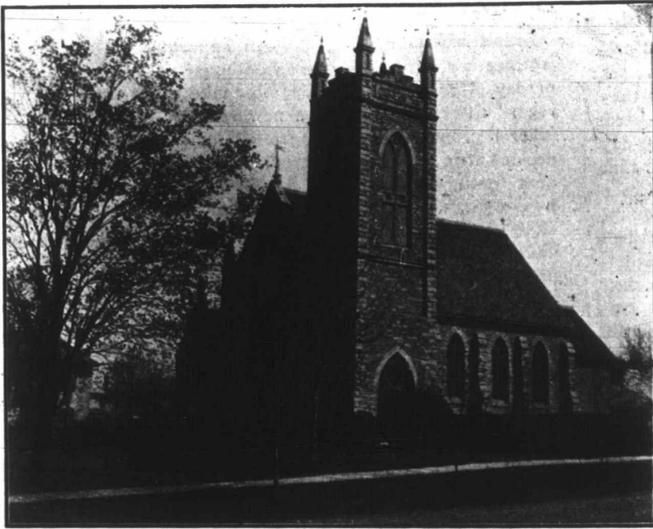
Stratford.—St. James'.—The members of this congregation at a representative meeting, which was held on Saturday last, chose the Rev. Oswald W. Howard, Professor of Apologetics and Ecclesiastical History, and Librarian in the Diocesan College at Montreal, to be the successor of the Right Rev. D. Williams, D.D., the late rector of the parish, who is now the Bishop of the diocese. It is expected that Mr. Howard will be able to assume charge of the parish shortly after Easter.

London.—All Saints'.—At a meeting of the congregation of this church held on the evening of the 7th inst., Mr. Thomas Coles, the retiring organist of the church, was presented with a Prayer Book, Bible and dressing-case. The presentation was made by the rector, the Rev. T. B. Clarke, on behalf of the congregation. Among those who made feeling addresses in reference to Mr. Coles' valuable services to the church were Messrs. Chris. Hogg, W. J. Garside and R. H. Westby. Mr. Coles leaves immediately for Detroit.

St. Mary's.—St. James' Church.—Rev. Rural Dean Taylor, Rector.—Our Commissioner finds that the early records of this parish are meagre and unsatisfactory, affording but little data for a sketch of its history. In 1843 the Rev. (afterwards Archdeacon) Brough visited Little Falls, the first name of the locality, and to him belongs the honour of having been the first Church of England clergyman to bring to the settlers the services of the Church. In 1856 the Rev. A. Lampman organized a congregation, and soon after a church was erected, but left in an unfinished state. The parish has also been served by Revs. Smythe, Curran, J. T. Wright (who was rector for eighteen years, and whose wife is held in high esteem), T. W. O'Meara, T. W. Magahay who was cut off very suddenly in the prime of life, deeply regretted by the parish (after serving for only three weeks), and the present rector, who was appointed in September, 1890. At first the church was a plain stone hall. It served its purpose well in the early days, and was so built that it was possible to add to it, so that the present commodious, substantial and churchly edifice is the result. The completion of the nave, the addition of chancel, tower, porches, buttresses and stained glass windows came in their natural order, and when completed and a rectory built a debt was left above all monies raised of over \$5,000. The present rector has been very largely instrumental in paying this off, he having raised over \$2,200 in England from and through personal friends, while the congregation have most loyally supported him in this necessary work, so that the old debt was some time since all paid, and the work of the church is moving steadily and prosperously along, relieved of this great burden.

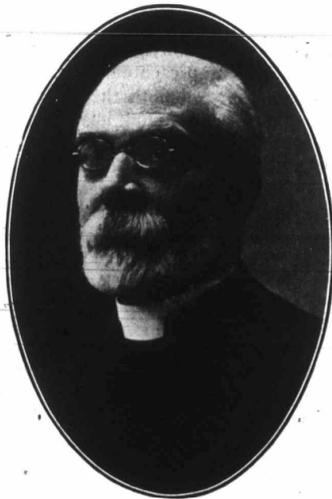
Approaching the church property, one is struck by the attractive grounds, with their bushes, trees and flower-beds which now surround the building, adding much to their beauty. A visitor will be told that the grounds were originally wild, stony and rugged, but after great labour and expense to the rector the present handsome improvements were made, so that from Quebec to Vancouver there are not to be found church grounds more beautiful, if as beautiful. The congregation have aided by putting in waterworks, etc. The exterior of St. James' Church is not only pleasing to the eye, but, standing upon a hill, has a commanding prospect. The architectural features of the building will be seen in the annexed cut, and it will be noticed that the church has an imposing and massive appearance. A handsome stained glass window in the south chancel wall, and another recently placed in the east wall, do not appear in the cut. They are memorial windows, the first named erected to the memory of James Moore, and the latter, which is exceptionally beautiful, to the memory of C. S. Rumsey, who was for years churchwarden and treasurer. A full account of this fine work of art recently appeared in our paper. Entering from the west end, the furnishings appear to be in perfect harmony and of rich material. The font is a beautiful work of art, made of Carrara marble. It was the work of Peel, of London, Ont., the father of the famous Canadian artist, Paul Peel. The donor was Mrs. C. S. Rumsey. The lectern, prayer desk and pulpit are of brass, and were manufactured by Dennis Bros., of London. They are beautiful in appearance and churchly in design. They are the gifts of the rector. The Communion set was given by Mrs. Arundel Hill, widow of one of the pioneers of Blanshard Township. She also placed a me-

morial window in the west wall. This lady was a kind and generous patron, and her death was a sad loss to the church. The holy table is of oak, richly carved, and was the gift of the Chapter of the King's Daughters. The Sunday School has given a brass desk for it. The small reredos has seven panels, and is of skilful workmanship. A Latin cross in gold is carved in the centre panel, and in the others, raised and in gold leaf, are the words, "I am the Bread of Life." This was also the gift of Mrs. C. S. Rumsey. The pipe organ was manufactured by R. S. Williams & Co. Two years and a half since several important improvements were carried out and paid for. The church was re-shingled, vestry enlarged, an organ chamber built, chancel arch



St. James' Church, St. Mary's, Ont.

enlarged, and a memorial window placed in the south end of the chancel by the widow of the late James Moore. Mrs Moore now resides with Rev. Professor King, of Trinity College. The church was also handsomely frescoed throughout. The electric light is used in church and rectory. Some important internal and external improvements have recently been made to the rectory,



Rev. Rural Dean Taylor, Rector St. James', St. Mary's, Ont.

which was built seventeen years ago. It is a handsome structure of brick. Ten years ago a fine, commodious shed was erected for farmers' rigs. From the foregoing it will be seen how many and great improvements have been made, largely during the pastorate of the present rector. There have been generous friends of the parish, but to no one is the credit of beautifying the house of God so much due as to him who has laboured so diligently in the good work, and it

must be a source of keen pleasure to him to have accomplished so much. The parochial officers are the following: Wardens, Col. White and T. Crozier; delegates to Synod, Messrs. W. C. Montizambert and Bert Lancaster. An active Advisory Board is composed of the following membership: The wardens, Messrs. W. V. and Jos. Hutton, who are two of the oldest and warmest supporters, W. C. Montizambert, Chas. and Fred Richardson, A. Carman, B. Bennett, H. Stevenson, B. Lancaster and Jos. White. Among the early workers of the church were the Grutten-dens and Clenchs. The mother of the talented violinist, Miss Nora Clench, is a member of the congregation. The skilful organist is Miss Howard; choirmaster, Mr. T. Willard; treasurer, Mr. H. Stevenson. The usual parish societies are engaged in the church's work. The St. Andrew's Brotherhood has a good membership, and is active in looking after young men. They recently painted the iron railings which extend around the whole grounds (three-quarters of an acre) of church and rectory. A bowling club of the young men of the congregation has a fine lawn on the rectory ground. The missionary spirit, which has been greatly fostered by the rector in his fourteen and a half years of work here, is quietly leaving the congregation. Mrs. Taylor and the Misses Taylor are active, beloved workers, and a large share of the success is due to them. The Rev. Rural Dean Taylor has had a wide and varied experience. He was for several years connected with two of the leading journals of London, England, and for six years was on the staff of the Colonial and Continental Church Society of that city. He received his theological training at King's College, London, Eng., having

studied under such professors as Bishop Barry, Stanley Leathes, and Dean Wace, of Canterbury. Mr. Taylor is chairman of two diocesan committees, those on Temperance and Lord's Day Observance. He takes an active interest in everything connected with the welfare of the town of St. Mary's, and is a regular visitor to its Collegiate Institute and its schools. The rector's son, Rev. Dr. Taylor, M.A., is a professor in Wycliffe College. The story of St. James' Church shows what can be done by a united people who are neither many nor, as a congregation, wealthy, and an earnest, self-denying pastor. Many congregations may have much more to show, for the losses in this parish by death and removal have been very serious, and the Scotch element is very strong, but there are not many which have had such difficulties to overcome. It is a story worth the telling as an encouragement to others.

Melbourne.—The Rev. Thos. Hicks, rector of Melbourne and Mount Brydges, has been appointed to Dungannon, in the county of Bruce. Mr. Hicks was educated at Huron College, London, and was appointed at first to Melbourne, which was established and built by the zeal of the college students. He has done good work in his first field, and we bespeak the hearty support of the parishioners in his second field.

RUPERT'S LAND.

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

Winnipeg.—St. George's.—At a meeting of the ladies of the congregation, at which a large number were present, and which was held on Friday afternoon, March 3rd, Mrs. Roy, the rector's wife, was presented with a very handsome Persian lamb coat, with sable collar. In a few well-chosen words Mrs. Roy expressed her sincere thanks to the ladies for their very kind and useful gift.

Sunday, February 13th, 1905, remembered by B.C. On that day a fire broke out in the privilege of work, remembered the by fire last sum up in flames. The rebuilding. The sale of the church and now they have ing \$4,300, with negie or Rocke would help the a grateful reco people have put the ministratio credit to the Cl the town. It c 250 people. W and the offertor From Fernie t twenty miles f Railway. Here alive to the ne God in. They but are not abl present for the ever, that the s situated in a s honour and gl registered mo zero here dt was hard to worship while of freezing. to an end, and season, and th away for a whi

G. Ho

The Bishop c ing interesting recently took a short tour a sions in this di the work gene places visited a other were Peli 80, Whitefish) and thence hit miles. The joy most of the tir mode of travel previous expe wearily and p train of dogs I up in furs, had a good team o stead, too, of h the open canop enough for th stove. And th fined to unpal by unsweetene and fowl," and ordinary table; was spent in th it was), roast t hear someone Those missiona luxury! Let travelling with the head of w and to be his men or two of Rev. and Mrs. living in a roug Rev. and Mrs. in a small log

KOOTENAY.

Sunday, February 26th, was a day to be long remembered by the Church people of Fernie, B.C. On that day they once more enjoyed the privilege of worshipping in a church. It will be remembered that the town of Fernie was swept by fire last summer, and a very nice church went up in flames. The people immediately set about rebuilding. The insurance and an advantageous sale of the church site gave them a good start, and now they have a very beautiful church, costing \$4,300, with a debt of \$1,000. If some Carnegie or Rockefeller, or smaller man financially, would help them over this last stile it would be a grateful recognition of the noble effort these people have put forth to provide themselves with the ministrations of religion. The building is a credit to the Church proper and an ornament to the town. It can be made on occasion to seat 250 people. We had about 150 in the evening, and the offertories for the day amounted to \$85. From Fernie the Archdeacon went to Michel, twenty miles further east, on the Crow's Nest Railway. Here again the Church people are alive to the need of having a place to worship God in. They have a nice church under way, but are not able to complete the building just at present for the usual reason. It is hoped, however, that the summer will see them comfortably situated in a suitable building erected to the honour and glory of God. The thermometer registered more than forty degrees below zero here during the cold spell, and it was hard to keep the mind and heart on worship while the body was in the agony of freezing. But all things mundane come to an end, and the cold is over doubtless for this season, and this particular hardship has passed away for a while.

ATHABASCA.

G. Holmes, Bishop, Athabasca.

The Bishop of the diocese sends us the following interesting account of a tour which he recently took:—"Having recently returned from a short tour amongst some of the nearer missions in this diocese a brief account of it and of the work generally may be of interest. The places visited and the distances from one to the other were Pelican Portage 120 miles, Wapuskaw 80, Whitefish Lake 100, Lesser Slave Lake 40, and thence hither 200, making altogether 540 miles. The journey occupied nearly five weeks, most of the time being spent on the trail. The mode of travel was in striking contrast to my previous experiences. Instead of trudging wearily and painfully on snowshoes behind a train of dogs I sat in a sleigh, was well wrapped up in furs, had pleasant companions to chat with, a good team of horses, and a skilful driver. Instead, too, of having to sleep in the snow under the open canopy of heaven we had a tent large enough for the party (seven) and a cooking stove. And the food! Instead of it being confined to unpalatable dried meat, washed down by unsweetened tea it consisted of "fish, flesh, and fowl," and most of the adjuncts found on an ordinary table; and for Christmas Day which was spent in the woods, (and a bitterly cold day it was), roast turkey and plum pudding! Ah! I hear someone remark, "That is just what I say. Those missionaries live and travel in the greatest luxury!" Let me hasten to add that I was travelling with the Indian Treaty Commission, the head of which kindly invited me to do so, and to be his guest. Luxury! Here is a specimen or two of what I saw. Pelican Portage, the Rev. and Mrs. H. Robinson and three children living in a rough one-roomed shanty. Wapuskaw, Rev. and Mrs. C. R. Weaver and three children in a small log building about twelve feet square,

containing two rooms, one over the other, and a "lean-to" recently added, scarcely big enough in which to swing a cat, where the cooking was done! Is it surprising that Mrs. Robinson has just been taken to hospital seriously ill of rheumatic fever? or that Mr. Weaver writes; 'We both feel physically unfit to stand it much longer?' Mrs. Weaver has not yet fully recovered from the shock caused by the fire last winter, and looks, as he adds, 'worn out.' The new school which he has erected is a very nice structure, and contained between 20 and 30 boarders, (besides day scholars), who were being carefully looked after and instructed by Miss Parrott and Miss Hill (hon.). My stay was very short, but I had time to examine the children and was pleased with the intelligent answers of some of the elder ones. Whitefish Lake is under the charge of Mr. and Mrs. C. D. White, during the absence on furlough of Rev. and Mrs. W. G. White. Miss Halpenny assists in the school, and Mr. Albert Peters, who is Mr. Weaver's lay helper, is giving temporary help as catechist. This is an encouraging mission. A few years ago the Indians were all heathen. Now they are nearly all Christian, nominally at least, and connected with our Church. On New Year's Day Archdeacon Holmes, who met me here, had the joy of baptizing one of the last of the heathen, an old gray headed man whose grandson had been mercifully restored to health in answer to prayer. The privilege was accorded me of conferring the same rite upon two infants. Being New Year time the school children were away amongst their friends. A larger building is needed to accommodate the scholars who attend now and others who wish to. Both the Archdeacon and I addressed an attentive congregation which filled the church twice on Sunday. He is a very fluent Cree speaker. I had to have an interpreter, Mr. Peters, who is an excellent one. At Lesser Slave Lake I stayed over a week, which included the second Sunday in the New Year. On that day there was an ordination, Rev. M. Johnston to the office of priest, a confirmation of nine candidates, and a church opening; all most interesting and enjoyable services. This is in many respects our most flourishing and encouraging mission in the whole of the two dioceses, and reflects great credit upon the Archdeacon who after 18 years of hard work amidst much opposition, and patient perseverance in the face of many difficulties has brought it to its present state. His removal to Moosonee as Bishop of that See has inflicted a great loss upon this diocese, and is much regretted by us all. We are hoping to welcome back to the diocese the Rev. Malcolm Scott to take his place. In the meantime the Rev. M. Johnston is in temporary charge; Miss Edgar is the matron of the Home, which contains over 40 boarders, Mr. Streeter, the efficient teacher, and Miss Johnston, gives what time and assistance she can spare from her other duties. The Archdeacon accompanied me hither on his way to Regina where he was consecrated Bishop of Moosonee on January 25th. Athabasca Landing whence I started and whither I returned is the Bishop's headquarters, and the door into the farther north. Everyone going to or returning from the three districts of Mackenzie River, Athabasca, or Peace River, has to pass through it, and it has a considerable resident population. Owing to my long and frequent absences the place is often left vacant for months at a time. Last year it was unoccupied nine months out of the twelve. A resident clergyman is urgently needed, and I trust that someone will feel called to offer himself before I have to resume my journeyings in May. The flood which did so much damage last spring has not been without benefit. A lot of old buildings have been removed and new ones erected in their place. The above are the nearer and the newer missions. The more remote are also the older. Chipewyan, on Lake Athabasca. This is the

oldest mission in the diocese. Started in 1867 it has been regularly occupied since 1874. A nice church was opened in 1880. A Christian community consisting chiefly of half-breeds has gathered around it, and their children have been taught in the school. The Rev. and Mrs. A. J. Warwick are now in charge. Writing of his work he says; 'We see in some indifference growing up with worldliness and perhaps worse. . . others again there are who give one cause for praise, standing true to what they know, and living up to their profession. . . . Our congregation is increasing, and our church services have been well and regularly attended during the past year. Our collection in Advent was the greatest yet taken.' I resided here ten years. It was therefore a great pleasure to me last August when I passed to confirm five of the young people, children of my old parishioners. This is another post for which I need a clergyman, Mr. Warwick feeling compelled to resign on account of ill-health, to the great regret of all. Vermilion, on the Peace River. The Rev. A. S. White is in charge, helped by two of his sisters. This was formerly the residence of Bishop Young, and for many years enjoyed and profited by the devoted labours of Rev. M. Scott. The first boarding school in the diocese was established here under the mastership of the late E. J. Lawrence, and is still carried on by Mr. White and his sisters, and contains between twenty and thirty children. A flourishing settlement has sprung up in the neighbourhood. The scattered tribes of Indians in the adjoining district have been visited, during the past year, and some of their children baptized; and there are eight candidates for Confirmation as soon as I can visit the place. Shaftesbury, Peace River. The Rev. M. Johnston, and his sister. A new church has been erected here. Sunday service was held in it for the first time during a visit paid by Archdeacon Holmes. He says; 'It was delightful to see that after fifteen years we had a church in which to worship with the Indians. On entering the Mission House which is a model of order and cleanliness I found Miss Johnston with her bright happy family of twelve native children, whose appearance was in keeping with the house.

The work is small at present, but I was deeply impressed with its reality, and thoroughness.' Owing to the changes necessitated as above intimated Mr. and Mrs. R. Holmes are now in charge of the mission in place of Mr. and Miss Johnston; and Miss Millan is teaching the school. Dunvegan, and St. John's, on the same river, are vacant, owing to lack of men to occupy them. All being well I hope to visit all these remoter missions during the coming summer, and shall then be in touch with all the work, and the workers in the two dioceses. I would like to ask for very earnest prayer that all our needs, both of men and means may be supplied. It may be as well to add that as soon as the Endowment Fund is completed, Athabasca will be able to have its own Bishop again instead of being dependent upon Mackenzie River as at present. W. D. Reeve, Bishop." March 1st, 1905.

SELKIRK.

Wm. Carpenter Bompas, D.D., Bishop, Caribou Crossing, Yukon Territory, Canada.

Whitehorse.—During Christmas week a very interesting tree was given for the benefit of the Indians and the neighbourhood. The large N.S.A.A. Hall was given for the purpose, and the tree looked well as it stood loaded with good things and brightly lighted. Clothing was given in abundance, toys delighted the hearts of the little ones, and many amusing scenes occurred as they came forward to receive their presents.

Refreshments were passed around, and all were thoroughly satisfied. Music was furnished by the orchestra of the town, and the R.N.W.M. Police very kindly gave their fine gramophone for the evening. About fifty Indians were thus supplied, and since then twenty more have received clothing as they returned from their hunting grounds. The Indian school has been kept up for three months, and the result so far is encouraging. For two hours each day the class is taken by either Rev. Mr. Stringer or Rev. Mr. Cody. Since the last of November nine Indians have been baptized in Christ Church, five adults and four children. There are others constantly coming to receive this sacred rite, but we have to be very careful, and place them on probation for some time. The tendency of the natives is undoubtedly Christward. On January 5th the Rev. Mr. Cody made a journey of 420 miles with a dog team and an Indian guide and interpreter. The Dawson trail was followed for one hundred and thirty miles, the people visited along the way and services held. Leaving the beaten trail, Little Salmon, Big Salmon, Hootalmqua, Livingston Creek, Lower and Upper La Berge were visited, and most hearty services held. Little Salmon is an Indian village, the only white men being two fur traders. One hundred and fifty to two hundred Indians make this their home during the spring, summer and fall. Only forty were found there as the rest were away hunting. Service was held in one of the lodges, when all attended. An earnest request was made that a Mission and school should be started there. The Bishop is doing all he can to get a man to go to them in the spring. God grant he may be found, for much work is needed, and the time is ripe, for the Indians are calling for teaching for their little ones. This was the first service held there; may it not be the last. Livingston Creek had its first service, too, and it was an inspiration to see the miners crowd into the police detachment, where service was held, and hear them sing those old familiar hymns. They treated the missionary with the greatest courtesy, asking him to come again, and saying if a church were started they would do their part. Services were also held in all the other places mentioned. Thirty-three days were spent on this journey. A visit will be made in a few weeks to the Klune mining region, where much work is being carried on.

Correspondence.

INADEQUATE STIPENDS.

Sir,—In your issue of 2nd inst. you discuss the inadequate stipends of our missionaries, and quoting the resolution of last year's Synod, ask what has this "forward movement" done for the modest, self-denying toiler on the rough side-lines? I might suggest that the Rural Deans and the Organizing Secretary, who were appointed to work on this matter, may have found some difficulty in undertaking the resolution, and that the following may simplify it for them. By the first and second clauses, the missionary is to receive \$500 for the first year and \$600 for the second year. If nothing is said of "a horse," this is because, being young, and possessing the enthusiasm of the novice, he is ready and able to go his rounds on foot. For the next five years he is to receive \$700, with a horse, or \$800 without one. That is, his youth and enthusiasm having departed, he can no longer take such lengthy walks, but requires a horse. But if, perchance, he can still do without a horse, he is to receive \$800, while, if he requires the horse, he is to receive \$700 and a horse. That is, every year \$700 and a new horse worth \$100—for if a missionary cannot walk after two years' work, his \$100 horse certainly cannot trot after one year's work—or, at the outset, a good horse worth \$500, and warranted to work for five years. Then after his seven years, the missionary is to receive \$900. No horse this time, because with the five years' experience

with the horse or horses, he will be glad to become a pedestrian again; or the penultimation system having been at length introduced, the missionary, as a reward for his seven years' arduous labours, settles down in a parish where no horse is required. With this explanation of the matter, the Rural Deans might now set to work, not allowing the last clause of the resolution concerning "marrying," which you so naively omit in your consideration of the subject, to trouble them. The horse difficulty is no doubt the great one.

SYNODICUS.

HIGHER CRITICISM.

Sir,—One hails with interest the proposed visit of Dr. Kirkpatrick, the Master of Selwyn. He is next to Driver, the leader in Higher Criticism. Their errors may be safely left to scholars like Principal Sheraton and Dr. Forneri, but as to the tendency of their work, I should refer to the following from that staunch conservative weekly, the Church of Ireland Gazette: "Those who imagine that all 'Higher Critics' are doing their level best to lower the authority of Scripture and to undermine the Christian faith, ought to read what Professor Driver has written in the current number of the Interpreter, on the permanent religious value of the Old Testament. Under seven heads, such as the idea of God, the duty of man to God and to man, the devotional use and suggestiveness of portions of the Old Testament, the Professor shows that the older Scriptures enshrine truths of permanent and universal validity. 'They propound,' he says, 'in opposition to all formalism, a standard of pure and spiritual religion. They lift us into an atmosphere of religious thought and feeling, which is the highest that man has ever reached, save in the pages of the New Testament.' There is no lessening here of the value which our Lord Himself set on the Old Testament, and no weakening of its force."

W. D. P.

BAPTISMAL REGENERATION.

Sir,—I have read and re-read Rev. B. P. Lewis' letter in your issue of the 16th of February, but cannot arrive at any definite idea as to whether he favours Baptismal Regeneration (in the general acceptance of it), or not. His concluding remarks are just as doubtful, for he says: "Finally, I would express my firm conviction that it is utterly impossible to reconcile all the statements of our Prayer Book . . . unless we understand and interpret the language used in the administration of infants hypothetically," yet, heretofore he has undertaken to teach us "that infants first receive the seal of baptism, and when they repent and believe, they receive the blessing of which baptism is the sign and seal." But what of (baptized) infants dying in their innocency, when as yet, by reason of their tender age, they were unable to "repent and believe? According to those who so interpret baptism, those infants would be excluded from the blessing vouchsafed in the rite of baptism, although our blessed Lord has assured us that of "such is the kingdom of heaven."

GEO. HENDERSON.

DECLINE OF CHURCH MEMBERSHIP.

Sir,—I have frequently read letters in the Canadian Churchman, evidently written by your correspondents, in which they give their views as to the alleged cause of the decline of membership and contributions in and to the Church. Many of the reasons given are worth consideration. But so far as I can see, they apparently touch on everything but the true cause thereof. I make these remarks (not with a view of insertion), but simply to let you know there is a diversity of opinion in reference to Church management. The parties whom I refer to represent the average farmers and tradesmen and others usually found in our village and country parishes. I decline, however, to give reasons at length, inasmuch as they are somewhat radical.

H. S.

THE SUCCESS OF THE AMERICAN CHURCH.

Sir,—In response to the query put by your correspondent, last week, in "From Week to Week," viz.: "What is the secret of the success of the American Church?" possibly the testimony of one who has spent ten years of his life in that Church may not be unwelcome. During that time I have lived in two parishes in two dioceses, and have occupied the positions of vestryman, delegate to diocesan convention, lay reader, server at the altar, and choirmaster, in both parishes. I mention this in order to make plain the fact that as a layman I have at the same time been in close touch with the clergy and have enjoyed a large measure of their confidence. My answer to the question would be: (1) The American people are quick to grasp a reasonable proposition, and in religious matters, as well as in worldly, when they become convinced of the truth of the reasonable claims of the Anglican Communion, prejudice usually weighs but little in making their decision to identify themselves with it, body, soul and spirit. They soon come to realize that the old, Catholic, historic Church of the Anglican Rite supplies a need felt by the earnest seeker for spiritual strength and comfort in a way which no other religious system can. (2) The clergy are working indefatigably to bring the Church and her Divine treasures to the people, sparing no effort to cause her to touch and bless them at as many points in their individual lives as possible. I have seen my rector dash by on his wheel within ten minutes after he had doffed his vestments on Sunday to make a sick call or to ascertain why Mr. A. or Mrs. B. were not in their usual places. I have many a time met my rector on a week-day fully vested with a cloak thrown over him bearing the sacred vessels and going to administer the Blessed Sacrament to the sick, bed-ridden and suffering. I have had my rector come to me, as an employer of labour, and beg me to give a needy Churchman work in order to keep him and his family from want. Why should a Church which does these and many like works, not succeed and fairly entwine itself about the hearts of the people? (3) The American Church is more vigorous in working the system of our Anglican heritage than we are here in Canada. She makes no apology for her existence, but boldly presents her claims and preaches the Catholic Faith to the people, inviting with fervent love all those who are yet outside to come in and share with her children the rich dainties which are hers to dispense. She does not seek for an impossible union with Protestant dissent, as a system or systems, for she knows that truth and error cannot exist together. But while stoutly maintaining her position, she does not hesitate to draw her separated brethren to her with cords of love and for the most part her clergy are on cordial terms with both ministers and people of the denominations. Six or seven years ago, a Methodist minister, Rev. M. E. Fawcett, conformed to the Church, became a candidate for Holy Orders, and in due time rector of St. Bartholomew's, Englewood, Chicago. During his rectorate there, he was the means of bringing four Protestant ministers into the Church, all of them men high in the councils of their respective denominations. This good priest is now Bishop of Quincy, Ill. Every year, of late, from forty to fifty Protestant ministers, the cream of their sects, conform to the Church and seek orders therein, and among lay people it is impossible to keep track of the numbers of adherents of other religious bodies, who are being added to the Church daily. From 1890 to 1904 the Church in the United States has gained 49 per cent., standing next to the highest, viz., the Roman Catholic, which gains almost entirely from immigration. The remedy for the state of affairs which your correspondent deploras lies, in my humble opinion, with our reverend and right reverend fathers. In all due respect and with full sympathy with them in their trials and difficulties, I bid them pattern after the great mass of their American brethren in respect to the fervour, enthusiasm and strenuous energy which they put into their work. No matter how willing and ready the laity are to help

the clergy must nothing apart from Let the clergy conviction of the stewards of the earnest and stre ple, and there come. It has be shall not prevail believe our belo part. It only re to close up the shoulder in per promise will ma time.

BISHOP O

Sir,—There is more Christian teachers, married a day school at dians in places dained mission tian men who doing good to could work up Indians, but ad need a Christi mill on an Indi farmers, who at one dollar a an Indian vil farm by their ordinary imitat the vices of the tunities for be at one's calling he opened up i fic Railway. I any who feel Columbia.

Metlakatla.

JEREMY T

Sir,—I have of January 20 this society i copy of our great object study among immense adv especially an Also, through books in the brought bef wish for the Church in C kind referenc

BAP

Sir,—It w on this subj are not unar and Article surprising, and do not me as an Church con do, to the to be definit in support o Catholic Cl and if, as interpreted believe in heard of denied it,

the clergy must be our leaders; we can do little or nothing apart from those set over us in the Lord. Let the clergy possess themselves of an intense conviction of the reality of their mission as stewards of the Divine mysteries coupled with an earnest and strenuous endeavour to win the people, and there can be no question as to the outcome. It has been promised that "the gates of hell shall not prevail" against that Church of which we believe our beloved Communion to be a component part. It only remains for us, clergy and laity alike, to close up the ranks and march forth shoulder to shoulder in perfect faith that He Who made the promise will make us conquerors in His own good time.

ARTHUR A. WOOD.

BISHOP OF CALEDONIA'S APPEAL.

Sir,—There is great need in this diocese for some more Christian workers. We need two male teachers, married men, if possible, who will teach a day school and do Christian work among the Indians in places where we cannot yet send an ordained missionary. We need two doctors, Christian men who love their profession as a means of doing good to both soul and body. Such men could work up a good practice, not only among the Indians, but also among the white settlers. We need a Christian mill-wright to manage a saw-mill on an Indian reserve. We need some Christian farmers, who will take up excellent farming land at one dollar an acre in the neighbourhood of Christian Indian villages, teaching the Indians how to farm by their example. The Indians are extraordinary imitators, copying the virtues as well as the vices of the white man. There are great opportunities for both working for God and doing well at one's calling in this wonderful country soon to be opened up for settlers by the Grand Trunk Pacific Railway. I shall be glad to give information to any who feel called to come to Northern British Columbia.

F. H. DUVERNET,

Bishop of Caledonia.

Metlakatla, B.C., Feb. 6th, 1905.

JEREMY TAYLOR CHURCH READING SOCIETY.

Sir,—I have just received a copy of your paper of January 26th, in which a very kind notice of this society is taken. I beg to enclose to you a copy of our rules, etc. You will see that the great object of the society is to encourage daily study amongst the clergy. It has been found of immense advantage in forwarding this object, especially amongst the younger of our brethren. Also, through its instrumentality the leading new books in theology and ecclesiastical history are brought before our notice. With every good wish for the advance and prosperity of the old Church in Canada, and thanking you for your kind reference to our work here,

Yours faithfully,

JOHN H. MERVYN,

Belfast, Ireland.

BAPTISMAL REGENERATION.

Sir,—It would seem from the correspondence on this subject that the ministers of our Church are not unanimous as to what their Prayer Book and Articles teach about baptism. It is not surprising, therefore, that laymen are puzzled and do not know what to believe. What strikes me as an unlearned individual is that, if our Church consistently appeals, as she professes to do, to the early ages of the Christian religion—to be definite, we will say the first six centuries—in support of her position as a true branch of the Catholic Church and in support of her doctrines, and if, as we are told, her Articles are to be interpreted in an Augustinian sense, she must believe in "baptismal regeneration," as I never heard of any writer in these early ages who denied it, nor can there be any doubt as to St.

Augustine's belief about baptism. What strikes me further is that if an infant is not regenerated until it comes to age, and personally experiences repentance and faith, then it is false and meaningless; it is worse—it is wicked to cause the clergyman at the baptism of every infant to thank God for its regeneration, and to pray that it may lead the rest of its life according to this beginning. Why not wait until it is regenerated before thanking God for this benefit? The same inconsistency, on the supposition that the infant is not regenerated in baptism, is noticeable when it is old enough to learn its Catechism, for without ascertaining whether it has repentance and faith, the child at the beginning is taught that it was made in baptism a member of Christ, a child of God, and an inheritor of the Kingdom of Heaven; in other words, that it was regenerated in baptism. It is also taught to thank God for having called it to this state of salvation, and to pray that it may continue in this state unto its life's end. What strikes me, further, is that, on the supposition that baptismal regeneration is not taught by our Prayer Book, it was inexplicable that Archbishops and Bishops of both Provinces, and the whole clergy in convocation in London in 1562 should translate the same Latin word "renatus" in Article IX. in one place by regenerated and in another by baptized. The only possible explanation is that they believed regenerated and baptized meant the same thing. Perfectly consistent with the teaching of all the other formularies of our Church is the definition of baptism in Article XXVII. as a "sign of regeneration," for a sacrament is defined in the Catechism as an outward sign of an inward and spiritual grace. The inward and spiritual grace of baptism is defined as a new birth unto righteousness; i.e., regeneration; therefore, consistently with the terms as thus explained baptism is rightly defined as a "sign of regeneration." What strikes me further in connection with this correspondence is that it will be impossible to give definite teaching successfully on the subject of baptism to the young so long as part of the clergy and laity believe and teach something different from the others. If baptismal regeneration is not the teaching of the Church, all ought to unite in denouncing it as false. On the other hand, if it is the teaching of our Church, all ought to be equally definite and clear in explaining it in this way. No Church can make satisfactory progress which allows contradictory teaching to be given by her teachers.

INDOCTUS.

LAY REPRESENTATIVE.

Sir,—A correspondent in a recent number of your paper advocates the election of lay representatives to the Synod for a term of years, and states that such a proposition was opposed by the clergy of his diocese, because differences might arise in course of time between the rector and the lay representative. I was not aware that in any other diocese than Nova Scotia the position of the laity as an independent co-ordinate branch of the Church Synod was not fully respected by the clergy. Here, in view of the election of a Bishop, that section of the clergy known as "High Churchmen" were especially active in securing the election of representatives whose votes they would likely be able to control. In one parish the rector had his "ticket" of two regular and two provisional delegates made up and canvassed for a fortnight in advance of the Easter meeting, and supporters drummed up to secure their election. In one very remote parish, represented by a former resident, but removed to Dartmouth, who had long been a member of the Synod and on one of its important boards, wrote away to St. Luke's Parish, Halifax, for the name of a man, whom he got some man quietly to nominate and his people to elect, the latter not pausing to think, or, perhaps, not really

knowing that they were ignominiously turning out their old, faithful representative and former fellow-parishioner. Now, St. Paul's, Halifax, the oldest of our churches in the Dominion, contains a much larger number of parishioners than any other in the city, containing 750 more than the parishes of St. Luke's and St. George's put together. By far the most of those able mercantile and professional men, who have outgrown their country spheres of activity and removed to the city find seats within its venerable walls, and continue to be amongst the ablest members of the Synod. It was a great point with the class of clergy to which I allude to turn these men out, and thus, quite unlike the rector who sent to St. Luke's for a man, a crusade was started against non-resident delegates altogether, with particular reference to St. Paul's Parish, which, it was darkly hinted, was conspiring in some mysterious way for some mysterious purpose; whereas, if the Synod should sit in Sydney, St. Paul's Parish would elect Sydney men to represent them there, and already, owing to the exertions of this same class of clergy, St. Paul's had not anything like the proportion of delegates for country parishes that the other two churches had in proportion to their respective numbers. By crying down non-resident representation the clergy were likely not only to get rid of these able laymen, but to get men who, being less informed or uninformed, would vote as their rectors told them; or, perhaps, better still, not attend at all, and thus leave the lay side of the house a weak and attenuated body. So far was this idea carried that in a newspaper controversy which arose on the subject a clergyman threw it up as a reproach to a layman that he had represented a parish in the country other than the one in which he resided; having been elected by both, he had selected the outside one, because it would otherwise have been at that time unrepresented; whereas there were two from his own parish ready to attend, so that three laymen might sit where only two could have sat otherwise. A lay representative can generally be got to advocate a canon restricting the rights of his constituents by disqualifying non-residents; and by an unconscious irony the man who made that proposition in our last Synod was himself a prominent supporter of two non-resident members of Parliament and Legislature for his own county, when there would really be chances of a clashing of material interests impossible in a Synod. Now, the question I ask is, whether the action of the clergy in seeking to influence the election of lay representatives is either: (1) Constitutional; (2) wise; (3) decent?

N. S. LAYMAN.

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are unusually dainty this season. The styles and shapes are prettier than ever, especially is this the case in those of 14k gold at \$9.50. A set of three pearls are more frequently used than other gems. The pearls we use are of fine quality, just the same as our diamonds.

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DR. KIRKPATRICK'S VISIT.

Sir,—May I, in as few words as possible, reply to Dr. Langtry's somewhat lengthy letter? I am not posing as an exponent of Historical Criticism in general. Can we not get rid of the misleading term, "Higher Criticism?" I am far from being sufficiently equipped to undertake any such responsibility. Nor was it I who raised the points in discussion. Dr. Langtry wrote a letter to discredit a very well-known scholar, and all I wish to do is, as Dr. Kirkpatrick is not here to defend himself, to make it clear that his teaching on these points coincides with that of almost all other competent scholars. But a few remarks on Dr. Langtry's letter may not be out of place. I do not in the least mind his calling my question about the death of Moses "childish," elementary as it no doubt was, it secured its object; for every one, except Dr. Langtry himself, must see that to admit that besides Moses, Joshua, or somebody else, had a share in the authorship of Deuteronomy, is to concede the principle of the composite origin of the Pentateuch, which is what Dr. Kirkpatrick asserts. Dr. Langtry also admits that he agrees with Dr. Kirkpatrick as to the existence of peculiarities of language, etc., though he accounts for them in a different way. This is part of what I wanted to know, and I am satisfied with Dr. Langtry's answer so far. I am not, however, so well satisfied with his list of authorities, some of whom, e.g., Dr. Liddon, are not recognized at all as authorities on matters connected with the Old Testament, while others, like Dr. Westcott, not only disclaim being specialists themselves, but actually welcome the results of criticism. Dr. Westcott says: "My work has been centred in the New Testament. I cannot speak of the Old Testament with adequate knowledge." And again: "The retrospect of fifty years of Biblical criticism is more than reassuring." (Lessons from Work, page 182.) Yet he is one of those whom Dr. Langtry claims as on his side. Dr. Langtry's untrustworthiness as a guide is further evidenced by the fact that he is to all appearances unaware that it was not in Germany but in France, and not fifty years, but a hundred and fifty years ago, that Historical Criticism had its origin. Dr. Langtry's misquotations of myself are entirely unimportant except as illustrating further his well known inaccuracy and want of scholarly method. I asked him if he denied that there are "inconsistencies and contradictions;" the phrase is Dr. Kirkpatrick's and refers to the Pentateuch, which is the subject under discussion. I expressed no opinion as to whether there were many or few, and yet Dr. Langtry actually asserts that I say that inconsistencies and contradictions "abound in the Bible." Again, I asked him to point out where the Church had pronounced against criticism as heresy? This question he quotes as if I had written "the Church of England." Is Dr. Langtry unaware of the fact that it does not belong to "particular or national churches," and still less to Provincial Synods, such as that which condemned Colenso, to decide as to matters of faith? In this connection it is interesting to remember that the writer of the first of the Essays and Reviews became successively Bishop of Exeter, Bishop of London, and Archbishop of Canterbury. It would take far too long to deal with all the points at which Dr. Langtry has laid himself open to attack; and I will content myself with adding that it is impossible for me to return to the traditional theory, because I never held it. I had the good fortune to begin my theological studies under the present Bishop of Winchester; to him and to Dr. Kirkpatrick and to others like them, many men of a generation younger than Dr. Langtry owe it that they are able, in spite of all the obscurantism of traditionalists, firmly and immovably to believe the Bible to be the Word of God.

EDWARD A. WELCH.

CHRISTIAN HIGHER CRITICS.

Sir,—The conclusions of radical Higher Criticism, as represented by Wellhausen, or his followers, are of a nature calculated to disgust Christian people from wasting time in endeavouring to combat them. Yet it should be borne in mind that there are certain great basal principles on which the method of applying criticism rests, that are common alike to a critic of the radical Wellhausen school or a critic of the Christian Driver school. Admit these principles, and there gathers about the writings of Wellhausen a somewhat striking kind of logical sequence that is not characteristic of writers, such as Driver, or the Master of Selwyn College, Dr. Kirkpatrick. When a Bible critic like Wellhausen frees himself from all thoughts of direct revelation or inspiration, or indeed of the supernatural in any distinctive sense, and applies the basal principles of the Higher Criticism, to the Old Testament as a non-supernatural book, he is in a tenfold more consistent position than is Driver or Kirkpatrick, when as Christian critics they use the basal principles for all they are worth and still assert the supernatural character of the Bible. "Ad roads" (it was once claimed), "lead to Rome;" so may it be said all criticism of to-day, Christian and un-Christian, radical and conservative, lead the reader to the same conclusions on the following points: (1) That Moses was not the author of the Pentateuch. (2) That the Pentateuch is a composite work written by at least four authors; that its first contribution could not have been earlier than the early monarchy, and its latest in or about the Babylonian Captivity, in other words, the Pentateuch did not exist as we possess it until after the Restoration. (3) That Leviticus was not written until the Restoration period, and the laws contained in it were not given direct

from God to Moses. (4) That the stories of the Creation and Flood and "primitive legends," dependent on Old Babylonian records. (5) That (with Driver), the story of the Fall is typical of a moral fall; and (with Kirkpatrick), that it is not to be understood as literal history. (6) That (with Driver), "our Lord accepted the opinions respecting the Old Testament current around him as the basis of his teaching," even where such opinions were not correct; or (with Kirkpatrick) that "it is not contrary to the Catholic doctrine of our Lord's Person to suppose that in such matters," (i.e., speaking of Moses, Isaiah, etc.), his knowledge was the knowledge of his time. (7) That (with Kirkpatrick), "if this is true, as regards our Lord, it will be true for the Evangelists and Apostles also." Thus, whilst there may be great divergencies of opinion between non-Christian and Christian critics, as to the extension of criticism to minute Biblical statements, on these the basal principles of the criticism, there is no divergency worth noticing. Wellhausen and Cheyne and Kirkpatrick and Driver are of one mind. All practically agree that the belief of the Christian Church on the points mentioned from the days of the Apostles to late in the last century was a mistaken belief; that the mission of the Higher Critics is that of setting the Church right and relieving it of the burden of such mistakes, and that the belief of the past on these points has been the result of lack of Higher Critics throughout the Christian ages, and that the Apostles and Evangelists, and (reverently be it said), our Lord Himself suffered from the same lack. This may not be stated in words, but as a book may be perfumed by forgotten violets placed by forgotten hands within it, so the certainty of the critics as to their power to correct the whole Christian Church and even Divinity itself, is discernible on almost every page that almost every critic has written. Christian critics have a very hard role to play. On the one hand they have to retain the revealed and inspired character of the Old Testament; on the other hand they have to give the Jewish and Christian worlds a perfectly new conception of the structure and teaching of that ancient Book. Even as in seeking for game, it is not wise to frighten your birds before you get them in range, so in reconstructing an Old Testament, a Christian critic has to be most careful not to use language that in any way would imply that he desires to weaken the inspired character of the Book. Hence with authors like Kirkpatrick, we are told that "no devout Christian, who believes the facts of the Incarnation and Resurrection, can possibly regard Christianity as merely one among the great religions of the world," but that "it differs from them in kind, as being God's supreme and final revelation of Himself to mankind in His Son;" he must hold that the history of Israel was a divinely ordered history, and the religion of Israel a divinely given revelation, and that the documents in which that history and revelation are recorded" must be accepted "as possessing a Divine element, as being, to use our ordinary word, inspired." Language such as this is perfectly seemly, yet puzzling somewhat when one realizes that Kirkpatrick adopts the seven conclusions of the criticism already stated. How the revealed and inspired Old Testament fell into such a wretched position, as through the whole history of the spirit-led Church, to have been misconceived and consequently misinterpreted is a problem that Christian critics have yet to solve. But it is only one of many that wait their solution—problems that they have created for themselves and from which their conferees, Wellhausen and Cheyne, are perfectly free.

KING'S COLLEGE, WINDSOR, N.S.

Sir,—Let me thank you most heartily for your kindly notice of my letters to the English Church papers. Believe me, your promise of a "Canadian welcome" to any young men I can induce to come from the Old Country to throw in their lot with one of the daughter churches is a distinct encouragement to myself. England is nearly as much over-populated as Canada is under-populated, and the more that come the better, provided, always, they can realize that this is a new world, where circumstances are quite different to what they are in England, provided, also, they are "young enough to be enthusiastic, and old enough to be infallible." As to the two questions you invite me to answer: 1. Why are there so many vacant parishes in Nova Scotia with salaries large enough to support even married men in fair comfort? (I was writing for English readers, and even \$600 a year with house, which is, I believe, about the best that our clergy are receiving, seems indeed luxury, considering the cost of living in this part, when compared to the fearful conditions of clerical poverty I have seen in many an English village.) It is mainly on account of emigration and it is not only our clergy who for years past have constantly been leaving Nova Scotia for the West and the United States. Natives of this Province and graduates of King's are serving all over the North American Continent and beyond it. And we rejoice that some should go, it is no small advantage to any province or country to have representatives all over the earth; badly would Old England have fared had her whole population remained at home. But the emigration from this Province has been excessive, I freely admit it, owing to a variety of causes; but with the new spirit coming over us in industrial development, it is going to be very different now. So far as the Church is concerned, both the diocese and this College have been under a cloud; I am far more concerned in seeing how things can be bettered in the future than in raking up for the hundredth time the sad record of the past. Let it suffice that under the vigorous

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initiative of our new Bishop things are already beginning to be very different indeed, the vacant parishes are getting filled up, every one is taking new heart. 2. As to a dearth of candidates for the ministry, I doubt if the Maritime Provinces are suffering as badly as many other parts of the Anglican Communion; our Freshman class in Divinity would just about fill the average vacancies of an ordinary year. But this College, with its extended and improved divinity course, is determined to be able to send its quota of clergy to the great dioceses of the West and to the mission field; never will it be contented merely to supply its own immediate constituency. I desire to make King's College a real source of strength to the whole Canadian Church, entirely unpledged to any party cry, in the very friendliest relations to other bodies, and echoing whatever is truest and noblest and purest and best in the ideals of the Anglican Communion. IAN C. HANNAH.

DR. WELCH AND HIGHER CRITICISM.

Sir,—May I offer a few remarks on the subject of Dr. Welch's letter in your issue of March 2nd? The arguments he gives fairly represent the unsatisfactory character of those generally advanced in defence of Higher Criticism. He asks: "Will Dr. Langtry be good enough to tell us whether he himself denies the composite origin of the Pentateuch; if so, how does Moses manage to record his own death and burial?" Now, as no one would think of discrediting the genuineness of an autobiography because a subsequent editor had added an account of the author's death, so no reasonable man would dispute the authorship of the Books of Moses, because of the brief statement contained in the 34th chapter of Deuteronomy. To my mind, the argument is a mere catch, and frivolous in the extreme. But where do we get the account of Moses' death? As he was unaccompanied by any mortal man, when he viewed the Promised Land, and died and was buried, it could only have come to us by direct inspiration. Why, then, may not Moses have been prophetically inspired to write it beforehand, as well as Joshua or Caleb be inspired to write it afterward? And as there is nothing impossible in the supposition, it renders his argument such as it is utterly valueless. Again, it is not the "composite origin of the Pentateuch," that is the question, but was Moses inspired to compose it? We have nothing to do with Moses' sources of information, whether written or oral. He was learned in all the wisdom of the Egyptians, and had become acquainted with the hopes and aspirations of his own people before he fled from Egypt. And after he met with Jethro, who was undoubtedly a worshipper of the true God, he would be in possession of such knowledge as the Semitic Fathers would have preserved. During the forty years of his retirement in the wilderness with Jethro, what more natural than to suppose that at such a time and under such circumstances he wrote the Book of Genesis, or at least the earlier part of it. And it is of precisely the character that we might reasonably expect. Guided by inspiration, we know he was, but whether consciously or unconsciously, we cannot tell. As to the "inconsistencies and contradictions" they are probably only apparent, and entirely due to our very imperfect knowledge of these times. One by one they have disappeared as our knowledge of Eastern life in Bible days has increased, and no doubt other difficulties will be removed from time to time, as our ignorance of the past is overcome by modern research.

J. MACLEAN BALLARD.

BISHOP'S COLLEGE, LENNOXVILLE.

Sir,—In the leading article of your issue of March 2nd, you make, in very kindly terms, a reference to the arrangements for the selection of a new Principal for Bishop's College. Will you forgive me if I offer a very slight correction as regards the limits laid down by the Committee of Selection, with respect to the age of candidates? These limits are (as the circular states), from thirty-five to "forty or fifty." It is possible that a misunderstanding on this point might shut out desirable candidates, pace, Dr. Osler.

A MEMBER OF THE COMMITTEE OF SELECTION.

We are compelled to hold over a large number of letters although we have put on four extra pages this issue.

Children's

THE CO
CRC

A cow and a crocodile on the banks of a river. The crocodile was dry, it was naturally a crocodile, and abundance of river mud. The crocodile praised the river muddy, were de touch, and ab properties. Th learned authori land the prop The crocodile, quoted as larg to be the bes place.

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Children's Department.

THE COW AND THE CROCODILE.

A cow and a crocodile having met on the banks of a river, had a violent dispute as to the merits of their respective places of abode. The cow naturally preferred the land. It was dry, it was solid, it produced abundance of rich grass.

The crocodile could not sufficiently praise the river. Its waters, though muddy, were deep and pleasant to the touch, and abounded in life-giving properties. The cow quoted many learned authorities to prove the dry land the proper place for animals. The crocodile, on the other hand, quoted as largely to show the river to be the best and safest dwelling place.

"But," said the latter, "since you will not be convinced by words, you

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All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Charcoal Lozenges; they are composed of the finest powdered willow charcoal and other harmless antiseptics in tablet form, or rather in the form of large, pleasant-tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much-improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician, in speaking of the benefits of charcoal, says: "I advise Stuart's Charcoal Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and, although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Charcoal Lozenges than in any of the ordinary charcoal tablets."

H. H. FUDGER,
President.
J. WOOD, Manager.

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March 16th, 1905
Dept. C.C.

Ladies' Tailoring and Dressmaking Department

Shirt Waist Suits, Walking Costumes, Dresses for Evening Wear, Reception Wear, Made to Order and Costumes for Matinees - - -



This Department has earned a reputation for work of a very high-class order. Our expert modistes will be most happy to assist you in the selection of your Spring and Summer suitings and Dress-weight Fabrics. Being in very close touch with the world of fashion, they will illustrate and explain the various styles dictated by the fashionable centres of Paris, London, Vienna, and New York. *Our modistes are thoroughly experienced. The highest class of workmanship, the latest and most exclusive styles, and perfect fit guaranteed.* We draw special attention of our Mail Order Customers to the following Skirt-to-order offers:—

SPECIAL NO. 11.

A 7 or 9 Gored Skirt, welt seams, with or without foot pleats, walking length; complete in every detail, best of fit and workmanship, SILK SEWN. Selection of material can be made from a choice collection of all the New Scotch and Austrian Tweeds, Cheviots, Pebble Armures, Canvas and Panama Cloths, Fancy Hopsacks, etc., etc., selling at \$1.00 per yard; the skirt complete—

Regular value \$10.00; our Special Price\$8.00

SPECIAL NO. 12.

An 11 or 13 Gored or Pleated Skirt, walking length, an exceedingly smart and dressy skirt of a very high order, selection of materials can be made from a very choice assortment of exclusive designs in West of England, Scotch, Austrian and French Tweeds, All-Wool Voiles, All-Wool Llama and Thibet Cheviots, Pebble Armures, Admiralty Serges, Panama Hopsacks, Canvas Cloths, etc., etc., selling at \$1.25 per yard; the skirt complete—

Regular value, \$13.50; our Special Price\$10.00

We Exhibit this Season the finest Collection of Individual Costume Lengths we have ever shown

In the lighter weight fabrics, exquisite creations in Fancy Lace Embroidered Fish-Net Voiles, Figured Ombre Poplin de Chine, Embroidered Messalines de Soie, Jacquard Drap de Paris, Embroidered Soie de Laine, Fancy Effects in Drap Eoliennes, Shot Effects in Crepe de Chine, Chameleons and Shot Ombre Silk Eoliennes, etc. These exceedingly high-toned fabrics have been personally selected by us from the Parisian markets.

Ideal Shades Ideal Fabrics Most Exclusive Styles

For "CHIC" dresses for evening wear, street, carriage, reception or dinner gowns. These gowns made to order, with silk linings throughout, in self or contrasting shades of silk, the silk linings we guarantee, silk sewing throughout. Our modistes will be pleased to assist you in your choice of styles and your selection of trimmings, if a personal visit to our Dress Goods Department can be made.

Gowns made to order, complete in every detail, perfect workmanship and exclusive styles. \$50.00 \$65.00 \$75.00 \$100.00 each.

Important Black Goods Purchase.

By special arrangements with a French manufacturer of one quality of our Sheer Silk and Wool Crepe de Chines, we have contracted for his entire output of this particular quality. We consider this an exceptional purchase. The fabric is very bright in appearance. Lustrous, fine, even and absolutely perfect in weave, soft to handle and drapes in a clinging, becoming and natural manner. The fabric has a very rich, lustrous raven black, which we guarantee absolutely unfading.

For Reception Gowns, Evening Dresses, Street Costumes, etc., it would be difficult to find its equal. Our special price **.85**

ADDRESS

THE
ROBERT

SIMPSON

COMPANY,
LIMITED

TORONTO,
CANADA

would better come down into the water and learn by experience the truth of my words. If, on making the trial, you should retain your present opinions, I will abandon my views as erroneous, forsake the water, and dwell with you henceforth on dry land."

The cow, pleased at the candor of the crocodile, went down into the river.

"What have you to say, now?" said the crocodile.

"That I am as much convinced as ever that the land is the only place for me to live."

"You might have said so a few moments ago with safety to yourself," answered the crocodile, "but now the utterance shall cost you your life."

And the cow not being able to defend herself in the deep water, came to an untimely end.

"Beware," croaked the solitary frog that had witnessed the scene. "Beware of meeting an adversary on grounds selected by himself. Concede nothing to the wicked, even with the hope of reclaiming them from vice."

A PRIVATE MEDITATION SUITED TO THE SECOND SUNDAY IN LENT.

This Sunday's services evidently refer to the Seventh Commandment, which is intended to show me my duty to myself. Like the other commandments it forbids something, commands something, and can be divided into certain parts so as to understand it.

It certainly forbids my giving way to impure desires; but if so, it certainly enjoins me to bring my body under the control of God's Holy Spirit, that I may keep it in temperance, soberness and chastity; and then I shall not give way to the impure desires of gluttony, drunkenness, and lust.

But this commandment only refers to myself, so why should I keep it? One great reason why I must keep it is, because my body belongs to Christ. I am a member of His Body. My body is the temple of the Holy Ghost; so, whatever will become of me, if I defile the temple of the Holy Ghost?

Let me think then how I can break this commandment. I suppose only by my own senses, which are mouth, hands, eyes, ears, because it refers to my duty to myself only. With my mouth I can eat or drink as a glutton or drunkard, not only to enable me to live, but as if I lived only to eat and drink. With my mouth, too, I may say unclean words for which I shall be condemned, and harsh, and bitter words and curses by which my "throat" becomes "an open sepulchre."

With my hands I can handle things that excite bad passions in me, and if I allow these excited desires even when no one sees me; I incur God's severest displeasure, for He hates all uncleanness, I lower myself below the animals, and the history of our race assures me that if I let these evil passions take hold of me, my mind and body will become weakened by impurity, my life shortened, or like the "daughter grievously vexed with a devil," my days end in the Lunatic Asylum.

And how easily I can break this commandment by sight, too; by not making "my eyes look straight before me," but turning them aside to look at immodest objects, pictures, living things, reading and thinking about improper stories in newspapers, or that I hear about. And my ears, listening greedily to what does not concern me, only for curiosity's sake.

When I think how easy it is to sin against myself, and how ready I am to do it, I want to say, "Lord have mercy upon me, and incline my heart to keep this law."

But let me think again. Are there any practices which will help me to overcome these temptations of the

*The Curtain Rises
On the World
by the time of the*

ELGIN WATCH

Every Elgin Watch is fully guaranteed. All jewelers have Elgin Watches. "Timemakers and Timekeepers." an illustrated history of the watch, sent free upon request to ELGIN NATIONAL WATCH CO., ELGIN, ILL.



flesh? St. Paul says, it may be done by mortifying the body; and this mortification is simply putting to death our natural desires, therefore it is necessarily of two kinds, inward and outward. Inward mortification is being quiet and contented under disappointments in my eating, drinking, and pleasures. My inclination would be to get out of humour when disappointed in these things, and if I mortify or stop that inclination, I overcome the lust of the flesh. I can do more than this too. I can practice as far as circumstances permit outward mortification. I can live sparingly, or as the verse goes,

"Check the pride of sense,

"With due and holy abstinence."

I can refuse mere luxuries, sweetmeats as it were, and the like. I can try to bear pain cheerfully, and go on with my work as if nothing ailed me. I can make my body and mind, with which I have sinned, go through the form of telling all to God (though He knows it all), and thus "judge myself that I be not judged," and even go so far as to hear my absolution pronounced and declared, by one of God's ambassadors, and come back convinced that if I am penitent and believing, God will forgive in heaven, what His ministers forgive on earth. But, alas! how could I be happy if I were to practise such self-denial as this! It seems as if I could not do it. But those who do practise such self-denial are much happier than those who give way to self-indulgence or hide it. With the former, the very "sting of death" (which is sin), is taken away; they seem contented happen what may; and when called, are ready and waiting, as it were, to meet God. I know all these things, but I know also, that I must do them, at any rate I will keep saying, Ps. 51, "Have mercy upon me," "O Lord after Thy great goodness," etc.

HOW TO BE HAPPY.

One day we met a woman on the street who had been down to the wharf to see the children off on a fresh-air excursion. A sweet light kindled her features, and her every word and movement were expressive of the serenity of contentment and happiness. At the same time we knew that this woman had nothing she could call her own in this world, and had no certainty that the next week or the next month enough bread would grace the table in her humble home to supply her wants. A few moments after we met a man who had a palatial home, with all the appurtenances of material things that are supposed to constitute happiness, and investments that were secure against the fluctuations of silver; and yet his brow was clouded and wrinkled; his eyes had a wild and restless look, and his whole appearance indicated a permanent nervous excitement. He was irritable in his

family; was unconscious of the possible joy of social and domestic life; found no beauty in God's world; no pleasure in the luxuries that surrounded him; and, in fact, was simply miserable. Why this difference between the woman and the man? Chiefly and fundamentally, the one

Bronchitis Grows Chronic

AND RETURNS YEAR AFTER YEAR OR DEVELOPS INTO ASTHMA OR CONSUMPTION, THE CURE IS

Dr. Chase's SYRUP OF Linseed And Turpentine.

Bronchitis is too serious a disease to trifle with.

Children are most likely to contract bronchitis, and, if neglected, it becomes chronic and returns year after year until it wears the patient out or develops into some deadly lung disease.

Chills and fever, nasal or throat catarrh, quick pulse, loss of appetite and feelings of fatigue and languor are among the first symptoms.

The cough is dry and harsh. There are pains in the chest, which are aggravated by deep breathing and coughing. Expectoration is of a frothy nature, stringy, tenacious and sometimes streaked with blood.

Pains in the limbs or joints and extreme depression and weakness result from continuation of the disease.

Dr. Chase's Syrup of Linseed and Turpentine is, we believe, the most effective treatment for bronchitis that money will buy.

It is the most effective treatment for bronchitis because it is so far-reaching in its effect on the whole system, not only loosening the hard, dry cough, but actually and thoroughly curing the disease so that it does not return.

Dr. Chase's Syrup of Linseed and Turpentine, 25 cents a bottle; family size, three times as much, 60 cents, at all dealers or Edmanson, Bates & Co., Toronto. To protect you against imitations, the portrait and signature of Dr. A. W. Chase, the famous receipt book author, are on every box.

had faith in God, and lived enclosed in His presence through His dear Son; the other seldom, if ever, had God in his thoughts, except to kick against the pricks. And because he had not taken anything of the spirit of Christ's gospel into his heart, selfishness had taken complete possession of him. He had gone after happiness as a direct pursuit, and expected to find it in money and the luxuries it brings. But the happiness had eluded him, and the very things that he had so eagerly spent toil, intellect and energy upon, had not only failed to bring what he looked for in them, but had become the sources of his misery and disquietude. They were ashes. In forgetting God he had never learned the perpetual richness of the joy of ministering to the blessed Saviour by ministering to His poor and sorrowing. But the woman, on the other hand, had not been seeking her own happiness at all. Springing from her supreme faith, there had been a steady outgiving of service for the benefit and happiness of others. Self was lost in her dear Master. Though she did not look for happiness in the world's best gifts, yet the world was very beautiful to her, and she could see nothing but the good in those around her. This is one way to be happy, as near as mortals in this crooked world can hope to reach that condition.—Selected.



When the stork brings the baby—and you can't nurse the little one—feed only

Nestle's Food

It's the perfect substitute for mother's milk. In summer and winter, always the same.

Sample (enough for 8 meals) sent free to mothers.

THE LEEMING, MILES CO., LIMITED, MONTREAL.

When writing to or purchasing from Advertisers mention The Canadian Churchman

An increase of tent of 2,177 poli and of assets to 979.52, making a exclusive of gua the features of nual report of t surance Company meeting in Hami surplus shown v the surplus to clusive of uncall \$185,837.81. Di policies matured \$157,040, of whi sured. The co been carefully i bonds, mortgage on the company cured by reserv months the bus in advance of th ing period in 19 was re-elected I ing Director, Kerns and Rev. dents. The de be found in ano

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"Jack, I want up to your roo clothes wrong

Jack had to his stockings put on his coa his collar wro his mother can stood—a forlor all linings and before the glas mother meant; clear in his (mother, turning

"This is wha all day, makin thing. You ha thing wrong si like your thin Jack?"

"No, mam shamefacedly; right?"

"Yes, you i speak what is is pleasant. Y temper and r your clothes— out."—Shephe

THE HORSE

Horsemen i in being able t in a horse; bu point in a ho never noticed

Dr. Plumer box of a sta driver, who v

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[March 16, 1905.]

FEDERAL LIFE ASSURANCE COMPANY.

An increase of business to the extent of 2,177 policies for \$3,010,499.50, and of assets to the amount of \$285,979.52, making a total of \$2,148,733.37, exclusive of guarantee capital, were the features of the twenty-third annual report of the Federal Life Assurance Company at the shareholders' meeting in Hamilton on Tuesday. The surplus shown was \$1,055,837.81, and the surplus to policyholders, exclusive of uncalled guarantee capital, \$185,837.81. During the year 82 policies matured to the amount of \$157,040, of which \$12,585 was re-insured. The company's funds have been carefully invested in first-class bonds, mortgage securities and loans on the company's policies, amply secured by reserves. For the past two months the business done has been in advance of that of the corresponding period in 1904. Mr. David Dexter was re-elected President and Managing Director, and Lieut.-Colonel Kerns and Rev. Dr. Potts, Vice-Presidents. The detailed statement will be found in another column.

RIGHT SIDE OUT.

Jack was cross; nothing pleased him. His mother gave him the choicest morsels for his breakfast and the nicest toys, but he did nothing but fret and complain. At last his mother said:

"Jack, I want you now to go right up to your room and put on all your clothes wrong side out."

Jack had to obey; he had to turn his stockings wrong side out, and put on his coat and his trousers and his collar wrong side out. When his mother came up to him, there he stood—a forlorn, funny-looking boy, all linings and seams and ravelings—before the glass, wondering what his mother meant; but he was not quite clear in his conscience. Then his mother, turning him around, said:

"This is what you have been doing all day, making the worst of everything. You have been turning everything wrong side out. Do you really like your things this way so much, Jack?"

"No, mamma," answered Jack shamefacedly; "can't I turn them right?"

"Yes, you may, if you will try to speak what is pleasant, and do what is pleasant. You must do with your temper and manners as you do with your clothes—wear them right side out."—Shepherd's Arms.

THE HORSE AS AN EXAMPLE.

Horsemen always take great pride in being able to see all the good points in a horse; but one man found a good point in a horse which his driver had never noticed before.

Dr. Plumer was once riding on the box of a stage coach alongside of the driver, who was a Jehu in his line, of

ONLY PARTLY TRUE.

Popular Ideas Regarding Catarrh.

It is the common belief that what is popularly known as catarrh is simply a chronic cold in the head. This is true as far as it goes, but as a matter of fact catarrh is by no means confined to the nasal passages, but extends wherever the mucous membrane extends, which means nearly every part of the body.

The mucous membrane is the inside skin of the body and is nearly as extensive as the outside skin, and any inflammation of this membrane causing an extra secretion of fluid is really catarrh.

Catarrh is, therefore, an old enemy disguised by many confusing names, for instance; Rhinitis is nasal catarrh; laryngitis and pharyngitis, throat catarrh; gastritis, stomach catarrh; cystitis and nephritis, catarrh of the bladder and kidneys.

Therefore, although the location of the trouble gives it various names, in reality the sum total is catarrh and nothing else.

Do not make the mistake of thinking you have no catarrh because the head and nose appear to be clear. If there is a cough, tickling in the throat and hoarseness you have throat catarrh; if there is no appetite, but nausea, gagging and disgust for food especially in the morning, you have catarrh of the stomach.

The surest treatment for every form of catarrh is an internal remedy which acts especially on the blood and mucous membranes; such a remedy is the new preparation sold everywhere by druggists under the name of Stuart's Catarrh Tablets, a medicine in pleasant tablet form and containing all the best and latest specifics for catarrh.

Stuart's Catarrh Tablets contain in highly concentrated form, bloodroot, red gum of the Eucalyptus tree, and many others equally valuable curative elements, and no one who suffers from any form of catarrh and has seen the inefficiency of douches, sprays and powders will ever go back to them after once trying so pleasant a preparation as Stuart's Catarrh Tablets, and one which gives so much relief in so short a time.

All druggists sell Stuart's Catarrh Tablets at 50 cents for full sized package and the regular daily use of them will effectually cure this troublesome and dangerous disease.

Federal Life Assurance Co. of Canada.

Twenty-Third Annual Report and Financial Statement for the Year Ending December 31st, 1904.

The twenty-third annual meeting of the shareholders of this company was held at the head office of the company in Hamilton, on Tuesday, March 7th, 1905, the President, Mr. David Dexter, in the chair. The following reports and financial statement were submitted.

Directors' Report.

Your directors have the honour to present the report and financial statement of the company for the year which closed on the 31st December, 1904, duly vouched for by the auditors.

The new business of the year consisted of two thousand two hundred and fifty applications for insurance, aggregating \$3,146,500, of which two thousand one hundred and seventy-seven applications for \$3,010,499.50 were accepted.

As in previous years, the income of the company shows a gratifying increase, and the assets of the company have been increased by \$285,979.52, and have now reached 2,148,773.37, exclusive of guarantee capital.

The security for policyholders, including guarantee capital, amounted at the close of the year to \$3,018,773.37, and the liabilities for reserves and all outstanding claims, \$1,962,935.56, showing a surplus of \$1,055,837.81. Exclusive of uncalled guarantee capital, the surplus to policyholders was \$185,837.81.

Policies on eighty-two lives became claims through death, to the amount of \$157,040, of which \$12,585 was re-insured in other companies.

Including cash dividends and dividends applied to the reduction of premiums, with annuities, the total payment to policyholders amounted to \$198,911.34.

Careful attention has been given to the investment of the company's funds, in first-class bonds, mortgage securities, and loans on the company's policies amply secured by reserves. Our investments have yielded a very satisfactory rate of interest.

Expenses have been confined to a reasonable limit, consistent with due efforts for new business.

The results of the year indicate a most gratifying progress. Compared with the preceding year, the figures submitted by the directors for your

The assurances carried by the company now amount to \$16,047,806.23, approval show an advance of thirteen and a half per cent. in assets.

upon which the company holds reserves to the full amount required by law, and, in addition thereto, a considerable surplus.

The field officers and agents of the company are intelligent and loyal, and are entitled to much credit for their able representation of the company's interests. The members of the office staff have also proved faithful to the company's service.

Your directors are pleased to be able to state that the business of the Company for the past two months of the current year has been better than in the corresponding months of last year, and the outlook for the future is very bright.

DAVID DEXTER, President and Managing Director.

Auditors' Report.

To the president and directors of the Federal Life Assurance Company:

GENTLEMEN: We have carefully audited the books and records of your company for the year ending 31st December last, and have certified to their accuracy.

The cash and journal vouchers have been closely examined and agree with the entries recorded.

The debentures, bonds, etc., in the possession of the company have been inspected, whilst those deposited with the Government or banks have been verified by certificate, the total agreeing with the amount as shown in the statement of assets.

The accompanying statements, namely, revenue and assets and liabilities, show the result of the year's operations and, also, the financial position of the company.

Respectfully submitted,

H. S. STEPHENS, CHARLES STIFF, Auditors.

Hamilton, 1st March, 1905.

FINANCIAL STATEMENT FOR 1904.

Receipts.	
Premium and annuity income	\$ 542,388 83
Interest, rents and profit on sales of securities	86,329 51
	\$ 628,718 34
Disbursements.	
Paid to policyholders	\$ 198,911 34
All other payments	191,620 70
Balance	238,186 30
	\$ 628,718 34
Assets, December 31st, 1904.	
Debentures and bonds	\$ 685,383 82
Mortgages	704,168 83
Loans on policies, bonds, stocks, etc.	410,615 33
All other assets	348,605 39
	\$2,148,773 37
Liabilities.	
Reserve fund	\$1,887,724 81
Death losses awaiting proofs	51,140 00
Other liabilities	24,070 75
Surplus on policyholders' account	185,837 81
	\$2,148,773 37
Assets	2,148,773 37
Guarantee capital	870,000 00
Total security	\$3,018,773 37
Policies were issued assuring	\$ 3,010,499 50
Total insurance in force	16,047,806 23

The foregoing reports and statements were received and adopted on the motion of the President, David Dexter, seconded by Vice-President Lieut.-Colonel Kerns.

The retiring directors were re-elected, and at a subsequent meeting of the directors the following officers were re-elected: Mr. David Dexter, President and Managing Director; Lieut.-Col. Kerns and Rev. Dr. Potts, Vice-Presidents.

Windsor Salt

For the table, for cooking, for butter-making. It is pure and will not cake.

Designers and Manufacturers of **GAS AND ELECTRIC FIXTURES**
ECCLESIASTICAL BRASS WORK, - ALTAR RAILS, ETC.

The JAS. MORRISON BRASS MFG. CO., Limited, 89-97 West Adelaide St., TORONTO.

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HOME SAVINGS
AND LOAN COMPANY
LIMITED

In business as a Savings Bank and
Loan Company since 1854.

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522 Queen St. W.
Cor. Hackney

Assets \$3,000,000.

3 ¹/₂% Interest allowed on De-
posits from Twenty Cents
upwards.

Withdrawable by Cheques.

Office Hours:

9 a.m. to 4 p.m.
Saturdays 9 a.m. to 1 p.m.

OPEN EVERY SATURDAY NIGHT
7 to 9 O'Clock.

JAMES MASON, Managing Director

no common order. He was profuse in his praise of his team, and especially of one of the horses, interlarding his praise with oath. "You have omitted one good point," said Dr. Plumer, with a twinkle in his eye.

"What is that, sir?" said the driver, "what is that? I have studied the horse over and over, and I did not think there was anything about him I did not know. What it is you have discovered?"

"Well, sir," said the Doctor, "it is this: 'We have ridden so many miles and up to this point I have not heard a profane word out of his head.'"

The driver looked at the Doctor in surprise, and there was the same demure look, with a twinkle in his eye.

DRINK HABIT
IS CURABLE.

There is nothing in the world to surpass the
FITZ ALCOHOL CURE for the worst
cases of alcoholism.

The Cheapest Treatment in America.
A Test Allowed Before Paying for Treatment.
REV. CANON DIXON, 15 Toronto Street,
Toronto, who handled it for several years, has agreed
to answer any questions. Send for full information.
Confidential. Address,—

FITZ ALCOHOL CURE CO.
Box 546, Toronto P. O.

IF YOU HAVE
Rheumatism

when drugs and doctors fail to cure you, write to me and I will
send you free a trial package of a simple remedy which cured
me and thousands of others, among them cases of over 30 years'
standing. This is no humbug or deception but an honest reme-
dy, which enabled many a person to abandon crutch and cane.
JOHN A. SMITH, 678 Gloria Bldg., Milwaukee, Wis.

BELLS

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

"Thank you, sir," said the driver,
"thank you. You have made a good
point, and I think I will try to go as
long without swearing as my horses
will."

MAKING CHARACTER.

There is no other way in which
one's life will be so surely, so quick-
ly transfigured, as in the faithful,
happy, cheerful doing of everyday
tasks. We need to remember that
this world is not so much a place for
doing things as for making character.
Right in the midst of what some
people call drudgery is the very best
place to get the transformed, trans-
figured life. The doing of common tasks
patiently, promptly, faithfully, cheer-
fully, makes the character beautiful
and bright. But we must take heed
always that we do our tasks, what-
ever they are, with love in our heart.
Doing any kind of work unwillingly,
with complaint and murmuring, hurts
the life.—J. R. Miller.

—The object of true education is
to make people not merely do the
right things, but enjoy the right things
—not merely industrious, but to love
industry—not merely pure, but to love
purity—not merely just, but to hunger
and thirst after justice.—Ruskin.

DR. MACKAY'S
SPECIFIC
For the Treatment of
ALCOHOLISM

Used in connection with the Province
of Quebec Probation System with
Unvarying Success.

The City Council of Montreal has en-
dorsed this marvellous discovery. The
Finance Committee of Montreal recently
voted \$500 to defray the expense of placing
the medicine in each of the city Police
Stations, as prompt application of the Treat-
ment to bad cases will prevent the fatalities
continually occurring in the cells.

No Sanitarium is required. The Treat-
ment can be taken at home. No special
diet required. The desire to reform is simply
necessary and spirits avoided for a few days.

The medicine is now within the reach of
all, the price having been reduced. The
wonderful results obtained with the worst
class of drunkards coming before the Judges
of the Recorders' Courts in Quebec and
Montreal warrant the statement that the
disease of Drunkenness can be cured—
readily and surely—under ordinary cir-
cumstances and with the reasonable desire upon
the part of an inebriate.

This treatment is simply the medicine of
the medical profession—the only secret is
as to its administration.

Dr. Mackay's discovery is the result of
25 years of practice as a specialist and
expert. He is a member of the College of
Physicians and Surgeons of the Province of
Quebec.

The Government of Quebec through the
Judges ordered over 500 boxes of the medi-
cine for prisoners appearing in the courts
in 1904—Official Reports establish 80 per
cent of cures with these cases.

With the public and official endorsement
and the record of results published it is
unnecessary to waste money experimenting
further. All communications private.

THE LEEMING MILES CO., LTD.
MONTREAL

SOLE AGENTS FOR

DR. MACKAY'S SPECIFIC FOR
DRUNKENNESS.



Let Nature Cure You
of Biliousness.

"Fruit-a-tives" cure Liver troubles just as nature
intended them to be cured—with fruit. "Fruit-a-tives" are
the tonic, laxative, curative principles of fruit—rendered
many times more effective by the secret process of combining
them—and compressed into tablets. When you take "Fruit-
a-tives," you get all the medicinal properties of fruit in
their most effective form.

Fruit-a-tives
or Fruit Liver Tablets

Absolutely free from vegetable and mineral poisons—act
as gently and naturally as pure fruit juices—and may be
used daily without fear of ill-effects. For chronic Constip-
ation, Torpid Liver, Stomach Troubles and all affections of
the Kidneys and Skin—"Fruit-a-tives" are the ideal tonic
laxative and corrective. At all druggists. 50 cents a box.

FRUITATIVES, Limited, OTTAWA.

Gourlay Pianos

Possess many improvements found
in no other Canadian Piano.

THESE improvements are not experimental
or untried devices, but are genuine
improvements, whose practical value has
been demonstrated by our experience with the
world's best pianos. This experience has
taught us, not only what to avoid, but what is
worthy to be embodied in the construction of
the Gourlay—a piano

MADE IN CANADA FOR THE WORLD.

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We Ship on Approval Anywhere in Canada.

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188 Yonge Street,
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Bells 100 lbs. to
10,000 lbs. **McShane's**
Any tone desired—Chimes, Peals, Single.
McSHANE BELL FOUNDRY, Baltimore, Md., U.S.A.

BELLS FOR CHURCHES, SCHOOLS,
CHIMES AND PEALS OF
BEST COPPER AND TIN ONLY.
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Proprs. BUCKEYE BELL FOUNDRY,
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The Toronto General Trusts Corporation

The sixth annual meeting of the shareholders of The Toronto General Trusts Corporation (being the twenty-third of The Toronto General Trusts Company), was held in the board room of the corporation, on the corner of Yonge and Colborne streets, Toronto, on Wednesday, 22nd February, 1905, when the various financial statements, showing the operations of the corporation for 1904 were submitted, and commented on by the managing director, Mr. J. W. Langmuir.

The report of the directors to the shareholders was read, showing that the net profits for the year, after making provision for every ascertained or estimated loss, amount to \$100,797.72. Out of these net profits the directors have declared two semi-annual dividends at the rate of 7 1/2 per cent. per annum, amounting to \$75,000; have written off from the buildings and vaults at the head office and Ottawa, \$11,276.52; and have carried forward to the credit of profit and loss, \$14,521.20.

It was shown by the assets and liabilities sheet submitted that the corporation at the close of the year had the following assets, which amounted to \$22,747,029.78, under its care:

Capital account assets	\$ 1,439,762 55
Trust estate, agency and guaranteed investment securities	13,151,806 64
Unrealized assets in the care of the corporation belonging to estates, comprising mortgages, debentures, stocks and bonds and real estate	8,155,460 59
	\$22,747,029 78

THE VICE-PRESIDENT'S ADDRESS

Vice-president, the Hon. S. C. Wood, in moving the adoption of the report, said: In the absence of President Hoskin, I have the pleasure of moving the adoption of the report which has just been read. Upon the whole, it should be accepted as satisfactory.

You will notice that during the year over \$2,000,000 worth of new estates and trusts have been placed under the care of the corporation. The net profits, after payment of all expenses at the head office, and at the branches in Winnipeg and Ottawa, and after providing for every ascertained loss, amounted to a little over \$100,000. Out of this there has been paid the usual dividend of 7 1/2 per cent. per annum, amounting to \$75,000; \$11,276.52 has been written off our office buildings and vaults, and \$14,521.20 has been carried forward to credit of profit and loss.

For the enormous amount of business transacted, the profits have been very moderate, and will be considered by bankers, managers of loan companies, and other corporations, as decidedly small, and not by any means a fair equivalent for the responsibility assumed and work done; it may as well be frankly stated that, for the kind of business the corporation is carrying on, large profits can never be looked for. Our business is simply that of skilled managers of estates and trusts, involving continued oversight and the greatest possible care in every branch of management. The revenues of the corporation and the sources from which they are derived are plainly set forth in the profit and loss statement which has just been submitted to you, and from which it is quite evident that we are strictly conducting a trust and agency business, and nothing else.

Our board religiously adheres to the policy that was adopted when the corporation was organized in 1882, and from which it has never deviated, viz.: that it shall not transact any business of a speculative character, such as promotions, underwriting or the purchase of securities of a more or less fluctuating value. Doubtless, with the expansion that has taken place in Canada in recent years, this practice may have resulted in pecuniary loss to the corporation in the investment of its capital, but your directors consider that the capital of the corporation should be kept intact and free from risk, as security for the proper performance of its duties as executor, trustee, etc. The strict adherence to this policy, along with the moderate fees allowed to and charged by the corporation will in the future, as in the past, result in only moderate profits.

The successful management of estates and trusts, aggregating over \$22,000,000, requires not only that the general and assistant managers shall be men of acknowledged financial ability, and peculiarly adapted for this particular work, but also that the whole staff should be carefully selected and trained, with the view of handling of estates and trusts in strict accordance with the law, the provisions of each trust, and in the best interests of the various legatees or parties interested, and also the proper investment of the funds of the corporation.

As an evidence of our success in this direction, I may state that in establishing the important branches at Ottawa and Winnipeg, two of our superior officers were placed in charge, and their places filled by competent and trained members of the staff, without in any way interfering with the efficiency of the work at the head office.

Mr. W. H. Beatty, vice-president, in seconding the adoption of the report, said:

"In seconding the adoption of the report, I would like to say a few words, but rather in my capacity of chairman of the Inspection Committee, than as vice-president of the corporation. I have occupied that position for the past fifteen years, and along with my colleagues on the committee have performed the duties devolving upon us under the inspection by-law. The scope and variety of work that has to be performed by the committee is very clearly set out in the by-laws of the corporation, copies of which you will find on the table. When I tell you that our inspection for the past year necessitated the reading of over 600 pages of minutes of the Executive, you will have some idea of the volume of work devolving upon us.

The Inspection Committee has not only to assure itself that the direction of the Executive, as recorded in the minutes, have been carried out, but they have to examine and initial every mortgage, debenture and security that has been taken as an investment by the corporation during the quarter. The securities examined and initialed during the past year, apart from call loan scrip, amount to two millions and a quarter dollars. The committee have further to see, under the certificates of the auditors, that the securities so examined are earmarked in the books of the corporation to the respective trusts to which they belong. Under this system the securities held by the corporation pass under the review, first, of the Inspection Committee at the end of each quarter, and then again, at the end of each year, of the auditors of the corporation.

I am sure you will agree with me that the inspection of the affairs of this corporation is as thorough and searching as it is possible to devise.

The securities taken for trusts all come within the provisions of the Trustee Investment Act, unless the instrument under which the corporation acts authorizes the taking of other classes of securities—and I may say, as one having had a pretty long and extensive experience in investing, that the mortgages taken by the corporation are of a distinctly high grade. Another word or two, and I have done. Occasionally I hear it said that the compensation of the corporation is greater than is allowed or paid to private executors or trustees. On this point I can also speak from the standpoint of long experience, and I have no hesitation whatever in corroborating the statements made by President Hoskin at previous meetings of the shareholders, that the changes of the corporation, instead of being greater, are very considerably less than is allowed to private individuals. This statement is also amply corroborated by the exceedingly moderate profits that the corporation makes (as is shown in the profit and loss statement, which has just been submitted to you), out of a business aggregating nearly twenty-five million dollars.

THE MANAGING DIRECTOR

Mr. J. W. Langmuir, being asked to make a few remarks, said:

Before the report is submitted for adoption, there are two or three matters which I would like to say a few words about; and the first is to call attention to the changed conditions that the corporation has now to face in the transaction of its business, as compared with what existed at the time of its organization in 1882. Then, and up till about 1890, we were the only trust company in Canada. Now, we have seven trust companies in Ontario, three in Manitoba (with another seeking incorporation there), two in Quebec, with agencies all over Canada, and two in the Lower Provinces—in all fourteen companies. Some of these trust companies were established by chartered banks, and are practically being carried on by them, inasmuch as the directors of such banks are also on the board of the trust companies, thus throwing the whole weight of their influence, which is very great, in favor of the trust companies so affiliated. Moreover, a loan company in Western Ontario has also established a trust company, with the same directorate on both boards.

Many of these new companies undertake every variety of financial work; promoting industrial organizations, underwriting bond issues, and in many instances competing with the

banks, inasmuch as they receive deposits and accept cheques drawn against them in the same manner as chartered banks, with the exception that they pay a higher rate of interest. Not only this, but guarantee companies have practically entered the field, and their bonds are accepted by Surrogate Courts, which enables estates to be wound up, either directly or indirectly under their supervision.

I do not wish to be understood that I am finding fault with this greatly enlarged scope of trust companies in Canada. In this respect the Governments of the Dominion and the Provinces, in granting such wide charters, are simply copying the methods in existence in the United States, under which trust companies in that country practically are banks with the control of enormous accumulations of capital, out of which they earn enormous profits. Such companies in the United States do not care to be troubled with estate management, with its great responsibilities and comparatively small earnings, when ten times the profit can be made from the custodianship of the immense blocks of capital deposited with them.

Notwithstanding all these changes, and the greatly increased scope and variety in the work of trust companies in Canada, this corporation has steadfastly adhered to the principle adopted at its organization, that it would strictly confine itself to the management of estates, trusts, administrations and work of a kindred character, firmly believing that the corporation, having in charge estate and trust funds approximating closely to twenty-five millions of dollars, should not engage in transactions of a speculative character, through which its capital and trust estates might be endangered, but should confine itself exclusively to the management of the estates and trusts committed to its care.

The second point that I wish to refer to is our compensation for the management of estates, trusts, etc. The idea prevails in some quarters that the corporation's charges are greater than is allowed to individual executors and trustees. This conclusion is based very often on statements made by parties who are entirely opposed to trust company administration, and although we are generally treated very fairly by the legal profession, I regret to say that now and again interested solicitors, who desire to keep the estates in their hands, and under their own management, inform their clients that the charges of the corporation are excessive. If parties intending to make wills and trusts, instead of accepting such interested advice, would only communicate with the corporation, or instruct their solicitors to do so, they would ascertain beyond all doubt that, so far from the corporation's charges for the management of estates being excessive, they are, as Vice-President Beatty has already stated, considerably less than is allowed to or exacted by individual executors and trustees. This statement has been made over and over again by President Hoskin, and is now corroborated by Vice-President Beatty, than whom no man has had greater or wider experience upon the subject than these two gentlemen, and I know that I can appeal to all the directors on the board of the corporation, who have made enquiries and have looked into the subject in order to corroborate this statement to the fullest extent.

Having regard to the increased competition now existing, and the other conditions which I have referred to, and which to a greater or less extent operate against the corporation in its endeavours to transact a purely trust and agency business on an extensive scale (and I may as well admit that its business has to be on a most extensive scale, with the charges made, in order to pay a reasonable profit), I have to ask the co-operation of every shareholder, and more particularly every director, in using their good offices and influence in bringing business to the corporation.

Many men of means have sons, relatives or friends whom they consider perfectly capable to act as executors and trustees, but apart from the fact that such individuals may not live to execute the trusts, there are very few instances, even in such cases, where it would not be in the best interests of a widow or daughters to create, under provisions in wills or otherwise, a trust fund, which would, under the care of the trust corporation, be free from all the vicissitudes of business operations, and be absolutely safe for all time to come for the purposes for which it was designed. Our friends can safely point out three cardinal points in the system of management adopted by the corporation, which cannot fail to commend themselves to all parties who contemplate making their wills or creating trusts:

(1) That by strictly confining ourselves to the business of executor, trustee or agent, and eliminating from our transactions everything of a speculative character, the funds entrusted to us will be absolutely safe.

(2) That the charges of the corporation are not only reasonable, but considerably less than would be given to individual trustees under similar circumstances. Anyone can determine this for himself without taking the word of interested parties, who are opposed to trust companies, by simply applying to the corporation.

(3) That all business committed to the care of the corporation, whether an estate of a few hundred dollars or a million dollars, will receive not only careful but the most prompt attention. In this connection, it has come to my knowledge that some solicitors, for reasons of their own, when consulted with a view to the appointment of the corporation, have informed their clients that the corporation has so much business to attend to that it cannot give prompt attention to what they desire to place with it. This statement, I need not say, is entirely without foundation.

Before sitting down I desire to say that the entire staff of the head office and branches have performed their duties in the most satisfactory manner.

The report of the directors was adopted, as well as the report of the Inspection Committee, as presented by Mr. W. H. Beatty.

Certain by-laws and amendments were confirmed.

ELECTION OF DIRECTORS

The following shareholders were elected directors: John Hoskin, K.C., LL.D., director of the Canadian Bank of Commerce and the Canada Life Assurance Company, etc., etc. Hon. S. C. Wood, vice-president of the Imperial Life Assurance Company, and director of the Western Assurance Company. W. H. Beatty, vice-president of the Bank of Toronto; President of the Confederation Life Association, etc. John Bell, K.C., formerly chief counsel for the Grand Trunk Railway Company of Canada. John L. Blaikie, president of the North American Life Assurance Company, and president of the Canada Landed and National Investment Company. W. R. Brock, president of the Canadian General Electric Company; director of the Dominion Bank. J. W. Digby, M.D., president of the Royal Loan and Savings Company, Brantford. Hon. J. J. Foy, K.C., M.P.P., director of Dominion Bank, and of the Niagara Navigation Company. Hon. G. T. Fulford, Senator, Dominion of Canada. George Gooderham, president Bank of Toronto, and president Canada Permanent Mortgage Corporation. William Hendry, director Imperial Bank of Canada. Aemilius Irving, K.C., treasurer of the Law Society of Upper Canada. Robert Jaffray, president of the Globe Printing Company; director of the Imperial Bank of Canada. J. J. Kenny, managing director of the Western Assurance Co. J. W. Langmuir, managing director of the Toronto General Trusts Corporation; chairman Niagara Falls Park Commission. Thomas Long, director of the Merchants' Bank of Canada, and the British-America Assurance Company. W. D. Matthews, director of the Canadian Pacific Railway Company, and the Dominion Bank, etc. Hon. Peter McLaren, Senator, Dominion of Canada. E. B. Osler, M.P., president of the Dominion Bank, and director of the Canadian Pacific Railway Company. J. G. Scott, K.C., Master of Titles for Ontario. Byron E. Walker, general manager of the Canadian Bank of Commerce, and director of the Canada Life Assurance Company. D. R. Wilkie, vice-president and general manager of the Imperial Bank of Canada, and director of the Confederation Life Assurance Company.

Together with the following members of the advisory boards of Winnipeg and Ottawa: Winnipeg—Hon. Sir D. H. McMillan, Lieut.-Governor of Manitoba, chairman; D. W. Bole, M.P., president and managing director of the Bole Drug Company; A. M. Nanton, of Messrs. Osler, Hammond & Nanton; and H. H. Smith, formerly Dominion Land Commissioner for Manitoba and the North-West Territories. Ottawa—Hon. W. C. Edwards, Senator, chairman; George P. Brophy, president Ottawa River Works, and director Ottawa Electric Company; George Burn, general manager Bank of Ottawa; C. A. Douglas, financial broker; J. B. Fraser, director Bank of Ottawa; James Gillies, lumber merchant; W. D. Hogg, K.C., president Capital Real Estate Company; Captain J. L. Murphy, capitalist; Hiram Robinson, president Hawkesbury Lumber Company; and Peter Whelan, manager Shepherd & Morse Lumber Company, president Ottawa Investment Company, and director Ottawa Electric Railway Company.

At a subsequent meeting of the board of directors, Dr. Hoskin was re-elected president, and Hon. S. C. Wood and Mr. W. H. Beatty, vice-presidents. The Executive Committee was re-elected, and Mr. W. H. Beatty, chairman, and Messrs. Aemilius Irving, K.C., and John L. Blaikie were appointed on the Inspection Committee.

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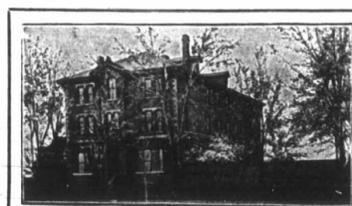
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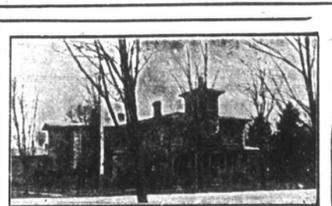
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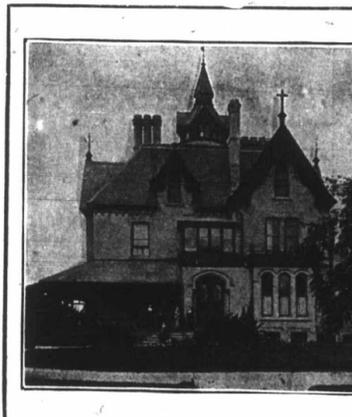


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