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**Synopsis of Canadian North-West**

**HOMESTEAD REGULATIONS.**

ANY even numbered section of Dominion Lands in Manitoba, Saskatchewan and Alberta, excepting 8 and 26, not reserved, may be homesteaded 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.

Application for entry must be made in person by the applicant at a Dominion Lands Agency or Sub-agency for the district in which the land is situated. Entry by proxy may however be made at any Agency on certain conditions by the father, mother, son, daughter, brother or sister of an intending homesteader.

The homesteader is required to perform the homestead duties under one of the following plans:

- (1) At least six months' residence upon and cultivation of the land in each year for three years.
- (2) A homesteader may, if he so desires, perform the required residence duties by living on farming land owned solely by him, not less than eighty (80) acres in extent, in the vicinity of his homestead. Joint ownership in land will not meet this requirement.
- (3) If the father (or mother, if the father is deceased) of a homesteader has permanent residence on farming land owned solely by him, not less than eighty (80) acres in extent, in the vicinity of the homestead, or upon a homestead entered for by him in the vicinity, such homesteader may perform his own residence duties by living with the father (or mother).
- (4) The term "vicinity" in the two preceding paragraphs is defined as meaning not more than nine miles in a direct line, exclusive of the width of road allowances crossed in the measurement.
- (5) A homesteader intending to perform his residence duties in accordance with the above while living with parents or on farming land owned by himself must notify the Agent for the district of such intention.

Six months' notice in writing must be given to the Commissioner of Dominion Lands at Ottawa of intention to apply for patent.

W. W. CORY,  
Deputy of the Minister of the Interior.  
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The Lord Bishop of London intends (D.V.), to pay a visit to Russia this year. He purposes to start about the 8th or 10th of February, and expects to be back again about the 2nd March.

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on  
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BY  
**The Rev. JOHN WESLEY, M.A.**  
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The layman must realize that he is a holy man, consecrated to service as were David, Isaiah, and Daniel—the great laymen of the Old Testament. That, in the words of Bishop Westcott, "The gift of Pentecost was no private possession, but the call and instrument for wide service."—Sir John Kennaway.

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The issue for 1908 contains portraits and sketches of His Grace the Archbishop of Toronto and Primate of all Canada, the Right Rev. W. D. Reeve, D.D., Assistant Bishop of Toronto, and the late Rt. Rev. H. T. Kingdon, Bishop of Fredericton. It also contains a comprehensive article on the Pan-Anglican Congress and statistics and descriptions of the 23 Dioceses; Reports of the Missionary Society; Woman's Auxiliary; Brotherhood of St. Andrew, Lay Help, Interdiocesan S.S. Committee, and a complete list of the Bishops and Clergy with dates of ordination, etc.

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Opposite Trinity College Gates.  
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The Rev. Prebendary Tebbutt has been appointed Chancellor of Southwell Cathedral.

At a special service held in the Parish Church, Ennis, lately, the Bishop of the Diocese dedicated for use in Divine worship a very handsome carved oak prayer desk and Glastonbury chair, presented by Mrs. Scott in memory of her husband, the late lamented Mr. J. W. Scott, of Roslevan, and their daughter Kathleen.

# Canadian Churchman.

TORONTO, THURSDAY, FEBRUARY 6, 1907.

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

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

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## Lessons for Sundays and Holy Days.

February 9—Fifth Sunday after Epiph.

Morning—Prov. 1; Mat. 22, 15 to 41.

Evening—Prov. 3; or 8; Acts, 24.

February 16—Septuagesima.

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

Evening—Gen. 2, 4; or Job 38, Rev. 21, 9—22.

February 23—Sexagesima.

Morning—Gen. 3; Mark 1, to 21.

Evening—Gen. 6; or 8; Rom. 7.

March 1—Quinquagesima.

Morning—Gen. 9, to 20; Mark 4, 35—5, 21.

Evening—Gen. 12 or 13; Rom. 11, to 25.

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

### FIFTH SUNDAY AFTER EPIPHANY.

- Processional: 82, 217, 303, 304.
- Holy Communion: 313, 322, 546, 553.
- Offertory: 80, 295, 624, 637.
- Children's Hymns: 338, 340, 343, 346.
- General Hymns: 218, 220, 362, 532.

### SEPTUAGESIMA SUNDAY.

- Processional: 4, 83, 489, 547.
- Holy Communion: 182, 187, 555, 556.
- Offertory: 168, 262, 533, 538.
- Children's Hymns: 330, 333, 340, 343.
- General Hymns: 172, 210, 520, 534.

### THE FIFTH SUNDAY AFTER THE EPIPHANY

The season of Epiphany now draws to a close. During the past few weeks the glory of Jesus Christ has been manifested, and our belief in Him has been confirmed. His unquestioning obedience, His power over the material, His ability to restore order in nature, and health and peace to men, His prophecies concerning Himself as Judge of quick and dead, all these are manifestations of Divine Being, power and glory which have supreme influence in the spiritual experiences of men. They inspired St. Paul to write thus to the Corinthians: "God was in Christ reconciling the world unto Himself" (2 Cor. 5:19). And thus believing we

would preserve that indwelling of which our Master speaks and to which St. Paul makes the following reference: "Christ in you, the hope of glory" (Col. 1:27). We prove the presence of Jesus within us by our Christlikeness. The light which shines before men in earth's dark places is the glorious light of Him who dwells within us. Now we who believe in the Prince of Peace, and in whom the Prince of Peace dwells according to promise, must seek to live in peace and love with God and our fellows. To live in peace with God necessitates our continual appreciation of His loving forgiveness. To live in peace with our fellows means that we must be seeking and bestowing forgiveness all the time. "For in many things we all stumble" (St. James 3:2). The withholding of forgiveness means the absence of peace from the abodes of men. Why do men refuse forgiveness to their brethren? Oftentimes because of hatred, because of the lack of goodwill. And frequently from a fear of hypocrisy. Forgiveness is a great deal more than merely refraining from reference to the offence. Cowardice and indifference often prompt men to gloss over offences and to pretend that all is well. But such an attitude introduces into our relations with our neighbours, an element of weakness which has its inevitable fruition in mutual suspicions, and the wrecking of friendships. Forgiveness must mean the restoration of peace through the resumption of confidence. How significant an act of true forgiveness! Does it not suggest real merit on the part of the offender? He who seeks forgiveness from God must make a good repentance. And true repentance consists of contrition which manifests deep sorrow, of confession, which is virtually a petition for forgiveness, and of amendment which proves the sincerity of contrition and confession. So between man and man. If real forgiveness is to be accorded the offender must prove himself worthy of it. Contrition must lead to confession, and both to amendment of life. The ensuing forgiveness is sincere. Peace is restored in the household of men. Therefore do we pray God to keep us continually in His true religion in that bond of love, peace, and knowledge which keeps us in communion with eternal being and principles. Do we in wilful sin break the bond? Then let us seek restoration in forgiveness. But first be worthy of forgiveness. A priest sat at the bedside of one who had just attempted (in vain) to take his own life. A bravado spirit ruled the young man, provoking the cynical smile, the evasive answer, and blinding him to the awfulness of his crime. This man who had sinned against God and his family did not merit the forgiveness of either. First it was necessary to impress him with the awfulness of the particular sin—to lead him from contrition to confession, thence to amendment—then would come the forgiveness. Yes, we know what forgiveness is only when we lean upon God and His grace. Then are we defended by God's mighty power and defended by Him perfect peace rules in our hearts. We are thankful. And in all things we give thanks to God.

### True Heroism.

Scott, the Grand Trunk brakesman, who, the other day, saved the life of a lady passenger at risk of his own was a hero beyond all doubt. We fear that most of us would quail before an emergency that without an instant's hesitation called for the risk of our own life in the attempt to save another. Scott, like a flash, must have realized his danger, but with dauntless spirit he, no doubt, cheerfully, certainly heroically, made the necessary sacrifice. We give a medal to the hero who survives his deed of heroism. Should we not as a people testify to his family in some tangible form our appreciation of his gallant character?

### Marriage Statistics.

Among Government documents the last report of births, marriages and deaths for 1905, just issued, deserves special attention. The Registrar General, Hon. W. J. Hanna, points out the extraordinary returns for Windsor and Sandwich in the County of Essex. The average marriage rate for Ontario cities is 14.4 per thousand of the population, but in Windsor it is 91.5, or nearly seven times as great. In 1905 there were 318 marriages at Sandwich and 1,193 at Windsor, or 1,511 at both. Of these 297 of the Sandwich marriages were performed by the same minister and witnessed in many cases by members of his family. In 1,199 of the 1,511 marriages at these two places the bride and groom were both Americans, and in 101 more one of the contracting parties was American, leaving 209 where both parties were Canadians. The Registrar General observes that there were only 335 marriages in all the rest of Essex County, and many of those married at Windsor and Sandwich were divorced, and he calls this record "A blot on the name of the province and a stigma to those trafficking therein."

### Marriage Licenses.

The Whitney Government deserves credit for the sharp eye they keep on their issuers of marriage licenses. Some of the scandals of the old system are now impossible, as for example, the issue of a license without any affidavit at all; for the present Government requires the affidavit to be sent in by the issuer, and the license by the clergyman. Hon. W. J. Hanna condemns strongly, in the report just issued, the practice of issuers furnishing a room for the marriage ceremony and perhaps the Government would do well to penalize the practice of issuers, allowing a percentage of their fees to clergy and others who send them business. The issuer should be forced in every case as far as possible to get at the facts of the case, and to exercise a strict impartial judgment on the facts as they come out.

### Glastonbury Abbey.

In a recent number of the Spectator the Bishop of Bath and Wells explains the position of affairs regarding the effort to secure Glastonbury Abbey for the Church. Briefly, the sum of £31,000 is required, of this £19,129 has been received, upon the remainder interest has to be paid. Not only is this a heavy burden in itself, but no steps can be taken with so valuable a property until it is free from liability. There is still another reason for prompt action. In 1897 a hundred and four Bishops attending the Lambeth Conference assembled at a remarkable service held in the ruins of the Abbey for the purpose of emphasizing the connection of the Church of England with the ancient British Church—"of higher antiquity in these islands than that of Rome." The Lambeth Conference meets again in 1908 and if the Bishops could be invited to Glastonbury to unite in service of thanksgiving for the completed purchase, it would, indeed, be an occasion of rejoicing. In 1909 the Diocese of Bath and Wells will celebrate the thousandth anniversary of its formation, Bishop Aldheim having been consecrated to the See in 909. For all these reasons the Bishop pleads that notwithstanding the many claims of Christmas-tide, some "may be induced to help us to bring to a successful issue the efforts we, of this county, are making to preserve Glastonbury Abbey for the Church and nation." In endorsing the Bishop's appeal the editor adds, "But, in truth, there is no reason why the gift should be confined to Churchmen. Glastonbury is the heritage of all English Christians, and all should share in its preservation as a national and spiritual historical monument. Those who help to preserve Glastonbury need have no fear that harm as well as good may be done by their gifts. The

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preservation of a place of beauty and of deep historical interest as a national possession for ever cannot be other than a good work."

#### Jewish Numbers.

The modern representatives of the ancient people of Israel must be objects of interest to Christian observers. The American Jewish Year Book, just issued by the Jewish Publication Society of Philadelphia, furnishes some interesting figures. The Jewish population of the United States is given as 1,777,185, which shows that only two countries have a greater Jewish population, viz., Russia, with 5,215,805, and Austria-Hungary, with 2,076,378. The immigration through the ports of New York, Philadelphia and Baltimore for the year ended June 30th, 1907, was 134,113. The Jewish population of the United States is larger by 531 than the combined Jewish population of the British Empire, Germany, France, Italy, Morocco, Turkey, Spain, China, Netherlands, Denmark, Norway, Peru and Crete. The British Empire has only 261,620 Jews, of whom 17,403 are in Australia, 18,228 in India, 48,820 in South Africa, and 40,000 in Canada. There are 403,686 Jews in Turkey, 30,578 in Egypt and 40,500 in Persia. In these three countries there are about 100,000 less than there are in New York city. The Jewish population of the world is given as 11,585,202. While so many are fleeing to the United States as the Year Book states, there is great dissension among Jews, which is aggravated on this continent by actual loss. There is, too, great dissatisfaction with the Rabbis in the large cities, they are called diners out and not prophets.

#### Church Organization in Africa.

Progress in Church affairs in Africa goes on apace. It is gratifying to notice the gradual development in Church organization taking place in the "Dark Continent." A definite advance in Church organization was made in 1906, when, at a Conference of Bishops at Lagos, it was resolved that the time had come for the formation of a province of West Africa, and when, a few months later, the Diocese of Western Equatorial Africa adopted a constitution establishing a Synod, a Diocesan Board, and District Councils. The report of the proceedings of the first and second sessions of the First Synod of the diocese, held at Lagos, July, 1906, and May, 1907, has just been issued. Bishop Tugwell is assisted in his episcopal work by Bishop Hamlyn (of the Gold Coast) and by two African Bishops (Isaac Oluwole and Jas. Johnson). The table of statistics for 1906-7 gives the following interesting figures: Clergymen, 61 (of whom 45 are Africans); churches, 268 (of which 101 are permanent and the rest temporary). Of the 2,382 persons baptized during the year, 1,398 were adults. The voluntary contributions of the Christians for religious purposes amounted to nearly £12,000.

#### Canada and the Navy.

Speaking in England recently on the subject of Imperial Defence Sir Gilbert Parker, M.P., amongst other things said of Canadians: "The reason why they did not contribute was very simple. No condition of contributions had ever been imposed, and there was still no constitutional, though there was a moral obligation." Granting this to be the actual position of affairs. It is something of which Canadians have little reason to be proud. We are in this country playing the part of opportunists. The moral obligation is ignored, because, must it be said, we decline to undertake a constitutional obligation to assist in our own defence by sea. We are content to avail ourselves of the generosity and protection of the tax-payer of the British Isles.

#### Humour in the United States.

A Scotch humorous entertainer, who has been employing his art in New York, on returning home has given his views on the sense of humour

### CANADIAN CHURCHMAN.

of the New Yorker. Mr. Lauder has avoided the pitfall of depreciation which the national pride of our neighbour so quickly resents. He finds the New Yorker requires humour to be "human, pointed, true to life, and in the strictest sense real." Comedy, he thinks, does not attract them. Their pleasure, in fact, must partake of the strenuous character of business methods. The Scotch are keen observers. Mr. Lauder's estimate is well founded. One does not have to look far to find a bit of New York humour on all fours with Mr. Lauder's estimate. Take this from a well-known humorous journal of that city: "Charitable man (to former blind beggar) — 'What! have you recovered your sight?' Beggar — 'Well, you see it this way, I've lost my dog, and as I can no longer be blind I have become a deaf mute.'" Or this from another: "Book Agent — 'Good morning! Are you the lady of the house?' Bridget — 'I'm wan o'thim.'"

#### New Spheres of Work.

The Rev. J. A. Richards, vicar of St. Bartholomew's, Sydenham, concurred in the opinion of the late Dr. Mandell Creighton, that ten years was long enough for one clergyman to be in a parish. Accordingly he has exchanged with a clergyman in the North of England. In explaining his action he added: "I know that here in South London many parishes would have received the greatest benefit and many incumbents to my personal knowledge would have been spared great sorrow and anxiety had there been some system in the Church of England by which there could be some sort of periodical 'general post.' It need not be imagined that a clergyman once appointed to a parish is as immovable as the lichen on the church-yard wall. There is a good deal of restlessness among the clergy, and some of them cannot remain content in a quiet rural parish. I myself know of one case where a gentleman left a delightful country living because he thought there was not enough to do, and took a slum parish in a big manufacturing city, where nearly every night he is called out to quell a disturbance or to adjudicate in a domestic quarrel. Instead of having nothing to do, he finds that the day should be thirty hours long to get through all the work that lies to his hands."

#### Lay Services.

Now that the outburst over the enactment of what was erroneously called the "open pulpit" law in the States has passed off, people are realizing that things are pretty well where they were before the Convention met and passed it. A real advantage is the fact that what was formerly illegal is now legal and what was individual irregularity is now under the Bishops' control. So far as lay ministrations and taking part in the service such things of necessity are welcomed in newer countries and always have been so. In the earlier days, in Australia, for instance, the senior officer, or one deputed by him, would read the service in the absence of a clergyman. Sir John Franklin and his wife, in their younger days, feeling that the lives of the new settlers and their children were largely in their hands, had their Bible Classes and Sunday Schools and sick visitations as important duties of their station. In England Mr. Gladstone was only remarkable for his leading position, because laymen equally sincere, though not as conspicuous, have both before and since his time at the request of the clergyman taken their parts in the services. And not only so but as many of our English readers can say, the parish calendars usually contain after the names of the clergy and Churchwardens those of the licensed parochial lay readers, a practice that might be advantageously followed on this continent. Of course these are not the people to which the new rule in the States is intended to apply.

#### Popular Religion.

An influential religious journal in the United States has been making a trenchant attack on

popular religion and commenting on the marked contrast between its standards and practices and those laid down for his followers by our Lord. There can be but little doubt that the Church and the world can never be other than opponents to one another. It was so in our Lord's day. It is so now. Those nominal Christians who by teaching and practice try to prove the contrary only end in demonstrating the absolute truth of the proposition, which is not fanciful, but fundamental: that we cannot serve two masters.

#### Brotherhood.

Do we not through selfishness or indifference too often narrow and limit the true application of this far-reaching word. It is so easy to sit in a comfortable room and read sympathetically a magazine article in which milder and more humane methods of dealing with criminals are advocated. It is a much harder thing to take an active, self-denying part in putting such methods into practice. We fear that the interest of the modern Christian in the living thief is of a very different character from that taken by the founder of Christianity in the case of the dying thief. That there are noble exceptions to this rule is evidenced in the striking article in the Outlook of the 18th January on the Cleveland Workhouse. If society has helped to form the thief surely the Church should help to reform him. The master not only taught us that the man who helped the man who fell among thieves was our brother, but he showed us how to be a veritable brother to a thief himself. His "Go and do likewise" still sounds in our ears. Is any one amongst us anxious to try his hand at moulding some brother man into the fashion of the Divine Image he will find lots of the raw material in our jails and prisons.

#### Clearing Snow.

The decision of the Court of Appeal for Ontario that the Toronto Street Railway had a perfect right to buy and use a snow sweeper without asking the leave of the City Council makes people wonder why the question was ever raised or the City Council wasted the people's taxes in contesting it. The Street Railway and some of the citizens have always been at logger heads over the snow. Those of us who remember the tinkling horse cars may remember the pitched battles which followed a snow storm. How the railway used to give employment to gangs of 40 or 50 out-of-works to clear the rails on Yonge and Queen Streets and their operations were followed by wrathful shop keepers and their allies, who shovelled it back, delighted when an unfortunate car was stalled for two or three weeks of longed for sleighing. Sleighing, alas, is destroyed on the car line streets and must soon be quite a thing of the past in trolley-lined cities. It is strange how this old enemy survived even with a modern mayor and Board of Control. It was in old days the protest of the city against the suburbs, but nowadays people all live in the suburbs and must get into town. Soon with autos and other methods of getting about new problems must arise to perplex new councils.

#### The Prisoner.

What are our young divinity students doing for the prisoner? We asked the question a year or so ago and shortly after a few earnest young men from a Church college took classes in the Central Prison Sunday School at Toronto. We venture to say that the experience gained by those young men, the exceptional knowledge of human nature opened out to them, and the strength acquired by combatting evil in one of its various strongholds will prove a source of inspiration and guidance to them as long as they live. The police courts, prisons and reformatories call insistently to our colleges for faithful and devout workers. Many a sinner could be arrested in his downward career. Many a sorrowing home could have its prodigal restored, and many a student of books would be-

come a savor of souls were this call heeded and obeyed. Let the old Church put forth the strength of her young champions and many an added blessing will be hers and theirs.

#### Stock Gambling.

Our neighbours to the south occasionally set us a good example. In the State of New York a determined stand is being taken in the matter of gambling in stocks. Many people exercise themselves over the subject of temperance, striving to bring it about by Act of Parliament. We feel confident that the evil of which we are writing is so great and far-reaching that it fully warrants legislative suppression. Often in these columns we have referred to its havoc in the lives of individuals. Loss of character and position is often attributable to it, and we believe that in extreme cases it has helped to fill the suicide's grave. It is an evil to the community as well as to the family and individual. An evil that should be branded and suppressed by law.

#### A Dastardly Deed.

It is a foul cause that seeks to build itself up on crime. All respectable and right thinking men the world over heard with deep regret the announcement of the cruel assassination of the King and Crown Prince of Britain's cherished ally, Portugal. The bright spot in this dark and desperate deed was the intrepid bravery of the Queen, who strove to shield her son with her own body from the assassin's bullets. It cannot be said that a Republican form of government is a guarantee that the president's life will be safer from deadly attack than that of a monarch's—witness the murder of Garfield and McKinley, not to mention that of Lincoln. "Uneasy lies the head that wears a crown" is a dictum of Shakespeare that history never fails to verify. Christianity and civilization abhor these awful crimes. Profound and heart-felt sympathy has gone out from all quarters to the bereaved Queen and family of the murdered King.

#### AN EASTERN MISSION FIELD.

Over thirty-five years ago Mr. James Parton, who was an able writer, contributed to the Atlantic Monthly a series of startling articles on the changes in the Eastern, especially the New England States. Mr. Parton and his articles have long since been forgotten. He pointed out that the want of families in these States must result in the stronger and enterprising youth continuing to go to the cities or the West, that their places would be taken by immigrants from Roman Catholic countries, and after the death of the old maids and feeblers class of native born who would remain behind, the old habits, the religious faith, and the robust virtues of the pioneers would disappear. The Literary Digest takes up the present day state of things in New Hampshire, quoting largely from an article by the Rev. E. S. Tasker in Zions Herald. He says in 1870 the population of the State was 318,000, 273,000 native, 45,000 of foreign birth. Since that there has been a steady decrease of native and relative increase of foreign born residents, until to-day quite one half is of foreign birth or parentage. This population is not evenly distributed, the greater proportion of the foreign element being in the centres and the remnant of the old Anglo-Saxon type changing to the farms steadily decreasing in number. Irreligion increases and in the Yankee race is accompanied with two dread factors, the decrease of families and the increase of divorce. Although the population has decreased, divorces have increased, until in 1904 there were 525 cases, chiefly among our people, as the foreign element is almost entirely Romanist. Fancy out of about 140,000 people 525 divorces in one year. It is appalling. Mr. Tasker gives the record of an average country town as 29 marriages, 25 births and 40 deaths in a year, no sign of an increasing

population there. But we have no right to boast, look round our own country sides; what curse has fallen on our Anglo-Saxon race that it, which 100 years ago, was fruitful, multiplied, replenished and subdued the earth, now is, either naturally or artificially, sterile, has no families, a few children and many of these imported or adopted. But to return to New Hampshire. Drunkenness is increasing, but chiefly among the foreign element so far. As for religion, out of a total representative group of 32,000 about one-fourth had no Church affiliation whatever, over one half had never been baptized, "the congregations are small, the interest in Church work meagre and the outside world looks with scorn on the Church." How can our brother Churchmen in the States look with indifference on this state of things, possibly the worst, but only worse in degree than their neighbour's communities, a blight upon national and religious life. The want or the character of training for generations must be one potent factor, because these New England folk were of English race, whose characters when they migrated were noble, the result of surroundings created by Christianity and nursed by a Christian Church for many centuries. What a mission field, what opportunities, compared to which all foreign fields, all Oxford settlements and their imitators fade into insignificance. What possibilities for good. What certainties for evil, for the whole continent, unless the Church awakes. Recently we have been impressed with the fact that missionaries and contributions for missions, like tax rates, present many inconsistencies. Instead, however, of repeating our remarks in well-worn language we quote that of Ellen Thorneycroft Fowler. "We do well to turn away from our search after thrilling incident and soul stirring tragedy, to look for the real joy and sorrow of ordinary human life as we see it at our doors, lest haply in our eagerness to do and to know some great thing, and to bathe in the Abanas and Pharpars of dramatic emotion, we omit to cleanse our souls in the Jordan of human experience and practical heroism which is forever flowing by our very gates."

#### THE BEST INVESTMENT IN THE WORLD.

We remember reading in an immigration pamphlet, widely circulated in England, some thirty-five years ago, half a dozen lines from a popular rhyme, which ended somewhat after this fashion, "But the best of crops the farmer grows, are crops of girls and boys." Possibly some of our readers may remember the lines. Then the writer proceeded to point out the fact that the average Ontario family numbered seven, and was one of the largest in the civilized world. Since then, we believe, it has fallen to about one half, and is now one of the smallest in the world. During the same period, it is computed, that Australia has lost about one million inhabitants by the decline in the birth rate. Meanwhile infantile mortality has not appreciably decreased, the smaller families apparently receiving no proportionately increased parental care. The fact of the matter appears to have been, that in the old days of large families, women accepted the duties of motherhood as the serious business of their lives, and devoted their undivided energies to the rearing of their children. To-day with one, two or at most three children in the place of six, eight or even ten the average mother is tempted to devote her best energies to extra domestic objects. The same thing is true, in a modified sense, of the average father, who thirty-five years ago, in conjunction with the mother, toiled and laboured to bring up the family, and, who, unless he was utterly devoid of all sense of responsibility, and, therefore, of no account, resigned himself to the task as a matter of course. And who will say they did not have their reward. To-day big families are quite out of fashion. The universal impression is that they do not pay. The game is not worth the candle. The labour and care expended,

to use a homely old-fashioned phrase, for which on account of its associations we must confess a sort of sneaking affection, on "raising a family" of eight or ten is now considered the worst of all investments. Large families are, therefore, to-day conspicuous for their rarity. An old clergyman said to us recently, "When you looked down the church between forty and fifty years ago, you would see pew after pew filled with families of six and seven and eight and more. One hardly ever sees these rows of children nowadays. What a sight it used to be to see those pewfulls of fine hearty sons and daughters with the father at one end and the mother at the other. I remember a splendid old couple who had eight magnificently built sons, all over six feet. There was a saying that Mr. S—— had fifty feet of sons. It is all changed now. You scarcely ever see a pewfull of children these days. A man with eight sons to-day would be considered a sort of criminal or lunatic." The other day we overheard a company of ladies violently denouncing a certain clergyman, "scandalous," "disgusting," "abominable," "disgraceful," etc., etc., were the mildest of the epithets hurled at him. And what do you imagine the man had been guilty of. Drunkenness, lying, forgery, theft or such like? By no manner of means. He had been guilty of the heinous crime of having a family of seven in the course of thirteen or fourteen years. And yet it is just as true to-day, and will ever remain so, that one of the best investments in the world is a large family. Does the normal man or woman live, or did they ever live, who regretted the "raising" of a large family. And with equal force it may be asked, does the normal man or woman exist who did not in their later years more or less bitterly lament the fact that they had been denied the blessing of children. What more dreary, unenviable, pitiable lot than a lonely old age. What more enviable than an old age cheered and brightened and sweetened and beautified by an extensive family circle. If anything can compensate a man or woman from growing old surely it would be this. Happy he and she who has it to look forward to, to grow young again in their children's children, to be saved from themselves in their descendants, to still retain, after their own personal attractions have faded away, the disinterested affection of those who love them for their own sakes. Can any other conceivable kind of success compete with this. Is there any other "career" comparable with it, in the solid satisfaction that it brings. Can the attainment of any amount of wealth, or power, or fame compensate for the loss of this crowning consolation. To the normal man and woman, is there any achievement that does not appear cheap and paltry, compared with it? Is there, in short, any investment that so splendidly and gloriously "pays" like a large family?

#### FROM WEEK TO WEEK.

##### Spectator's Comments and Notes of Public Interest.

We think Mr. Doull has misunderstood "Spectator" when discussing Cowper's hymn, "There is a Fountain." He seems to think we were repudiating the doctrine of the Atonement when in reality what we think we did, and certainly all we intended to do was to register our dissent from the intense materialistic expression of that doctrine as illustrated in the hymn. We are quite aware of the many passages in both the Old and New Testaments centering in the word "blood," but we nevertheless feel that this form of expressing the essential quality of the Atonement has largely been abandoned by the Church. It has been laid aside, we presume, because the more spiritual expression of that great truth more truly meets the requirements of our understanding. There are many expressions which indicate a material hell of fire that burns without end to the everlasting torment of the wicked. Are we not speaking the simple

truth when we say that that materialistic view has been abandoned by the Church as effete. That abandonment, however, does not imply for a moment a disregard of the doctrine of rewards and punishment which our very nature seems to demand. Again the Athanasian Creed in its present form appears to be more and more relegated to obscurity by loyal Churchmen, because it fails to express the great truth of the Trinity in a form that commends itself to this generation. The very general disuse of the Athanasian Creed augurs no soundness regarding the Trinity, but men shrink from pronouncing judgment upon those who may not accept the exact formula given and accept it without doubt. Now that, we think, is what has happened in regard to the Atonement. The objective and material expression, so much in evidence half a century ago, has gone as far as we can see, but the efficacy of Christ's spirit within, and of His life in its fullest sense—the seal of which was His death—that shall ever abide. It will, of course, be quite impossible to follow up a controversy on such a tremendous subject as the Atonement, but we fancy if "Spectator" and his friend, Mr. Doull, could get down beneath the words to the real thought behind the words there would not be a very wide gulf between them.

We were very much interested in the complimentary references to the new hymnal published last week in the Churchman. From various parts of the Dominion, from Bishops, clergy and laity and from men of different schools of thought there appears to be but one opinion, namely, that the committee entrusted with this work has accomplished its task in a very satisfactory way. Judgment, we presume, can only be passed upon the selection of hymns, as the tunes have not yet been published, so far as we know. We have not the slightest doubt, however, but that the new book will be accepted by Synod, and, therefore, there is no cause for worry. A few improvements may still, we think, be made, and for that reason we have expressed our opinion upon several hymns that appear to us to be out of keeping with the purpose and general character of the book. We register our criticisms with a much lighter heart since the chorus of approval is so universal that there is no chance of embarrassing the committee or causing their efforts to fail. But the best committee that was ever convened is none the worse for the frank, straight opinion of men on the outside who knew nothing of the methods of its members but simply the results, and judge the same purely by the effects they are likely to produce. It is rather surprising to find how many men of intelligence can sing a hymn or use a prayer for the best part of their lives and never really take in its meaning. Not long ago "Spectator" read a paper before business men on "Prayer Book Re-adjustment" and one of the most prominent of his audience afterwards admitted that he had never heard before the suggestion of a defect in our Prayer Book. He had accepted the whole as a book that admitted of no improvement. In fact he never gave the words put into his mouth any thought. We are aware that some people will say we did wrong to raise questions in such men's minds, but we emphatically dissent from any such position. Better a thousand times have men restless with inquiry than asleep with indifference. What value is a prayer or a service or a hymn that speaks not to the heart or intelligence? Formal piety that thinks not, can neither be pleasing to God nor valuable to man.

We have already referred to several hymns in the new hymnal as possessing defects which in our opinion warrant their withdrawal. We do not know how far our views are accepted by the Church, but at all events the hymns cannot now form part of the completed work without the deliberate wish of the Church. Men cannot say "we never noticed them." Let us now consider another

hymn which appears in the fourth draft as number 784, under the heading "For Further Consideration." This hymn has a tendency to bombast and unreality that grates upon us. Take for example the first line, "Church of our heart and Empire." Now the first question that arises is, what Church? We know, of course, the "Church of our heart," but what is the "Church of our Empire"? Isn't it a pretty risky strain upon the imagination to call the Anglican Communion, "Church of our Empire"? Men say that the British Empire is a heathen Empire and Buddhism has far more to say to its citizens than Christianity. But even if we confine ourselves to the Christian portion of our Empire then surely the Roman Church has much greater right to the title, "Church of our Empire," since it is the faith of so many more of its citizens. In any case for Canadians to begin to sing the Anglican Church as the Church of our Empire would certainly be a little far fetched. Then is there not a bit of grim humour in these lines:

"No more the dark dissensions  
The day of doubt is done  
When dangers gather round Thee  
Thy children stand as one."

There certainly seems to be little sign of the children at the heart of the Empire standing as one whatever may be said of them elsewhere. Then the words of the whole hymn are addressed to this mysterious "Church" and the Divine guidance or blessing is not so much as invoked once in the whole production. Again there seems to be an extraordinary contradiction in the second and third verses. In one the past is turned from in shame and humiliation, and in the other the past is glorified as the brightest page of all its history. Here is one view of the past:

"Church of our heart and Empire  
Forgive the shameful past,  
The worldly hearts that chilled thee  
The chains that bound thee fast;  
Behold from the horizon,  
The clouds have rolled away  
And now with clearer vision  
Men own thy gracious sway."

And right on top of this comes a very different view of days long gone by, when we are bidden to look not in shame but in pride upon our history:

"Church of our heart and Empire,  
So bright thine annals shine,  
The ages hold no triumphs  
More wonderful than thine;  
Thou did'st in old times cradle  
Our rude and warlike race  
Thy sons are kings of honour  
Thy daughters queens of grace."

Now a change like that is too sudden to be wholesome. And what is more, we surely have not reached the point of worshipping the Church, and yet the one solitary petition of this lengthy hymn is a petition to the Church.

"Church of our heart and Empire  
Forgive the shameful past."

It only remains for us to add that we are surprised that this hymn should have got as far even as the door-step on the road to incorporation into a Church hymnal. Spectator.

#### THE GREAT THANK-OFFERING.

By the Rev. John Fletcher, Rector of Barton and Glanford, Diocese of Niagara.

No. 3.

#### An Appeal to the Members of the Church in Canada.

Dear Brothers and Sisters in Christ.—The Good Shepherd is looking down upon His pasture fields and He sees vast numbers of His sheep lost and wandering in the dark places of the earth, struggling in the grasp of the "roaring lion" or of "ravening wolves," or perishing with hunger and cold and want. He sees their suffering, their misery, their wretchedness, and He calls upon

His Church to go to their relief. Our mother, the Church, responds joyfully to the call, and summons her children—you and me—to her aid. She reminds us of the Master's words, "Other sheep I have which are not of this fold; them also I must bring, and they shall hear My voice; and they shall become one flock, one Shepherd." How shall they become so? By being brought in to the flock, and she bids us go forth, or send forth and seek the lost sheep and bring them in. Our mother calls upon the clergy to show missionary zeal lest they hear the justly indignant cry of the Good Shepherd, "My sheep wandered through all the mountains and upon every high hill; yea, My sheep were scattered upon all the face of the earth; and there was none that did search or seek after them." "They were scattered because there was no shepherd." "Behold, I am against the shepherds; and I will require My sheep at their hand." She reminds those of the laity who enjoy the blessings of God's holy covenant themselves but look with indifference and coldness upon the spiritual destitution of the heathen, of God's remonstrances, "Seemeth it a small thing unto you to have fed upon the good pasture, but ye must tread down with your feet the residue of your pasture? and to have drunk of the clear waters, but ye must foul the residue with your feet?" She reminds us all of the Good Shepherd's parting charge to one of His subordinate shepherds, Feed My lambs. Feed My sheep. Feed My sheep. And she asks us will we dare to fold our arms in indifference while the Lord's sheep are perishing. She presents to us all a golden opportunity to work for God in the Pan-Anglican Thank-Offering. Are there any young men or young women who feel called by God's Holy Spirit to offer themselves for God's service in missionary work? Does any young man seek to enter the sacred ministry of the Church? Does any medical student desire to become a medical missionary? Does any young woman wish to become a lady doctor, or a medical nurse to work in medical missions, or to engage in Zenana work? Let all such persons give their names to the clergyman of their parish to be given by him to the Bishop that there may be a great thank-offering of godly men and women in St. Paul's Cathedral, on the 24th of June. This is the highest offering that any man or woman can make—self-consecration and self-dedication to the service of God. But all cannot become labourers in the foreign mission field, nor are all called to engage personally in such work. Those who cannot do so can give of their substance to enable the Church to send others to the foreign field. Are there any rich members of the Church who desire to give of their wealth to the cause of God? They have now a grand opportunity. For nearly five years the best men and the ablest minds in the Church have been engaged in gathering from all quarters information as to the most pressing needs of the Church, and how best to meet them. Ye rich men and women may give your thousands in the full assurance that every dollar will be offered on the Holy Altar at St. Paul's Cathedral, and will be expended in the best way the united wisdom of the Church can devise. We, also, who have less to give, may make our thank-offerings, certain that He who looked with favour and commendation upon the poor widow who cast her two mites into the treasury will accept our offerings however small, if they are the expression of our self-denial, and are made "not grudgingly or of necessity," but as the outcome of a grateful and thankful heart. If we give according to our several abilities God will bless our offering. Let us not disgrace ourselves by sending a paltry sum to be offered to God, but let us show our thankfulness and gladden the hearts of our fathers in God by making them the bearers of a noble thank-offering. On the 4th day of December, 1857, Dr. Livingstone speaking in the Senate House at Cambridge, England, made a noble appeal to the Universities of Oxford and Cambridge to take up and complete his great work in Central Africa, and he closed his address with these memorable words, "I go back to Africa to try to make an open path for commerce and Christianity; do you carry out the work which I have begun. I leave it with you." These words became historic and are to-day the motto of The Universities' Mission to Central Africa. He went back to Africa, and spent the rest of his life in unceasing efforts to promote the temporal and spiritual welfare of the poor, the ignorant, heathen whom he loved and whose salvation he so ardently desired. On the first of May, 1873, early in the morning he was found kneeling by his bedside. Doubtless he was praying for those loved ones on whose behalf the best days and energies of his life were spent, and while thus engaged the summons came and he fell asleep in Jesus. Last December the jubilee of his famous visit to Cambridge was kept—a visit which has resulted in the founding of a great Missionary Society, the U.M.C.A., and

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the organization of two dioceses, Zanzibar and Likoma, and soon another diocese—North Eastern Rhodesia—will be formed on the very scene of his last labours. At the jubilee meeting held in the same hall in which Livingstone had spoken, a clergyman from Zanzibar told how a few weeks before he had made an appeal at the University of Oxford for ten or twelve priests to labour in the diocese of Zanzibar, "and," said he, "we got them." A great wave of enthusiasm swept over his hearers while he was speaking, and those words, "we got them," have also become historic. Let us make them the expression of the whole Church, not merely of a single society or a single diocese. Let the members of the great Church of the future say, "On the 24th of June, 1908, we asked for men, we asked for women, we asked for money—all consecrated to the service of God,—and we got them." We got them in abundance. But while we strain every nerve to make this extraordinary effort a great thank-offering, we must not neglect our ordinary duties. The claims of our own missions, M.S.C.C., and Diocesan, must both be met. It would be no thank-offering if we merely diverted our offerings from their ordinary channels and turned them in new directions. I have so much faith, however, in the loyalty of those Church-people who are moved by the Spirit of God to give to the thank-offering that I believe they will not allow their work in their parishes or their own Mission Funds to suffer. Let me close these papers with the following beautiful extract from a letter on the "Pan-Anglican Congress," written by the Archbishop of Canterbury. "From our most distant colonies and mission fields, from the United States of America, from the cities and plains of our Indian Empire, from the borders of the Arctic Circle, and from the Islands of the Southern Sea, men and women will meet in London for counsel and prayer, with a view to setting forward upon earth more vigorously than heretofore the rule of the Lord Jesus Christ over the daily life of those for whom He died upon the cross. Such thought and counsel and united prayer on the part of those who are in touch, at home and abroad, with the immeasurable variety of human needs, will be of vital assistance to the Bishops when, in the following month, they are gathered at Lambeth for quiet counsel and for joint resolve. Remember, then, both gatherings in your prayers. In addition to these deliberative meetings, the Church is invited to make, by contributions, garnered from its every part, a great thank-offering to God for His Fatherly guidance of our life and work in the years that are past and among the difficulties of to-day. The gift thus presented to Him is to arm us for fresh endeavours to equip us for doing better work—better in breadth of purpose and in depth of trained and eager force, than ever before. It is to be a joint offering whereto all will be invited to add their quota, however small. It is high time that we should be considering in every land, in every diocese, in every parish, in every home, in every separate individual life, what part we can severally and collectively take in making the thank-offering a reality. Here in the Diocese of Canterbury we stand at the very centre of our Church's organic life. Already we learn of the glad and loyal contributions which are being offered week by week on the remotest frontiers of Christendom in Esquimaux villages, and in Melanesian Islands, and in African forests, and in the Mission outposts of China and Korea. They of their poverty are bringing their two mites in to be added to the gift for the common good. Let us bestir ourselves and set to work by deliberate and sustained endeavour throughout the Church at home, lest we, in our wealth of Christian privilege and advantage, be behindhand in a task belonging to us all, a task to which those so far afield have quietly and bravely set their hand. Arrangements are already made to facilitate the systematic contribution of even the smallest sums, and I rely upon the clergy in every parish to do what in them lies for securing that the opportunity is known and used to the up-building of such a thank-offering as shall mark our humble and heartfelt sense of the great things which the Lord hath done for us, and our belief that under His good hand we shall yet see greater things than these."

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The Churchwoman.

MONTREAL.

**Montreal.**—The quarterly meeting of the M.D.W.A. was held at St. Matthias, Westmount, on Thursday, January 23rd, at 3 p.m., when there was a large attendance of members. After the singing of a hymn and the missionary litany, the Rev. E. Bushell, rector of the church, gave a short address on Is. 54:2. The minutes of the last quarterly meeting were read and confirmed, and the President stated that, as a result of Miss Riddell's visit to Canada, the W.A., as a whole, had decided to endow a cot in the Leper Hospital, described by Miss Riddell at that meeting. Of the \$1,000 required to endow this cot in perpetuity, the Montreal W.A. had undertaken to be responsible for \$100, and she urged all members to remember this object when they had money to give. Mrs. Day then read a paper on the Soudan, a country connected in our minds with the famous Dr. Livingstone, with Stanley, and with General Gordon. She described the difficulties encountered by the first missionaries in trying to gain an entrance into the country and gave a brief account of the missionary work that has been carried on there in the face of strong opposition from the Mohammedans. Some of the principal tribes inhabiting the Soudan were mentioned and attention drawn to the many references to the country in the Bible under its ancient name of Ethiopia, and to its importance in early days when it was a formidable military power; the eunuch whose interview with St. Philip is recorded in Acts 8, belonged to this country, and was probably the first of its people to be baptized. After a vote of thanks to Mrs. Day for her interesting paper, one or two members read brief items of interest bearing on its subject, one of those present relating that she had, many years ago, heard Stanley lecture on his travels in search of Dr. Livingstone. Miss Gomery then read some letters received by Mrs. Tilton from Mrs. Borrup, in which she described her journey from England to Africa with her husband, and their arrival in Uganda where they received a very hearty welcome from the members of the mission, and from the natives, by whom Mr. Borrup seems much beloved. The meeting then adjourned to the Parish Room, where the members were most hospitably entertained at tea by the President and Members of St. Matthias' Branch.

OTTAWA.

**Ottawa.**—Mrs. George Greene gave an interesting address before a largely attended meeting of the Woman's Auxiliary, of St. John's, last week. Mrs. Cuzner presided and throughout Mrs. Greene's interesting description of the Piegan Reserve great interest was manifested. Three new members were added to the list at the close of the meeting. It was decided to hold a special meeting of the Auxiliary early in February, when Miss Strickland will address the members on the mission work in India. The Woman's Auxiliaries of St. Bartholomew's and St. George's held their monthly meetings last week, both were well attended in spite of the inclement weather. At the St. George's W.A., Miss C. Greene gave a bright, entertaining talk on her visit to the recently held General Convention at Richmond, Virginia. At both meetings the recent meeting of the Pan-Anglican Woman's Committee was discussed and there will, no doubt, be an increase in the attendance at the next gathering of that body. The Woman's Auxiliary of Trinity Church, Ottawa East, met last week at the home of Mrs. Barnet, William Street. Considerable work was done and it was decided to supply the usual outfit for the Indian child, and also one for the blind child, Phoebe Hunt, in Palamcotta. Towards this latter end the sum of fifteen dollars will be raised. After the meeting Mrs. Barnet entertained the ladies at tea.

Brotherhood of St. Andrew.

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

Brotherhood men should subscribe for the Canadian Churchman."

**Bobcaygeon.**—Christ Church.—A probationary Chapter has been formed in this parish, and was favoured with a visit from Mr. F. W. Thomas on Sunday, January 26th. Mr. Thomas arrived on

Saturday evening, and met the rector, the Rev. F. L. Barber, wardens, and sidesmen, with the members of the Chapter that were available, when the prospects and plans were discussed and details perfected so far as possible. A men's meeting was announced at 3 o'clock on Sunday afternoon, and 47 responded. The service was led by Mr. W. T. Comber, B.A., assisted by the Director, Mr. W. W. Boyd, who read the First Lesson, and the Vice-Director, Mr. W. Henderson, who read the Second Lesson. The rector presided at the organ, and was assisted by Mr. T. Dixon, cornetist, the whole service went with a swing and dash that was most inspiring, the well-known hymns and chants being sung with zeal and enthusiasm, whilst the hearty Amen's resounded as an echo of pent up devotion. Mr. Thomas chose for his subject, "The indifferent and careless man," and in a most eloquent and effective manner drew many useful and practical lessons, with which many expressed unqualified delight. In the evening Mr. Thomas again gave an address in the church. The night was rough and stormy, but a large congregation assembled, with a good proportion of men present, after which the Travelling Secretary had a final talk with the members of the Chapter. Mr. Thomas's visit has done a great amount of good by imparting enthusiasm, enlightenment, and interest in the Brotherhood work, both within the parish as well as throughout the Dominion.

Home & Foreign Church News

From our own Correspondents.

MONTREAL.

James Carmichael, D.D., Bishop, Montreal.

**Montreal.**—Christ Church Cathedral.—The Ven. Archdeacon Norton, D.D., rector of Montreal, when preaching in this Cathedral, on the 26th ult., referred with great approbation to the improvement which the renovations and restorations have effected in the Cathedral both inside and out. After explaining that as trustee for nearly twenty-four years he had had the preservation of the edifice at heart, Dr. Norton expressed his deep gratitude to those who had been instrumental in the restoration.

**St. George's.**—The Lord Bishop of Montreal presided over a crowded assembly of the parishioners in the Parish Hall, on Friday evening, the 24th ult., when an important step in connection with the Anglican Church's missionary schemes was taken, the new missionary association of St. George's Parish Church being inaugurated. Among those who occupied seats on the platform were the Rev. Dr. Paterson Smyth, rector; the Rev. H. P. Plumtre, the Rev. H. R. Stevenson, Messrs. Lansing Lewis, R. Wilson-Smith, R. W. McDougall, A. B. Willis, George E. Drummond and Mrs. Plumtre. A great deal of lay interest has been infused into the movement, and three business men who spoke, emphasized the necessity of co-operation in an active missionary policy. Mr. George E. Drummond declared that missionary work was justified by its results and asked, "What greater source of strength to the Empire can be placed in the great North-West than the Church of England and her ministers?" The Rev. H. P. Plumtre, in recalling the substantial results of past missionary activities at St. George's Church, referred to the churches of St. Jude, St. Simon, St. Matthias and St. Cyprian, which he stated were mementoes of the work done by past rectors and members of St. George's. His Lordship's appeal for a sum of \$20,000 for Church extension had elicited a liberal response. St. George's had undertaken to build two churches, while there was the nucleus of two small churches at Rosemount and Blue Bonnets. Mr. Lansing Lewis testified to the manner in which the missionary interest of St. George's had been stimulated by the present rector, but regretted the poor remuneration the missionaries received, and urged the need of more generous support. The Rev. Dr. Smyth, in paying a glowing tribute to the work accomplished by Mrs. Plumtre in the missionary movement, stated that the new Association was intended to include, if possible, every member of the parish, the interest of children being especially desired. He welcomed the evidence of strong lay interest. The Lord Bishop stated that the new Association did not interfere with existing Associations in St. George's. The Church extension had prospered, and this Association at St. George's was formed with the intention of creating a greater interest among the people of the parish. Although they had opened the first church and hoped shortly to open the second, His Lordship did not think this

was the close of their efforts, as they had an active policy to pursue, in which, he considered the new Association was likely to offer great assistance. A resolution, moved by Mr. R. W. McDougall, and seconded by Mr. A. B. Willis, inaugurating the new Association, was carried with acclamation.

**The Diocesan Theological College.**—The quarterly report of Principal Rexford, presented to the governors at their last meeting, stated that there are forty members on the roll, five of whom reside with their parents in the city, and twenty-seven who are either graduates or undergraduates of a university. Every room in the college is occupied, including the additional rooms provided by recent alterations. It was announced that arrangements had been made with the Rev. Dr. Tucker to conduct a mission study class with students of the college during the months of February and March. This class will meet once a week, and the subject of study will be "Canadian Missions." The presentation of the house and financial committee's report disclosed the fact that \$1,600 over and above the ordinary revenue will be required to complete the financial year ending April 30th next. Bishop Carmichael presided at a meeting of the Executive Committee of the Synod of the Diocese of Montreal, on the 28th ult. The acting Treasurer presented the financial report for 1907, which showed that the amount uninvested was only \$3,400, while all the properties were satisfactorily rented. A balance of \$800 over last year was disclosed in the Mission Fund, and the total receipts showed an increase of \$3,200. A decrease of \$800 in expenses was reported. The balance now standing to the credit of the Mission Fund amounts to \$6,843.10. The Widows' and Orphans' Fund is increased by about \$1,000. The report of the plan committee of the Mission Fund showed that included in the grants for the current year, which showed an increase, was a sum of \$1,500 to the Bishop for the assistance of his work in opening of new churches in the neighborhood of the city. It was resolved that the maximum grant of \$400 be increased to \$500. The grants are about \$3,000 in excess of last year. The report was unanimously adopted and the Bishop was pleased to know that the Committee were now in a position to pay the full amount of the grants called for by the canons of the Synod. The report of the fund for Coadjutor-Bishop showed arrears of \$1,151.46. A discussion ensued on the matter and it was decided to ask the committee to make an earnest appeal to the parishes in arrears to such fund.

**The Andrews' Home.**—On Wednesday, January 22nd, the twelfth annual meeting of the corporation of the Andrews' Home was held at the institution, 46 Belmont Park, Bishop Carmichael, President of the Corporation, in the chair. A most satisfactory report of the year's work was presented by the secretary, Canon Renaud, showing that 5,332 men had called at the office seeking information, employment and advice during the year, and 8,582 visits in all had been paid to the office; 2,858 new arrivals of men and lads; 451 girls and women, and 538 children, making total visits to both offices, 10,408, and 3,847 new arrivals. The total number of situations procured on farms, railway offices, shops, factories, etc., being 2,760. The chaplain and janitor met on their arrival 123 steamers, and 403 trains. The immigrants thus met are put in touch with clergymen as far as possible, and with others interested in their welfare; 2,588 had thus been commended. There had been a larger amount than usual of distressing and needy cases of immigrants arriving without means or friends. These had to be assisted, to the amount of about \$300. During the year there were nine deaths where the chaplain had to minister to the dying, subsequently providing for their interment and notifying their friends. There had been a daily average of thirty-six at the home. A Christmas dinner was provided by the Corporation at which sixty-one sat down. The Honorary-Treasurer, Mr. Alexander Robertson, presented a satisfactory financial statement. The total receipts were \$9,047; expenditure, 8,382.74; leaving a balance of \$665.23, which, added to last year's balance of \$142.72, made a total balance of \$807.95. The Corporation re-nominated Mr. Alexander Robertson as Honorary Treasurer, and Canon Renaud as Secretary, the appointments being confirmed by the Bishop. His Lordship also appointed Mr. C. Ernest Gault, and Mr. A. Hamilton Gault, as members of the Corporation.

"Great God uphold us in our task  
Keep pure and clean our rule  
Silence the honeyed words which mask  
The wisdom of the fool"

## ONTARIO.

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

**Kingston.**—Bishop Mills will leave for St. John's, early this month, when he will preach at the enthronement of Bishop Richardson, of Fredericton, N.B.

**St. George's Cathedral.**—The first or early celebration on Christmas morning was attended by over 250 persons. The winter chapel has been in use, the improvements in St. George's Hall being complete. The lectern is the gift of Mr. Annesley Burrows; the beautiful altar book rest, of Mrs. Norton-Taylor; the very handsome Communion vessels were the offering of the W.A., through Miss Macaulay. The Sunday School attendance is about 280.

The Men's Club is again open for the winter months. It has opened a reading-room in St. George's Hall, for all comers, and will give receptions after Sunday evening services to those boarding in the city, to visitors and to strangers. Meetings will be held fortnightly, with literary, mission and social features.

**St. George's Hall.**—Miss Strickland, of Tarn Taran, Punjab, India, gave a very interesting address in this hall on the various phases of her work as a C.M.S. missionary on the evening of the 23rd ult. Despite the very stormy weather there was a fair-sized audience present. The Very Rev. the Dean of Ontario, occupied the chair.

**Marmora.**—St. Paul's.—A handkerchief and apron sale, in aid of the funds of this church, followed by a concert, was very successful, the proceeds being \$105.

**Tweed.**—St. James'.—Before Mrs. T. E. Wilson left for Belleville, the Woman's Guild of this church, presented her with an elegant service book as an appreciation of her work, and as a token of regard as well as regret at departure.

**Belleville.**—St. Thomas.—A branch of the A.Y.P.A. has been formed in this congregation, with Professor Spooner and Miss Margaret McCrodon, as Presidents. An orchestra of six, piano and five violins, has been formed.

**Ameliasburg and Hillier.**—The parishioners recently made their rector and Mrs. Wright a gift of money, as an evidence of personal regard as well as appreciation of "good and acceptable service."

**Odessa.**—The congregation gave the Rev. F. T. Dobb a silk umbrella at their leave-taking of him, which was not at all to their desire.

The Rev. A. L. McTear, of Bath, will conduct one service in each Sunday in this church till this mission post is filled.

**Sharbot Lake.**—During October the exterior of the parsonage was repaired and painted. In several "bees" of free work, 22 men and 9 teams, a new roadway into the grounds was built, and rough places levelled.

**Augusta.**—To Christ Church, Lord's Mills, the family of the late Mr. and Mrs. Richard White, have presented a fine bell in memory of their parents. The bell was dedicated by the Bishop on his recent visit. Since then a belfry and spire have been added by the same family.

The Church of St. George, South Augusta, was begun in 1888, but not finished. Last fall the work of completing the edifice was started. The outside walls were pointed and pencilled. In the spring the construction of the tower will be proceeded with and a bell secured.

## OTTAWA.

**Charles Hamilton, D.D., Bishop, Ottawa, Ont.**

**Ottawa.**—Christ Church Cathedral.—Life and Works of Beethoven was the subject of an interesting lecture last week by the Rev. Canon Kittson in the Lauder Memorial Hall. The speaker went into detail explaining the principal works and the character of each and comparing these of the great composer with those of his contemporaries, including Mozart. His principal works, sonatas and symphonies, were illustrated on the pianolo piano by Mr. R. M. Heintz. Several of the selections rendered were Sonata

Pathétique, Kreutzer's Sonata, Concertos and parts of the 2nd Symphony. The lecture was much enjoyed, both from an educational and entertaining standpoint and the large number present, in spite of the cold weather, was sufficient proof of the treat expected, and no one went away disappointed. The evening was under the auspices of the Young Woman's Bible Class, and the object was to obtain funds to assist in the purchase of a boat for the Rev. Dr. Antle, who is at present engaged in doing the same work on the Pacific Coast as Dr. Grenfell on the Atlantic. There is a possibility that other similar lectures may be given later on.

**St. George's.**—The first annual At Home of the congregational Bible Class of this congregation was held last week, and was a most enjoyable affair. The membership of the class at present is about one hundred and twenty-five, and the attendance was representative of the membership. The Rev. J. M. Snowdon was chairman for the evening. A short programme was given. After the programme, refreshments were served, and a very pleasant evening spent.

**St. Matthew's.**—The annual Sunday School festival of this church was held on Thursday, of last week, in St. John's Hall, and proved a happy and successful affair. The children with their teachers met at the church at 4.30 p.m., and were conveyed by special cars to the hall. There they were met by the committee in charge, and the infant classes sat down at once to their tea. These were followed in turn by the scholars and girls' Bible classes. At 7.30 p.m. the main hall was crowded with the children and their parents and friends, and a most pleasing programme was rendered.

**Billings' Bridge.**—Trinity.—The annual Sunday School entertainment of this church, was held on Thursday evening, last week, and was most successful in every way. The programme of songs, recitations, and other numbers given entirely by the children won the hearty appreciation of all. A feature of the programme was the military drill, the boys having been instructed by Sergeant-Major Cairns. Several presentations took place during the evening. Miss N. Frerichs was made the recipient of a purse from the congregation in recognition of her services as organist. Mr. Geo. Fitzpatrick, the able Superintendent of the Sunday School, was presented with a token of esteem and gratitude for his services by the members and friends of the school in the shape of a handsome clock, in mission design, and a book; while the rector, the Rev. C. B. Clark, was remembered by his Bible class in the presentation of a set of monogram brushes. The Rev. A. U. DePencier, of Brandon, Manitoba, was present, and gave an excellent address on "The condition of the parishes and Sunday Schools of twenty years ago."

**Pembroke.**—A most successful cake and bread sale was held a week ago, in a room kindly lent by Mr. Rickwood for the occasion. The sum of twenty dollars was realized and the Home Mission Fund of the Church will benefit to that extent.

## TORONTO.

**Arthur Sweatman, D.D., Bishop and Primate.**  
**William Day Reeve, D.D., Assistant Bishop,**  
**Toronto.**

**Toronto.**—C.C.M.S.—The Rev. Canon Tucker, Secretary of this Society, has given out a statement for the year just finished. The figures of the M.S.C.C. are not in the same category as those of either Presbyterian or Methodist Missionary Societies, as these published totals of all Church offerings that go into a central fund, whereas the Church Society takes account of only that money contributed for missionary work in the West and in the foreign field, while the contributions to local objects appear solely in the diocesan accounts. The past year has been marked in England by extraordinary addition of special objects in Church work, seeking financial help. Appeals from the Pan-Anglican offering have been universally made. In the Diocese of Quebec the sum of \$10,000 is asked, in Montreal \$40,000, in Toronto \$20,000, in Huron \$20,000, and like sums in all the Canadian dioceses. This activity, of course, affected contributions. Still, the whole amount of the Society for the past year falls short by only \$374.60, as compared with 1906, although in the amount directly available for objects of apportionments there is a falling-off of \$2,155.34. The greatest is in the Diocese of

Huron, which has declined by the sum of \$2,000, yet it gives \$15,000 toward the Pan-Anglican offering. Accordingly, it gives for mission purposes \$13,000 more than last year. The same may be said of other dioceses. The following totals are from the financial report of the Society:—Receipts, \$102,135.08; total receipts credited to the apportionments, \$95,816.53; Canadian field, \$55,527; foreign field, \$30,945.77; charges, \$8,884.45; Indian homes, \$1,453.52. "The Missionary Magazine," the "New Era," the "Sunday School Magazine," and the "Canadian Church Juvenile" have become self-supporting. The Sunday School Lenten effort cost about \$600 and brought in \$10,000. The sum of \$1,900 was spent in travelling expenses, enabling several hundreds of sermons to be preached and addresses made in all parts of the Dominion. St. Paul's Church, Toronto, increased its contribution to the Society by \$1,100, giving a total of \$5,410 to this object. It is thus the banner church of the Dominion in this respect.

St. James'.—The Rev. J. R. H. Warner, M.A., rector of Pakenham, in the Diocese of Ottawa, has been offered and has accepted the senior curacy of this parish, rendered vacant by the appointment of the Rev. D. T. Owen, to the position of assistant-rector of Holy Trinity Church in this city. It is expected that Mr. Warren will assume his new duties here about the beginning of March. He is a graduate of Trinity University, having taken his degree there in 1898. He was ordained in the same year, and after having been stationed in the Diocese of Ottawa he was for two years rector of the Y. T. Church at Dawson City. For the last five years he has been at Pakenham.

The Rev. R. Seaborn, chaplain of the Central Prison, Toronto, would be very grateful to any one having old magazines to spare, if they would address them to the Central Prison for distribution among the men. They would be greatly appreciated.

St. Augustine's.—The Rev. F. G. Plummer, rector of this parish, left on Friday last for a three weeks' visit to the West Indies.

Holy Trinity.—The twenty-seventh annual meeting of the Church of England Sunday School Association was presided over by His Grace the Archbishop of Toronto in the schoolroom on Monday evening, the 27th ult. A large gathering attended. The election of officers resulted as follows:—President, His Grace the Archbishop; Clerical Vice-Presidents, Ven. Archdeacon Sweeney and J. S. Broughall; Vice-Presidents, G. B. Kirkpatrick and Evelyn Macrae; Honorary Treasurer, J. C. Wedd; Honorary Secretary, C. R. W. Biggar, Honorary General Secretary, J. S. Barber; Assistant Secretary, Miss M. E. Cox; members of council (clerical), the Revs. R. Seaborn, Anthony Hart, T. W. Powell, C. A. Seager, Canon Farncomb, W. J. Brian. The lay members are Miss C. Roberts, J. Maughan, Jr., Grant Helliwell, C. J. Agar, H. G. Kingstone and Miss Osler.

In the list of those receiving prizes at the annual meeting of the Toronto Diocesan Church Sunday School Association the name "Norman Johnston" should have been "Norma Maud Johnston." The names of those receiving prizes were published in last week's issue of the "Canadian Churchman."

St. George's.—Anglican Young People's Association.—A meeting of the Presidents of the City Branches of the A.Y.P.A. was held in the school-house on Wednesday evening, the 29th ult., and was well attended, nearly all of the City Branches being represented. Mr. Clarence Bell, Past President, St. Mary's, Dovercourt, occupied the chair and explained that the meeting was called for the purpose of carrying into effect a proposal which it was thought would be an important step in the forward movement of the organization, so far as the City Branches were concerned. For some time past it had been apparent that a Committee or Board representative of the City Branches would be of great practical value. It would bring all the Branches into closer touch, provide a forum for the discussion of matters of mutual interest, and be a medium of ascertaining and expressing the will of the City Branches. Mr. W. S. Battin, Diocesan Registrar, and Secretary of the Synod A.Y.P.A. Committee, gave a detailed history of the Association in Toronto Diocese since its inception, and what had been done by the Synod Committee. He stated that although in existence only about a year and a half, the A.Y.P.A. might now be considered a permanent organization; that there were now in the whole Diocese about 50 Branches, about 25 in the city and as many outside, and that continual additions were being made to the number; that the reports received were of a most encouraging character, indicating that meetings were being held regularly, either weekly or fortnightly, and that a beneficial social and religious influence was being exercised by the members in their respective parishes. He felt sanguine that before a great while they would have an organization of about ten thousand members, all governed by the same rules and all working together for the general good—the upbuilding of our Church. In view of the expansion, he suggested for consideration some matters that required attention, namely, a Constitution applicable to the Toronto Diocese, the one in use at present being that compiled by the Diocese of Huron; a small fund to meet the necessary expenses, etc. After a full discussion, a resolution was passed to form an Association, to be called, "The Presidents' Association of Toronto Branches, A.Y.P.A.," and a Committee was appointed to frame a short code of rules for the government of such an Association. It was fully understood that the action taken at this meeting was subject to the approval of the Synod Committee.

Georgina.—Owing to an affection of the throat, the Rev. J. McKee McLennan resigned this parish on the 1st January. He has been granted leave of absence for one year, and his present address is "Lakehurst," Beaverton, Ontario.

Barrie.—East and West Simcoe Rural Deaneries.—On January 27th and 28th last a joint meeting of the above took place in this town. The attendance was large, especially considering the state of the weather and roads. Eight out of ten clergy in West Simcoe, and six out of the eight in the East, were present during all or some portion of the conference. In addition, Bishop Reeve, Archdeacon Sweeney, and the Rev. P. B. DeLom, attended during most of the time; the Rev. T. G. McGonigle, of Cookstown, and the Rev. E. J. McKittrick, of Painswick, were visitors; Capt. Whish, J. S. Cotter, Geo. Raikes, and other laymen also increased the attendance. Proceedings began with a reception in the recently enlarged parish-hall at 6 p.m., followed by supper, which was provided by the Ladies' Guild, and words of welcome from the vicar, the Rev. W. B. Heaney. At 8 o'clock there was the customary Deanery service in Trinity Church, when the Ven. Archdeacon Sweeney preached the sermon, his theme being "The Triumph of the Impossible," from the words in St. John 6:9, "What are they among so many?" He exhorted his hearers, both clerical and lay, always to take the power of Christ into their calculations in all the spheres of religious work, and especially urged faith and zeal in the matter of the forward missionary movement of the Church. At 7:30 on Tuesday morning there was the Deanery celebration of the Holy Communion, at which an address was given by the Rev. H. M. Little, of Penetanguishene, from Rev. 1:6, on Christian priesthood and spiritual sacrifices. At 9:30 Bishop Reeve opened the business session with prayers. On motion of Rural Dean Mussen, of West Simcoe, Rural Dean Sheppard, of East Simcoe, was chosen chairman of the conference. The Secretary, the Rev. A. C. Miles, briefly explained the reasons for the joint-meeting. The first address was by the Rev. P. B. DeLom, on the Pan-Anglican Thank-offering; he had been invited to attend for this purpose, and explained, in a fervid and clear way, the history, nature, and purpose of this offering. A few words were added

by Archdeacon Sweeney, as the Diocesan secretary of the scheme, dealing specially with the progress and becoming thankfulness of our own Diocese. A Sunday School Symposium was next on the programme. Bishop Reeve dealt practically and helpfully with "Missions in the Sunday School," showing the importance of beginning there, how to increase a missionary interest, and how much children can do. Archdeacon Sweeney spoke on Sunday School work in general, emphasizing the importance of "the child in the midst" as "the man in the making," and so the "concentric element" in the whole kingdom of God. Canon Greene, of Orillia, treated of "Sunday School Teachers; securing and training." He advocated making them in and taking them from the parish Sunday School while young, and specified the various features of the high standard which should be kept in view, intellectually and spiritually. A general discussion followed these three addresses. The Rev. P. B. DeLom echoed the suggestion of Bishop Reeve, that each school should keep in touch with missions by having a special mission, missionary, or Indian child, in its care; and Canon Murphy, of Allandale, Rural Dean Mussen, of Collingwood; Canon Greene, and others, protested against the new law of the M.S.C.C. executive against designated offerings by the Sunday Schools. At the afternoon session the first item was a discussion of the proposed reuniting of the two deaneries. It was introduced and strongly urged by Rural Dean Sheppard, who pointed out the difficulty of having good meetings in East Simcoe, with only eight clergy, two of whom never attend. Rural Dean Mussen, of West Simcoe; Canon Greene, Capt. Whish, and others, also advocated amalgamation. Archdeacon Sweeney pointed out that the primary purpose of rural deans and deaneries was local attention and oversight by the deans as assistants to the Bishop of the Diocese, and not conferences of the clergy, and he suggested that this may have been the reason of the Bishop for the subdivision many years ago, the work being thus lightened and made more efficient. In consequence of this, a motion of the Revs. Heaney and Mussen, for "union, with the Bishop's sanction," was withdrawn, and the following carried unanimously, on motion of the Revs. Little and Ovens: "That the proposed union of East and West Simcoe deaneries do not take place, but that a conference of all the deaneries of Simcoe be held twice a year, in the months of May and November, places to be determined upon." An invitation to Orillia for the May meeting was accepted, and the Rev. C. D. Ovens, curate of St. James' Church, Orillia, was appointed Secretary, with Rural Dean Sheppard as Convener. Next on the programme was a symposium on work among young people. Rural Dean Mussen led this with an account of the work of the Collingwood branch of the A.Y.P.A., endorsing the utility of such organizations. Canon Murphy spoke of the necessity of some young people's society in order to retain them in the Church, and told of the success of the St. George's Branch, Allandale. The Rev. H. M. Little spoke at length on his methods of work among the young people of his parish, emphasizing, among other points, the profit of communicants' classes for the newly confirmed, and the wisdom of making the mental and social sides of the A.Y.P.A. subsidiary to the religious side. The Rev. C. D. Ovens differed from the common view that getting hold of the children means the retention of the next generation, stating that, in his opinion, the summum bonum of the Christian ministry is getting hold of the men. His experience of the Orillia A.Y.P.A. was very encouraging, and he mentioned the St. Andrew's Brotherhood men as being its backbone. The Rev. A. M. I. Durnford, of Duntroon, told of the success of the Branch at Batteau, in his parish, where the devotional evening is held regularly with large attendance, lectures by himself on the history of the Anglican Church being a frequent feature. Archdeacon Sweeney, as Chairman of the Synod Committee on Young People's Societies, was an interested listener, and promised to speak on this theme at the Orillia Conference. The time of adjournment having arrived, the thanks of the visiting clergy were accorded to the Vicar and Churchpeople of Barrie, and the session closed at 5 p.m.

NIAGARA

John Philip DuMoulin, D.D., Bishop, Hamilton, Ont.

Hamilton.—The quarterly meeting of the standing committee of the Synod of the Diocese of Niagara was held at Hamilton on Wednesday afternoon, the 29th ult., when all the members, with the exception of about three, were present. The Rev. G. F. Davidson was present from

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Guelph. The principal business before the meeting was in connection with the applications of three parishes to sell and mortgage property. The congregation at Port Dalhousie asked permission to place a mortgage of \$2,000 on a new rectory which has been built. This was granted. A similar application was made by the congregation of St. Philip's Church, Hamilton. It asked to be allowed to mortgage the church for \$500, to be paid off within one year, and the permission was granted. The congregation of St. George's Church, Lowville, asked permission to sell the present parsonage, including six acres of ground, and to purchase a new rectory at Campbellville. This also was consented to. The auditors' report for the quarter, and that of the finance and investment committee, showed the funds to be all well invested with no interest in arrears. Owing to the proposed trip of Bishop DuMoulin to London, England, next summer, it was decided not to hold the meeting of Synod until the autumn. The Ven. Archdeacon Forneret was granted \$200 to pay his expenses as Archdeacon of Wellington County, and the Rev. E. A. Irving, Dundas, was granted \$200 from the Clergy Committee Fund. The committee appointed to consider the advisability of changing the Synod year from March 31st to December 31st, reported that it had asked all the clergymen, wardens, and delegates to Synod of the several parishes for their views on the subject, and had met with such a diversity of opinion that it decided not to report until it had further expression of opinion on the matter. The committee adjourned till the third Tuesday in March.

**Grimsby.**—The late Miss Adelaide Agnes Grout, whose death took place at the family residence in this town on the 18th ult., was a daughter of the late Rev. R. G. Grout, M.A., for many years incumbent of Grimsby, Diocese of Toronto, and beloved sister of Miss Alice Grout, of Grimsby; of Mr. Hugo Grout, St. Catharines, and the Rev. Canon Grout, M.A., Clerical Secretary of the Diocese of Ontario, Kingston, by whom as well as by numerous relatives and friends, she is greatly missed and deeply mourned. The deceased lady was a noble example of true piety and unselfishness; and her loving care of St. Andrew's, Grimsby, for many years won for her the gratitude of all the parishioners; for like Mary of old she had "chosen the better part," and has gained her reward. Of a bright, retiring disposition, few fully realized the lovely character of our dear sister going in and out of many homes to care for others, ever "doing good," like her Divine Master. The funeral, conducted by the rector, the Rev. J. Ballard, was most solemn and impressive; the numberless floral offerings testifying to the love of the many dear ones who mourn her loss. Of her, as of all true saints, "who die in the Lord," one who has known her well during her earthly life, and greatly loved her, may truly say:—"Blessed are the pure in heart, for they shall see God."

#### HURON.

**David Williams, D.D., Bishop, London, Ont.**

**London.**—The Synod of Huron, after a thorough investigation, has decided to manage its various trust funds in future through the agency of the Trusts and Guarantee Company, of Toronto. All securities are to be taken in the name of the Synod, and are to be unconditionally guaranteed by the Trust Company. These Church trusts aggregate about three-quarters of a million dollars, and the agreement entitles the Synod to representation on the Trust Company's board of directors. The Bishop of Huron has nominated Mr. Matthew Wilson, K.C., to represent the Synod on the Board, and he has been accepted by the Trust Company. Mr. Wilson is eminently fitted for this position. His wide experience and unbending integrity are qualifications which make him an excellent man for this responsible post, and his appointment will at once be productive of confidence and general satisfaction throughout the diocese.

**London Township.**—St. John's.—By the will of the late Mr. Robert Ralph, this church has been left a sum of \$500. This sum is to be set aside for a period of twenty years, during which time the proceeds only are to be used to the carrying on of the work of the Church. The care of the money is placed in the hands of the rector and the wardens of the church.

**Thorndale.**—The Rev. Wm. Lowe, of St. Matthew's Church, London, lectured here recently on "Ireland and its people." Mr. Lowe had 25

years' experience in Ireland, and can speak of it from close personal knowledge. We are always pleased to take notice of a good lecture like this, because we are persuaded that there is a great amount of lecture material in possession of the Church which would be of great value to the Church if it was better known and more used. Both the lecturer and his subject are in this case deserving of our hearty commendation.

**Strathroy.**—St. John's.—The members of the sewing circle in connection with this church met at the residence of Mrs. Pincombe, Sr., on Saturday evening, the 25th ult., and presented Mrs. E. J. Malone, who has been an active member, with a gold pearl-handled umbrella. The rector, the Rev. S. F. Robinson, read the address, while Mrs. James Alexander made the presentation. Mrs. Malone, who was taken completely by surprise, made a very appropriate and feeling reply. Supper was served and a very enjoyable time spent. Mrs. Malone left last week for Detroit, where she will take up a course of training at Harper's Hospital.

#### RUPERT'S LAND.

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

**Brandon.**—St. Matthew's.—The Archbishop of Rupert's Land held a Confirmation service in this church on Sunday morning, the 26th ult. The number of candidates presented for the Apostolic Rite was 37. On the afternoon of the same day, His Grace the Archbishop at the close of the act of consecration preached a very helpful sermon in the recently-erected district Church of St. Mary the Virgin. There are now three churches in Brandon, two of them being chapels-of-ease to the mother church of St. Matthew's. At both of the services mentioned above, the sacred edifices were crowded to the doors. On the afternoon of the Sunday the Rev. R. W. Dickie addressed the members of the Brandon Curling Club in St. Paul's Church.

#### COLUMBIA.

**William W. Perrin, D.D., Bishop, Victoria, B.C.**

**Vancouver.**—The Bishop of Columbia, the Rev. C. E. Cooper, H. S. Crotty, and R. L. Newman, attended a meeting of the joint committee of the Columbia Coast Mission here, on Monday, January 20th. The following have been added to the committee from the New Westminster Diocese: F. Buscombe, C. A. Godson, F. Beecher and Dr. A. P. Proctor. The annual report was presented by the Rev. J. Antle, which will be published in due course. A second hospital has been opened at Texada Island, and there are now three doctors and four certificated nurses engaged in the work. A larger boat than the Columbia is needed, and there is little doubt but that, had it not been for the present financial strain in the East of Canada, Mr. Antle would have collected the necessary \$15,000 for this object during his recent visit. The report showed a large increase in the number of the cases treated, and there is a prospect of a third hospital being built and equipped at Alert Bay for the use of Indians and the loggers working in the neighbourhood, services have been held regularly in the camps and at Quathia-ki Cove. An assistant is badly needed for Mr. Antle, and the Missionary Society of the Canadian Church has promised \$500 for this purpose. The Treasurer's report was presented by Mr. C. E. Durrant, of the Canadian Bank of Commerce, Vancouver, who has been indefatigable in the work. In spite of the fact that the logging camps have been closed lately, the deficit upon the year's work was only \$700. The expenditure amounted to nearly \$12,000, of which apart from the grants of the Provincial Government: \$350 from the Diocese of Columbia; and \$350 of subscriptions, of which the Lieutenant-Governor contributed \$250; the whole sum was contributed by the men in the logging camps themselves. The Committee has to face a time of anxiety as the camps are in many cases shut down, and it is by no means certain when they will be re-opened, so that any donations at the present time will be most thankfully received by the Bishop or the Treasurer, as the monthly expenses amount to \$1,000.

The Right Rev. Dr. Perrin, Bishop of Columbia, accompanied by Mrs. Perrin and their two children, will leave Victoria in the spring on a visit to the Old Country. His Lordship will attend the Pan-Anglican Conference, which is to be

## COMPOUND INTEREST

The earning power of compound interest is not as generally understood and appreciated as it should be. It may be illustrated by the following news item which recently appeared in the press.

### A Five-dollar Bill at Interest

(From The Philadelphia Star.)  
Mr. L. C. St. John of this city has a curiosity in his possession in a five-dollar bill which is 125 years old. He has just gained possession of it, although it was left to him by his mother, who died some twelve years ago. The bill was given her when a child by a relative.

It was issued under the Act of July 2nd, 1770, by the State of Rhode Island, drawing 5 per cent. interest per annum, and signed by John Arnold. Figuring compound interest, it is now worth \$2,560.

We pay interest at Three and One-half Per Cent. per Annum, Compounded Four Times Each Year.

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Toronto Street - - - TORONTO

held in London in June, at which Bishop Dart, of New Westminster, also expects to attend.

#### NEW WESTMINSTER AND KOOTENAY.

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

**Kaslo.**—St. Mark's.—On Friday, January 10th, a special thanksgiving and dedicatory service was held in this church. The great need of a new organ had become pressing, and in November, the people's churchwarden, his wife and others, worked hard to get up what proved to be a most successful concert. This, with contributions from other parishioners, furnished means to purchase an Estey Organ, which was used for the first time on January 10th. The service was a musical one, with a most eloquent sermon by the Rev. Gilbert Cook, vicar, who took as his text, Isa. 51:3, "Joy and gladness shall be found therein—thanksgiving and voice of melody." His impressive words and beautiful thoughts on music, its power, and value in worship, etc., etc., was an inspiration to all earnest Church people. After the sermon a short organ recital was given by Mrs. John Keen, with solos by Mr. J. Talbot, and anthems by the choir. As the Ladies' Guild and W.A. Branch had combined to purchase matting for the aisle, choir stalls, etc., the church was more completely furnished than it has been since its erection, and the hearts of all who were present filled with true thanksgiving at what God has allowed us to accomplish in the face of many difficulties. Our Christmas service were beautiful, and on Christmas morning we had a well filled church with our own congregation and others from the Presbyterian and Methodist churches.

## Correspondence.

### THE NUMBERING OF THE HYMNS.

Sir,—I have seen a copy of the latest draft of the new Hymnal, "The Book of Common Praise." The numbering of the hymns would seem not to have received the consideration which it deserves. If not too late I would suggest that the hymns in the different sections be arranged alphabetically. The matter is not unimportant, and I trust that the suggestion will receive the favourable consideration of the Committee.

Robert S. Coupe.

### A NOBLE EXAMPLE.

Sir,—Kindly give me a little space in your columns to ask the Canadian daily papers to note and give prominence to the following: The poor struggling Diocese of Algoma has already raised \$3,400 for the Pan-Anglican Thank-offering. What will the wealthier dioceses of Eastern Canada do in this behalf?

John Fletcher.

### THE BOOK OF COMMON PRAISE.

Sir,—While it is gratifying to see how many letters of approval the compilers have received, the bulk of your readers would, I am sure, agree with me in asking the writer of these (doubtless Mr. J. E. Jones), to let us have the criticisms which have been sent in. One has only to read the last issue of the "Canadian Churchman," which I have received, to see that there must be some, and I feel that there is more information

in "Spectator's" remarks than the other uncritical laudations. The book is not generally known, I have never seen it or met any literary friend who has done so.

G. M. Rae.

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**DR. SYMONDS CORRECTED.**

Sir,—It is impossible to allow Dr. Symonds' gloss on the opinions of the great Bishop Lightfoot to stand without correction. The late Canon MacColl writes, "The historical assertion made in this passage" (preface to ordinal), "can no longer be disputed by any one who is competent to weigh the evidence dispassionately. The Bishop of Durham's exhaustive and triumphant vindication of the Ignatian Epistles—a splendid monument of erudition of which the Church of England may well be proud—has settled the question. The Ignatian Epistles place at least two facts plainly beyond dispute, namely, first that Diocesan Episcopacy was then the universal and undisputed form of Church government; secondly, that the diocese, under the administration of its Bishop, Presbyters and Deacons, was the unit of the Church. The Bishop stood at the summit of the ecclesiastical hierarchy. In him the Church was summed up. From him it could be reproduced. This is unquestionably the doctrine of the Ignatian Epistles. The Bishop of Durham has often been quoted as favouring the notion that Episcopacy does not belong to the original constitution of the Church. But in the very essay—his Dissertation on the Christian Ministry—to which appeal is made in support of that opinion, Dr. Lightfoot asserts that "unless we have recourse to a sweeping condemnation of received documents, it seems vain to deny that early in the second century the Episcopal Office was firmly and widely established. Thus during the last three decades of the first century, and consequently during the lifetime of the last surviving Apostle, this change must have been brought about,"—the change that is, from a Presbyterate governed by Apostles to Diocesan Episcopacy. "To admit as much as this," continues Canon MacColl, "is surely to admit everything." For if Episcopacy "was firmly and widely established" during the lifetime of the latest surviving Apostle, it can hardly be disputed that "it is the form of Church government which is according to the mind of Christ." Did Bishop Lightfoot repudiate this interpretation of his views on the Christian Ministry? On the contrary the Bishop wrote Canon MacColl as follows:—"I am very pleased to see that you have not mistaken the purport of my essay on the Christian Ministry, as so many have done." It is quite consistent for Dr. Symonds and other Presbyterian D.D.'s to belittle the Episcopacy, but it is unfair and untrue to claim Bishop Lightfoot on their side whose views are opposed to Dr. Symonds; for the Bishop says, "We cannot afford to sacrifice any portion of the faith once delivered to the saints; we cannot surrender for any immediate advantages the threefold ministry which we have inherited from Apostolic times, and which is the historic back-bone of the Church."

Albert W. Spragge.

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**THE TERM "PROTESTANT."**

Sir,—Professor Jenks "repudiates" the term "Protestant," as applied to the Church of England, alleging that it is "inaccurate" and "unhistorical," and quoting Wakeman and Canon Dixon in support of that view. I beg leave to quote another historian whose authority Professor Jenks will not question, and whose judgment on this point is the exact opposite of Mr. Jenks' language quoted above. Bishop Stubbs, who stands second to none in the long roll of the Church's historians, said, "I would in the strongest way condemn the idea that would repudiate the name of Protestant as a mere name of negation," (4th charge, 1899), and in the same charge he said, "I think there ought to be no hesitation in admitting that the Church of England since the Reformation has a right to call herself and cannot reasonably object to be called Protestant." It would be easy enough to cite very many writers of the highest learning who worthily represent the Church of England, and who used the term "Protestant" as a correct designation of the Church of England. 1. Bishop Christopher Wordsworth was (as Professor Jenks well knows), one of the most brilliant scholars and soundest divines of the Church. See what he says about the word "Protestant" in "Theophilus Anglicanus," p. 171. "The Church of England as a Church is as old as Christianity. Her Protestantism is comparatively recent and this for a good reason, because the Romish errors and corruptions against which she protests are recent; but the fact is that as the universal Church, for

the maintenance of her catholicity, was Protestant at the first four general councils; as she protested at Nicaea against the heresy of Arius, at Constantinople against Macedonius, at Ephesus against Nestorius, at Chalcedon against Eutychus. So the Church of England became Protestant at the Reformation, in order that she might be more truly and purely Catholic, and if Rome will become truly Catholic, then the Church of England will cease to be Protestant." 2. Lord Selborne's great work, "The defence of the Church of England against disestablishment," stands deservedly high on account of the author's exact knowledge of the subject in hand, and his thorough-going loyalty to the Church. In that book (p. 6), I find this sentence among others which might be quoted. "There is full intercommunion at the present day between the Church of England and the Protestant Episcopal Churches of the United States, Scotland and Ireland/ and of all the British Colonies." 3. In the celebrated dispute concerning "the clergy reserves," Canadian Churchmen will remember the fierce controversy which raged around the words "Protestant clergy" found in the Imperial Act of 1791. Bishop Bethune in his delightful life of Bishop Strachan speaking of this enactment says, "it is obvious that the terms here employed have an exclusive reference to the Church of England," (p. 93). When the question was before the House of Lords in 1840, they proposed the following question for settlement by the judges:—"Whether the words 'a Protestant clergy' in 31 Geo., 3rd Chapter, 31, includes any other than the clergy of the Church of England," and the law lords agreed that they did include also the clergy of the Church of Scotland. No one in that controversy denied the right of the Church to be called "Protestant," although the law lords did not think the title belonged exclusively to the Church of England. If the Church was Protestant in 1791 when large property interests depended on admitting the title, on what valid ground can we say she is not Protestant in 1908? The layman who called the Church a "Protestant communion" followed such examples as Bishop Stubbs, Bishop Christopher Wordsworth, Lord Selborne, and the law lords who considered "the clergy reserves" case, and if he can plead precedents of this sort he need not be disturbed by any more recent criticism. Professor Jenks following the authors he quoted may prefer to discard the use of the word "Protestant," but that is no good reason for declaring it "inaccurate" and "unhistorical." It cannot be called "inaccurate" when some of the most accurate writers of the Church use it, nor can it be called "unhistorical" when the Church's ablest historian asserted its right to be used.

T. G. A. Wright.

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**"NOT A PROTESTANT COMMUNION."**

Sir,—Professor Jenks in his admirable letter in your last issue voices the sentiments of a large number of Anglicans who most emphatically object to our branch of the Catholic Church being called a Protestant Communion. Those who use this misleading title may be divided into two classes,—the ignorant and the careless. The ignorant use it in good faith knowing no better. Surrounded by Protestants of all kinds whose fetish is "The Bible, and the Bible only," and who amongst themselves deny all the Bible doctrines concerning God and man's salvation, and whose highest idea of the Church of the Living God is a conglomeration of man-made sects hostile to Catholicism, are many of our people who seldom hear anything concerning the nature, history and position of the Anglican Communion from those who ought to teach them; can we wonder that they grow up in error and regard the Church as a sect among sects, or a Protestant Communion? But with the careless the case is different. They have been taught the truth and they know better, but they do not wish to be unpopular with Protestants nor to take the trouble to stand by a name which stands for definite principles, so they give way, and thereby stultify themselves, professing in Church to be Catholics, but in the world and in society, Protestants. A Protestant-to-day according to the generally understood meaning is one who protests against Catholic doctrines—not necessarily Roman—doctrines which are found, taught and implied on every page of our Prayer Book. The Bishops of the Irish Church issued a most godly and timely pastoral to their people a few years ago on this very subject pointing out the general misuse of the two words Catholic and Protestant. Individuals as well as governments, Churchmen as well as politicians, will do well to-day to think seriously of the immorality—and consequently, sin—of bartering, squandering or giving away that which they hold in trust for others.

F. H. Hartley.

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**CERTAINTIES OF THE NEW YEAR.**

The New Year has a smiling face,  
That tells no tales of what may be;  
In silent power he takes his place,  
And wraps him in uncertainty.  
And yet some things I count upon,  
Which he must give ere he be gone.

I count upon a Father's care;  
Men shall not lose Him in the dark;  
Nothing can hurt them unaware  
Whom God takes up into His ark,  
And, let the year bring shine or shade,  
God's children need not be afraid.

I count upon some tears to shed,  
Some sleepless nights, some dreary days,  
Some heaviness of heart and head,  
Some thorny paths, some stony ways;  
These, more or less, for every one,  
But joy and rest when all is done.

The love of God I count upon  
As on the mountains in their strength;  
It has not failed in the years gone,  
It will last on through all life's length;  
I cannot count on my own love,  
But His is sure as heaven above.

Has the New Year a secret face?—  
There are some things he cannot hide;  
Welcome him all, and give him place;  
Long as he can he may abide!  
He has surprises for us! Well,  
We trust him—he the rest shall tell!  
—Marianne Farningham.

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**CONCEALED LOVE.**

It is said that the first discovery of diamonds in South Africa was made by a gentleman who came upon some boys playing marbles. They were using large rough pebbles for marbles, and one of these rolled to the tourist's feet. Something in the stone attracted his attention, and, picking it up, he tested it, finding it in the rough crust a diamond of great value. The stern and severe experiences which we call sorrows conceal within their forbidding exterior diamonds of God's love and grace. We do not know how we are robbing ourselves when we refuse to accept the trials. Acquiescence in God's will is taking into our life the good which our Father is offering to us.

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**DEEPER LIFE.**

"The deepening of spiritual life"—that phrase so often now upon our lips—what, in its true use, does it mean? Not the quest after some new and modern thing. Not the effort (if without irreverence a phrase may be borrowed from so different a field) to "break a record" of supposed spiritual discoveries in some alien religion. Not "another Gospel"; God forbid. No, but to see the Lord Jesus plainer in all He is; to explore more fully the old ground; to dig deeper into the one mine of the gold of God; to travel further upon "the old paths"; to "grow in the grace and in the knowledge of our Lord Jesus Christ" (2 Pet. iii. 18). This is the life eternal, to know Him. This is that life, "more abundantly," to know Him more. The ever-blessed Spirit, "the Holy Ghost which is given unto us," what is His chosen and promised work? Not to substitute a Gospel of himself for the Gospel of the Cross, but to illuminate the Cross. It is His to show us, in our inmost soul, the Christ in all His bleeding glory, stricken and slain for us; and the Christ in all His risen life, walking at our side, dwelling in our hearts by faith:

More present to faith's vision keen  
Than any outward object seen.

This is the work of the Holy Ghost, taking the things of Christ to show us.—Dr. Moule.

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**MAKES YOUR BISCUITS LIGHT.**  
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### British and Foreign

An equestrian figure of the Duke of Wellington is shortly to be placed in St. Paul's Cathedral. The work has been done by the sculptor, Mr. Tweed.

The ladies of Southwark Diocese have collected the sum of £2,800 towards the cost of the new vestries for the Cathedral, which leaves rather less than £400 to be raised. Furniture for the vestries is being given, the Bishop of Kingston having presented an oak chest for the needlework, and presses are being given for the robes of the Bishop and the canons. A library for the use of clergy and others in the Diocese is being formed at the Chapter House.

### THE DOMINION BANK.

With such an excellent statement as they had to present it must have been with the completest confidence that the directors of the Dominion Bank met the shareholders in annual session yesterday. The profits for the year, as shown by the statement, were \$635,235.51, an increase of \$95,875.15 on those of the previous year, which at the last annual meeting were accepted as a most excellent result. The net profits are thus nearly 18 per cent. of the average capital for the year 1907. The Profit and Loss Account in detail shows profits for the year of \$635,235.51; brought forward from last year, \$28,793.33; premium on new stock, \$933,456.87, a total of \$1,597,490.71. Out of this there has been paid dividends (four quarterly payments of 3 per cent.), \$420,893.23; \$933,456.87 has been transferred to Rest Account and the large amount of \$235,140.61 has been carried forward to the credit of the Profit and Loss Account. The reserve fund and undivided profits of the bank are now \$1,235,000 more than the paid-up capital. In his annual address Mr. E. B. Osler, the president, drew attention to the fact that \$983,700 of the one million dollars worth of capital stock authorized for issue among the shareholders in 1907 had been subscribed, of which \$848,597.50 had been paid up. During the year seven new branches of the bank have been opened up.

The Collegiate Church of St. George, Jerusalem, has been presented by a lady in England with an exceptionally handsome gold jewelled chalice. She has also presented the Church of the Holy Sepulchre, as a thank-offering, with a baptismal shell with gold handle, through the Anglican Bishop of Jerusalem.

The Rev. W. Bury, one of the hon. canons of the Cathedral, has been appointed by the Bishop of Peterborough to the residentiary canonry vacant by the death of Canon Alderson. In his younger days he was an enthusiastic cricketer, playing twice for his Varsity against Oxford, and for two years he was a member of the Notts County XI.

There was dedicated on Christmas Day in Bedford Church, Leigh, by the vicar of the parish, a new pulpit and low chancel screen, the gift of Alderman W. J. Smith, J.P., a parishioner. A new altar has also been given for the chapel by Mr. Henry Dickinson, in memory of his father, Mr. William Dickinson, who was for many years churchwarden.

The Bishop of the Diocese has appointed the Rev. E. A. Edgehill, B.D., sub-warden of the College of St. Saviour, Southwark. Mr. Edgehill is a King's College, Cambridge, man, and he had a very brilliant career up at the University. Besides taking a 1st in Classics and Theology, he won two University Scholarships, the Bell and the Crosse, and carried off four University Prizes, the Jeremine Septuagint, the Carus, Hebrew, Schoefield and Hulsan Prizes.

In Lower Langfield Church on Christmas Day a very handsome carved oak prayer desk, which had been made and presented by the Rev. C. M. Stack, M.A., rector of Magheracloon, was consecrated for Divine Service. The desk is well-designed and carved in bold relief, and is a great addition to the chancel. It bears the following inscription:—"A.D.M.G. The work and gift of C.M.S. Married, A. K. S., 7th May, 1901."

Mr. John Needham, of Barwell, the world's oldest bell-ringer and sexton, who a few weeks ago received congratulations from the King, has now rung the bells on eighty-five Christmas Days in succession. Needham, who is in his ninety-sixth year, has lived in five reigns. A pathetic feature in this veteran Churchman's

### NORTH AMERICAN LIFE ASSURANCE COMPANY

The report for 1907 of the North American Life Assurance Company, which appears in another column, shows that the year's work from every standpoint has been highly satisfactory. A saving in expenses of nearly \$27,000.00 was made over the previous year, while the cash income shows the satisfactory increase of \$68,553.69. The assets of the company increased by the sum of \$936,811.63, and now amount to the large sum of \$8,735,876.08, while the net surplus was augmented and now stands at \$673,556.04. During the year, the company paid out on policyholders' account the sum of \$607,347.44, representing amounts paid in death claims, dividends, matured endowments and investment policies.

Greater security to policyholders and a reduced expense ratio are the outstanding features of last year's operations by this Canadian company which has made solidity and stability its chief aims.

life occurred a few years ago, when, prior to the closing of the churchyard for burial, he obtained permission to dig and brick his own grave, which he did.

Amongst the items in this column appearing in our issue of 23rd ult., was one regarding a presentation made to the Rev. E. N. Powell, vicar of St. Stephen's, Upton Park, London, in which Miss Powell is inadvertently spoken of as his "daughter." This should have been his "sister," as the Rev. Dr. Powell is a bachelor.

The beautiful cathedral of Salina, in Kansas, was opened on the 8th January, on the 5th anniversary of the Bishop's consecration, and on his 43rd birthday. The chime of eleven bells, and most of the furniture are memorial gifts from various persons. The building itself is a memorial to the late Rev. H. G. Batterson, the entire expense being defrayed by his widow.

The Rev. Joseph Brown, a Sunday School missionary, has found among the Indians in Oconto county, Wisconsin, a Bible given to the Oneida Indians in 1754, by the Secretary of the Prince of Wales. The present was made in behalf of the Church of England. At the time the tribe was living in Massachusetts. This historical Bible is in two volumes, each weighing twenty pounds.

The Master Ringer of Lincoln Cathedral, (Mr. W. R. Stiles), has just been entertained at dinner by his friends in honour of his attaining his jubilee as a ringer. Yet he is now only sixty-seven years old. During the half-century Mr. Stiles has climbed the belfry steps in St. Hugh's Tower so often that the total is equal to 975,000 stairs, and there is every hope that he will go on to complete the million. Ringing during the episcopate of three Bishops, he has rung in 160 occasions for the reigning monarch. He has rung at the installation of seven deans.

The negro membership of the Church in Arkansas is growing very rapidly. Within the past two years the property held by the negro missions has increased in value from \$11,200 to nearly \$115,000, and the number of negro congregations from one to seven, the members ranging from 40 to 300. The credit for the large number admitted into the Church, and the establishment of new congregations belongs to Archdeacon Maguire, who has had entire charge of that branch of mission work. Two year ago when he went to Little Rock from the East there was only one negro congregation in this State, namely, St. Phillip's, of Little Rock.

The Rev. E. Guildford, of the C. M. S. Punjab Mission, stationed at Tarn Taran, has been awarded the Kausar-I-Hind Medal for Public Service in India. During the seventeen years of his labours in India he has distinguished himself by special literary and translation work, having, amongst other things, translated the Bible into Punjabi and Gurmukhi (the language of the Sikhs). Apart from his official work as C.M.S. missionary, perhaps Mr. Guildford's most eminent undertaking has been the establishment and administration of a Leper Asylum, which shelters between 200 and 300 inmates, most of whom are Hindus or Mohammedans. Thirty, however, are Christians. His work amongst the people of the town of Tarn Taran and the surrounding country has covered an area of 900 square miles. Mr. Guildford is a man of fine physique and robust health, and so far has defied any dangers of leprous infection.

**A New Method Inaugurated.**—A new movement which may have great influence on the education question has commenced in the Church of Eng-

### DEATH.

**GROUT.** At the family residence, Grimsby Ont. on the 18th ult. **Adelaide Agnes Grout**, daughter of the late Revd. R. G. Grout, M.A. for many years rector of Grimsby.

land. It is the adaptation of kindergarten methods to the definite Church teaching of young children in Church Sunday Schools. The principle has taken root at St. Matthew's, Ardwick, Manchester and St. Mark's, Bolton, and has now been introduced at St. John the Divine, Kennington. Miss Hetty Lee, M.A., late scholar of Newnham College, Cambridge, and Lecturer at the Manchester Kindergarten Training College, is "teaching

### Could Not Attend Household Duties

**HEALTH RESTORED BY DR. CHASE'S NERVE FOOD WHEN DOCTOR'S TREATMENT FAILED.**

There is some truth in the simile that our bodies are houses, inasmuch that if they become broken down we must have some material with which they can be rebuilt. Just as comfort and happiness cannot be had in a poor house, health cannot be expected with a run-down constitution.

Worry of business and home, "all work and no play," irregular habits, overstrain of any kind bring about that condition of the once active person who seems to have lost all ambition and energy or who fitly describes himself as "played out." Such a one needs to take every precaution, as nerve disease cannot be overcome quickly. For the removal of these ailments, natural treatments, as massage, electrical and the rest cure accompanied by a good nerve restorative, such as Dr. Chase's Nerve Food are the best.

Mrs. Geo. Cook, of Welland, Ont., was in a similar state of health for five years. This lady relates her experience in the following words:

"It gives me much pleasure to recommend Dr. Chase's Nerve Food. For five years I was troubled with nervousness, tired feeling, headache and a terrible weakness. I was so miserable that I could not attend to my household duties. During this time I was a great sufferer and became much emaciated.

"I was treated by a good doctor, with no change for the better, and a friend advised me to try Dr. Chase's Nerve Food, which I did, and in a short time was much improved in health. After using six boxes of this precious medicine I was sound and well. I shall always recommend Dr. Chase's Nerve Food, for I believe it saved me from years of misery. I am now feeling better than I have for ten years."

The benefits obtained from Dr. Chase's Nerve Food are of necessity lasting because every dose goes to the formation of a certain amount of pure, rich blood, the foundation of life and vigor; 50 cents a box, 6 boxes for \$2.50, at all dealers, or Edmanson, Bates & Co., Toronto. Write for Dr. Chase's 1908 Calendar Almanac.

**THE DOMINION BANK.**

**Proceedings of the Thirty-Seventh Annual General Meeting of the Shareholders.**

The Thirty-Seventh Annual General meeting of the Dominion Bank was held at the Banking House of the Institution, Toronto, on Wednesday, January 29th, 1908.

Among those present were noticed:—

F. J. Phillips, C. B. Powell, Capt. Jessopp, W. J. Elliott, Hon. J. J. Foy, Dr. Andrew Smith, J. Stewart, Wm. Davies, W. C. Harvey, R. H. Davies, E. B. Osler, M.P.; H. L. Lovering, Archibald Foulds, H. W. A. Foster, H. Gordon Mackenzie, David Smith, Wm. Glenney, (Oshawa), Dr. Grasett, Rev. T. W. Paterson, J. Bell, A. Monro Grier, W. C. Crowther, Ira Standish, Richard Brown, R. M. Gray, Barlow Cumberland, W. D. Matthews, Jas. Carruthers, G. N. Reynolds, Jas. Matthews, J. C. Eaton, H. S. Harwood, Dr. C. O'Reilly, W. R. Brock, W. E. Booth, A. W. Austin, J. J. Dixon, S. Halligan, L. H. Baldwin, Percy Leadley, Wm. Ross, (Port Perry), Dr. J. F. Ross, H. N. Evans, F. H. Gooch, A. C. Knight, Andrew Semple, H. G. Gooderham, R. T. Gooderham, H. B. Hodgins, S. Samuel, F. D. Benjamin, James Scott, F. J. Harris, (Hamilton), A. H. Campbell, Wm. Mulock, Chas. Cockshutt, W. G. Cassels, C. H. Ritchie, K.C.; C. C. Ross, A. R. Boswell, K.C.; A. C. Morris, F. E. Macdonald, Thos. Walmsley, Colonel Sir Henry M. Pellatt, William Crocker, C. A. Bogert, and others.

It was moved by Mr. L. H. Baldwin, seconded by Mr. A. W. Austin, that Mr. E. B. Osler do take the chair, and that Mr. C. A. Bogert do act as secretary.

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

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

To the Shareholders:—

The Directors beg to present the following Statement of the result of the business of the Bank for the year ending 31st December, 1907:—

Balance of Profit and Loss Account, 31st December, 1906.....	\$ 28,798 33
Premium received on new Capital Stock .....	933,456 87
Profits for the year ending 31st December, 1907, after deducting charges of management, etc., and making provision for bad and doubtful debts .....	635,235 51
	<u>\$1,597,490 71</u>
Dividend 3 per cent., paid 2nd April, 1907 .....	\$ 95,149 79
Dividend 3 per cent., paid 2nd July, 1907 .....	107,978 20
Dividend 3 per cent., paid 1st October, 1907 .....	111,351 61
Dividend 3 per cent., payable 2nd January, 1908 .....	114,413 63
Transferred to Reserve Fund .....	\$428,893 23
	933,456 87
	<u>\$1,362,350 10</u>
Balance of Profit and Loss carried forward .....	\$ 235,140 61

**RESERVE FUND.**

Balance at credit of account, 31st December, 1906 .....	\$3,900,000 00
Transferred from Profit and Loss Account .....	933,456 87
	<u>\$4,833,456 87</u>

In view of the financial stringency which prevailed throughout the world in 1907, and the unsettled monetary conditions existing in the United States, it has been necessary to exercise unusual caution and prudence in administering the affairs of the Bank. Our policy has been to restrict advances without interfering with the proper requirements of the customers of the Bank, and to assist in marketing the products of the country—more especially the crops of the North Western districts—at the same time maintaining strong Cash Reserves.

Having reference to our announcement at the last Annual Meeting that one million dollars of new Capital Stock would be offered to the Shareholders in 1907, we have to inform you that on December 31st \$983,700 of this amount was subscribed for, and \$848,597.50 paid up.

During the past year it was considered advisable to establish Branches of the Bank at the following points:—In the Province of Ontario, at Berlin, Hamilton, Ottawa, and at the corner of Queen and Victoria Streets, Toronto; in the Province of Quebec, at the corner of Bleury and St. Catherine Streets, Montreal; in the Province of Alberta at Strathcona; and at Vancouver, British Columbia.

The opening of our Vancouver Office not only marks our entrance into British Columbia, but completes a chain of Branches at all important centres from Montreal to the Pacific Coast, including the Capitals of the Western Provinces. Results so far indicate that these extensions will be of great benefit to the Institution.

We have to record with regret the death in January last of Mr. Timothy Eaton, whose varied business knowledge and sound judgment made him a valued member of your Directorate. Mr. John C. Eaton, his son, was appointed to fill the vacancy on the Board.

The Directors, as is customary, have verified the Head Office Balance Sheet, as on the 31st of December, 1907, including therein the auditing of our foreign balances and the certification of all Cash Reserves, Securities and Investments.

The usual careful inspection of the various Branches of the Bank has been made during the past twelve months.

E. B. OSLER, President.

The Report was adopted.

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

The following gentlemen were elected Directors for the ensuing year:—Messrs. A. W. Austin, W. R. Brock, James Carruthers, R. J. Christie, J. C.

Eaton, J. J. Foy, K.C., M.L.A.; Wilmot D. Matthews, A. M. Nanton, and E. B. Osler, M.P.

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

**GENERAL STATEMENT.**

<b>Liabilities.</b>	
Notes in Circulation .....	\$ 2,913,398 00
Deposits not bearing interest .....	\$4,460,297 60
Deposits bearing interest (including interest accrued to date) .....	29,781,858 12
	<u>\$34,242,155 72</u>
Deposits by other Banks in Canada .....	219,596 70
Balance due to London Agents .....	1,854,408 72
Balances due to Banks in the United States .....	38,792 68
	<u>\$30,268,351 82</u>
Total Liabilities to the Public .....	
Capital Stock paid up .....	3,848,597 50
Reserve Fund .....	4,833,456 87
Balance of Profits carried forward .....	235,140 61
Dividend No. 101, payable 2nd January .....	114,413 63
Former Dividends unclaimed .....	69 75
Reserved for Exchange, etc. ....	54,204 34
Reserved for rebate on Bills Discounted .....	142,983 15
	<u>\$48,497,217 67</u>

<b>Assets.</b>	
Specie .....	\$ 1,146,474 77
Dominion Government Demand Notes .....	4,536,579 00
Deposit with Dominion Government for Security of Note Circulation .....	150,000 00
Notes of and Cheques on other Banks .....	1,493,097 02
Balances due from other Banks in Canada .....	881,867 37
Balances due from other Banks elsewhere than in Canada and the United Kingdom .....	924,940 77
	<u>\$9,132,958 93</u>
Provincial Government Securities .....	237,532 44
Canadian Municipal Securities and British or Foreign or Colonial Public Securities other than Canadian .....	562,079 52
Railway and other Bonds, Debentures and Stocks .....	2,568,425 38
Loans on Call secured by Stocks and Debentures .....	3,499,083 88
	<u>\$16,000,080 15</u>
Bills Discounted and Advances Current .....	\$31,447,382 80
Overdue Debts (estimated loss provided for) .....	53,496 60
Mortgages .....	38,274 42
Bank Premises .....	950,000 00
Other Assets not included under foregoing heads .....	7,983 70
	<u>32,497,137 52</u>
	<u>\$48,497,217 67</u>

C. A. BOGERT,  
General Manager.

Toronto, 31st December, 1907.

**Children's Department.**

**SEEING THE PARADE.**

The girl with the dark glasses stopped irresolutely at the corner, groping her way with the slender cane she carried. Her face was normally a cheerful one, but just now an expression of helplessness and alarm shadowed it. With a sudden shock Amy understood why. The girl was blind.

"You can't get across the street now," she said. "The parade's coming." She wondered how anyone ever dared to go alone in the city, without eyes to guide one. The blind girl turned impulsively toward the friendly voice.

"I thought something was strange," she said. "I felt the crowd when I came near. I've been at my aunt's all the morning, and I didn't know there was going to be a parade on this street this afternoon. It would have been better if I'd waited."

Someone hurrying past jostled her. Amy slipped her hand through the girl's arm and drew her closer. "Just stand here by me," she said, "till it's all over. I don't know how you dare to go out alone."

"I only go along this one street," the girl explained. "I know my way so well, and usually it's very quiet."

the teachers" at Kennington how to conduct their classes. She told a newspaper representative that her plans were an adaptation of Mr. Archibald's methods, which are now becoming so well known among Non-conformists, and also an adaptation of Froebel's methods. "The principles to guide us in the construction of a programme," she says, "are founded on observation of child nature, to provide variety, interest, and scope of activity. Thus the children are first assembled in the cloak room, where they divest themselves of hats and wraps; they then march in and join in the greeting song and the opening hymn, seat themselves in little chairs, which may easily be grouped afterwards around a teacher; eight or nine only to each teacher. The birthday celebration follows. The child whose birthday occurs lights the number of candles to illustrate his years. The birthday child has also a birthday hymn and prayer. There is also the Baptismal Roll—answering to the Cradle Roll among Nonconformists—while for fifteen minutes each teacher gives her class definite Church teaching following the course of the Church's Year. One of the action hymns imitates the pulling of the Church bells while they sing the words, 'Come, come, people come!' The whole scheme leads up to the catechetical system."

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

THE  
**DOMINION  
BANK**

PAYS SPECIAL ATTENTION TO

**SAVINGS  
ACCOUNTS**

Interest Compounded four times a year.

**DIVIDEND No. 5  
The HOME BANK  
OF CANADA**

Notice is hereby given that a Dividend at the rate of SIX PER CENT per annum upon the paid-up Capital Stock of the Home Bank of Canada has been declared for the THREE MONTHS ending Feb. 29th, 1908, and that the same will be payable at the Head Office and Branches of the Bank on and after the second day of March next.

The Transfer Books will be closed from February 19th to 29th, 1908, both days inclusive.

By order of the Board.

**JAMES MASON,**

General Manager.

Toronto, January 22nd, 1908.

Head Office—8 King St. West, Toronto

**The Pioneer  
Trusts Corporation  
of Canada**

After twenty-five years' successful management of trusts of every description the Corporation confidently offers its services as

ADMINISTRATOR  
EXECUTOR  
GUARDIAN  
TRUSTEE

ASSIGNEE  
RECEIVER  
LIQUIDATOR or  
GENERAL AGENT

to those requiring a trustworthy and efficient medium to undertake such duties.

**The Toronto General  
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Ottawa Toronto Winnipeg

**EAGLE AND RAIL LECTERNS,**

Altar Rails, Crosses, Vases, Desks, etc., Candlesticks, Vesper Lights, Memorial Brasces, Chandeliers, and Gas Fixtures, Communion Services, made or refinished. Electrical Contractors.

**CHADWICK BROS.**

Show Room, 193 East King St., Hamilton  
Factory, Oak Ave., near Barton St.  
Send for Catalogue



Then, as the sound of martial music reached her ears her face brightened. "Oh, I love to hear the band," she cried.

"Yes, and don't the men look nice in their pretty uniforms? Oh, I forgot!" Amy reddened uncomfortably. To think of watching a parade without any eyes to watch it with!

She wondered if she could not lend hers to the blind girl.

A little cavalcade of tramping horses led the way. "There's the governor!" Amy cried. "He's on a gray horse. The people are cheering him, and he's bowing. He's looking right at us; wave your handkerchief."

The blind girl fluttered her handkerchief, and her face was aglow.

"Here comes a band," Amy went on. "The men have all got red uniforms. And the one who marches in the front, you know he wears a black cap that must be two feet high. It makes him look like a giant."

"How funny!" laughed the blind girl. "I should think his neck would ache to wear it."

Then the soldiers came into view, and Amy had a busy time describing the ranks of uniformed men, the beautiful banners they carried, and the officers splendid in gold braid and brass buttons. It was a long parade, but it was over at last, and the big crowd began to melt away and disappear as mysteriously as the dew vanishes in the sunshine.

"Now, I'm going to walk home with you, Amy said. "I'll feel better if I see you safely to your own door. Wasn't it a nice parade?"

"The loveliest that ever was," cried the blind girl with enthusiasm. "It was as good as seeing it to have you tell me about it."

And Amy wondered why she had lived so many years before she had found a chance to lend her eyes to one who lacked them.

**DAN RICE AND HIS BEAR.**

A circus had come to town, and boys of ten were wild with excitement over the show. As boys will, they tried practising some of the feats which they saw represented upon the showbills.

One of them succeeded so well that he attracted the attention of one of the managers who was in need of just such a boy. When the circus left town the child was missing from his home. He had been stolen, and had now to undergo a severe training for the life into which he had been forced.

For ten years his poor parents heard nothing of him. Then he wrote to them telling them that he was winning fame under the assumed name of Dan Rice. He had been very fond of animal pets from early boyhood. Now, he developed great courage, skill and patience in training wild animals. His talent made him so valuable to the company that he rose rapidly. When he reached manhood he soon owned a part of the menagerie.

Among those belonging to his partner was a female bear, an unusually fine specimen. But she was very fierce, despite all the efforts which her owner had made to tame her. He tried again and again to win her good-will, but failed. At last he gave up in despair, pronouncing her untameable.

Dan Rice had not been unobservant, and now proposed trying her himself. His partner replied: "Go ahead, if you succeed you may have

# The North American Life Assurance Company

Held its Annual Meeting at its Home Office, in Toronto, on Thursday, the 30th day of January, 1908. The President, Mr. John L. Blaikie, was appointed Chairman, and the Managing Director, Mr. L. Goldman, Secretary, when the following report of the business of the Company for the year ended December 31st, 1907, was submitted:—

**New Business** The policies issued for the year, together with those revived, amounted to the sum of \$4,622,635.00, being greater than the new business transacted for the previous year.

**Saving in Expenses** The business has continued to be conducted on a conservative basis, resulting in a further reduction in the ratio of expenses to premium income of over two per cent. This percentage of reduction has resulted in a material saving in expenses of \$26,918.17, as compared with 1906.

**Cash Income** The cash income for the year from premiums, interest, etc., was \$1,815,097.69, showing the satisfactory increase for the year of \$68,553.69.

**Payments to Policyholders** The amount paid on policyholders' account was \$607,347.44, and of this amount the sum of \$266,825.95 represents payments for dividends, matured endowments, and investment policies.

**Assets** The assets increased during the year by the sum of \$936,811.63, and now amount to \$8,735,876.08.

**Net Surplus Increased** After making ample provision for all liabilities, including the special Contingent Fund of \$155,173.35 to provide for the temporary depreciation in the value of debentures, bonds and stocks, and paying the sum of \$97,304.79 for dividends to policyholders during the year, there was an addition made to the net surplus, which now amounts to \$673,556.04, the year's work from every standpoint being highly satisfactory.

**Assets Safely Invested** The assets of the Company continue to be, as heretofore, invested in the best class of securities; a detailed list of these will be published with the Annual Report for distribution.

**Monthly Audit** A monthly examination of the books of the Company was made by the Auditors, and at the close of the year they made a thorough scrutiny of all the securities held by the Company. In addition to the examination of the securities by the Auditors, a committee of the Board, consisting of two Directors, made an independent audit each quarter.

The Officers, Field Representatives and Office Staff deserve to be commended for their efficiency and diligence.

**L. GOLDMAN,**  
Managing Director.

**J. L. BLAIKIE,**  
President.

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

her." Rice lost no time in beginning his efforts, which, ere long, were perfectly successful. He always carried in his pocket a lump of sugar, an apple, or something he knew she relished. "Sallie," as he called her, became very much attached to him. He could do anything with her that he chose.

A few months after winning his bear, Dan Rice became a Christian. He considered seriously the subject of his business. He thought prayerfully over it, and became convinced that he could not consistently continue with a circus. He sold out his interest, including Sallie, to whom he was strongly attached.

### CAN YOU USE FOOD WHEN YOU GET IT?

**Thousands of Stomachs Starving Where Mouths Are well Fed. Costs Nothing To Relieve This Condition.**

Eating is fast becoming too much a part of the daily routine, if not a mere tickling of the appetite—a thing to be gotten out of the way as quickly as possible. Little thought is given to "what kind of food," its effect upon the system, and whether it will be of use in building up the tissues of the body.

Your stomach will revolt, if it is not already doing so. It must shut up for repairs. What of the dizziness, and sometimes pain, which stop you after a hurried lunch? What of the general distress after a heavy dinner, a feeling of pressure against the heart which calls a halt and makes the breathing difficult? Is it common for you to be oppressed with belching and sour eructations? Are you constipated and then do you laughingly toss a dime to the druggist for his most palatable relief? Beware of temporary cures that are but palliatives. Many antidotes for the common ills which our flesh is heir to seem at first to relieve, but in reality, if not injecting poison into the system, lay the foundation for a deeper-seated and more far-reaching disorder.

Three-fourths of all diseases originate with a breaking-down of the digestion and nine-tenths of all digestive troubles originate with one or more of the symptoms named above.

Beware, then, of Indigestion and Dyspepsia. If you find yourself aching, listless, lacking in ambition when you should be on the alert.

Do not doctor the stomach.

It needs a rest from food and drugs.

Do not flush out the bowels.

It takes more than forcing food through the passageway to make blood and tissue and nerve.

Do not starve your stomach.

Food is a thing to be worked for all there is in it and your stomach will do the work if you will help it in Nature's way.

Stuart's Dyspepsia Tablets contain nothing but the natural elements which enter into the healthy stomach and intestines to perform the function of digestion. Governmental tests and the investigations and sworn oaths of expert chemists attest this fact. Stuart's Dyspepsia Tablets go to the source of the trouble and positively restore the glands and fluids of the mucous membrane to their proper condition. They promptly relieve the distress of all troubles originating in the stomach or bowels (with the one exception of cancer).

Stuart's Dyspepsia Tablets are recommended by physicians and all reliable pharmacists. If you are a sufferer from indigestion or dyspepsia try a fifty cent package to-day. At all druggists', or if you prefer send us your name and address and we will gladly send you a trial package by mail free. F. A. Stuart Co., 150 Stuart Building, Marshall, Mich.

Eight years passed by. One day he found himself in a city where a large circus was showing, having with it an unusually fine menagerie. The animals strongly attracted him. Rice knew that his name would open the way for him into the circus with a glorious welcome. But he wished to go incognito, so bought a ticket and went in. He had been strolling about for some minutes, observing the animals attentively, when he saw that a large female bear seemed in a great state of excitement, and, he recalled, had been ever since his entrance into the tent.

Shortly the keeper, accosting him, said: "What have you done to that bear?"

"Nothing at all," Rice replied. The man remarked, "She seems much excited when you go near her cage, and more so when you walk away."

"I have observed that myself," said Rice.

"Well, I must ask you to leave the tent; you must have done something her," said the manager.

"I have paid my money; I have done nothing to your bear, and I will not leave until I am ready," replied Rice.

Meanwhile the bear's excitement grew more violent.

"Then I shall have to put you out," exclaimed the keeper, at the same instant seizing Rice by the collar.

But he was a powerful man, and, wrenching himself loose, he answered: "If you don't know how to quiet an animal, I'll show you," at the same instant stooping under the rope which guarded the cages.

"She'll tear you to pieces!" shouted the keeper; but Dan Rice slipped his hand into the cage, laid it on the bear's head, uttering the one word, "Sallie."

She lay down and licked his hand.

The bystanders were utterly amazed. The keeper laid his hand on Rice's shoulder, exclaiming, "Who are you, anyhow?" When he was told that it was Dan Rice, so famous as an animal trainer, and that Sallie had belonged to him, he wondered no more. The news quickly spread and he and Sallie held an ovation. He told that the actions of the bear had quickly aroused his suspicion that she knew him. He had already tested the fact of his own movements before the keeper accosted him.

This story and Rice's real name were told me many years ago by one who knew him personally. I tell it as I recall it. The name has slipped my memory.—Christian Observer.

### THE TINY MISSIONARY.

"Gertrude, could you spare a doll for the missionary box?" asked mamma. "The ladies have a small corner not filled and we want to send it to-day. The minister has a little girl three years old who has never had a doll in her life, so I think you ought to let her have one of your children. Which shall it be?"

"Why, mamma, I don't see how I could give up any of my dollies," said Gertrude. "I love every one of



**A NICE-LOOKING LOAF**  
Always suggests GOOD EATING

## PURITY FLOUR

never fails to make sweet delicious bread as good to eat as it is attractive to see.  
Made from the very choicest Manitoba Hard Wheat by the newest improved milling.

Ask your Grocer for it to-day. 711

**WESTERN CANADA FLOUR MILLS CO., LIMITED**  
MILLS AT WINNIPEG, GODERICH AND BRANDON.



them. I might send Polly since she has lost her wig, but that is the only one. I'll tie her hood on, and maybe the little girl will think all dolls are like that if she has never had one. The others are too nice to go to that cold country papa was telling about."

Some one was speaking to mamma from the kitchen, so she did not hear what Gertrude said. The ladies met that afternoon to pack the last things and send the box away, so when they were in the sitting-room, mamma called to Gertrude and Guy to bring their things for the children. Everything but one corner of the big box was filled, and the dray had been engaged by four o'clock.

"You are not going to give your very best books and ball, are you, Guy?" said Gertrude, as her little brother brought his nicest things for the missionary box. "Don't you know that isn't the way to do? Why, mamma and the other ladies gave their very oldest things, and I'm going to send Polly because she's lost her wig. Folks only put in the missionary box what they don't want themselves."

"I'm going to give these," said Guy, sturdily. "If they only get old things in the boxes, they can have a little 'sprise party with my good books. I guess the baby will like the ball if he can't read."

"I am afraid Guy is right," said one of the ladies, with very red cheeks, while Guy's mamma fell on her knees beside the box and took out a very shabby old dress.

"Let's follow Guy's example and send something very nice this time," said another lady. "In an hour we can get lots of things together, and I'm going to try."

Guy did not know what it was all about, but the ladies all hurried away and came back in a short time with nice, new clothes for the missionary and his family, some lovely shoes for the baby, pretty handkerchiefs, and even some candy and popcorn.

"Isn't it going to be a missionary box, mamma?" asked Gertrude, with wide-open eyes. "I thought you never sent nice things to the poor people in the West."

"We are going to this time," said

mamma, crowding the nice, new clothes into the vacant space. "Do you want to send Polly?"

"Not if you are going to take out all the old things like that. I'll send Josephine, for she is the very nicest child I have. Do you know, mamma, I'm glad not to lose Polly, for all she has no wig? And I'm glad those poor people are going to get some nice presents, aren't you?"

And all the ladies kissed Guy and said he was a dear, little missionary himself for giving his pretty things first.—Hilda Richmond.

### LITTLE "BUT THEN."

Have you ever read the story of little "But then?" Her real name was Annie, but they called her little "But then," and I will tell you why. Her face was like a sunbeam, and she was always looking for every bit of good she could find in everybody and everything. When Freddie came home and told in a ridiculous way the story of the new boy's first day at school and how odd he looked in his brother's outgrown coat and trousers, little Annie began with her most earnest air: "Yes, but then I didn't hear him say one naughty word all day, and he helped poor little Kelly out of the mud when he fell down."

"That's just the way with you, little 'But then,'" laughed Freddie. But he always loved Annie more than ever after such a speech as that; he couldn't help it.

When the day for the picnic which Annie and Fred had planned dawned gray and cold, Freddie puckered his mouth ready to complain, but Annie soon snatched away all the frowns. "I know it's going to rain, Freddie, but then, you know, we can cut those chains and hang them all over the attic and eat our picnic dinner up there. And it'll be nearly as nice as in the woods" (with an extra emphasis on the "nearly.")

"All right, little 'But then,'" said Freddie, cheering up. A play with little "But then" in the attic was almost as good as a picnic, any day.

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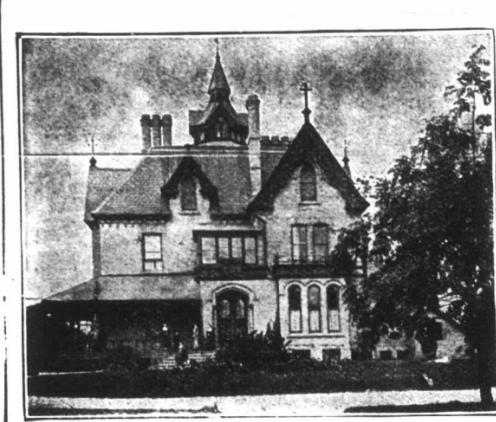
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