

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD

THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.

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Vol. 31.

TORONTO, CANADA, THURSDAY, FEBRUARY 16, 1905.

[No. 7.]

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

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

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

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

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

A settler who avails himself of the provisions of Clauses (2), (3) or (4) must cultivate 30 acres of his homestead, or substitute 20 head of stock, with buildings for their accommodation, and have besides 80 acres substantially fenced.

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

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

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

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

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TORONTO, THURSDAY, FEB. 16, 1905.

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

Address all communications,
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Offices—Union Block, 36 Toronto Street

LESSONS FOR SUNDAYS AND HOLY DAYS.

Feb. 19—Septuagesima.
Morning—Gen. 1 & 2, 10 & 4; Rev. 21, 10 & 9.
Evening—Gen. 2, 4, or Job 38; Rev. 21, 9—22, 6.

Feb. 26—Sexagesima.
Morning—Gen. 3; Mark 2, 23—3, 13.
Evening—Gen. 6 or 8; Rom. 9, 10 & 19.

March 5—Quinquagesima.
Morning—Gen. 9, 10 & 20; Mark 6, 30.
Evening—Gen. 12 or 13; Rom. 14 & 15, 10 & 8.

March 12—First Sunday in Lent.
Morning—Gen. 19, 12 to 30; Mark 10, 32.
Evening—Gen. 22, 10 & 20, or 23; 1 Cor. 4, 18, & 5.

Appropriate Hymns for Septuagesima and Sexagesima Sundays, compiled by Dr. Albert Ham. P.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:

SEPTUAGESIMA SUNDAY.

Holy Communion: 172, 315, 528, 555.
Processional: 83, 510, 512, 549.
Offertory: 216, 262, 533, 536.
Children's Hymns: 332, 570, 573, 574.
General Hymns: 162, 168, 210, 486.

SEXAGESIMA.

Holy Communion: 192, 314, 316, 321.
Processional: 233, 236, 242, 274.
Offertory: 229, 239, 240, 353.
Children's Hymns: 238, 337, 340, 342.
General Hymns: 165, 234, 245, 288.

A Hero in the Ranks.

There are so many fields of usefulness open to clergymen that the variety is only emphasized by some accident which shows the good that is done without public knowledge. Our attention has been drawn to one of these fields by reading of the death of the Rev. Henry Hawkins, in his eightieth year, who, after graduating at Exeter College, Oxford, became one of the earliest students of Wells Theological College. He was ordained in 1849, by the Bishop of Rochester. In 1854 he went to Cuckfield. There he attracted the notice of a good many leading clergy and laity, and in 1858 he became Chaplain of the Sussex County Lunatic Asylum. There he remained for seven years, and then transferred his services to Colney Hatch Asylum, where he re-

mained till 1900. For forty years Mr. Hawkins laboured among the insane, one of the most difficult works that can fall to a priest, and often one performed perfunctorily. But Mr. Hawkins threw himself into his work. He seemed to know by intuition what was passing in the minds of the insane. He was most patient and sympathizing with them, and besides faithful pastoral work, did much by encouraging games to render their lot less irksome. His name was a household word at Colney Hatch, and he obtained great influence with the officials, persuading them to be kind to their unfortunate charges, while the letters he wrote to the friends of the patients cheered many a sorrowing mother, wife, or other relative. Such work was one of real heroism.

Patriotism.

Chancellor McCracken on his appointment to the office in New York University made a strong appeal for the religious training of the youth, not only of his own, but other similar institutions in the United States. He has again stepped out of the popular track in a speech against parades in the course of which he said: "Every college president in the country has received, within a few days past, a letter from the committee on the President's inauguration. Each of us is invited, first, to form a student committee; second, to establish a direct touch between them and the chairman of the inaugural committee. The object of this direct touch is stated to be the securing of 5,000 college men to join the procession on March 4th, at Washington. Large delegations are wanted. They are wanted with college colours, with college flags, with college trophies, with other unique designs characteristic of college life. Each is wanted to bring, if possible, a brass band. My first objection is that the whole plan would convey to students a weak and false notion regarding the best way of evidencing patriotism. Another objection is that the plan is a thoughtless breaking into the term of college work with a demand for a three or four days' recess. The college that keeps its students at home these three or four days, doing their accustomed work and spending Sunday as it ought to be spent, will evince ten times more patriotism than the college that sends five hundred students to tramp from the White House to the Capitol. * * * * * There is altogether too much of a trend in the United States towards marching and drilling, and armies and navies. Many a battleship costs more than the total property—lands, buildings, and endowment—of New York University. Yet they perish in a few years either by rust or accident. The university endures forever. The army and navy are costing us, outside of pensions, over \$150,000,000 a year. It is vastly more than we ought to spend, but I am not now so much objecting to the cost of army and navy as I am to this attempt of the inaugural committee to make holiday soldiers out of college students. We don't want college students to turn soldiers. We have a higher use for them."

By Their Works.

Our secular journals often contain articles which show, that is, which endeavour to convey the impression, that the Church is a decaying branch in England. But when looked into most of these items are found to have little foundation. Others which tell in the Church's favour are passed over in silence by these papers. Here is one of them. The total amount collected for the Hospital Sunday Fund in London was £47,911 14s. 2d., of which the Church of England contributed £38,681 4s. 5d., rather more than four-fifths of the whole amount. Twenty-two

others and one item of "various" made up the rest, the largest being the Congregationalists, who gave over two thousand pounds; the Jews, Presbyterians and Wesleyans being the only bodies which gave up to or over one thousand pounds.

Canon Ainger.

The late Canon Ainger was one of the London literary men of his day whose intellectual and social brilliance was seldom heard of outside of his own circle and his great position in London. The last Quarterly contains an article by Miss Sichel upon him, in which is collected a selection of short poetic pieces. He did not think enough of them, she says, to polish their form. Here is a specimen which expresses what many feel.

Prayer of a busy man;

O Lord, with toil our days are filled;
They rarely leave us free,
O give us space to seek for grace
In happy thoughts of Thee.
Yet hear us, though we seldom ask;
Oh, leave us not alone!
In every thought and word and act
Be near us, though unknown.
Still lead us wandering in the dark,
Still send thy Heavenly food;
And mark as none on earth can mark,
Our struggles to be good.

Misappropriation.

We noted last week the direction into sectarian channels of money belonging to the Indians of the United States. The late Bishop Whipple was the Indians' father, but there is no money for Episcopal schools. It is sad, but it is too true, that there is much underhand misrepresentation. Whatever the motive, however good the intention, it is the work of the enemy of Christianity to do evil that good may come. The Springfield Republican thus sums up the matter: "The fact is clear that there was political jugglery in behalf of a religious sect, and it succeeded, against the absolutely declared policy of the Government since 1897—that policy being simply the old one of separation of Church and State. The nation is now engaged in these contract schools in teaching Roman Catholicism to the Indians."

Courtesy of Trinity College, Dublin.

Hitherto, according to a London journal, all women who passed the Cambridge examinations were under the disadvantages of being unable to use the B.A. title, or to pass on to the M.A. Honours women were thus often debarred from the highest teaching appointments, especially in the colonies, unless, as many did, they wrote again at the London University in order to use a degree title. The authorities of Trinity College, Dublin, have recently decided to confer degrees without further examination upon all women who can produce certificates of having passed the Cambridge Tripos. No fewer than sixty have at once gratefully availed themselves of the privilege.

An Ideal Village.

In a recent Spectator is an account of an English village where the memory of a good man will long be kept alive by deeds "that live after." Compton, near Guildford, described as a "typical Surrey village," with timbered cottages, brightly-kept gardens, a Norman church, shaded by fine old cedars, was for some years the home of the late G. F. Watts, R.A., and his wife. To them it is owing that one village, at least, adds to the ideal quiet of country life the many interests which save men from the mortal dullness that

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either drives them to the "town," or reduces them to mental and moral stagnation. Those who question the value of pictures and art to the village mind are bidden to note the visitors to the Compton picture gallery on Sunday. Missing for the most part technique and subtlety, they do grasp meanings, puzzle them out by the aid of the catalogues, copy them keenly and cannot fail to be roused by what makes them think. In the village pottery the lads are trained to work from designs by Mrs. Watts; the bricks, the wood and iron work used in the mortuary chapel, were all wrought by village hands—a chapel which despite all criticism, stands as a protest against the "mad rush to the cities," and, let us hope, as a suggestion that under better conditions the village workman may again take pride in his handicraft. Surely it is much to have infused new elements of life into one group of homes,—to have left an object-lesson to England and the lands beyond the sea.

Undenominationalism.

This dreadful word was supposed to contain within its compass the belief that a Christian ought to know for his soul's health. In England, more than in Canada or the States, there has been a steady opposition to this contention. It was said that much was taught which was erroneous, and still more was left untaught. Of late years as we know the foundations of our faith have been assailed from every side, and in the stress, as the Bishop of Birmingham in his recent charge pointed out, any dependence which could have been placed on this vague teaching has gone. The Guardian says that now we have a chaos of popular belief, and continues: "Where, then, does the remedy lie? Not certainly in any watering down of the truths of Christianity to suit the popular taste. The variety of opinions is so infinite that the residuum arrived at by the undenominational method of excluding particular tenets would do something infinitely small. With the Bishop of Worcester, we hold most strongly that what is wanted is concentration—the consolidation of a faithful and intelligent body of Churchmanship; a more intense corporate life, a more faithful and constant witness to the truths that we have received, and the removal of all hindrances which prevent them from being effectively preached and taught. But effective teaching and preaching are impossible unless teachers and preachers understand that the old conditions are changed, and that (as the Bishop of Worcester pointed out) they can no longer take for granted even the common beliefs of orthodox Protestantism on the Trinity, the Divinity of Christ, Holy Scripture, the Atonement, heaven and hell. Undoubtedly the change renders the work of the clergy more difficult and more complex, for it means in reality, that parochial methods should provide not only for preaching to those who readily accept the teaching of the Church, but for missionary work among those who, in whole or in part, are still hostile or unconvinced. It is certain, however, that nothing but failure can come from attempting to ignore the change that has taken place."

A Royal Commission.

An English journal tells us of a somewhat unique Royal Commission. Two lady army nurses were recently sent by Queen Alexandra to Japan to investigate the working of the Japanese Red Cross Society, and its arrangements for nursing the sick and wounded. Miss McCaul has been authorized by her Majesty to publish the results of this interesting enquiry. Samples of food and equipment were brought home, and the King has ordered them to be exhibited in the Museum of the Royal United Service Institute, Whitehall. Much foresight is shown in the care of the health of the troops—the lives which are so recklessly sacrificed are guarded as far as possible from disease. Drink-

ing unboiled water is a punishable offence, and every scrap of rubbish is buried. The active service forage-corps has a detachable linen cover with a divided linen flap, permitting air, yet protecting the neck and arms from the sun. Where mosquitoes abound, the soldier is provided with a net cage to put over his helmet, round which they buzz in vain; in winter fur-lined hoods and thick woollen mittens are fastened to his great coat. Miss McCaul remarks upon the excellent quality of the preserved foods used by the Japanese, and has brought specimens of aluminium cooking utensils, light and lasting, though costly, and of army stretchers.

DAUGHTERS OF THE EMPIRE.

In the annual address of the energetic president of "The Imperial Order of the Daughters of the Empire," Mrs. Nordheimer, of Glenedyth, Toronto, we observe that nearly 4,000 women have enrolled themselves as members, that new chapters have been formed in the West Indies, and it is proposed to form a National Branch in India. The main object of the order is the promotion of a sentiment of devotion to the crown, loyalty to the flag, and love of our own country, its institutions and people; and to give an affectionate preference to our own Empire, and all its co-ordinate parts, above all other countries, peoples or institutions. In a word, to help our children and our people more fully to realize their privileges, responsibilities and duties—as joint members of a great Imperial family—spread, it is true, round the habitable globe—but bound together by ties of blood, of sentiment, of government. Diversified in some ways as members of a household usually are, yet all members of one historic household—the British race, and having one regal head, King Edward VII. Free, with a freedom possessed in the same degree by no other people. Safeguarded and maintained by a constitutional government, ideal in its conception, and quickly responsive to the will of the people. Where the people's law is wisely determined, and justly and impartially administered. And where the poor is not the bond-servant of the rich, but all men are free and equal in the eye of the law. Surely when men of Canadian birth, but of United States adoption, indulge themselves in laudation of their adopted land coupled with intimations that Canada would be wise to haul down the Union Jack and hoist in its place the Stars and Stripes—it is intensely gratifying that the "Daughters of the Empire" like the "Mother of the Gracchi," are instructing the youth of our country in the solemn obligations of loyalty to the constitution and the crown, and patriotic devotion to their flag and country. The order has instituted work of an educational character—which directly tends to inform and instruct—not only the youth of Canada, but the young people of other parts of the Empire in matters of Imperial interest which concern their various countries. By this effort mutual interest will be developed; useful information diffused; and a broad and enlightened spirit of fellowship, as citizens of one world-wide empire nourished and sustained. An educational committee composed of the Minister of Education of Ontario; the President of Toronto University; the Principal of McGill University; the Provost of Trinity College; Lieut-Col. Pellatt; Professor Pelham Edgar; Professor Lang; Inspector Hughes; Principal Auden of Upper Canada College, and Professor Hutton of Toronto University, leave little to be desired. Prizes are offered to the children of schools in different parts of the Empire for the best essays upon Canada, and in return South Africa has offered a prize to Canadian school children for the best essay on that interesting country. Another pleasing feature of the enterprise of the order is the comrade correspondence, by which children in one part of the Empire are encouraged to write to children

in other parts. Thus imparting knowledge of their own home lands, to each other, and forming ties of friendly intercourse which cannot fail to do good. The order actively exerts its influence to beget and promote a feeling of brotherhood, and common nationality, amongst all classes of our people—so that in the eloquent words of the President there may be "no English Canada, no French Canada—but one Canada—the land of the industrious Beaver, and the poetic and beautiful Maple leaf—one Canada whose children spring from all nations find unity in that name, and whose aim shall be to work for her in the earnest desire that she shall be better, purer, grander, year by year; worthy to be called a part and the best part of His Majesty's Empire." The Quebec Branch of the Order is indefatigable in its attention to the incoming immigrant. Members go to the Immigration Buildings, give the new arrivals a hearty welcome, and by kind word and generous deed make their advent to their new homes as bright and cheery as possible. The sick are visited. The needy helped, and those in better circumstances heartily welcomed. In closing our reference to this noble and beneficent order of progressive and patriotic Canadian women, we cannot omit mention of the gentle courtesy extended to the King on his birthday; the reverent memorial of the anniversary of the death of our beloved Queen Victoria; and the touching remembrance of the heroic Canadians, who proved to the death the strength of our splendid bond of Empire, on the far and fateful battle fields of South Africa. We hope the day may not be far distant when the membership will be not 4,000 but 40,000.

THE SUNDAY SCHOOL.

The important part which this vestibule to the "Devout Life" plays in the economy of the Church was duly emphasized at the Convention of the Church of England Sunday School Association for the Diocese of Toronto, held in Toronto, on the 7th and 8th instants. The Sunday School of our day is a substitute for that home teaching of the principles and practice of divine truth which is lacking in so many so-called Christian homes. The Sunday School had its origin in the utter neglect of such teaching amongst the children of the poor. Robert Raikes, of Gloucester, England, who died early in the last century, was the founder of this beneficent institution. A man whose life was devoted to good works, Raikes was profoundly impressed by the neglect of scriptural instruction amongst the children of the poor and destitute, to whom he had devoted his life and means, in works of charity and benevolence. With the object of remedying this great and crying evil, he gathered together the neglected little ones for instruction in the truths of Scripture and thus laid the corner-stone of that great Christian Institution, the Sunday School, which has spread throughout the world and gives earnest and active employment to hundreds of thousands of teachers and pupils. We have no hesitation in saying that the true Sunday School is the home circle where the devout and instructed father and mother bring up their children in "the nurture and admonition of the Lord." Where, however, this ideal relationship does not obtain, the Sunday School has its proper place and forms in many cases an admirable substitute for an absolute need which the home does not supply. Sunday Schools, of course, vary in degrees of efficiency—as do Sunday School teachers. These facts were clearly and impressively set forth by the Rev. W. W. Smith, Secretary of the Sunday School Commission of the Diocese of New York, who in his most helpful addresses gave the assembled teachers much excellent and practical information drawn from the stores of wide experience and special knowl-

edge of his subject of the work and its aim to form and effectively ill was the learned sp Methods in Synod emphasized the wis studying thoughtfu spirit of devotion, advice was given "higher criticism" ground on which and where he can and strength in c and the formation viction of the truth lies midway. Whi able and temperate sands on which t sumptions on whic higher criticism w would be the rich for his work b moderate spirit an modern scholarship and enforcing Chu Bible Truth. Let rock-belief that " He has not left t present with us in of truth whom H the truth." In his vout Life" and to let him bear in n of the most hel Church. "Noboc wisdom, strength, resource of his o by the blood and giving life, and h perfect willingness all that God wo grace are as ope the nineteenth ce shown themselves history of man; freely and unresc heritors of our f the most signal tr

FROM

Spectator's Comr
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We think few guilty of exagger of Mr. Byron E. Canadian Bank speech before tl Marking." Com the recent Onta upon minds alre seriously. Mr. financier only inc him for his plain of greatness, Ca ing. It is not material capacie our imaginations. Imperial greatne of even our cler that a financier things by them glory of the wo come a truly gre moral qualities than the merely

The "Canada once more drew churches of Car the rate of prog communions can able in its revel

edge of his subject. The principles and objects of the work and the character and habits it was its aim to form were clearly stated and amply and effectively illustrated. Especially helpful was the learned speaker in referring to "Modern Methods in Sunday School Work," in which he emphasized the wisdom of the individual teacher studying thoughtfully, carefully, and in a proper spirit of devotion, questions of doctrine. Good advice was given on the vexed question of "higher criticism." There is a safe middle ground on which the teacher can take his stand and where he can wisely seek counsel, guidance, and strength in careful study, earnest thought, and the formation of wise and temperate conviction of the truth. Truth it has been well said lies midway. Whilst the teacher by this reasonable and temperate attitude avoids the rocks and sands on which the rash and ill-founded assumptions on which many of the conclusions of higher criticism would inevitably land him. He would be the richer, fuller and better equipped for his work by the increased knowledge, moderate spirit and added efficiency which sound modern scholarship brings to bear in illuminating and enforcing Church Doctrine—in other words—Bible Truth. Let the teacher stand firmly on the rock-belief that "Christ is risen indeed, and that He has not left us orphans, but is indeed still present with us in the living power of that Spirit of truth whom He has sent to guide us into all the truth." In his endeavour to attain the "Devout Life" and to teach his pupils the true way, let him bear in mind the faithful words of one of the most helpful writers of the modern Church. "Nobody ever did reach it by any wisdom, strength, courage, resolution, or other resource of his own. It was never reached but by the blood and grace of Jesus Christ ennobling, giving life, and hope, and spiritual vigour, and a perfect willingness to do, to be, and to suffer, all that God would have us. That blood and grace are as operative of spiritual conquests in the nineteenth century as they have at any time shown themselves to be in the heart and in the history of man; and to us they are offered as freely and unreservedly as to any of those inheritors of our fallen nature who have become the most signal monuments of their efficacy."

FROM WEEK TO WEEK.

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

We think few of our readers will deem us guilty of exaggeration if we describe the remarks of Mr. Byron E. Walker, General Manager of the Canadian Bank of Commerce, in his recent speech before the Canadian Club as "Epoch Making." Coming as they did, so soon after the recent Ontario elections, they have fallen upon minds already prepared to consider them seriously. Mr. Walker's position as a leading financier only increases our debt of obligation to him for his plain speaking. In the highest kind of greatness, Canada in his judgment, is wanting. It is not surprising that the marvellous material capacities of our country should impress our imaginations, nor that the dazzling visions of Imperial greatness should stimulate the rhetoric of even our clergy. So much the better is it that a financier should remind us that these things by themselves are but the pomp and glory of the world, and that we shall never become a truly great nation until we develop great moral qualities and aspire to interests higher than the merely material, or even the Imperial.

The "Canadian Churchman" in a recent issue once more drew attention to the statistics of the churches of Canada. The comparisons between the rate of progress of the Anglican and other communions can only be described as lamentable in its revelations:—

	1851	1901
Anglicans	224,000	368,000
Presbyterians	204,000	453,000
Methodists	208,000	666,000

It appears to us that these figures are sufficiently alarming to justify us in making an earnest appeal to the Episcopate to appoint a commission to enquire faithfully and impartially into the causes of a condition of affairs which is the more alarming in view of the increasing influx of emigrants, and the filling up of the North-West. We doubt whether our Church has ever seriously attempted to discover and grapple with the causes of the immense leakage from her ranks. This is the first question to be asked and answered. If the Church is afflicted with a wasting disease, the first need is for a true diagnosis of the case. It is only then that the proper remedies can be suggested and applied.

Here, for example, is a phenomenon worthy of serious consideration. At the recent opening service of the Montreal Diocesan Synod in Christ Church Cathedral less than forty lay folk were present. The service, it is true, was in the morning, but if the occasion had been felt to be an important one, there would assuredly have been more than forty people in the congregation. Let us suppose that some Presbyterian or Methodist had dropped in to see how the Church of England conducted its opening services. Would he not have been justified in telling his friends that there was no doubt the Anglican Church was a failing institution, and that a spiritual blight was settling down upon her! The Church of England seldom makes the most of its opportunities. If this were due to an unworthy spirit we should not complain of this, but it is not often to be ascribed to apathy, "Be ye wise as serpents and harmless as doves," said our Lord.

In England, too, the outlook for the Anglican Church seems less bright than for many years past. The statistics of Church-going in London have surprised and shocked those who were unaware of the actual condition of things. In a recent leading article, the Guardian says: "In the more aggressive work of compelling men to come in, we seem to be almost at a standstill, and that, if our diagnosis be correct, not so much from any want of organization, or machinery, or financial resources, or even of workers, as from a certain religious malaise, a spirit of numbness and perplexity, a consciousness of failure and of inability to grapple with difficulties which were never greater within the memory of man—we are only touching a fringe of the people, the great masses of the people brush by the Church without a thought of her existence, and the religious outlook was never so gloomy with-in living recollection."

This is a pessimistic utterance, and we must not conclude without pointing to two blue patches in the overcast sky. First in Canada the splendid response to the appeal for our Canadian missions. We are profoundly thankful for this testimony to what Anglicans in Canada can do and will do when properly approached. The second cheering circumstance is the growing influence of the Anglican communion in the United States. Bishop Carmichael at the recent session of the Synod of Montreal drew attention to the magnificent and enthusiastic ceremonies connected with the convention at Boston in which he took a part. The American Church is growing in numbers, wealth and influence in the community. What is the secret of their success? Perhaps it would be worth while to ask this question of some of our American friends. However this may be we are convinced that the Anglican Church in Canada must seek some answer to the question as to why in fifty years

she has increased by but 144,000 souls, whereas the Methodists have increased by 458,000, and a conservative body like the Presbyterians by 250,000.

THE PASSING OF A BRILLIANT SCHOLAR.

The unexpected death of the Rev. John de Soyres, of St. John, N.B., has come as a shock to the whole Canadian Church, and as a deep personal loss to a wide circle of friends, who knew the man as he was, and highly esteemed him for his work's sake, and for the brilliant gifts with which God so richly dowered him. It has seemed almost as if he were stricken down by one's side.

Our Church has suffered severe losses during the last year. Archbishop Machray, the master-builder of the Church in the West, and Bishop Baldwin, the saintly Chrysostom of the East, have left great gaps by their passing; in the region of sacred scholarship an equally serious breach is made by the death of Mr. de Soyres. Since 1888, when he became rector of the Stone Church, St. John, he has been a striking figure in the public eye. By birth and education an Englishman—of Huguenot extraction,—he yet threw himself heartily into the life and activities of his adopted country. A member of Eonville and Caius College, Cambridge, he took his B.A. degree in 1876, and his M.A. in 1879, winning the Hulsean Prize in 1877, by his striking essay on "Nontanism and the Primitive Church." He was ordained deacon in 1877, and priest in 1878. For two years he was curate of St. John the Baptist Church, Great Marlborough St., London. From 1881 to 1886 he lectured on Modern History in Queen's College, London. In 1885 he was select preacher at his Alma Mater, and in the following year delivered the Hulsean Lectures on "Christian Reunion." For a short time he held a chaplaincy in Cronstadt, Russia. He aided Dr. Boyd Carpenter (before his elevation to the See of Ripon), in his parochial work, and Dr. Farrar, in his historical labours on the "Early Days of Christianity." The latter makes due acknowledgment of his indebtedness to Mr. de Soyres, in his preface to the "Early Days."

In 1880 Mr. de Soyres issued his admirable edition of Pascal's "Provincial Letters," in the original, with copious notes. A better edition it will be scarcely possible to find. His weightier literary labours were completed by his "Word Book for Students of English History," published in 1890.

Since he became rector of St. John's Church, St. John, his pen has never been idle. In the columns of the daily press and in ecclesiastical publications, current Church events both in the Motherland and in Canada received an interesting record and an illuminating interpretation at his hand. He stood without a peer among us in his knowledge of Ecclesiastical History. He laboured earnestly to promote the study of theology among the clergy by his work as Canadian Secretary of the Society of Sacred Studies. Largely through his influence, Professor Kirkpatrick, of Cambridge, has been induced to promise a visit to Canada in the near future. Mr. de Soyres took the deepest interest in the course of present day Biblical criticism. He was sane and reverent himself in his use of critical methods, and was profoundly convinced that nothing but good could come at last from their wise and fair application. He carefully distinguished spirit and method in these investigations. Perhaps he was at his very best, not in the pulpit, but when giving an address or lecture. Some of his impromptu speeches were scintillations of brilliance. After the death of Bishop Sullivan, strong hopes were entertained by many that he might be his successor. He has preached and lectured in most of the important cities of the Dominion. His last visit to Toronto was on the

mittee of the Diocese are held, seven members shall form a quorum. Art. VI.—The annual meeting of the Association shall be held—unless otherwise ordered—on Wednesday evening during the November quarterly meetings, when the report of the preceding year shall be read, the accounts passed, the officers elected and such other business transacted as may be submitted. The order of business at such annual meeting shall be as follows:—(a) Hymn and prayer. (b) President's address. (c) Reading minutes. (d) Correspondence. (e) Secretary's report, including a digest of the reports sent in from the various branch associations. (f) Treasurer's report. (g) Paper on some appointed subject with discussion thereon. (h) General business. (i) Election of officers. (j) Hymn and prayer. Art. VII.—It shall be the duty of the General Committee to arrange for the holding of a Diocesan Sunday School Convention every three years, or oftener, and at such time and place as the General Committee may determine. Art. VIII.—A branch of the Association may be formed in each Rural Deanery of the diocese, upon accepting the constitution, and each such branch shall have power to appoint its own officers and shall report to the secretary of the General Committee, not later than May 1st in each year. The following is a proposed draft of Constitution and Rules for a Deanery Branch Association: 1. This Association shall be known as the _____ branch of the Toronto Diocesan Sunday School Association. 2. The object of the Association shall be the banding together the Church of England Sunday School workers in the deanery, for mutual help and encouragement, and the holding of conventions for the promotion of their work. 3. All teachers, officers and members of the adult Bible Classes of Church Sunday Schools in the deanery may become members of the Association. 4. There shall be elected at the annual meeting, a president, vice-president, secretary and treasurer. The said officers to form the Executive Committee. 5. The president shall preside at the annual convention, and shall be convener of the Executive Committee. The vice-president shall preside at all meetings in the absence of the president. The secretary shall keep a record of the proceedings of the Association, and also of the number of Sunday schools, officers, teachers, and scholars in the deanery, and he shall forward a report of same, together with a financial statement, to the secretary of the General Committee, on, or before, May 1st, each year. 6. The treasurer shall keep accounts of all moneys received and disbursed by the Association, and also a record of the amount expended by the Sunday schools in the deanery (1) for their own support, (2) for their respective parishes, and (3) for missions and other objects. 7. The annual convention shall be held whenever practicable in connection with the meeting of the Ruri-Decanal Chapter. 8. The order of proceedings at the annual convention may be as follows: (a) Hymn and prayer. (b) Address of welcome from the local Sunday school. (c) President's address. (d) Reading minutes. (e) Reports from Sunday schools. (f) Election of officers. (g) Papers and addresses with discussions thereon. (h) Questions. (i) General business and appointment of place of next meeting. (j) Hymn and prayer. It is recommended that a celebration of the Holy Communion should immediately precede each convention, and that a service should bring the convention to a close. Note.—Each Sunday school secretary is urgently requested to send a report of his school to the secretary of the Deanery Association not later than Easter Monday of each year. Carried. Art. IX.—The expenses of the Diocesan Association shall be met by the payment to the treasurer of one Sunday's average offering from each Sunday school subscribing to the Association, which payment shall fall due on March 1st, in each year. The expenses of the branch associations may be met from collections taken up at the time of the annual conventions. Moved by Rev. Canon Ingles, seconded by Mr. G. B. Kirkpatrick, and resolved, that the constitution, as amended, be adopted as a whole. It was

then moved by Rev. J. S. Broughall, seconded by Canon Ingles, and resolved, that the deaneries appoint their delegates, one clerical and one lay, and meet for organization immediately after the afternoon session of the convention on Wednesday. The chairman then spoke of the pleasure it gave him to introduce Rev. Dr. W. W. Smith, secretary of the Sunday School Commission, diocese of New York. The Rev. Dr. Smith spoke, first, about the Sunday School Commission started by Bishop Potter, and resulting in forty of the episcopate being enrolled. As a motto for his work the teacher should take Thring's definition of the object of a teacher "to build up a character efficient for the best." We must try to develop in Sunday school work the very habits that the scholars will need all their lives. The habit of morning and evening prayer would be promoted by the use of prayer cards. The chairman thanked Dr. Smith on behalf of the meeting, for his very interesting and instructive address.

The Provisional Committee of the newly-formed Diocesan Sunday School Association met on Wednesday afternoon for the appointing of a chairman, secretary, and treasurer. The deaneries were represented as follows: West Simcoe, Mr. A. B. Thompson, Penetanguishene; Canon Murphy, Allandale. West York, Mrs. A. E. Pugsley, Sutton West; Rev. Rural Dean Gibson, Thornhill. East York, Rev. S. A. Lawrence, Markham; Mrs. Talbot, Oshawa. South Simcoe, Rev. G. E. Eccleston, Horning Mills; Mr. J. E. Addis, West Essex. Peel, Rev. Canon Tremayne, Mimico; Norma Dandridge, Mimico; Mr. J. J. Turner, St. Luke's, Ashburnham. Haliburton, Mr. George Bamister, Haliburton. Durham and Victoria, Rev. Rural Dean Creighton, Bobcaygeon; Mrs. Daniel, Port Hope. Toronto, Mr. J. Maughan, Jr. It was moved by Canon Ingles, seconded by the Rev. T. W. Powell, that Canon Cayley take the chair. Carried. Moved by Canon Ingles, seconded by Mr. Powell, that Mr. J. Maughan, Jr., Toronto, be secretary. Moved by Mr. Powell, seconded by Mr. S. A. Lawrence, that Mr. Kirkpatrick be treasurer. Carried. After getting names of committee, the meeting then adjourned.

(To be continued.)

LITERARY NOTES.

Thomas Whittaker is about to publish "Life and its Problems," a volume of recent sermons, by the Rev. Dr. A. G. Mortimer, of Philadelphia.

Trinity Year Book.—We have a copy of the Year Book for the scholastic year 1904-5. In it will be found full information with regard to Trinity itself, the annual report of convocation, etc., as well as notices dealing with the Ontario Women's Medical College, and the Toronto Conservatory of Music, which are in affiliation therewith, as also of Trinity College School, Port Hope; the Bishop Strachan School for Girls, Toronto, and St. Alban's Cathedral School for Boys, Toronto. The latter part of the book is taken up with a full and complete directory, giving the names of the graduates of the University.

Study to be Quiet. By Edgar W. Work. Chicago: The Winona Publishing Company, 1904. 50c.

This small volume of 84 pages is made up of five chapters on Quietness, Trust, Prayer, Speech and Service. It is serious and profitable reading and has the merit of conciseness.

Scribner's Magazine.—The first instalment of a number of letters written by Mde. Warrington, in which she describes a visit paid by her to Italy in 1886, appears in the current number of this magazine. T. F. Millard writes of the probable future of the war correspondent in the light of his recent experiences in the Far East, and J. Fox, Jr., gives a very entertaining account of the life and adventures of a war correspondent in Manchuria. A series of pictures are contributed

by C. M. Russell, of Montana, who is known as "the Cowboy Artist." There are further instalments of Mrs. Wharton's "The House of Mirth," and of F. A. Vanderlip's "Progress of Socialism." In addition to the above are several short stories and a couple of poems, also a strikingly coloured frontispiece by Glackens, which accompanies J. Corbin's interesting paper on play-going and the playwrights of New York. This last-named paper is extensively illustrated by several artists.

Home & Foreign Church News

From our own Correspondents.

NOVA SCOTIA.

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

Halifax.—St. Paul's.—The memorial window erected by Mrs. Uniacke, in memory of Mr. Robie Uniacke, a former churchwarden of this church, and a life-long parishioner, was placed in position for Christmas Day. It is the work of the Robert McCausland Company, of Toronto, and is a splendid example of our best Canadian art work. The subject is St. John the Baptist pointing the two disciples to Jesus as He walked. "Behold the Lamb of God, which taketh away the sin of the world." Principal Rosenberg, of the Art School, pronounced the drawing as very fine, the work of no ordinary artist, rich in effect and harmonious at the same time.

Mr. Andrew Mackinlay has brought two beautiful Prayer Books from England and has presented them to the church. One is for use on the Prayer Desk, and the other, a smaller one, contains the special Offices of the Altar.

The Rev. R. W. Woodroffe, curate of the parish, has been presented by the members of his Bible Class with a chaste pocket Communion Service for use amongst the sick.

Mr. W. J. Clayton has been elected director, and Mr. W. L. Payzant, secretary, of the St. Paul's Chapter of the Brotherhood of St. Andrew.

It is hoped that the Rev. Stewart Holden, a clergyman from England, will hold a Mission in this parish about the end of the year.

A Lenten Mission for children, similar to that held last year, is being planned to be held in this parish during the coming season of Lent.

Charlottetown.—St. Paul's.—The annual Church Convention was held in the schoolroom on Thursday afternoon, February 2nd, the president, Mr. Justice Fitzgerald, in the chair. Notwithstanding the severity of the weather, and the almost impassable state of the roads, there were present from Bideford, the Hon. William Richards; from Lot 11, Mr. George Monkley; from New London parish, Messrs. James Millman, Bradford Millman, William Profit and William Paynter; from Victoria, Mr. C. C. McIntosh, together with all the clergy resident on the Island and a number of ladies and gentlemen resident in Charlottetown. After remarks by the chairman upon the work that has been accomplished by the convention, the Rev. C. R. Cummings, of Crapaud, was asked to read a paper on Sunday Schools. The paper proved to be excellent in every respect. We subjoin an epitome of it: Mr. Cummings remarked that the present attitude of the laity, as a whole, with regard to the carrying on of Sunday schools might be summed up in the words: "Don't bother me." Yet it is certain that there is no more important duty laid upon the parents of children than to see that they are religiously educated. The work of the Sunday school is one of paramount importance. But parents as a rule show little interest in it, and the difficulty of obtaining competent teachers to teach the various classes is

great. Mr. Cummings appealed for sympathy and support for the Sunday school, first from its historic and Scriptural point of view. The gathering together of the people, both old and young, for the purpose of studying the Holy Scriptures is the germ of the whole matter. This principle existed among the ancient Israelites over three thousand years ago, from the time of Abraham himself, as Mr. Cummings proved by the quotation of many passages of Scripture. "Thou shalt teach these words diligently to thy children," was the direct command of God. When the Jewish Church gave way to the Christian Church, the principle of teaching was still enjoined and continued. The last command of our blessed Lord was to teach the great fact of the Gospel to all nations. And is not the Sunday school for the purpose of spreading Christ's kingdom among the young? The Sunday school existed at the time of the Reformation, and there was a great revival of Sunday school work in the eighteenth century. The Sunday school may be truly called the hand-maid of the Church, and it ought to have a similar position in our hearts and minds. Dr. J. H. Vincent gives us a capital definition of the Sunday school. "The Sunday school," he says, "is (1) a department of the Church of Christ, (2) in which the Word of God is taught, (3) for the purpose of bringing souls to Christ, (4) and for building up souls in Christ." We might call it an auxiliary to the Church of Christ. It assists her to accomplish her end. The Sunday school looks to the church for teachers and helpers, and the Church looks to the Sunday school for her future officers and helpers. The Sunday school is a department in which the Word of God is taught. The Word of God is seldom read daily in our homes. Its study is eliminated from our Public Schools' curriculum. It has been truly said that "our children in many parts of Canada are fast forming a Bibleless generation with the Word of God, the one Book that alone can guide into morality and righteousness, practically outside of their daily instruction and often but little taught in our own homes, whilst our greater universities seem to plume themselves on the fact that the admirable secular instruction which they are prepared to give to each coming generation is one wholly dis severed from any form of religion. So it really comes to this that the religious education of the vast majority of our children is left almost entirely to the Sunday school. The Sunday school is also a means of bringing souls to Christ. Mr. Cummings, therefore, appealed to the Churchmen of Prince Edward Island, on behalf of the Sunday school, from the point of view of its Scripturalness and utility for the advancement of their beloved Church, the welfare of the Anglo-Saxon nation, and for the love and glory of God who ruleth over all. In conclusion, he submitted the following resolution, passed by the Church Association: "That the members of the Clerical Association of Prince Edward Island express themselves in favour of a Sunday School Association for Prince Edward Island, and that they ask the laity at the Church Convention this afternoon to unite with them in the formation of a committee to prepare a definite scheme for the purpose, to be laid before the proposed S. S. Convention in June next." After some discussion in which the Revs. Messrs. Woodroffe, Winfield, Sisam, and Harper, of the clergy, and Mr. Justice Fitzgerald, Messrs. Jas. Millman, L. B. Miller, W. L. Cotton and others of the laity took part, it was resolved that the above resolution be concurred in by the convention, and the following committee, viz., the Ven. Archdeacon Reagh, Revs. Cummings, Simpson, Woodroffe, Sisam; Messrs. Miller, Pope, Hon. F. L. Haszard, Fitzgerald, and W. L. Cotton, was appointed to prepare a definite scheme, as suggested, and have it ready to submit to the Sunday School Convention to be held in June next. By an unanimous vote, Mr. Justice Fitzgerald was re-elected president, and Mr. Percy Pope was re-elected secretary.

CANADIAN CHURCHMAN

The sixty-first annual meeting of the Diocesan Church Society was held in the evening of the same day in the school-room, the Venerable Archdeacon Reagh presiding. After the reading of the minutes of last meeting by the secretary, Mr. Percy Pope, and the passage of the usual resolution, moved by the Rev. J. A. Winfield, seconded by Mr. C. H. B. Longworth, the chairman delivered a short eloquent and encouraging address, in the course of which he referred particularly to the proposed re-organization of the Diocesan Church Society, and the Church Convention (laying stress upon the advisability of holding the annual meeting at a more genial season of the year), to the proposed establishment of a Sunday School Association and to the improved prospects of the Church under the blessing of God upon the labours of a good working Bishop and a good working clergy. Mr. Percy Pope followed along the same lines, pointing out the encouraging facts upon which hope for the future may be based, and referring to the proposed improvement in the organization of the Church in this Province. He said that he felt, however, that the main thing is to have earnest and enthusiastic workers for the Church. The Rev. S. J. Woodroffe, Mr. Justice Fitzgerald, Rev. James Simpson, Hon. Captain Richards, Rev. C. R. Cummings, Rev. Henry Harper, Messrs. James Millman, W. J. Palmer, C. C. McIntosh, Rev. J. A. Winfield, and other leaders took a brief part in the discussion which followed. Upon motion of the Rev. James Simpson, seconded by the Rev. C. R. Cummings, an expression of regret on account of the absence of Mr. H. J. Cundall, by reason of indisposition, and of the hope that he may recover, was passed by a unanimous standing vote. The society adjourned to meet again at the call of the chairman.

FREDERICTON

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

St. John.—St. John's.—The Rev. John de Soyres, M.A., rector of this parish, died suddenly in the General Hospital in this city on Friday evening, February 3rd, shortly before midnight. A few hours before, the reverend gentleman was removed to the hospital, where an operation for strangulated hernia was performed. He seemed to be doing well until 11 o'clock, when he suddenly collapsed. Deceased was the most distinguished preacher in the city, where he had lived since he came from service as the late Dean Farrar's assistant at St. Margaret's, Westminster, seven years ago. He was a graduate of Cambridge University, Hulsean lecturer, and author of several books. Mr. de Soyres was Professor of History in Queen's College, London. He assisted the late Dean Farrar in preparing for press his work on the Apostolic Church. Since he came to this continent he had been special preacher and lecturer in Chicago, Montreal, Toronto, and elsewhere. It will be remembered that he was called to the pastorate of St. James' Church, Toronto, some years ago, and that the Bishop vetoed the arrangement. Mr. de Soyres, who was 55 years old, married in St. John Mrs. Carr, and leaves one daughter. The funeral of the Rev. John de Soyres took place on the afternoon of the 6th inst. from the church. The service was a simple one. The interment took place at Fernhill Cemetery. The Evangelical Alliance, which previously had passed a resolution of regret, attended in a body, as also did members of the 3rd R.A.A., of which regiment the late Mr. de Soyres was the chaplain. Many beautiful floral tributes were sent by friends of the deceased. The Very Rev. Dean Partidge officiated, assisted by the Rev. A. W. Daniel. A number of other clergymen from outside the city were present at the funeral.

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MONTREAL.

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

Montreal.—The opening service of the Synod was held in Christ Church Cathedral on Tuesday morning, the 7th inst., at 10.30. There was a large congregation present, including many members of the Synod, both clerical and lay. Both the Archbishop and Bishop Carmichael were present attended by their chaplains. At the close of the processional hymn, the ante-Communion Service was at once proceeded with, the Bishop-Coadjutor acting as celebrant, whilst the Epistle and Gospel were read by Archdeacons Davidson and Naylor, respectively. The Synod sermon was preached by the Rev. Frank Charters, the rector of St. Simon's, Montreal, who delivered an eloquent and impressive sermon from the words: "Wherefore, beloved brethren, be strong and unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labours are not in vain in the Lord," 1. Corinthians xv., 58. Mr. Charters glanced at the perplexing things which they would have to face in the discussion of the temporalities of the Church—the state of the Mission and other funds, the needs of the General Missionary Society, and such-like themes; drew a little picture of the meeting of the members after the separation of years—the clasp of the hand, the kindly glance of the eye, the friendly word which meant so much, and the encouragement which proceeded from this gathering-together once a year of the men who were sundered by long distance. Chiefly, he touched upon the spiritual benefit to be derived from this solemn service in the cathedral when they met for spiritual refreshment and to reconsecrate themselves to the service of the Master. There was, however, an important reference to the spiritual restlessness of the age. Mr. Charters said he would not presume to add to the swelling tide of theological polemics, but in a simple way he would point out what the text might mean for those present in one or two relations. Science and philosophy had made many triumphs. Difficulties had been overcome. The world of to-day, in its power, was different from the world of the apostle who uttered the text. There was especially the mark of spiritual restlessness upon this present age. A new thing was desired—new statements, new presentations of the Christian system. It was said that there should be no final judgment in regard to the great verities of the Christian religion. Old methods should be softened. Dogmas should be clothed in new verbiage to meet the modern needs. There should be softness and simplicity. Above all, in regard to the person and work of Christ, to His differing degrees of knowledge at different periods of His life, to His use of the Hebrew Scriptures, to the very miracle of His resurrection—it was said that until qualified scholarship pronounced finally upon these matters, that there should be a suspension of judgment. In a word—as regards the intervention of the supernatural in the natural domains, there was to be no final pronouncement at the present time. On the other hand, the preacher showed that human nature was the same as it was in the days of the Apostles. There was sin, there was sorrow, and there was death in the world. Sin might be called by new names, but the effects had to be faced and the effects had not altered one whit in the years. There was sorrow, and there was the tremendous fact of death. Death, in every calculation man made had to be taken into account. The great fraternal societies founded their systems upon the fact of death. There was not a creature in the world who was not obliged to think of that awful fact of death. The preacher then asked if science or philosophy had found a cure for sin or sorrow; had they found anything which would conquer death? The heart craved for a conclusive assurance, and did these things offer such an assurance to any sorrowful soul? A religion which was

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without dogma was a standpoint. There must they had it in Jesus. His resurrection. A V. sophical speculation would the conclusion that his sins were bl. eloquence, the preach the old ways, and t which the application present in their wor a glimpse of rural a great heart of natur lift the mind and he ness of heart and v ery contest with t tending in this dire thank God. In the the difficulties whic sented, while in the ties, the wealth an which a constant s sented. There wer ever, which were b peroration, the prea the eternal triumph, "which the Judge s appearing." The S business in the Sy principal item dea the amendment to t raises the minimu clergy by the sum session, His Grace, usual charge. Afte completed during power of prayer within the Anglic ferred to the low clergy, and pointed mistake would re: they would in the of this Synod," sa them to the laity loyal to Jesus, sustained in the n own question; I l say, you know the cese, let this evil l ought not to exi reasons, giving ac I base my appeal I ask before God these services, fai without life-susta right to do justic ful servants of G is nothing requir the members of ing appeal. The manifested, writt canon on the su the terms of the plead with the represent the lay in the name of servants, for wl with you, and at not the experien the wrong, if pe detriment of yo say, it needs n You yourselves reacting in inju cese. I plead w without effective to the canon. T result of his ye: visited, 55; con firmed, 252 mal tions, 2. The the various Widows' and Fund had been for increased s tioning the mi ferred to the v and quoted son

without dogma was no religion from the Christian standpoint. There must be positive assurance, and they had it in Jesus Christ, in His teaching and in His resurrection. Would the platitudes of philosophical speculation assuage the broken heart? would the conclusions of science assure the sinner that his sins were blotted out? With a restrained eloquence, the preacher showed the all-suffering of the old ways, and then he turned to the comfort which the application of the text might afford to all present in their work for the Master. There was a glimpse of rural life, with its closeness to the great heart of nature—a communion which should lift the mind and heart, and yet in rural life hardness of heart and indifference were found—the very contest with the forces of nature apparently tending in this direction. That was only partial, thank God. In the villages and towns there were the difficulties which allurements and vices presented, while in the large city there were inequalities, the wealth and the poverty, the problems which a constant struggle for maintenance presented. There were glorious compensations, however, which were briefly touched upon. In a fine peroration, the preacher showed the end of labour, the eternal triumph, and the crown of righteousness, "which the Judge should give to all who loved His appearing." The Synod met for the transaction of business in the Synod Hall at 2.30 p.m., when the principal item dealt with was the confirming of the amendment to the canon passed last year which raises the minimum of the salary to be paid the clergy by the sum of \$100. At the opening of the session, His Grace, Archbishop Bond, delivered his usual charge. After referring to the good work accomplished during the past year, and extolling the power of prayer and the unity which prevailed within the Anglican Church, the Archbishop referred to the low stipends paid the majority of the clergy, and pointed out to the laity present that this mistake would react upon the congregations, and they would in the end suffer. "I appeal to the laity of this Synod," said the Archbishop, "and through them to the laity of the diocese, are these men, so loyal to Jesus, so loving to souls, adequately sustained in the needs of daily life? I answer my own question; I know they are not, I am free to say, you know they are not, and I appeal to the diocese, let this evil be removed. It is a wrong, and it ought not to exist one day. I might urge many reasons, giving additional force to this appeal, but I base my appeal on a question of right or wrong; I ask before God and man, is it wrong to receive these services, faithfully rendered, without adequate, without life-sustaining remuneration? Is it not right to do justice, simple justice, to these faithful servants of God? It can easily be done. There is nothing required but a systematic appeal to all the members of our Church in the diocese, a living appeal. The conscience of our diocese has been manifested, written for years on our books, in a canon on the subject. The time has come when the terms of that canon should be fully met, I plead with the laymen of the Synod. You who represent the laymen of the whole diocese, I plead in the name of the Lord Jesus, on behalf of His servants, for whom He is very jealous. I plead with you, and at the same time warn you. It needs not the experience of an old man to warn you that the wrong, if permitted to continue, will react to the detriment of yourselves and your own diocese. I say, it needs not the experience of an old man. You yourselves can see that the wrong is even now reacting in injury to the best interests of the diocese. I plead with you do not let this Synod close without effective action towards giving living power to the canon. The Archbishop then summed up the result of his year's work, as follows: Congregations visited, 55; confirmations held, 43; number confirmed, 252 males, 356 females; total, 608; ordinations, 2. The Archbishop also made an appeal for the various congregational funds. That for 'Widows' and Orphans,' and the Superannuation Fund had been rendered free of debt. He appealed for increased support of them. After briefly mentioning the missionary enterprises, His Grace referred to the visit of the Archbishop of Canterbury and quoted some of his address. Bishop Carmichael

followed Archbishop Bond, with an account of his work during the past year. The reports of the archdeaconries of Clarendon, Bedford, Montreal and St. Andrew's were then read to the Synod by the Archbishop. These revealed a most satisfactory state of progress in all parts of the diocese. In dealing with the various institutions connected with the diocese, the Archbishop stated that as they were for the most part in a prosperous condition, he would do little more than draw the attention of the Synod to their work. He drew attention to the fact that the Rev. Principal Rexford had pointed out that there must be an increase of \$3,000 in the income of the Diocesan Theological College. In the officers of the Synod there will be only one change, Mr. Richard White retiring as treasurer. As Mr. White stated that he had explained to His Grace the impossibility of his continuing to hold office, Mr. Lansing Lewis was elected treasurer in his place. Rev. Canon Baylis was re-elected clerical secretary, and Mr. W. L. Bird, lay secretary of the Synod. The election of the Executive Council and the various committees took place on the following afternoon. A motion was passed requesting the Coadjutor-Bishop to give an account of his trip to the convention of Bishops in the United States. The Synod unanimously confirmed the amendments to the canon relating to the stipends of the clergy of the diocese, which was passed at the meeting last year. By this amendment the minimum is fixed at \$600 for deacons, \$700 for priests, and \$800 for priests above ten years' standing. The adoption of this amendment brought out some vigorous opinions from both clergy and laity, on the small remuneration to the clergy for their work in this diocese. The result of this has been that many of the most promising among the younger members have left the diocese to take up work elsewhere. With the increased cost of living, it was practically impossible to expect a man to live throughout his priesthood on \$500 a year, as had occurred in the past. It was the general opinion of the Synod that systematic effort would bring in the money required to pay the stipends under the new scale. The last business of the day before the Synod was a resolution by Rev. J. W. Dennis, to concentrate the beneficiary funds of the various dioceses of Canada. It was decided, after some discussion, to have a change made in the present form of the motion and to discuss the whole subject at a later session. The Synod then adjourned.

(To be continued.)

ONTARIO.

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

Kingston.—The Bishop of the diocese preached in the Cathedral on Sunday morning, the 5th inst., and at St. John's, Portsmouth, in the evening. The Rev. Mr. Freeman, of St. Luke's Hospital, New York, was the preacher in St. George's on Sunday evening, the 5th inst. The Rev. Canon Starr officiated in Christ Church, Gananoque, on Sunday, February 5th, in the absence of the Rev. J. R. Serson, who was called to the death-bed of his sister. The Bishop of the diocese left on Tuesday, the 14th inst., for Winnipeg, where he will take part in the opening services of St. Luke's Church, Fort Rouge, and will preach daily during the following week and twice on Sunday, the 26th inst. The Ven. Archdeacon and the Misses Macmorine were at home to the members of St. James' branch of the Woman's Auxiliary, on Wednesday, the 8th inst. Quite fifty ladies were present and spent a pleasant evening in cordial social intercourse. The Rev. Canon Cody, of Toronto, delivered the University sermon at Queen's last Sunday, and preached in St. James in the morning and in the Cathedral at night. The Kingston Clerical Club met in St. George's parish house on Monday, the 6th inst. There was a full attendance of members and an interesting paper, read by the Rev. J. O. Crisp, on "Prayer Book Enrichment," called forth an animated discussion in which all present took part. At the next meeting the Rev. R. S. Forneri will present a paper for discussion. Deep sympathy is felt for the Rev. C. J. Boulden in the serious illness of his wife.

The Bishop has offered the rectory of Newboro' to the Rev. Joseph Stanton, in succession to the Rev. E. M. Rowland, who has resigned.

Brockville.—The Sunday School Conference, held lately in this city, was a signally successful gathering. The morning service began at half-past ten, in Trinity church, consisting of a celebration of the Holy Communion, with a sermon by the Bishop of the diocese, who came down from Kingston for the day. The Bishop preached from the text Isaiah lv. 1: "Ho! every one that thirsteth," dealing with the need, the coming to Christ, and the receiving what He gives. After the service, the Bishop gave an address specially to the workers in the Sunday school, carrying on the line of thought in his sermon, practical application. In the afternoon the session took place in St. Peter's school-house, with the Bishop in the chair. After opening with a hymn and prayers, the Rev. W. F. Fitzgerald, rector of Leeds Rear, gave a general address on the need of improvements in the work, speaking particularly by way of illustration of the methods adopted in the Church of Ireland. The Rev. Dr. Smith, of New York, gave a really wonderful address, holding the large audience spellbound for about two hours, as he spoke from abundant knowledge and special study of the improved and practical systems being gradually adopted in parish after parish in New York and elsewhere in the United States. Dr. Smith had the subject at his finger ends. No synopsis would begin to do justice to the treatment the subject received. He literally poured out ideas and suggestions upon the audience, and everyone present felt they had gained much from the address, while no teacher could have failed to gain many practical helps for improvement in their own work. In the evening, the Rev. J. R. H. Warren, from Ottawa diocese, who was for two years a missionary at Dawson City, gave an interesting address on life and work in the Yukon, speaking also of the heroism of men, like the Bishop of Alaska, a Canadian by birth and training, and Bishop Bompas, one of the greatest missionary Bishops of any age. This was followed by a second address from Dr. Smith, carrying on and supplementing his afternoon's speech, and dealing with the organization of the Sunday school, grading, the use of cards, maps, pictures, and objects, and other points too numerous to mention. Mr. Dobbs occupied the chair, owing to the enforced absence of Archdeacon Carey, of Kingston, who was prevented from coming, as had been arranged. Altogether it was a most inspiring convention, and is bound to be extremely helpful to the clergy and teachers present.

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TORONTO.

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

St. Paul's.—The annual meeting of the Church of England Deaconess and Missionary Training Home was held in the schoolhouse on Monday, the 6th inst. In the absence of the Bishop of the diocese, the Rev. G. A. Kuhring, President of the Home, occupied the chair. The reports presented gave indications of great progress on the part of the only institution of its kind in Canada. The Treasurer told of receipts amounting to \$2,652.49, and of expenditures which leave a small balance to the good. During the year \$4,000 had been wiped from the mortgage debt, leaving still \$4,000, which it was hoped would not long be a burden. The report of the lady superintendent, Miss Naftel, gave a clear idea of the work of the Home. There are there at present five probationers and two graduates. During the year one of the deaconesses has gone to missionary work in South America, and another to Egypt, while another, who is now at work in the city, will leave for work on the Labrador coast in the spring. The Home is still in need of many articles of furniture, particularly in the bedrooms. Several small tables and two iron bedsteads are almost a necessity. During the year the resident workers have spoken at thirty-five meetings to mothers, and at the Infants' Home, and have paid 1,548 visits. One very cheering feature was the financial aid given by the graduates in different parts of Canada, which evidenced their keen interest; sums from one dollar up had been contributed, the latest being a gift of \$100 from one of these. The time was ripe for the formation of associations of ladies in many parts of Canada, who would represent the Church of England Deaconess' and Missionary Training Home in their own town and parish, make it better known as an institution for the nation, not for any one place, and would give it their staunch support. The recently consecrated Bishop of Moosonee, the Right Rev. R. Holmes, gave an address, in which he told of the work of the deaconesses among the Indians of the North-West. The Bishop said that there were three stages of missionary work, the enthusiastic, the despondent, and the common sense working stage. On his return from a three months' trip to England the Bishop will spend the summer canoeing through his district. Canon Cody claimed the sympathy, prayers, and financial support of all Canada for these probationers, who came from all parts of the country to learn the doing of God's work in the best possible way, and who expected to go wherever needed throughout the land. Officers were elected for the year as follows: Honorary President, Lord Bishop of Toronto; Honorary Vice-President, Dr. N. W. Hoyles, K.C.; President, Rev. G. A. Kuhring; Vice-President, Rev. T. R. O'Meara; Secretary, Mrs. Trees; Assistant Secretary, Miss Trees; Treasurer, G. W. Trent; Chaplain, Rev. Bernard Bryan.

Whitby.—All Saints.—A memorial tablet has been placed in this church by the sister of the late Cecil MacKenzie, who in his boyhood days attended this church with his parents, and met his death through an ailment contracted while serving with the Canadians in the late South African war. The design is in the form of a shield in a delicate shade of gray showing a border of darker marble. The shield is divided into four parts by a cross, which bears the following words in gilt letters; "To the glory of God," and on each side of which name, dates, etc., are placed. The work is beautiful and artistic, being the work of the well-known Toronto firm of MacIntosh & Co. The choir of St. George's Church, Oshawa, under the able management of Mrs. Hare, sang in All Saints' Church on Wednesday evening, 1st February, to

CANADIAN CHURCHMAN

a very large congregation. The singing by the members was excellent, reflecting great credit alike upon the members of the choir and upon Mrs. Hare. Owing to the unavoidable absence of the Rev. S. A. Lawrence, of Markham, the Rev. Rural Dean Talbot, of Oshawa, kindly consented to preach, giving an excellent and most appropriate discourse on the closing of the Christmas season proper. At the close of the service, the visiting choir adjourned to the Sunday School, where the choir of All Saints' entertained them and served refreshments, and a very pleasant hour was spent.

NIAGARA.

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

Lowville.—St. George's.—The annual statement of the W.A. of this church, which was read at the last meeting, was most satisfactory, two hundred and one dollars and fifty cents having been raised, most of which has been paid in towards the church debt. Mrs. G. E. Erwin has been elected president for the coming year. The retiring president, Mrs. Shuert, received a hearty vote of thanks, as under her regime a great deal was accomplished. As the debt on the church is vanishing like snow in summer, an effort will be made in the near future to build the tower.

HURON.

David Willams, M.A., Bishop, London.

London.—Every year during Synod week two important voluntary meetings are held to discuss matters of interest to Churchmen. In June, 1905, the first of these meetings will be held as usual at Huron College, on the Monday evening before Synod. Chairman, Rev. Dysan Hague; subject, "The Methodist Movement." Leader, Rev. Rural Dean Taylor, and the other speakers, Revs. Owen, Hall, Bloodworth. The second of these meetings will be held this year as usual on Tuesday morning before Synod. Chairman, Rev. Canon Dann. Subject, "The Church of England as a Centre of Unity." The leader on this subject is Rev. Dyson Hague, and the other speakers are Revs. Canon Craig, Chadwick and Irwin. This notice is given thus early to make known the subject and speakers selected for 1905. T. G. A. Wright, Secretary.

Birr.—This parish became vacant by the death of the Rev. Robert Wilson, who had been its rector thirty-five years. Recently Ven. Archdeacon Richardson called the congregation together to formulate plans for building a rectory and to make choice of a rector. The choice fell on the Rev. D. W. Collins, who was accordingly appointed. Mr. Collins has recently acted as Diocesan Collector, in which position his labours met with considerable success. Previous to that, he was rector of Oil Springs, Wardsville, and Blenheim, in succession. In all three parishes he was greatly appreciated, and both in these parishes and throughout the diocese his work proved highly satisfactory. Doubtless on that account the congregation at Birr sought his services as their rector, and we bespeak for him their cordial welcome and hearty support.

St. Mary's.—St. James'.—A memorial window to the memory of the late C. S. Rumsey has recently been placed in this church. It is a beautiful work of art, and no pains have been spared in its execution. It represents Christ as the Good Shepherd. The pose of the figure is easy and dignified. There is a lamb in each arm, and a flock of sheep surrounding him. A stream of water flows at the pierced feet of Jesus; in the stream is a water lily in full bloom, and another in bud. At one side of the figure of our Lord is a fig tree, whose branches are over His head, this

[February 16, 1905.]

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Every Facility Absolute Security.

tree is laden with fruit. A silver halo in unique form, surrounds the head of Christ. The colouring of the whole is exquisitely done. The following inscription is on the window:—"In Memory of Charles Stockman Rumsey, who entered into Rest, March 22nd, 1904. In affectionate remembrance by his wife, January, 1905." Under the window is a small reredos, with silver panels, in which, in raised letters of gold leaf, are, "I am the Bread of Life;" the centre panel contains the Cross, raised in gold leaf. The whole is the gift of Mrs. C. S. Rumsey. The window was made and designed by the well-known firm of Robert McCausland & Sons, of Toronto, and it reflects great credit upon them in every way. It is a beautiful work of art, and is most tasteful both in decoration and design.

Waterloo.—St. Saviour's.—This parish has had a severe loss in the removal of Mr. Robert Cornish and family to the vicinity of Carleton Place. Coming to Waterloo when it seemed that the effort to establish the services of the Church had failed, Mr. and Mrs. Cornish proved a valuable reinforcement to the little band that was keeping up the struggle, being unswerving in their devotion to the Church, while their children greatly aided the Sunday School to bridge over the period of depression. In every effort for Church extension—parochial, Women's Auxiliary, Mission Bands, Sunday School—parents and children have been active in various capacities. In fact it is to the Cornish family and others like minded—some, of course, able to help more in some ways—that the building of St. Saviour's and the gathering together of a comparatively strong congregation are due. Mr. Cornish, who had from the outset done very much to welcome strangers, was till his removal Lay Delegate and Director of St. Andrew's Brotherhood. One son is a Divinity student, others are Brotherhood men. Miss Cornish's valuable services in the choir, Church societies, and Sunday School, were fittingly acknowledged by presenting her with a beautiful gold chain and pearl pendant, along with the following address, read by Mrs. W. M. Reade, President of the Ladies' Aid Society: "Dear Miss Cornish, in behalf of the congregation and choir of St. Saviour's Church, we wish to express to you our sincere regret in learning that you are about to leave us. Your services in connection with the Church work have been much valued and appreciated for some years past, so much so that we feel your place will be a hard one to fill. We now ask you to accept this gift as a token of the esteem in which you are held by us all, and couple with it our sincerest good wishes for your future welfare and happiness in your new home. Signed, J. Addison Taylor, A. F. Bain, In behalf of the congregation and choir of St. Saviour's Church." A short time ago the incumbent, the Rev. S. P. Irwin, B.A., received a letter endorsing a substantial cheque which he was asked to accept "as a slight mark of our (the congregation's) appreciation of your services and the

[February 16, 1905.]

personal regard in Sunday School fest unavoidably postponed a great success. O young and old, sat Hall was filled with the entertainment of children and the gratifying that, in s ance at the church new comers are lo themselves welcom valuable help to t touch with the nec this manufacturing

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Samuel P. Mathes

Gladstone.—All 29th, the Right dedicated this new a celebration at 9 of communicants v ing Prayer was sa a large congrega Masonic service v Lodge No. 11 att Past Grand Maste preacher. His Lo always are, eloqu instruction and in with an excellent morine, M.A., Rec la Prairie, broug auspicious day.

church, were, Th The Rev. H. O. J the rector, the R social evening in 30th, was most e masse. On Febru M.A., Rector and the special preac remembered by thirty voices unc Pearson, furnish matter of some l small town we ca choir. The paris back to the year held open air set the business stre continued the we latest that the p Rev. F. Jephcot Dr. Keele and We are glad to warden to-day, ly since that ti record? Mr. Rev. J. W. Gart missionary wor C. R. Littler, S.P.G. in Engla diocese was ag Mr. Littler's ac remained some incumbency of Girling was app after several ye was succeeded Woods did har a half years, ; rector, the R small frame c but the rapid congregation t building is eig wide. The ba ten feet high f the church is c finished, and credit on the

personal regard in which you are held." The Sunday School festival and congregational tea, unavoidably postponed from Christmas-tide, was a great success. Over one hundred and eighty young and old, sat down to tea, and the Town Hall was filled with an interested audience at the entertainment given by the Sunday School children and the Boys' Mission Band. It is gratifying that, in spite of removals, the attendance at the church services is maintained, and new comers are looked after and made to feel themselves welcome, the Brotherhood giving valuable help to the incumbent in keeping in touch with the necessarily shifting population of this manufacturing town.

RUPERT'S LAND.

Samuel P. Matheson, D.D., Coadjutor Bishop, Winnipeg.

Gladstone.—All Saints'.—On Sunday, January 29th, the Right Rev. S. P. Matheson, D.D., dedicated this new church. The day began with a celebration at 9 a.m. at which a goodly number of communicants were present. At 11 a.m. Morning Prayer was said, and the Bishop preached to a large congregation. At 3 p.m. a special Masonic service was held, at which Gladstone Lodge No. 11 attended. The Bishop, who is a Past Grand Master of the Order, was again the preacher. His Lordship's sermons were, as they always are, eloquent, yet practical, and full of instruction and inspiration. Evensong at 7 p.m., with an excellent sermon by the Rev. S. Macmorine, M.A., Rector and Rural Dean of Portage la Prairie, brought to an end a happy and auspicious day. Among the the clergy in the church, were, The Lord Bishop of Moosonee; The Rev. H. O. N. Belford, B.A., of Arden; and the rector, the Rev. Jas. L. B. Belford, B.A. A social evening in the basement on Monday, the 30th, was most enjoyable; the town coming en masse. On February 5th, the Rev. E. A. W. Gill, M.A., Rector and Rural Dean of Minnedosa, was the special preacher. His sermons will long be remembered by the parishioners. A choir of thirty voices under the leadership of Mr. H. I. Pearson, furnished excellent music. It is a matter of some little pride on our part that in a small town we can produce so large and effective a choir. The parish of All Saints' traces its history back to the year 1871, when the Rev. Thos. Cook held open air services on the site of what is now the business street. In 1873 Archdeacon Cowley continued the work, but it was not until ten years later that the parish was duly organized. The Rev. F. Jephcott was the first incumbent, with Dr. Keele and L. L. Morton, Esq., as wardens. We are glad to say that Mr. Morton is people's warden to-day, having held office uninterruptedly since that time. Does 22 years constitute a record? Mr. Jephcott was succeeded by the Rev. J. W. Garton, who left to engage in Indian missionary work, and was followed by the Rev. C. R. Littler, now a travelling agent for the S.P.G. in England. Mr. Garton, returning to the diocese was again appointed to Gladstone, on Mr. Littler's accepting the cure of Neepawa. He remained some years, and resigned to accept the incumbency of Emerson. The Rev. R. H. L. Girling was appointed to Gladstone. Mr. Girling after several years of faithful work, resigned, and was succeeded by the Rev. A. W. Woods. Mr. Woods did hard and successful work for two and a half years, and was followed by the present rector, the Rev. Jas. F. B. Belford, B.A. A small frame church was built many years ago, but the rapid increase of population forced the congregation to build a larger edifice. The new building is eighty-five feet long, by thirty-three wide. The basement is of quarry stone, and is ten feet high from floor to ceiling. The body of the church is of brick. The interior is beautifully finished, and the whole building reflects great credit on the contractor, Mr. E. J. Crosswell.

The pews are the work of the well-known Globe Furniture Co., of Walkerville. The windows are cathedral leaded lights, and the chancel is beautified by three memorial windows, the gifts of Messrs. Edwin Rose, rector's warden; Edward Crouter, hardware merchant, and W. W. Cory, Deputy Minister of the Interior, an old boy of the parish. Mr. F. R. Perkins presented a beautiful, jewelled altar cross. A new era has been inaugurated, our prayer is that the piety of the past, the enthusiasm, the desire for service; may grow and increase, and that All Saints', Gladstone, may be a power for righteousness.

CALGARY.

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

Rosenroll.—Beautiful weather, though rather cold, greeted the Bishop of Calgary on the occasion of his last visit to this Mission on January 15th. The school-house was filled with worshippers. Morning Prayer was sung by the incumbent, the Rev. Wm. J. Hinchey, the Bishop reading the lessons. After the second lesson the Bishop baptized the two youngest children of Mr. and Mrs. Heighington. After Mattins, five candidates received the apostolic rite of laying on of hands. The confirmation was followed by a celebration of the Holy Communion. Considering what a short time the Church has been planted here, the number of those who were ready to seek their Lord in the Holy Sacrament of the Altar was gratifying indeed, and testifies strongly to spiritual growth. A most interesting feature of the service was the fact that the beautiful set of communion vessels, the much appreciated gift of the All Saints' Branch of the W.A., of Edmonton, to this Mission, were now used for the first time, and dedicated by the Bishop to the service of Almighty God by a beautiful and most appropriate prayer.

ATHABASCA.

Richard Young, S.S., Athabasca Landing, N.W.T.

Receipts from Canadian sources for the year ending December 31st, 1904, received by the Rev. W. A. Burman, acting commissary, Winnipeg, General Diocesan Fund; Rt. Rev. the Bishop: Montreal W.A., \$5; Toronto W.A., St. James' Cathedral, \$5; Toronto W.A. donations, \$45; Toronto W.A. (Flood Fund), \$4; M.S.C.C., Diocese of Toronto, \$95; M.S.C.C., Halifax, 1903, for Indian work, \$125; general work, \$367.14; for 1904, general work, \$1,080, Indian work, \$226. Lesser Slave Lake, Ven. G. Holmes:—"Inasmuch," \$2; two friends, \$10; Mr. E. Farquhar, \$5; friend, Port Dover, \$10; Holy Trinity, Pembroke W.A., \$20; Mrs. Acheson, \$10; Mrs. Greer, \$3; St. Luke's, Halifax, W.A., \$5; M.S.C.C., \$9.35; Tecumseth W.A., \$1; Miss Halson, refund freight, \$52.12; St. Peter's, Toronto, Bible Class, \$35; St. Peter's, Toronto, special, \$11; St. Luke's, Toronto, Girls' Auxiliary, \$10; Montreal W.A., for mill, \$50; scholar, \$35; per Miss Carter, \$35; Ottawa W.A., for debt, \$50.60; London Memorial W.A., \$2; Toronto W.A., for kitchen, \$87.89. Wapuskow Mission, Rev. C. R. Weaver:—"Nanticoke W.A., \$14; Mrs. J. Byrne, Hillsburg, \$2; St. Paul's, Toronto, W.A., \$12; St. Paul's, Toronto Sewing Circle, \$1.10; H. G., \$1; F. W. McGuire, \$5; two friends, Niagara-on-Lake, \$10; G. H. G., Montreal, \$1; Girls' Mission Band, Condre, Alta., \$3.15; Mrs. Price, Quebec, \$20; Dorcas Society, Montreal W.A., \$185.50; Miss Mercer, (for Miss Parrett), \$5; Montreal Diocese Dorcas Society, \$30; Montreal, special, (Miss Parrett), \$38.55; Mrs. G. McLeod, \$2; Ashburnham W.A., \$5; Collingwood, St. Luke's W.A., \$5; Adjala, Toronto Diocese, \$10.50; Church Epiphany, \$2; St. Clement's, \$10; Church Messiah, \$25; Miss Carter, for Niagara W.A., \$10;

Toronto W.A., vote annual meeting, \$1.50; Miss Halson, refund freight, \$130.45; per Miss Carter, \$5; per M.S.C.C., Orangeville, \$3; Grantham Sunday School, \$5.27; Grafton, St. George's, \$1; St. John, N.B., Sunday School, \$21.64; Montreal W.A., per Mrs. Ross, \$3; Toronto W.A., (matron's salary), \$12. White Fish Lake, Rev. W. G. White:—Provincial W.A., per Miss Carter, \$68.98; Junior C.M.S. Missionary Guild, per Toronto W.A., \$10; Quebec W.A., \$15; Toronto W.A. Dorcas Society, \$2.25; Miss Halson, refund freight, \$28.60; Stratford W.A., life membership, \$10. Christ Church, Smoky River, Rev. M. Johnston:—Miss Halson, refund freight, \$35.18. Vermilion, Peace River; Rev. A. S. White:—St. Martin's, Montreal, \$5; Toronto W.A., vote for building, \$200. Miss Edgar's salary, Lesser Slave Lake:—Provincial W.A., \$120; Toronto W.A., per Mrs. Webster, \$63. Fort Chipewyan, Rev. A. G. Warwick:—M.S.C.C., \$25; Miss Halson, refund, \$100.04. Miss Durtnall, Lesser Slave Lake:—Toronto W.A., one quarter, \$75. The Rev. W. A. Burman desires to tender his warmest thanks to all those persons who have so kindly contributed to this fund during the past year.

THE CHRISTMAS NUMBER OF THE CHURCHMAN BROUGHT RESULTS.

Our readers will doubtless recall that among the many handsomely illustrated advertisements carried in the Christmas number of the Canadian Churchman, a special offer of Estey Church organs, by Messrs. Gourlay, Winter & Leeming, of Toronto, appeared quite prominently. As a direct outcome of the advertisement, we are informed by Messrs. Gourlay, Winter & Leeming that they recently supplied a handsome Estey of the style illustrated (number H 97), to the parish of St. John's Church, Oxford Mills. The rector, Rev. W. E. Swayne, in writing since the receipt of the instrument, states that they are delighted with it, and expect to remain perfectly satisfied, for they have used for many years, a smaller instrument of the same make.

Correspondence.

BAPTISMAL REGENERATION.

Sir,—Permit me to reply to Mr. George Henderson's letter on the question of Baptismal Regeneration. To say, as I have done, in a former letter, "that infants first receive the seal of baptism, and afterwards, when they repent and believe, they receive the blessing of which baptism is the sign and seal, is, in his view, to make baptism a mere form of initiation into the Church." It is that certainly, according to the words which he has quoted further on: "Grafted into the body of Christ's Church," words which many divines take as explanatory of the term "regenerate," immediately preceding them. But, of course, that is not all that I understand by baptism. It certainly means as much as the Presbyterians affirm in the quotation of Mr. Henderson's letter from their "Confession of Faith," namely, "that baptism was instituted by our Lord Jesus Christ; that it is the seal of the covenant of grace, of our ingrafting into Christ, and of our union with Him, of remission of sins, regeneration, adoption, and life eternal." Mr. Henderson remarks on this: "From this it is quite evident that the Presbyterian faith in the rite of baptism is far in advance of that taught by some of the instructors of Church doctrine." The only difference that I can see is that in the one case a full definition of the nature of the Sacrament of Baptism is given as it should be; but in the other case, such a complete statement not being required, it is confined to the subject in hand. But I have no doubt the authors of the Record Lesson Papers would accept the statement of the Presbyterian Confession of Faith as expressing their own views.

I would do so myself, and furthermore claim that that statement is in accordance with the teaching of our Prayer Book. Would that all our brethren were satisfied with the above statement. It seems to me that many of them have taken more than one step backward from the doctrine, it inculcates towards the "ex opere operato" doctrine condemned by our Church expressly. As pointed out by Bishop Carmichael in his paper, read before the conference of Bishops held at Washington last year, there is no material difference between the Church of England and the Presbyterians and Methodists in their doctrine on the effects of baptism. Finally, I would express my firm conviction that it is utterly impossible to reconcile all the statements of our Prayer Book contained in the liturgical services, in the Catechism, and the Articles of Religion, unless we understand and interpret the language used in the administration of the baptism of infants hypothetically—unless we understand all the general services of our Prayer Book, as intended for persons who are supposed to be believers—believing parents, believing children brought to baptism, and believing worshippers.

BENJ. P. LEWIS.

MISSIONARY APPEAL—DIOCESAN MISSIONS.

Sir,—It is sometimes said that some congregations in Eastern Canada are dying any way, and what is the use of pouring money into them any longer? Whereas, it should be thoroughly understood that the city and town parishes are under continuous obligation to the country priest. The writer has four of his former parishioners, who are now in Guelph and Hamilton. Their contributions equal \$100 per annum transferred from the country churches to the city. This is the common experience. Many clergymen will tell you the same thing. When, therefore, city congregations contribute to Diocesan Missions, they really do not give to missions. It is a business transaction and a payment of a moral debt. Easter statements in city churches show large surpluses. The reason is not far to seek. Instead of asking for direct contributions to Diocesan Missions, part of such surplus should be taken for that purpose. The M.S.C.C. contribution should then have its real, free scope and straight aspect. Encourage your clergymen to stay in country places, so that as the people come up to the city they are good Churchmen and liberal to begin with. When Easter comes and the vestry is joyful in the midst of financial success and the story of large congregations and devout communicants is told, remember that there is many a clergyman out on the concession lines who is standing nearly alone, bereft of leaders and Church workers because his sheep have moved city-wards.

H. J. LEAKE.

THE USE OF BANDS.

Sir,—I have not seen any reply to the question asked by your correspondent "Rusticus," touching the use of "Bands." Perhaps it is one of those questions that cannot be answered either promptly or satisfactorily; but pending an authoritative deliverance by some one of your learned readers, the following may not prove uninteresting. In June, 1850, "Oxonienis Nondum-Graduatus" asked the following question in "Notes and Queries,"—"What is the origin of the clerical and academical custom of wearing bands? Were they not originally used for the purpose of preserving the cassock from being soiled by the beard? This is the only solution that presents itself to my mind." This could hardly be looked upon as a solution. "Bands," says "Arun" in reply, "are the descendants of the ruff a portion of the ordinary civil costume of the sixteenth century. In the reign of James the First, the ruff was occasionally exchanged for a wide stiff collar, standing out horizontally and squarely made of similar stuff, starched and wired, and sometimes edged like the ruff with

lace. These collars were called Bands. . . . At the end of the seventeenth century these broad falling bands were succeeded by the small Geneva Bands, which have ever since been retained by our clergymen and councillors, but in a contracted form having been originally bona fide collars, the ends of which hung negligently over the shoulders. In the second number of tracts illustrating the Prayer Book, p. 3, it is suggested that Bands are perhaps the remains of the Amice, one of the Eucharistic vestments in use previous to the Reformation, which consisted of a square cloth so put on, that one side which was embroidered formed a collar round the neck, whilst the rest hung behind like a hood. By analogy with the scarf of our Protestant clergy, which is clearly the stole of the Roman Catholic Church, retained under a different name, this suggestion is not without some degree of plausibility. The fact that the present Academical costume is derived from the ordinary civil dress of the sixteenth and seventeenth centuries, sufficiently accounts for the retention of the bands as a part. Another correspondent C. B. adopts pretty much the same view and says: "Surely bands are no part of the peculiar dress of the clergy, but the ordinary dress of the people, retained by certain classes or professions, because they wished for something regular and distinctive. So the wigs of the judges were the fashionable dress 150 years ago. It is curious that the clergy have cut down their bands, while the lawyers still glory in comparatively large and flowing ones. Still another correspondent, Alfred Gatty, says: "I was glad to read Arun's explanation of the origin of the band now worn by the clergy; which, however, seems merely to amount to their being an adoption of a Genevan portion of clerical costume. That they are the descendants of the ruff there can be no doubt, just as wrist-bands have more recently succeeded to ruffles. . . . when the scarf still in use was drawn over the shoulders and hung down in front, that part of the broad collar which was left visible, being divided up the middle, presented a shape and appearance exactly like our common bands." Mr. Gatty concluded by asking this question; "Who among the clergy are entitled to wear a scarf? Is it the badge of a chaplain only? Or what circumstances justify its being worn?" I am not aware where this latter question has been discussed.

ROBERT KER

PRAYER BOOK REVISION.

Sir,—Allow me the privilege of saying a few words, re the letter of your correspondent, "C," on the Marriage Service. He takes objection to the statement, that as "Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made." He says that "it is equivalent to asking God to help the woman to deceive the man. It seems to be a far-fetched idea. That Isaac and Rebecca lived faithfully together has an especial meaning attached to it. Nowhere do we learn that unfaithfulness was charged against either of them. Whatever were their shortcomings in this respect, the outside world knew nothing other than "faithfulness." We must understand this faithfulness in true accord with the vow and covenant made between the contracting parties, viz., that each "keep to the other, so long as both shall live." If "C's" proposal be a move in the direction of a "revision of the Prayer Book," it would be better to cry a halt. This fad of the "Prayer Book revision" seems to be discussed for the want of something better. How would the Cummingsites' Prayer Book suit those, who talk so glibly of a revision? It is an easy matter to find fault and imagine that we ourselves could improve on it, yet, more than 300 years have passed and no attempt has been made to revise. "Let no man add thereto, nor take therefrom."

GEO. HENDERSON.

NORTHERN LIFE.

The annual report of the Northern Life Assurance Company has been issued and shows a satisfactory state of affairs. During the past year \$1,231,580 of new insurance was written, making the total now in force \$4,144,881. The assets of the company increased during the year by \$70,720, and now total \$486,850, exclusive of \$622,370 of un-called capital. The surplus for the benefit of the policyholders now amounts to \$175,623, and of this \$15,643 was added during last year. The report shows that the success of the year's work extends to all branches and the company's revenues for the year not only met all liabilities but provided for the Government reserve and a clear surplus of \$15,643 in addition.

LITTLE THINGS.

How prone are men to under-estimate the importance of little things! And yet, the throne of the king and the foundations of an empire have been overturned by little things in more than one instance.

A jest of a king is said to have brought on the Seven Years' War. The unspeakable slaughter of the Light Brigade, in the Crimean War, would have been averted if one or two little words had been plainly written in a military order. The historian, Molley, thought that the destiny of mankind may have been changed by the gout of Charles V. The breaking of a bolt prevented the escape of Louis XVI, and the murder of himself and his queen was the sequel. The silly song of "Lilli Burlero" as said to have been more powerful in its effects "than the philippic of either Demosthenes or Cicero; it contributed to the great revolution of 1688; the whole army and the people caught it up, in country and city, and sang a deluded prince out of three kingdoms." The bullet of the Polish assassin was a small thing, but it blanched the face of the world, and was the signal for a nation's sorrow.

On the other hand, what a gracious part little things have had in elevating the world and in sanctifying human character! Grant that prayer is a small thing and yet what a power it has ever been. A word is a small thing, and yet the destiny of a soul has been changed by it. The clasp of the hand may have been a mere trifle, and yet it was the symbol of sympathy to a poor wretch, who thereafter thought life worth living. The smile of a little child has been known to soften a hard heart and to awaken holy and holy desires that crystallized into a godly life.

"There's nothing small!

No lily-muffled hum of a summer bee,
But finds some coupling with the shining stars;
No pebble at your feet but proves a sphere,
No chaffinch but implies a cherubim,
Earth's crammed with heaven,

And every common bush affire with God."

Things are to be considered not in themselves merely, but in their relation to results. A little sin may prepare the way for the undermining of a character. A little lie may open the flood gates of evil that shall after awhile invite the surging currents of moral destruction to sweep through the soul in devastating power. David Hume, when a mere lad, took the wrong side in a debate that questioned the truth of religion, and never freed himself from his bias. When five years old Voltaire learned an infidel poem, and its measures rang through his soul, and through his philosophy ever after.

"Let no man trust the first false step

Of guilt; it hangs upon a precipice,

Whose steep descent in lost perdition ends."

These things being true, how careful should we be to consider the little things of life and character in the light of their possible relationships! The cup of cold water is witnessed in the skies, when given to a famishing soul in Christ's name.

Children's B.

THE SECRET OF

Are you almost disgraced little man?

I will tell you a way

That will bring you anything can—

Do something for

Are you awfully tired girl?

Weary, discouraged

I'll tell you the level

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Do something for

Though it rains like

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Stuart's Catarrh

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Children's Department.

THE SECRET OF HAPPINESS.

Are you almost disgusted with life, little man?
I will tell you a wonderful trick, That will bring you contentment, if anything can—
Do something for somebody quick!

Are you awfully tired with play, little girl?
Weary, discouraged and sick?
I'll tell you the loveliest game in the world—
Do something for somebody quick!

Though it rains like the rain of the flood, little man,
And the clouds are forbidding and thick,

AT FIRST GLANCE.

It Would Appear That Local Remedies Would be Best for Cure of Catarrh.

It would seem at first glance that catarrh being a disease of the mucous membrane, that salves, sprays, etc., being applied directly to the membranes of the nose and throat, would be the most rational treatment, but this has been proven not to be true.

The mucous membrane is made and repaired from the blood, and catarrh is a blood disease and any remedy to make a permanent cure must act on the blood, and when the blood is purified from catarrhal poison, the secretions from the mucous membrane will become natural and healthy.

In this climate, thousands of people seem scarcely ever free from some form of catarrh; it gets better at times, but each winter become gradually deeper seated, and after a time the sufferer resigns himself to it as a necessary evil.

Catarrh cures are almost as numerous as catarrh sufferers, but are nearly all so inconvenient and ineffective as to render their use a nuisance nearly as annoying as catarrh itself; anyone who has used douches, sprays, and powders will bear witness to their inconvenience and failure to really cure.

There are a number of excellent internal remedies for catarrh, but probably the best and certainly the safest is a new remedy, composed of Red Gum, Blood Root and similar antiseptic remedies and other valuable catarrh specifics.

This remedy is in tablet form, pleasant to the taste and sold by druggists under the name of Stuart's Catarrh Tablets, and anyone suffering from catarrh may use these tablets with absolute assurance that they contain no cocaine, opiate nor any poisonous mineral whatever.

A leading druggist in Albany, speaking of the catarrh cure, says: "I have sold various catarrh cures for years, but have never sold any which gave such general satisfaction as Stuart's Catarrh Tablets. They contain in a pleasant, concentrated form all the best and latest catarrh remedies, and catarrh sufferers who have used douches, sprays, and salves, have been astonished at the quick relief and permanent results obtained after a week's use of Stuart's Catarrh Tablets." All druggists sell full-sized packages for fifty cents.



An Improvement on Nature.

Nature gives us fruit to keep us healthy. But fruit can't bring back health after we lose it. It takes something more effective than fresh fruit to cure Stomach, Liver and Kidney Diseases.

Fruit-a-tives
or Fruit Liver Tablets

are fruit juices in tablet form. We improve on nature by our secret process. By it, we so change the medicinal action of the fruit, that "Fruit-a-tives" are rendered effective enough to cure Constipation, Biliousness, Torpid Liver, Indigestion and Sick Kidneys.

If you want to be rid of these troubles, ask your druggist for a box of "Fruit-a-tives." They never fail. 50c. a box.

FRUITATIVES, Limited, OTTAWA.

You can make the sun shine in your soul, little man—
Do something for somebody quick!

Though the skies are like brass overhead, little girl,
And the road like a well-heated brick;
And all earthly affairs in a terrible whirl;
Do something for somebody quick!

WHAT FLORENCE NIGHTINGALE DID WHEN A GIRL.

We have just read a most interesting account of an incident in Florence Nightingale's girlhood.

Some boys had thrown stones at a valuable shepherd dog belonging to an old Scotch shepherd and broken its leg, and it was decided it would be a mercy to kill the poor animal, when Florence Nightingale came upon the scene, and here we begin the story:

The little girl went fearlessly up to where he lay, saying in a soft, caressing tone: "Poor Cap, poor Cap." It was enough; he looked up with speaking brown eyes, now bloodshot and full of pain, into her face, and did not resent it when, kneeling down beside him, she stroked with her little ungloved hand the large, intelligent head.

To the vicar he was rather less amenable, but by dint of coaxing at last allowed him to touch and examine the wounded leg, Florence persuasively telling him it was "all right." Indeed she was on the floor beside him, with his head on her lap, keeping up a continuous murmur, much as a mother does over a sick child.

"Well," said the vicar, rising from his examination, "as far as I can tell, there are no broken bones; the leg is badly bruised—it ought to be fomented to take the inflammation and swelling down."

"How do you foment?" asked Florence.

"With hot cloths dipped in boiling water," answered the vicar.

"Then that's quite easy. I'll stay here and do it. Now, Jimmy get sticks and make the kettle boil."

There was no hesitation in the child's manner; she was told what

THE NORTHERN LIFE Assurance Company of Canada.

The Annual Meeting of the Shareholders of the Northern Life Assurance Company of Canada was held at their Head Office, Masonic Temple, on Monday, the 6th instant. The chair was occupied by T. H. Purdom, K. C., President. Mr. John Milne, Managing Director, read the following report, which was unanimously adopted.

To the Shareholders of The Northern Life Assurance Company of Canada:—
The Directors in their last report stated, "The year 1903 has been the year of most satisfactory progress in the history of the Company." A similar statement is applicable to the business for the year 1904. There is no direction in which progress could have been made that the result is not satisfactory.

The amount of insurance written during the year was \$1,231,580, and the amount in force on the 31st day of December, 1904, was \$4,144,881.

The assets of the Company have been increased by the sum of \$79,729.93, and the income of the Company has been sufficient to meet all liabilities, including the additional amount necessary for Government reserve, and leave a surplus remaining of the sum of \$15,043.25.

The total assets of the Company, exclusive of uncalled capital, amount to the sum of \$486,949.15, of which the sum of \$311,326 is set apart as Government reserves for the security of Policyholders.

The Directors are pleased that each year since its formation, the Company has grown stronger, not only in fact, but in the estimation of the insuring public as well. This is evidenced by the growth of the business of the Company.

The Directors believe the results attained have been due to the adherence in the management to sound, progressive, conservative principles. The men in the field have been active, loyal workers, and have assisted in promoting the welfare of the Company in every way.

It will be gratifying to our Policyholders to learn, that during the year, the surplus for their benefit was increased by the sum of \$15,043.25, which now amounts to the sum of \$175,623.15. This, together with the reserve, makes the security to our Policyholders amount to the sum of \$486,949.15, exclusive of unpaid capital, which amounts to the further sum of \$822,950.00.

The Financial Statement, showing the income and expenditure, the assets and liabilities, duly audited, is herewith submitted.

The Directors are pleased to bear testimony to the constant zeal and efficiency of the Managing Director and the Staff at the Head Office, and express their satisfaction with the work accomplished by the increasing number of good Agents connected with the Company.

All of which is respectfully submitted.

T. H. PURDOM, President.

FINANCIAL STATEMENT

INCOME		EXPENDITURE	
On hand Jan. 1, 1904.....	\$ 49,171 48	By death claims and surrenders.....	\$ 17,845 71
To repayments on mortgages, etc.....	19,640 70	Medical fees.....	8,095 65
Sales of securities.....	12,462 50	Government taxes.....	2,201 95
Premium income.....	180,468 85	Management expense.....	43,947 83
Interest.....	21,460 69	Investment on interest.....	163,070 02
		Cash in banks and office.....	5,543 06
	\$233,204 22		\$233,204 22
ASSETS		LIABILITIES	
Debentures, bonds and stocks.....	\$ 84,623 60	Government reserves for the security of policyholders.....	\$311,326 00
Real estate, mortgages and other securities.....	331,588 82	Balance, being additional security to policyholders.....	175,623 15
Total interest-bearing assets.....	\$416,212 42		
Other assets.....	70,736 73		
	\$486,949 15		\$486,949 15

We have carefully examined the foregoing financial statements of income and expenditure, and find them correct. Vouchers have been produced for all expenditure. The above statement of assets and liabilities is a fair and just statement of the Company's business. We have carefully examined all the mortgages and other securities, and find them as here represented. We have conducted a running audit during the year and certify that the books are well and systematically kept.

(Signed),
W. M. GOVENLOCK,
WILLIAM SIMSON,
Auditors.

The following gentlemen were unanimously elected directors for the ensuing year:—
T. H. Purdom, K.C., Thomas Long (Toronto), W. S. Calvert, M.P., J. D. Balfour, M. D., Lord Strathcona and Mount Royal, Matthew Wilson, K.C., (Chatham), John Ferguson, John Davis (Windsor), N. H. Stevens (Chatham), Francis Love, P.M., John Purdom, M. McGugan, ex-M.P., Charles Jenkins (Petrolia), and John Milne; and at a subsequent meeting of the directors T. H. Purdom, K.C., was re-elected president, Thos. Long (Toronto), first vice-president, and W. S. Calvert, M. P. (Strathroy), second vice president

ought to be done, and she set about doing it as a simple matter of course.

"But they will be expecting you at home," said the vicar.

"Not if you tell them I'm here," answered Florence; "and my sister and one of the maids can come and fetch me home in time for tea; and," she hesitated, "they had better bring some old flannel and cloths; there does not seem to be much here; but you will wait and show me how to foment, won't you?"

"Well, yes," said the vicar, carried

away by the quick energy of the little girl.

And soon the fire was lit and the water boiling. An old smock frock of the shepherd's had been discovered in a corner, which Florence had deliberately torn in pieces, and to the vicar's remark: "What will Roger say?" she answered: "We'll give him another." And so Florence Nightingale made her first compress, and spent the whole of that bright day in nursing her first patient—the shepherd's dog.

In the evening, when Roger came,

THE
**HOME SAVINGS
AND LOAN COMPANY**
LIMITED

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

HEAD OFFICE:

78 Church St., Toronto

BRANCH "A"

522 Queen St. W.
Cor. Hackney

Assets \$3,000,000.

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

Withdrawable by Cheques.

Office Hours:

9 a.m. to 4 p.m.

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

OPEN EVERY SATURDAY NIGHT
7 to 9 O'clock.

JAMES MASON, Managing Director

FEDERAL LIFE

**Issues Best Investment
Insurance Policies.**

**A Strong and Reliable
Canadian Company.**

HEAD OFFICE:

HAMILTON, - - CANADA.

DAVID DEXTER,

President and Managing Director.

not expecting to find visitors in his
humble cottage, and dangling a bit of
cord in his hand, Florence went up to
him.

"You can throw that away, Roger,"
she said, "your dog won't die; look at
him!"

And Cap rose and crawled towards
his master, whining with pleasure.

"Deary me! deary me! what have
you done with him? He could not
move this morning when I left him."

Then Florence told Roger, and ex-
plained the mode of treatment.

**IF YOU HAVE
Rheumatism**

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

BELLS

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

"You have only to go to-night, and
to-morrow he will be almost well," the
vicar says. And smiling brightly, she
continued: "Mrs. Norton has promised
to see Cap to-morrow when you are
out, so now you need not kill him; he
will be able to do his work again."

"Thank you kindly, Missy, I do, in-
deed," said the old man, huskily. "It
went hard with me to do away with
him; but what can a poor man do?"
And putting out his hand he stroked
the dog.

"I'll see to him, Missy, now as I
know what's to be done," and he stood
his crook in the corner and hung his
cap on the peg.

Then Florence took her leave, strok-
ing and petting the dog to the last, and
those who, standing in the cottage door,
watched her disappear, little thought
they were gazing upon one whose mis-
sion would be to tend the sick and
wounded on many a battle field, and
how, in years to come, men dying far
away from home, would raise them-
selves upon their pillows to "kiss her
shadow as it passed them."—Dumb
Animals.

COURAGE.

It is not an easy thing for a boy,
when amongst his companions, to do a
thing at which he knows they will
sneer, and laugh, calling him "saint,"
and "religious," and so on. It requires
very considerable courage.

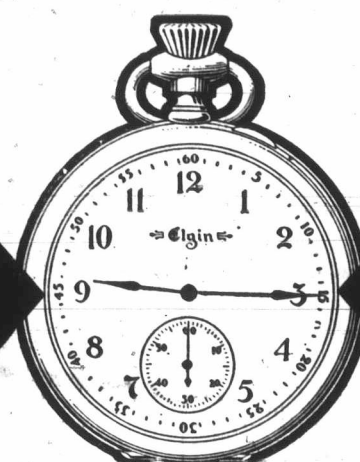
I knew two boys who worked in a
coal mine, who, after their confirma-
tion, had to endure all kinds of perse-
cution. Things were done to them
which would never have been thought
of before, just because it was known
they would not pay back their tormen-
tors for what they had done. But they
endured it bravely, and in time it
passed away.

Two big boys were one day bullying
a smaller boy when another lad inter-
fered. He received a blow for his
trouble which produced a black eye.
Next day when in school his master's
eye fell upon him, and he was imme-
diately called up to the desk. The
master said: "Where and how did you
get that black eye?" "I would rather
not say, sir," answered the boy. "But
I must, and will know, exclaimed the
master, "or I shall punish you severely."
"I am very sorry, sir, but I really
cannot tell you." And the boy received
his punishment without another word.
He had the making of a hero in him,
and he became what he was made for;
he was afterwards the renowned Sir
Henry Havelock.

When the three young men stood up
before King Nebuchadnezzar and told
him that they would not bow down be-
fore the golden image he had set up,
and he declared to them that if they
would not he would have them thrown
into the heated brick-kiln, it was not
easy to stand firm. They had to make
their choice, but they made it calmly
and took the consequences. It was true
heroism.

A young recruit in the first night in
the barrack-room followed his usual

"9.15
Sharp"
means



9.15
ELGIN
TIME

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

custom—he knelt down at his bed-
side to pray. Boots and various mis-
siles were thrown at him, and there
were sneers and scoffs throughout the
room. Next day he spoke to the
chaplain about it, and he advised him
for the sake of peace and comfort to
wait until he got into bed and then
quietly say his prayers. A week or
two after this the chaplain met the
young soldier and said, "I suppose you
took my advice, did you? How did it
act?" "Well sir," answered the youth,
"for a night or two I did, but then I
thought it was very much like deny-
ing my Master, so I determined to
kneel down as before and take the
consequences." "And what followed?"
asked the chaplain. "Oh, at first they
laughed, but they soon gave it up, and
some have begun to do the same as
I do." The chaplain felt ashamed, and
said the youth was wiser and braver
than he was. This was calm heroism.

Any moment we may be called upon
to act up to a principle of what we be-
lieve to be right, and say to ourselves
quietly: "Right is right, and I will do
it whatever it costs." Here is our test
of bravery, the test as to whether we
have courage to brave the opinion of
those around us or not.

The story is told of a certain bishop,
who, some time ago, received a number
of lottery tickets which he straightway
put into the waste-paper basket. Then
he was told that amongst them there
was a prize-ticket for £1,000. He
wanted the money badly enough, but
he did not approve of lotteries, and so
he had the ticket destroyed. When
spoken to about it by a friend, he
calmly answered, "I value my prin-
ciples at more than a thousand pounds
apiece."

There was no blare of trumpets, or
roar of cannon, or clash of war, to
excite and cheer on; the deed was done
quietly, but bravely. Principle was held
above gain.

This sort of calm heroism costs more
to attain than rushing headlong into
battle; it has to be done bit by bit, re-
fusing to do anything but what con-
science approves.

In one of the desks at Rugby school
was found a line written which gives
power to do the hardest deed: "O God,

give me courage, that I may fear none
but Thee."

On the monument of Lord Lawrence
in Westminster Abbey, there is given

**KIDNEY CELLS
DESTROYED**

BY REPEATED ATTACKS OF DIS-
EASE—SURPRISING RESULTS
OBTAINED BY USE OF

**Dr. Chase's
Kidney-Liver Pills**

Because it is sometimes a slow and
lingering malady, people are prone to
overlook the destructive tendencies of
kidney disease.

They forget that the wasting process
brings about a change in the cellular
tissue, which practically renders the
kidneys useless as filtering organs.

Continued paleness and loss of flesh,
pains in the back and loins, dry, harsh,
skin, severe headaches and backaches;
scanty, highly coloured urine; painful,
scalding urination; stomach troubles
and irregular bowels are among the
symptoms of kidney disease.

As a cause of downright suffering
few diseases are to be compared with
kidney disease, and the results are fre-
quently fatal, the end coming suddenly
and unexpectedly.

By their direct and wonderfully
prompt action on the kidneys, Dr.
Chase's Kidney-Liver Pills call a quick
halt to the advance of kidney disease.

By their combined action on kidneys,
liver and bowels, they prove effective
in complicated cases, in which ordinary
kidney medicines bring little or no re-
lief.

Dr. Chase's Kidney-Liver Pills have
thoroughly proven their genuine and
indisputable merit, and you can use
them knowing of a certainty that you
will receive all the benefit that would
be derived from the attention of the
most skillful physician. One pill a
dose, 25 cents a box, at all dealers, or
Edmanson, Bates & Co., Toronto.

the secret of his noble life; just his
name, date of his death, and then the
words: "He feared man so little, be-
cause he feared God so much."

When you read Shakespeare will
you: some time note this, that the first

quality which Macbeth
great wrong was his co-
he was the bravest of
age when bravery was
but wrong-doing weak
does with everyone.
able to do great evil
and desperate, but n-
strong, and brave.

You remember what
"My strength is the str-
cause my heart is pur-

Then lay it down th-
be lived on the princi-
then calmly take all-
it, stand alone if nee-
You will require no
heroism than what co-
day.

AN INDIAN SO-

A Brahman priest
mission school. They
learnt many lessons,
every day of the tru-
time, like many other
boys, he lost all faith
though he did not v-
Christian. One day
father's temple one o-
as a little boy he ha-
honour and worship,
use as a paper-weig-
school he obtained a
Some of his fello-
were Christians, and
ample and sympathy-
ally led him to desir-
lower of the Lord
recently been baptize-

HARRY'S MISSIO-

"I can't afford it,
the rich farmer, wh-
to the cause of mi-
wide-awake grandson
indignant.

"But the poor he-
"is it not too bad
churches and so-
books?"

"What do you
heaven?" exclaimed
ily. "Do you wis-
hard earnings? I
afford it."

But Harry was v-
sionary intelligence,
puzzled his curly h-
extracting money f-
from his unwilling
seizing an opportuni-
father was in goo-
election news, he s-

"Grandfather, if y-
to give money to th-
will you give a pot-
"A potato!" eja-
looking up from h-

"Yes, sir, and la-
it in and what it
years?"

"Oh, yes," repli-
grandparent, settin-
calculating nose in-
he was glad to es-
persecution on suc-

Harry planted th-

W

quality which Macbeth lost after his great wrong was his courage? At first he was the bravest of the brave in an age when bravery was at its highest, but wrong-doing weakened him as it does with everyone. A man who is able to do great evil may be reckless and desperate, but never calm, and strong, and brave.

You remember what Tennyson says, "My strength is the strength of ten because my heart is pure."

Then lay it down that your life shall be lived on the principles of right and then calmly take all that comes from it, stand alone if need be, but stand. You will require no more room for heroism than what comes to you every day.

AN INDIAN SCHOOLBOY.

A Brahman priest sent his son to a mission school. There, of course, he learnt many lessons, but was taught every day of the true God. After a time, like many other mission school-boys, he lost all faith in the idols, although he did not wish to become a Christian. One day he took from his father's temple one of the idols, which as a little boy he had been taught to honour and worship, and turned it to use as a paper-weight! On leaving school he obtained a good appointment. Some of his fellow-Indian workers were Christians, and their bright example and sympathy and love gradually led him to desire to become a follower of the Lord Jesus, and he has recently been baptized.

HARRY'S MISSIONARY POTATO.

"I can't afford it," said John Hale, the rich farmer, when asked to give to the cause of missions. Harry, his wide-awake grandson was grieved and indignant.

"But the poor heathen," he replied; "is it not too bad they cannot have churches and school-houses and books?"

"What do you know about the heathen?" exclaimed the old man, testily. "Do you wish to give away my hard earnings? I tell you I cannot afford it."

But Harry was well posted in missionary intelligence, and day after day puzzled his curly head with plans for extracting money for the noble cause from his unwilling relative. At last, seizing an opportunity, when his grandfather was in good humor over the election news, he said:

"Grandfather, if you do not feel able to give money to the Missionary Board, will you give a potato?"

"A potato!" ejaculated Mr. Hale, looking up from his paper.

"Yes, sir, and land enough to plant it in and what it produces for four years?"

"Oh, yes," replied the unsuspecting grandparent, setting his glasses on his calculating nose in a way that showed he was glad to escape from the lad's persecution on such cheap terms.

Harry planted the potato, and it re-

THE VALUE OF CHARCOAL.

Few People Know How Useful it is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

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

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

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

warded him the first year by producing nine; these, the following season, became a peck; the next, seven and a half bushels; and when the fourth harvest came, lo! the potato had increased to seventy bushels; and, when sold, the amount realized was put with a glad heart into the treasury of the Lord. Even the aged farmer exclaimed:

"Why, I did not feel that donation in the least! And, Harry, I've been thinking that if there were a little missionary like you in every house and each one got a potato, or something else as productive, for the cause there would be quite a large sum gathered."

Windsor Salt

used in homes all over Canada where purity is appreciated. It will not cake.

Gourlay, Winter & Leeming
188 YONGE ST., TORONTO.

FEBRUARY ORGAN SALE
Best Organs at Lowest
Prices Ever Offered.

Our sales last month far exceeded those of any previous January and many splendid organs were taken in exchange for new Gourlay Pianos. Each has been carefully and thoroughly repaired until now it would be hard to tell them from new. Each one is fully guaranteed—whichever organ you buy, at whatever price, we are responsible to you for it until you have derived the pleasure and satisfaction expected.

They are priced lower than ever, lower in fact than we like, but other organs are on the way, and our rooms are already crowded, so if you wish first choice order at once. Send also your second and third choices, in case the first should be sold before your order is received.

Terms of Sale:

Organs under \$50—\$5 cash and \$3 per month without interest. Organs over \$50—\$10 cash and \$4 per month without interest. If monthly payments are not convenient, please state what method you prefer—quarterly, half-yearly or at certain fixed dates. We wish to know what terms will suit you. A discount of 10 per cent. off these prices for cash. A stool accompanies each organ. Every instrument safely packed without extra charge. We guarantee every instrument, and agree to pay the return freight if not satisfactory.

- BELL—5 octave organ by W. Bell & Co., Guelph, in solid walnut case, suitable for School Room or Mission use. Has 2 sets of reeds throughout, 4 stops and knee swell. Height when open 3 ft. 10 in. Original price \$100. February Sale Price..... \$74
- ESTEV—5 octave organ by this world renowned firm in solid walnut case with folding top. Has 10 stops, 3 sets of reeds in treble, 2 sets in addition to sub bass in the bass, 6 sets in all. An exceptionally good little organ for School Room or Mission use. Height when open 4 ft. 3 in. Original price \$150. February Sale Price..... \$84
- DOMINION—5 octave walnut organ by the Dominion Co., Bowmanville, in neat design of case with high top. Has 7 stops, 2 full sets of reeds, knee swell, etc. Height 5 ft. 11 in. Original price \$110. February Sale Price..... \$88
- BELL—5 octave organ by W. Bell & Co., in solid walnut case, attractively carved and decorated with burl walnut panels. Has 2 stops, 2 sets of reeds throughout, coupler and two knee swells. Height 6 ft. 1 in. Original price \$125. February Sale Price... \$89
- BELL—5 octave organ by W. Bell & Co., in solid walnut case, handsomely carved and decorated. Has music rack and lamp stands, 10 stops, 2 sets of reeds throughout, coupler and 2 knee swells. Height 6 ft. 5 in. Original price \$125. February Sale Price... \$41
- KARN—5 octave organ by D. W. Karn & Co., Woodstock, in solid walnut case with burl walnut panels, carved and decorated in gold. Has 10 stops, 2 sets of reeds throughout, couplers, 2 knee swells. Height 6 ft. 5 in. Original price \$125. February Sale price..... \$43
- BELL—5 octave organ by W. Bell & Co., Woodstock, in solid walnut case of up-to-date design. Has music rack, lamp stands, handles, etc., 10 stops, 2 sets of reeds throughout, 2 couplers. Height 6 ft. 1 in. Original price \$125. February Sale price... \$45
- KARN—5 octave organ in solid walnut case of very handsome design. Height 6 ft. 8 in. Has 11 stops, 2 sets of reeds throughout, bass and treble couplers, 2 knee swells, mouse-proof pedals, etc. Original price \$140. February Sale price..... \$47
- DOMINION—5 octave organ in particularly handsome walnut case. 7 ft. high with resonant ends, finished and panelled in burl walnut. Has 11 stops, 2 sets of reeds throughout, 2 couplers and knee swells, automatic pedal cover. Original price \$140. February Sale price..... \$49
- BELL—6 octave Parlor Organ by W. Bell & Co., Woodstock, in solid walnut case, handsomely carved and decorated with burl walnut panels. Has 12 stops, 2 sets of reeds throughout, 2 knee swells, 2 couplers, mouse-proof pedals. Height 6 ft. 8 in. Original price \$160. February Sale price..... \$57
- SCRIBNER—(Compensating Church Organ)—5 octave Church Organ by the Scribner Organ Manufacturing Co., in handsome golden oak case with beautifully carved panels. Has 4 sets of reeds in the treble and 3 sets of reeds in the bass, in addition to set of compensating pipes. A very powerful organ. Originally worth \$250. Reduced for February Sale to..... \$70
- BELL—(Cathedral Church Organ)—A very handsome 5 octave organ in Cathedral style of case with pipe top. Pipes beautifully decorated, the color scheme being terra cotta and gold. Has 16 stops, 6 sets of reeds in treble and 4 sets in the bass, in all 10 sets with a variety of tone including 2, 4, 8 and 16 ft. combinations. Is fitted with blow lever at the side for pumping, as well as pedals. An exceptionally fine organ of this style. Originally worth \$350. Reduced for February Sale to..... \$77
- DOHERTY—6 octave piano case organ in very handsome walnut case with beautifully carved panels and mirror rail top. Has also a concealed drawer for music, lamp stands, etc., 11 stops, 2 sets of reeds throughout. Height 6 ft. 1 in. Catalogue price \$275. February Sale price..... \$84
- DOMINION—6 octave piano case organ by the Dominion Co., Bowmanville, in very handsome walnut case, beautifully carved panels, mirror top, automatic folding pedal cover. Has 11 stops, 2 sets of reeds throughout, couplers, knee swells, etc., mouse-proof pedals. Catalogue price \$300. February Sale price..... \$91

Gourlay, Winter & Leeming
188 YONGE ST., TORONTO

INCORPORATED TORONTO SIR J. A. BOYD
1886. K.C.M.G. PRESIDENT.

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INCORPORATED 1891.
The Bishop of Nova Scotia, Chairman Board of Trustees. The Bishop of Fredericton, member of Board of Trustees, ex-officio.
Miss Lefroy, of Cheltenham Ladies' College, England, Principal, assisted by Eleven Resident Experienced Governesses from England, (five of whom are specialists in the Music and Art Departments), and one non-resident Instructor, Housekeeper, Matron and Nurse.
Extensive buildings, with capacity for 100 Residents; Heated by Hot Water, Lighted by Electricity. Grounds covering eight acres, with Lawns for Tennis, Croquet, Basket Ball, Hockey, &c. School Dairy and Laundry.
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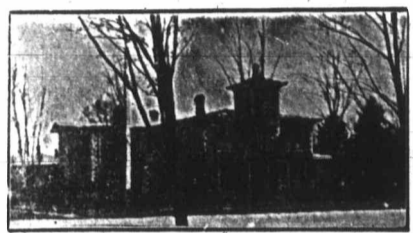
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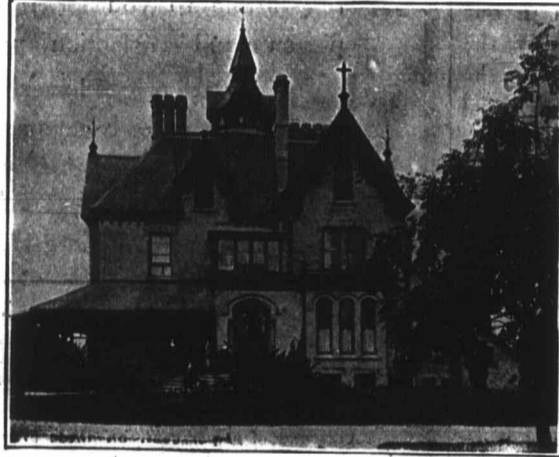
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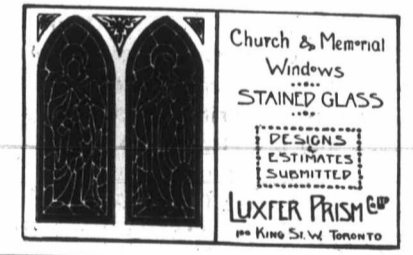
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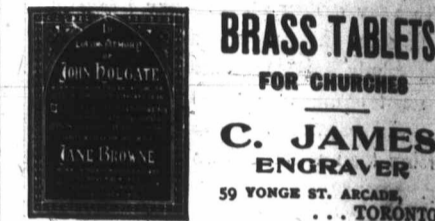
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