

Canadian Churchman

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THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.

ESTABLISHED 1871.

Vol. 30.

TORONTO, CANADA, THURSDAY, DECEMBER 29, 1904.

[No. 50.]

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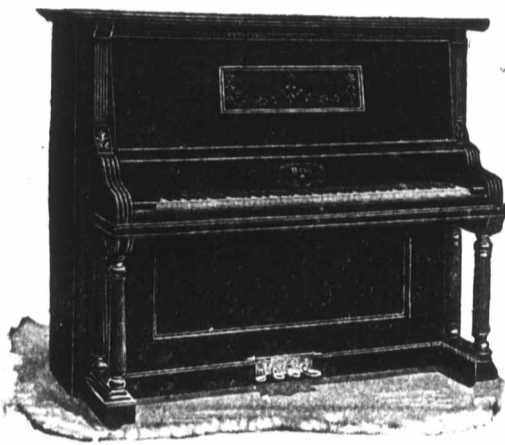
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Canadian Churchman.

TORONTO, THURSDAY, DEC. 29th, 1904.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

Jan. 1—First Sunday after Christmas.

Morning—Isaiah 35.

Evening—Isaiah 38 or 40.

Jan. 8—First Sunday after Epiphany.

Morning—Isaiah 51; Matthew 5, 13 to 33.

Evening—Isaiah 52, 13 & 53 or 54; Acts 4, 32—5, 17.

Jan. 15—Second Sunday after Epiphany.

Morning—Isaiah 55; Matthew 9, to 18.

Evening—Isaiah 57 or 61; Acts 9, to 23.

Jan. 22—Third Sunday after Epiphany.

Morning—Isaiah 62; Matthew 13, to 24.

Evening—Isaiah 65 or 66; Acts 13, to 26.

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

CHRISTMAS DAY.

Holy Communion: 57, 192, 316, 324.

Processional: 56, 59, 60, 62.

Offertory: 58, 482, 483.

Children's Hymns: 329, 341, 565, 566.

General Hymns 61, 63, 464, 484.

FIRST SUNDAY AFTER CHRISTMAS.

Holy Communion: 56, 310, 314, 316.

Processional: 73, 165, 484, 485.

Offertory: 61, 74, 479, 482.

Children's Hymns: 58, 569, 571, 573.

General Hymns: 57, 63, 288, 478.

To Correspondents.

We again repeat, be short. We have letters sent us which are so long that one would fill half a number. Please condense—say what you want in quarter a column and leave out the criticism upon the other writer.

Interest and Usury.

The "Literary Digest" has quite an interesting collection of opinions on usury; the result of a letter sent to the Sunday School Times of Philadelphia, by a bank cashier, whose conscience was troubled by the interest he exacted. It seems to us, with all deference, seeing that we write from a foreign standpoint, that the Digest misses the point which troubled the banker, and perhaps no real difficulty is more likely to occur to us in a country where the law and the practice are different.

In Canada any one may lend money at any rate which the parties may agree upon, the legal rate of interest is the rate which is allowed by law in cases where the parties have not fixed any rate themselves. But in the States usury laws are common, a rate is fixed by law, and as money is often of greater value, a higher interest is exacted by subterfuge. Now the question which troubled the banker was: Have I, as a Christian man, the right to exact as interest, a sum higher than that allowed by the Government? In doing so, am I not breaking the law of the land, which is wrong, as well as exacting usury? Those gentlemen whose opinions are quoted by the Digest, save their consciences by saying what the law ought to be, without seeing that the difficulty which troubles the enquirer is whether he should observe the law or break it by pretences. The result of making money free by law is to cheapen it—as experience has long since demonstrated here.

Cabled News.

It has become a grievance that the cable despatches are edited by persons who allow their personal sympathies to influence them. As Canadians we rebelled against the misrepresentations of the New York people. But in minor details the same trouble crops up. Judging from the cable news we gathered that in Scotland the Government has been forcing a Royal Commission upon the "Wee" Free Kirkers who held in their possession churches which they could not use. On the other hand, from the papers we find them complaining that the larger body will not obey the law, will not give up a single edifice all through the country, compels them to bring individual action in each case to which every defence which arguments can suggest is raised. Consequently the "Wees" should hail the commission as a body which will compel the others when seeking equity to do equity. Again in Ireland the cable tells us of the lamentable state of a part of Ireland through the failure of the potato crop, but it is silent on the report stated in the newspapers that at the very time two Bishops of the district had presented to the Pope nearly £1,000, which might well have been given to the poor at home, and which the pope who is personally most economical, would never have received from a starving neighbourhood.

Church Consolidation.

At the time of writing this note, there are meeting in Toronto influential delegations of the Methodist, Presbyterian, and Congregational bodies to devise a scheme of corporate union and failing agreement to that extent, then on one which will prevent overlapping and set free these bodies to provide better for the increase of population in the North-West. A writer in the Outlook says that it is estimated about four hundred thousand immigrants enter the territory west of the Mississippi each year. A large part of this stream is deflected now to Canada, and in addition we have a large body of settlers from Europe and Eastern Canada in these lands. A very great portion of that immigrant population should be ours, but notwithstanding all the efforts of our people the golden opportunity will be allowed to pass by, there will be no assistance to speak of from England, and more enterprising religious bodies will supply the needs, and the next generation will be theirs. But what a contrast to Scotland. In that small country, three bodies of Presbyterians, practically identical, are divided and spending money and fighting among themselves; what a conception of religion! The spectacle of united Presbyterians and united Methodists and Congregationalists seeking to minimize their ecclesiastical and

theological differences, should impress the laymen at least with a sense of zealotism run to seed.

Indian Worship.

Mr. Risley has recently published a review of the census of India containing what must be an interesting dissertation upon the religions of this vast country. Animism, he writes of as a superstition ripe in those forest solitudes which are its natural home. It "conceives of man as passing through life surrounded by a ghostly company of powers, elements, tendencies, mostly impersonal in their character, shapeless phantasms of which no image can be made and no definite idea can be formed." A critic in the Church Times thus refers to a striking, but natural, rite, as shown in this volume. At the time of the spring equinox there is a festival called Sri Panchami, when it is incumbent on every religious-minded person to worship the implements or insignia of the vocation by which he lives. The orderlies, to the number of about thirty, who attend the Governor with the despatch-boxes carried out their religious ceremony on the roof of the Government buildings. Upon a wooden case they set up an office despatch-box, which served as a sort of altar; in the centre of the altar was placed as the principal fetish a common English glass inkpot with a screw top, and round this were arranged the various sorts of stationery in common use, together with all the clerical paraphernalia by which the Government of India carries on its work. The whole was festooned with abundant coils of red tape. (It is difficult for the English reader to restrain a smile, but is there not something terribly sad about it?) To this the orderlies made their offerings with a Brahman employed as a priest, who received money and recited various cabalistic formulæ, of which neither he nor his fellow-servants knew the meaning. When the ceremony was over the worshippers attacked a vast mass of sweetmeats which had been purchased by a subscription of a rupee a head. The Brahman ate as much as he could, and they finished the rest. In such rites as these, Animism and Hinduism touch each other so that it is difficult to draw the line between them. Within Hinduism there is a bewildering variety of creeds, but through all there is traceable the influence of a pervading pessimism, of the conviction that life, and more especially the prospect of a series of lives, is the heaviest of all burdens that can be laid upon one man. The one ideal is to obtain release from the ever-turning wheel of conscious existence and to sink individuality in the impersonal spirit of the world.

Church Music.

The Church Music Committee of the Diocesan Conference of Worcester, has in a report given a history of English Church Music. The Church Family newspaper summarized the report, and we know that our readers will excuse the following rather lengthy extracts of the parts of general interest. The following recommendations, amongst others, were made:—That the attention of the clergy be drawn to the fact that there is a desire on the part of the laity to take a greater share in the musical services of the Church. That whilst the entire exclusion of music of a non-congregational type is not recommended, since there is truly a choir's part in public worship as there is a priest's and people's part, a zealous watch should be kept so that an even balance may be maintained between the conflicting musical claims of choir and people respectively. That the cathedral type of musical service should not be generally adopted in parochial churches; but that, where it is, it is

desirable to provide an extra service, at which the singing should be simple and congregational. That the immemorial practice of chanting psalms and canticles antiphonally should be adopted by the congregation as well as by the choir. Concerning the organ, organist, and choir, it was suggested in the report:—That the organ be so placed or arranged that it may be an effective support for the singing of the congregation as well as for the choir, and also interesting for solo purposes. The facilities and encouragement should be given to organists to render suitable selections of music before as well as after service, particularly on Sunday evenings. That as opportunities offer, small parochial orchestras should be encouraged to be formed to supplement the organ on occasions, thus extending the opportunities of rendering musical service by the people. That unaccompanied singing should be largely encouraged during Lent and Advent, particularly the former, and that more restraint should be observed generally in the use of the organ at these seasons. Among other suggestions were some to relieve the organist so that he could worship among the congregation, visit other churches and avoid getting into a groove.

Bishop of Worcester on Hymns.

Bishop Gore who is always outspoken and often original, added a communication on hymns to the following effect:—"I very much hope that the committee will consider the importance of letting the hymns sung in a liturgical service be always conformed to the liturgical service—i.e., to the tone of the special festival. It is a very good thing also, and a sign of real care, when clergy who are going to preach are invited to suggest a hymn to follow the sermon. Nothing is more distressing, I think, than the totally irrelevant character of the hymns often sung, the choice being apparently purely determined by the popularity of the tune. I wish also the committee would consider in the same line the importance of reviving the use of such solemn and sober hymns, full of practical instruction as, e.g., 'What various hindrances we meet.'" This hymn is 591 in Church Hymns, and is by William Cowper, and the quaint old-fashioned, old English character of the words is very different from the litter of Italian monasteries which commend themselves to the fashionable scholars. We expect that the Bishop will next advise the old mode of teaching the hymns first carefully read through clearly, and then read out and sung two lines at a time. It sounds strange to us, but was most effective in its day, the day before the school master was abroad.

Missionary Hymn.

One of our clergy whom we miss and who we fear will become a typical American is the Rev. C. Le. V. McBrine, now of Christ Church, Portsmouth, N.H. Mr. McBrine has laid us under obligation by sending a missionary hymn written by Miss Kimball, a member of his congregation, which hymn set to music by Mr. McBrine was sung at the great missionary meetings held at the time of the general convention in Boston, and bids fair to become a general favourite in the States. Here it is:

Wider and wider yet
The gates of the nations swing;
Clearer and clearer still
The wonderful prophecies ring;
Go forth, ye host of the Living God,
And conquer the world for your King!
"Go into all the world,"
For this is the charge Divine;
Eastward and westward go,
Uplifting His conquering sign;
Go forth! the ends of the earth are His:
Press on with unflinching line.
Millions on millions wait
The message ye have to bring;

Go with the word of God,
Commissioned by Jesus your King;
Go forth, the arrows of truth to speed,
The songs of deliverance sing.
Open the eyes of the blind,
And give to the heathen sight;
Show to the feet astray
The path of the children of light;
Go forth, and gather the lost, and clothe,
The penitent sinner in white.
Grant them the mystic birth;
The seal of the Holy Ghost;
Give them the Living Bread,
The food of God's militant host;
Go forth, bestowing these priceless gifts
No bounty of monarch can boast.
Heralds of Christ, go forth,
And count not your lives as dear;
Haste, for the day draws on
When He shall in glory appear.
Go forth! His promises cannot fail;
The conquest eternal is near!
Wider and wider yet
The gates of the nations swing;
Clearer and clearer still
The wonderful prophecies ring;
Go forth, ye host of the Living God,
And conquer the world for your King! Amen.

THE CLOSING YEAR.

Two of the most notable events in the record of our Church's history during the year which is ending have been the lamented death of the Most Reverend Robert Machray, Archbishop of Rupert's Land, and Primate of All Canada. And the visit of the Archbishop of Canterbury, the Primate of the English Church, to Canada. After a distinguished career of noble and unselfish devotion to the Church in a diocese of vast extent—and at the time of his appointment, remote, largely unsettled and uncivilized—this great and good man at an advanced age, honoured and revered, passed to his well-earned rest. The coming of the Archbishop of Canterbury to Canada was an event of the first importance, of historic significance and of beneficial results to the Church at large. The broad minded sympathy and sense of Christian brotherhood which prompted such a departure from ancient custom cannot fail of its mission. The anniversary of the calling of Bishop Sweatman to the high office which he has so unselfishly and devotedly filled for a quarter of a century is well worthy of note. To comparatively few Bishops is the high privilege given after bearing rule for that length of time—to be able to recount as one of the fruits of his episcopate:—"The healing of the unhappy divisions of the past, the complete restoration of the spirit of brotherly union and concord among our clergy and laity." This one result alone is a splendid vindication of a lofty purpose and of signal success in its achievement. The man who unshrinkingly, unswervingly, and with indomitable persistence strives to bring about and perpetuate "peace on earth, good-will towards men," can in the truest sense honestly say—that he has been "faithfully striving to follow the Master in His steps, and earnestly labouring for the extension of His kingdom." In the death of Bishop Baldwin the Church sustained a great and regretted loss. The voice of the powerful and persuasive orator is silent. His ringing tones, eager eye, and intense earnestness have suspended their lofty mission of love, truth, and purity on earth. But his memory long will linger and his "good deeds will follow him." Archdeacon Williams' preferment to the Diocese of Huron has been deservedly hailed with satisfaction. One especial source of pleasure being the fact that the need of looking abroad for men of strength, learning and ruling power has passed from the Canadian Church. Another marked evidence of this fact is the "occupancy of the episcopal office in the Diocese of Nova Scotia

by Bishop Worrell in succession to Bishop Courtenay—who after many years' work in the Province by the sea, resigned his office. Bishop Worrell will, we are convinced, in the time to come, give a good account of himself and his diocese. One of the most urgent matters brought before the Synod of the Diocese of Toronto at its last session was the inadequate stipends of many of the clergy. Especially those labouring in rural parishes and along the concession lines of sparsely settled districts. The strenuous and convincing eloquence of the Hon. S. H. Blake was well employed in a powerful appeal to the laity to remedy this distressing wrong. The interest in the subject of church union has been well maintained, and a distinct step in advance made in certain quarters. The subject of a Canadian Church Congress has not been neglected. The great convention held at Boston, and that at Liverpool, England, were object-lessons for our Church. These great gatherings give an impetus to Church work all along the line. They are a direct benefit to those who take part in, and attend them, and indirectly prove a gain to the whole body of the Church. Among the notable Church events of the year was the celebration of the centenary of St. James' Church, Toronto. A matter of historic interest to the Diocese of Toronto, which was fully referred to in our columns. The Provincial Synod held its presumably salutatory meeting, and has become now practically merged in the General Synod of the Church. Thereby saving time and labour, and lessening the cost and wear and tear of over-much machinery. The appointment of the Rev. F. H. Du Vernet to the Bishopric of the Diocese of Caledonia deprives the Diocese of Toronto of a devout, learned, laborious and estimable clergyman, to the gain of the Church in Caledonia. The subject of Church extension—especially in the North-West, has been frequently dealt with, and is one of paramount importance. Our limited space denies us the pleasure of referring, save in the most meagre way to the most faithful and commendable work done by the various church societies, and especially by the missionary secretaries. Energy, zeal and efficiency have produced results in some instances of a most unusual and satisfactory character. The old year has amongst other things brought about a new Hymn Book, which we hope may help and not hinder our service of praise.

The event of most world-wide interest during the past year has been the war between Russia and Japan. The hitherto conquering and expanding vigour of the former power has recoiled before the indomitable pluck, scientific skill, and competent strategy of the latter. The superiority shown at the outset by the Japanese on the sea has been maintained on land. The great loss of life, and consequent grief and suffering entailed on the relatives and dependents of the combatants, is most deplorable, and it is to be hoped the new year may bring with it for them a return to peace. Indirectly the war has affected our Empire—notably by the sinking of the "Knight Commander," a British ship by Russian war vessels, and the attack on British trawlers in the North Sea by some ships of the Baltic squadron. Two Canadian cities suffered severely from fire during the year, Toronto and Winnipeg. The former to the extent of \$10,000,000, and the latter \$1,000,000. Lord Minto, who so ably and acceptably represented our King in Canada, has given place to Earl Grey. Our regret at losing Lord Minto is softened by the gracious presence and ample promise of his successor. Lord Dundonald honoured Canada by his command of her soldiery. Consummate captain that he is—his signal ability, able and disinterested service, and incorruptible devotion to duty brought him in collision with political partisan interference with the discharge of the obligations of his office, hence his departure from amongst us. The triumphs of the Government of Sir Wilfrid

Laurier and that of President Roosevelt mark a stage in the political history of our country and the United States respectively. The Hon. G. W. Ross still bears rule in Ontario. But "there is a sound of a going in the Mulberry Trees." Arbitration is making headway, England and Spain; England and France; England and Germany; have entered into treaties respectively. A commendable sign of an increasing international amity. A treaty of another sort has been signed by Colonel Younghusband for Great Britain with the Thibetans. After demur, opposition and regrettable bloodshed, that remote and uncivilized country has become more amenable to the demands of civilized progress and the necessities of commercial intercourse. The appointment of Dr. William Osler to the Regius Professorship of Medicine at Oxford University was especially gratifying to his fellow countrymen. Death has removed many an important actor from the scene of life. The late Principal Caven, Professor John Campbell, and William McLennan, amongst other well-known Canadians, and the Empire has lost H.R.H. the Duke of Cambridge; The Rt. Hon. Sir Wm. Vernon Harcourt; The Hon. Sir Henry Keppel; Sir Edwin Arnold; Henry M. Stanley, and G. F. Watts. In the death of Stephen Paul Kruger, a picturesque figure—a notable type of a generation of adventurous pioneers has passed away. Our neighbours have lost from their ranks Senator Hanna, General Longstreet, and other men of mark. Two other historic figures were removed in Isabella, one time Queen of Spain, and M. Von Plehve, formerly Minister of the Interior of Russia.

FROM WEEK TO WEEK.

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

A new Governor General has been welcomed to our country with every token of public esteem and confidence, accompanied with those dignified formalities becoming the high office which he holds. Earl Grey comes of distinguished lineage, but his warm reception is not due entirely to his illustrious ancestry nor to his position as representative of his sovereign in a great Dominion. He has fairly won on his own account the attention of the public by his political services to the Empire, and his keen and intelligent interest in the uplifting of social conditions. Those who know him best seem to think he will make an ideal Canadian Governor General, and his insight and energy will not be confined to strictly official duties.

To the ordinary citizen the position of Governor General of a self-governing country such as ours, would not appear to be a particularly attractive one to an active Imperial statesman. It is possible, we imagine, for such an officer to be a mere figure-head to our system of government, and presumably no fault could be found with him for being so. He might easily on the other hand take himself too seriously and attempt to shape to some extent the drift of legislation which is provided for through other sources. How far or by what means the Governor General can exercise his influence within constitutional limits upon the government of this country we do not know. That there is such an opportunity is tolerably certain since some of the occupants of this office have left their impress behind them. It would appear to depend largely upon the calibre and tact of the man. But even with these qualifications exercised at the head of responsible government the public is not likely to become aware of their effects until the inner history of parliament is written. As our cabinet has to bear all the responsibility of government legislation, so it must for the time receive all the credit.

It would appear that the chief points of contact between Governor General and people are to be found in those extra-official duties which may or may not be performed at will. The judicious promotion of non-political undertakings for the welfare of the people, and those acts of private and official hospitality which may be dispensed at Rideau Hall, offer many opportunities for exerting a wholesome influence on public life in this country. Many an important movement may hang in doubt for lack of support, which if publicly endorsed by the Governor General would at once have its success assured. Earl Grey's record would lead us to expect that he will not be lacking in sympathy for any effort that may touch the progress and welfare of our people. Perhaps even beyond the efficient performance of state duties, or the promotion of the public weal outside the range of his official sphere, we would place the wholesome ideals of domestic and social virtue which it is in the power of one so high to uplift in his household. The career of many young people will be determined by this alone, Canada seems fortunate in the choice made by Imperial statesmen in the representative of our King, and all will trust that his term of office may be as happy as it is useful.

Some weeks ago Spectator called attention to what he considered the useful plan which church clubs composed of laymen, might take in the advancement of the church in this country. It is particularly gratifying to note that already one has been organized in Montreal under what appears to be specially auspicious circumstances. As we happen to know the procedure that led up to this result it may be of value to give an outline of what was done, as a possible suggestion in other quarters. Two clergymen in the course of a casual conversation touch upon the subject. The value of the active co-operation of business and professional men who stand high in the respect of the community is recognized and it is resolved to make the attempt to start a church club. Two eminent laymen—one an acting chief justice and the other the president of the Board of Trade—are approached. These gentlemen look with favour upon the scheme, and a meeting of the four men is held in a down-town office. At that meeting it is arranged to hold another meeting, and to invite a prominent layman from each of the leading congregations in the city, the invitation to be issued by the two laymen already referred to. In response to these invitations, a dozen representative men sit down in the council chamber of the Board of Trade and discuss the whole subject. They have before them the constitution of a similar club in New York, and its objects meet with favour. A temporary chairman and secretary are appointed. Each person present is asked to send the names of eight or ten of the best men of his congregation, and a personal invitation is forwarded through the mail calling them to meet on a given day. On this occasion forty or fifty of the most solid and respected men in a great city assemble to make final arrangements for giving effect to the new enterprise. The whole thing was accomplished in a very short time, and with very little trouble to anyone. Success seemed to hinge upon the two gentlemen who first gave their name and influence to the movement. If we are not mistaken, not only a diocese, but the whole Canadian Church will feel the effects of this latest of our church organizations.

The title "Church Club" may convey a slightly erroneous notion to some readers. In this country the name club is associated with the social rather than the intellectual side of life. We presume that the new Anglican club of which we have been speaking will have rooms where its members may foregather, to read or write if they choose, but this is only an incident in the purpose it has before it. Its objects will be for the most part educative and operative rather than

social. It will arrange to discuss at suitable intervals those larger questions of diocesan and inter-diocesan church interests which make for the upbuilding of our great communion. It will have no legislative power, but its findings cannot fail to have an almost direct influence upon the actions of our synods. It will call out the expressions of opinion of men who are listened to with attention and respect when they speak on political or business questions, and we may be sure that when they touch upon practical phases of church work they will make an effort to give effect to their views. It is vain to attempt to forecast the many useful purposes which such an organization may fulfil, but with the right men composing its membership it will best tell its own story after it has been in existence a reasonable length of time.

SPECTATOR.

BOOKS.

Forty outline lessons on the prophets, with preparatory note by Dr. Robert Sinker, Librarian of Trinity College, Cambridge, London; Church of England School Institute.

This is an excellent book—far superior to the many that we have seen. It is by Miss Alice Horne, and richly deserves Dr. Sinker's recommendation, in which we most heartily join. Every church school should adopt this as a text book, for it is quite "up to date," and contains an abundance of information elucidating the prophetic books. The author's treatment of the books of Jonah and Daniel is especially good. We hope Miss Horne's book will be extensively used in Canada, in all Bible classes at any rate.

A Five Years' Course of Bible and Prayer Book Teaching, Revised edition. Lessons for the third year, London (Eng.), Church of England Sunday School Institute. Price, 2s.

The word "partial" might almost be inserted before "Prayer Book" in the above title. Thus while the Baptismal "Vow" is enlarged upon, the Baptismal "Covenant" is not mentioned. Baptism only admits into the "visible" church. The question and answer regarding the privileges of baptism are made to express to the child, "I cannot have my privileges as a member of Christ, etc., unless I do them," namely, the duties owed through baptism; thus apparently pointing to some future obtaining of the privileges. The Church teaches the child to say, "In my baptism I was made a member of Christ, etc." The teaching about the Holy Catholic Church is better, though there is no word about the sin of Schism, which is altogether disguised. As to "The Lord's Supper," the question in the Catechism, "How many parts are there in a Sacrament" is treated as if it read, "How many parts are there at a Sacrament?" No notice is taken of the question regarding the Lord's supper, "What is the inward part?" Apparently the person who gives the teaching can see how something can be part of a thing when it is not in it at all, but somewhere else. The Scripture lessons are good, and full; and a great deal of extraneous information is given about history, geography, money, etc., in illustrating the Bible. Apart from the rather defective teaching upon the Catechism the book is likely to be very useful.

Charitable Relief. By Rev. Clement F. Rogers, M.A. Longmans, Green & Co., London and New York. Price, 2s. 6d. net.

This is another of the "hand-books for the clergy," and treats of the real object to be aimed at by those who wish to show active charity to the poor. Mr. Rogers writes from experience both of town and country. His book is one for everybody to read, for it embodies principles of sanctified common sense. He gives an exceedingly good and instructive analysis of our Lord's

mode of manifesting charity. On this the author of the book grounds his teaching that the real aim of the relieving of the poor should be to elevate their moral sense as to social duty, especially in the family life; to teach them to seek a way out of their difficulties by helping themselves, and each other, instead of running to get outside help. For the charitable "workers," he presses the duty of teaching the poor the endeavour to provide against trouble, rather than the looking for outside aid. The need of training, patience, judgment, and mutual co-operation for these "workers" is insisted on. The mischievous and far-reaching consequences of indiscriminate, haphazard, "dole giving," and "grocery tickets," are strongly set forth, and various other phases of charity are criticized. Mr. Rogers has given us a book that must be profitable, in the highest degree, for everyone to read. Even the working-man may learn, from this book, very profitable lessons as to the management of his household, especially in regard to letting his children go out to "work" too early in their life, instead of qualifying them, by education, for the right learning of a trade that would raise them above a low level of life, and provide them, for their future, with an independent means of living. We strongly commend the book to the attention of all who are interested in social questions.

Jeremy Taylor. By George Worley, Lay Reader in the Diocese of Rochester, England. Longmans, Green & Co., London and New York. Price, 3s. 6d. net.

The title page of this very admirable book gives a summary of its contents, "a sketch of his (Taylor's) life and times with a popular exposition of his works." As a vignette there is given a quaint, but allegorical "plate" representing Dr. Taylor "in the act of introducing the Carbery family (typical of devout readers in general) to the study of themselves as revealed in the work," namely, the treatise so well known, the "Holy Dying." The plate is intended to be a summary of the doctor's dedication of his book to Lord Carbery and his family. Mr. Worley has written a book that must prove both exceedingly interesting and quite as profitable to all lovers of Jeremy Taylor. The book is an admirable one as a work of literary art. It opens with a very good "paper" on the "Renaissance Movement," and shows its influence on Taylor, and on the English literature of his day. As a character sketch Mr. Worley's book is particularly good. In the Chronological Table is given, with dates, a full record of the great events in Taylor's life. The review of his writings is very full and good. It will interest many to see how Mr. Worley deals with what has been often noted, the possibility of quoting Taylor on both sides of every question about which he treats. The supplement dealing with the later influence of the Renaissance, is very profitable reading. Altogether we regard the book as likely to prove most useful to all thoughtful readers, and as such we heartily commend it.

LITERARY NOTES.

What is something mistakenly supposed to have been done by the American Revised Version of the Bible—a translation into the Vernacular—has been most thoroughly and completely carried out by Ferrar Fenton in "The Complete Bible in Modern English." Thomas Whittaker, the American agent for the book, has now in hand the complete work in one volume, and also in parts.

Whittaker's Churchman's Almanac for 1905 enters upon its second half-century of its publication, at which point it doubles the existence of its predecessor, the old Stamford and Swords

Almanac. Thomas Whittaker has also upon his list this year, the Church Calendar in scroll form for hanging, the Calendar of the Girls' Friendly Society and the Calendar of Lessons for Prayer Desk and Lectern use.

The Churchwoman.

This Department is for the benefit of Women's work in the Church in Canada.—Its object will be to treat of all institutions and societies of interest to Churchwomen.—Requests for information, or short reports for publication will receive prompt attention.—Correspondence will be welcome, and should be brief, addressed to the Editor "Ruth," care CANADIAN CHURCHMAN.

ABERDEEN ASSOCIATION.

Our readers will be pleased to see that we have stirred up the responsible head at last. We are glad to direct their attention to Mr. Whitley's letter which repeats what we have said so often.

HURON.

London.—The members of the W.A. of this diocese have presented Mrs. Baldwin, the widow of the late Bishop of the diocese, who was their President for more than twenty years, with a magnificent solid silver tea service as a mark of their affection and esteem. The presentation took place on Christmas Eve in this city.

OTTAWA.

Ottawa.—Lauder Hall.—The regular monthly meeting of the Diocesan Board of the Anglican Woman's Auxiliary was held in this hall on Tuesday, the 13th inst., Rev. Canon Kittson presided, nine officers and twenty-three representatives of branches were present. A letter of acknowledgment of a resolution of sympathy was received from Mrs. Baldwin, wife of the late Bishop of Huron; a request from the Toronto corresponding secretary, Mrs. Willoughby Cummings, that the board should participate in a uniform life membership certificate was agreed to, and orders for some will be given. A report from the Church of England Zenana Missionary Society was read, and a letter from the protegee daughter of a North-West missionary, Florence Johnson, was received, stating her improvement in health. The board supports the child at school in Winnipeg. An appeal from Rev. Cooper Robinson, of Japan, asking for aid in building a church in Nagoya, Japan, was received, and twenty-five dollars voted from the Extra Cent a Day Fund. The Dorcas secretary reported eleven and a half bales sent during the month at a cash value of \$203.85. Twenty-five dollars was voted toward the purchase of a bale for a mission church at Devon, Saskatchewan. The treasurer reported receipts for the month, of \$156.23, and an expenditure of \$72.50. The organizing secretary reported that a branch will be formed shortly at Galetta. The literature secretary reported that the Lenten lectures would begin on March 15th and end on the Wednesday before Easter. They will be taken by Rev. Canon Kittson, Rev. A. W. Mackay, Rev. J. F. Gorman, and Rev. Mr. Bilky. The board approved of the new form of the official organ, the "Leaflet," which has just been remodelled after the form of the "Tidings," the origin of the Presbyterian Woman's Foreign Missionary Society, and a letter of congratulation will be sent to the editor. The receipts of the Extra Cent a Day Fund were \$9.96. It is reported that a guild for ecclesiastical embroidery had been revived. The vacancy on the general Church Cathedral branch, and it will affiliate with the auxiliary. The junior secretary stated that the Children's Auxiliary at St. Barnabas Church had been received. The vacancy on the general board caused by the making of Mrs. G. M. Greene convener of Chinese work in Canada, will

be filled by Miss Parmalee, junior secretary. The branches reporting yesterday were Lancaster, Newington, Zollingertown, Wales and Renfrew and Arnprior juniors. A resolution of sympathy in the recent death of their son, Mr. Hubert Hamilton, was extended to the Bishop of Ottawa and Mrs. Hamilton. Mrs. Tilton gave a bright little talk upon the Christmas season.

Home & Foreign Church News

From our own Correspondents.

QUEBEC.

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

Quebec.—At a special meeting of the Corporation of Bishop's College, Lennoxville, at the Cathedral Church Hall, on December 19th, in this city, the resignation of the Rev. Principal Whitney, D.C.L., was formally announced, and with great regret, accepted by the adoption of the following resolution: "That this Corporation, in accepting the resignation of Dr. Whitney, of his position of principal of the college, would desire to express its deep regret for the loss it will thus sustain, and also its high esteem of his personal character, his cultured scholarship and deep spirituality, as well as its appreciation of the ability, energy and judgment, which he has exhibited in so eminent a degree in the discharge of the duties of his position." This resolution was moved by the vice-principal, Dr. Alnatt, and seconded by Dr. Hamilton, Chancellor of the University, and carried by a standing vote. With the view of filling the vacancy, a committee was appointed consisting of the Bishop of Quebec, the Chancellor, the Dean of Quebec, the Archdeacon of Quebec, Rev. Dr. Alnatt, and Mr. Lansing Lewis. The duty of this committee will be to make enquiries, receive applications, and report to the Corporation. With regard to the proposed new library, while the committee was continued with the object of modifying the plans, it was agreed that in view of the coming change in the principalship it would be better to defer action for the present.

MONTREAL.

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

Christ Church Cathedral.—His Grace the Archbishop of Montreal held a general ordination in this cathedral on Sunday morning, the 18th inst., when seven candidates were presented to His Grace by the Rev. H. E. Horsey, M.A., his examining chaplain. Three of these were admitted to the diaconate, namely, Messrs. J. E. Ireland, F. Kirkpatrick and F. Grainger, and four to the priesthood, namely, the Revs. F. C. Ireland, D. T. Parker, W. C. Nicholson, and T. Britten.

Montreal.—Ten years ago, Archdeacon Norton, as rector of Montreal, introduced into the Diocesan Synod a canon whose principal object was to facilitate the erection of new parishes, 1st by diminishing the old territorial powers of the rectors of the parish of Montreal, and of its subdivisions; and, 2nd, by largely increasing the powers and the interest of the laity in church extension; but always subject to the entire approval of the Archbishop and to confirmation by the Synod. To promote this extension of lay influence, the canon transferred some of the rectorial authority to a Standing Committee, consisting of the Archbishop, as Bishop of the diocese, and of all the rectors and all the people's church wardens in the Rural Deanery of Montreal. The result has been a remarkable development of Church of England activity and extension, as witnessed since then by the complete erection of the following six new parishes, namely, those of the new St. Stephen's, the Church of the Advent, All Saints', St. Paul's, St.

Simon's, and St. Philip's. Under the same canon, the Archbishop was enabled to issue a decree erecting the new parish of the Ascension out of the parish of Montreal, which decree was approved by the Standing Committee on the 28th March last, and now waits confirmation by the Synod. His Grace the Archbishop has also issued decrees, passed yesterday, December 19th, by the Standing Committee, erecting out of the parish of Montreal the new parish of St. Cyprian, Maisonneuve, and extending the existing parishes of St. Thomas's and St. Mary's, Hochelaga, northward to the vicinity of the new Canadian Pacific Railway workshops. If these important changes receive confirmation by the Diocesan Synod in February, eight entirely new and independent parishes will have been erected, and two other important parochial developments will have been made within ten years. In carrying on the Sunday schools and mission services which have developed into some of the above new parishes, the students of the Montreal Diocesan Theological College, and the St. George's Young Men's Christian Association have done much excellent work.

Quyon.—A very interesting Sunday School Institute was held in the parish recently, the session commenced with a celebration of the Holy Communion, after which the following interesting papers were discussed: Illustration for Sunday School Teaching, Rev. H. P. Mount; Religious Teaching in Public Schools, Rev. G. H. Gagnon; Missionary Work in the Sunday School, by the rector, Rev. A. W. Buckland; Sunday School Rewards, by the Rev. G. O. Bruce, and Mr. T. E. Nurris. Excellent addresses were given by Archdeacon Naylor and the Rev. Canon Baylis. Important business in Montreal prevented the Rural Dean being present. Luncheon and supper were served by the ladies of the parish; the day will long be remembered by those who attended this very helpful gathering. The W.A. for many weeks has been very busily employed in making large and comfortable quilts and other necessary articles for the Indian Home at Shingwauk; our W.A. and Church Guild cannot be excelled, they work week in and week out, truly it can be said, "They do what they can," and God's blessing is resting on them. A new furnace has been put into the rectory, making the same warm and comfortable every way.

A very interesting illustrated lecture was given in the church by the Rev. A. W. Buckland, assisted by Mr. Stanley Barker, of Montreal, on "Life and Work, among the Jews of Palestine." The pictures were grand and beautiful. The lecture was well attended. During the winter other illustrated lectures will be given on work in Moosonee, Japan, China; these gatherings which are profitable are looked forward to with much interest.

West Farnham.—The Rev. Rural Dean Harris being ill, the services on Sunday last were conducted by Mr. Stanley Barker, of Montreal, who gave two very bright and helpful addresses, and also in the afternoon gave an address of missionary work.

ONTARIO.

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

Kingston.—St. George's Cathedral.—The Lord Bishop held an ordination for priests in this cathedral on Sunday morning, the 18th inst., when the following deacons were advanced to full Orders in the Church, namely, the Revs. R. S. Wilkinson, W. S. Smith, W. E. Kidd, M.A.; C. R. de Pencier, M.A., and W. F. D. Woodcock, M.A. The sermon was preached by the Rev. H. H. Bedford-Jones, M.A., rector of St. Peter's, Brockville, from the words: "Ye have not chosen me, but I have chosen you and ordained

you." The sermon was a most impressive one. The Gospel was read by the Very Rev. Dean Smith, and the epistle by the Rev. F. D. Woodcock, of Brockville. At the evening service the sermon was preached by the Rev. W. F. D. Woodcock, M.A., one of the newly-ordained priests.

OTTAWA.

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

Ottawa.—Christ Church Cathedral.—The beautiful hall erected by the members of the congregation as a worthy memorial to their late beloved rector, Dean Lauder, is now made complete by the polished brass memorial tablet placed in the hall and unveiled on Wednesday, the 21st, with a peculiarly solemn and impressive ceremony. The service which was a special one with suitable hymns, reading of Scriptures and prayers of dedication, was led by the rector, the Rev. Canon Kittson, assisted by the Ven. Archdeacon Bogert, and the Rev. W. M. Loucks. Most of the clergymen of the city were present. In the absence of Sir Henry Strong, to whom had been assigned the duty of unveiling the tablet, Mr. W. H. Rowley filled that office as one of the oldest and most intimate friends of the late dean. The removal of the curtain revealed a most beautiful specimen of the brass worker's art, the largest of the kind that has been made in Ottawa. It shows good taste in design and thoroughness of workmanship. The tablet bears the crest of the Lauder family at the top. The elaborate design of the border is thoroughly Irish, with the peculiar cross, the familiar shamrock, the old Celtic scroll work as well as the conventional harp of old Ireland. The wording of the tablet is a record of the official life of the late dean and a brief testimony of a devoted congregation in memory of their late rector. The erection of this memorial is due to the zeal of the Woman's Association of the cathedral, and the generosity of the parishioners and friends of the late dean.

Kingston.—The Lord Bishop of Ontario has appointed the Rev. Canon MacMorine, rector of St. James' Church in this city, Archdeacon of Kingston, in the place of the Lord Bishop of Nova Scotia, and has conferred the vacant Canonry upon the Rev. D. F. Bogert, rector of St. John the Baptist, Belleville, and Rural Dean of Hastings. His Lordship has appointed the Rev. G. R. Beamish, rector of St. Thomas', Belleville, and Dean of Hastings, in succession to the Rev. Canon Bogert, and at the request of the Very Rev. the Dean of the Cathedral he has appointed the Rev. W. Roberts, Mus. Doc., Junior Canon of St. George's Cathedral.

TORONTO.

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

The services in all the churches on Sunday last, Christmas Day, were of the usual festive character. The sacred edifices were both tastefully and appropriately decorated with evergreen and holly, and suitable texts from the Holy Scriptures adorned the walls. The altars in the various churches were surmounted with beautiful floral decorations, mostly lilies and white flowers, and the musical portions of the service, which were of an usually ornate character, were well rendered by the choirs. At a number of the churches at evensong carols were sung. Very large numbers attended the various celebrations throughout the day, the congregations being very large at all the services. Children's services were held in many of the churches in the afternoon. The offertories throughout the day were usually large and generous.

The Confraternity of the Blessed Sacrament, which aims at the promotion of Catholic teach-

ing and practice in the Church of England throughout the world, is steadily progressing in Toronto. A ward has just been formed at St. Thomas' Church with a membership of fifteen. Father Davenport is appointed Superior, and it is anticipated that this ward will become one of the most successful ones in Canada.

All Saints.—The Rev. A. H. Baldwin, M.A., rector of this church, has been appointed by the Bishop of the diocese an honorary Canon of St. Alban's Cathedral. The new Canon has been for 33 years rector of this church, and has done excellent service as a parish priest. The average attendance at the Sunday School is 1,000, which is one of the largest in the city, and the number of communicants, especially on the great festivals of the church, is very large. There are a number of excellent organizations doing good work in the parish. The Rev. Canon Baldwin has been for some years the chaplain of the 10th Royal Grenadiers.

Craighurst.—St. John's.—The Rev. Canon Dixon paid a visit to this parish on Thursday evening, December 15th. He spoke on behalf of diocesan missions and then gave his most interesting illustrated lecture entitled, "Ben Hur," which was much appreciated by the audience. All went away feeling that a very profitable evening had been spent, and that Canon Dixon was certainly the right man in the right place.

NIAGARA.

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

Jarvis.—St. Paul's.—On the afternoon of Tuesday, December 20th, the Bishop of the diocese, whose health has been greatly improved by his sojourn of a few weeks in southern California, confirmed a class of twenty persons in this church. The weather proved to be extremely stormy, and the attendance of the congregation was smaller than it otherwise would have been. The service, however, was deeply impressive, and his Lordship's address was delivered in his usual fervent and forceful manner. The candidates had largely been prepared by the Rev. Canon Gribble, who took the place of the incumbent during the latter's discharge of the duty of completing the Diocesan Century Fund; and the class had shown remarkable zeal and assiduity. At the confirmation, the Rev. W. E. White, M.A., of Cayuga, was present, and read the lesson and the preface.

Hagersville.—All Saints'.—On Tuesday evening, December 20th, the Lord Bishop of Niagara visited this parish, and administered the holy rite of confirmation to twelve candidates. The Bishop gave a most eloquent address, referring to the Season of Advent and reminding us of our Lord's second coming, which in us, as in the early Christians, should evoke patience, courage, and zeal, since we know that the coming of the Lord draweth nigh. In the application of his subject his Lordship drew many practical and helpful lessons which will long be remembered by his hearers, and will be a source of comfort and courage to those voluntarily enlisting under the Master's banner. During the course of his address his Lordship commended the parishioners for the loyal support they have given their clergyman, and congratulated them on their prosperous condition, they having liberally subscribed sufficient funds for the purchase of a rectory occupied by the rector, the Rev. F. W. Hovey, M.A., and his wife. During the address the Bishop referred to the presence of a former rector of the parish, the Rev. Rural Dean Spencer, and to the wisdom of the latter in bringing about the establishment of All Saints' as a separate cure without the necessity of a grant from the Mission Fund of the diocese.

HURON.

David Williams, Bishop-Elect, Stratford.

Thamesford.—At the annual A.Y.P.A. meeting in December, the rector, the Rev. T. G. A. Wright, was made the recipient of a large and valuable buffalo robe and splendid rubber rug. The address accompanying these gifts was read by the churchwarden, Mr. Asa Downham.

London.—The consecration of the newly-elected Bishop of Huron, will take place in St. Paul's Cathedral, London, on January 6th, after which there will be a luncheon in Cronyn Hall for the bishops, and other distinguished visitors, as well as all the Huron clergy who are able to attend.

Galt.—Trinity.—Through the kindness and generosity of Mrs. Langdon Wilks of "Langdon Hall," all the choir-boys of the newly-organized vested choir were given an enjoyable outing on Thursday, December 15th. The choristers to the number of twenty, accompanied by the rector, the organist and sexton, filled two handsome turn-outs, and after a pleasant drive, proceeded to the Del Monte at Preston, where a sumptuous dinner on a most elaborate scale awaited them. Before sitting down, the Doxology and Amen were sung, and at the conclusion of the dinner all joined heartily in the National Anthem, the guests of the hotel standing and uniting with them. An enjoyable hour was spent in the spacious parlours of the hotel, the choir entertaining the guests with vocal melodies. Before dispersing, the "Magnificat" was sung, and then at an early hour all returned to town having thoroughly enjoyed the outing so generously provided. It is most satisfactory to state that after four months since its installation, the vested choir of men and boys, thirty-five in number, has proved to be a great success, and most helpful in every way in the services of the church.

ALGOMA.

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

Napinka.—St. George's.—During Advent a new departure from the usual run of events have taken place in this new parish. Not only has the church been cleared of debt by a munificent gift from an anonymous giver of \$200; but evening as well as morning services have been held with an average congregation of about forty at each service, and an average offertory of \$4.65 per Sunday. The attendance at the week day service (Thursday) has been well maintained. The subjects were; December 1st, "The Church, the Kingdom of God," by the Rev. S. J. Roch, M.A., incumbent of Melita. December 8th, "Baptism, the Initiation into the Kingdom," by the Rev. F. W. Walker, incumbent of Deloraine. December 15th, "Confirmation, an Act of Faith," by the Rev. J. W. Matheson, M.A., rector of Boissevain. December 22nd, "Holy Communion, the Bond of Fellowship," with preparatory service for Christmas communion, by the Rev. Richard Cox, incumbent. Two years ago there was no church in this mission, now there are two, and both clear of debt. Two years ago the offertory really averaged \$1 per Sunday at Napinka, now they are sufficient to pay all expenses including the guarantee towards the stipend. Two years ago 9 four communicants seemed to be the average, now eighteen is the average. The Ladies' Guild intend now to work and get a parsonage built, which is badly needed, as house rent is very high, and houses hard to secure. Although the crops in this district did not average what was expected, yet nearly all required, for the church has come from our local Church-people. The church and furnishings have cost in the neighbourhood of \$2,500, and out of this the S.P.C.K. have granted \$250 to the S.P.G. (Marriott Request), \$150, leaving therefore some \$2,100 which has been

raised in the parish. The Ladies' Guild have raised some \$800 of this. On December 14th, Mrs. Davis, widow, was united in Holy Matrimony to Mr. Tombes, widower, by the Rev. R. Cox. The service was private in the vicarage. The Sunday School intend holding their Christmas entertainment soon after the New Year. Three of our choir are leaving us, Miss McKnight, organist; Miss French, alto; and Miss Chard, soprano. The two former having resigned their positions as teachers, and the latter hopes to be the first married in the new church.

Correspondence.

"CHURCH RECORD" S.S. PUBLICATIONS.

Sir,—I write as a friend of the Publications. If wisely conducted they may be true helps. In the lesson for the fourth Sunday in Advent, upon the Holy Communion, there is a wonderful (to me) piece of Exegesis by the Rev. Canon J. A. Richardson. St. Paul in writing to the Corinthians regarding their treating the bread and wine, in the sacred feast, as common things. In verse 29 he says, "he that eateth and drinketh unworthily eateth and drinketh judgment to himself, not discerning the Lord's body." The Revised Version says, "if he discern not the body." Canon Richardson says this means "the Church!" By what authority have we such an interpretation given to us? Is it given to emphasize the teaching of the Holy Communion being a bare memorial? Is it a revolt against the thought of a material presence of our Lord in the bread and wine? Whatever it is meant to be I hold it is neither Bible teaching nor Church teaching. The Church teaches us, over and over again, that there is a real, spiritual presence at the Holy Communion. In this argument of St. Paul he has said (verse 27), "Whosoever shall eat the bread, or drink the cup unworthily, shall be guilty of the body and the blood of the Lord." There is not a word in the whole argument to lead us to believe that the Apostle has in his mind the Church. Why, then, are our teachers, the majority of whom are untrained in theology, given such an interpretation? I am sorry that the writer should have marred an otherwise good article with this serious blemish.

W. J. TAYLOR.

BAPTISMAL REGENERATION.

Sir,—The Rev. Dr. Cayley's letter brings out the fact that there is still a class of Churchmen which desires to modify the teaching of the Church of England regarding the doctrine of Baptismal Regeneration. That church explicitly teaches that all baptized persons are regenerated, whereas the class of Churchmen whose opinions are set forth in the papers to which Dr. Cayley refers would seem to prefer the view that baptism and "regeneration," as they understand that term, are not necessarily coincident. Is it not possible that this apparent discrepancy is due to the meaning or effect which this class of Churchmen attributes to "regeneration." According to their system of theology "regeneration" seems to be equivalent to ultimate or final salvation, whereas the meaning of the term as used by the Church of England in its offices would appear to be limited to a present state of salvation, in other words, that every baptized person is by his baptism put upon the road to salvation, and the grace given him in that holy rite is "sufficient" for him if he will use it, and obey its godly monitions; but it does not imply or mean that because he is baptized and regenerated he will, irrespective of his future course, be certainly finally saved. In other words, the

Church of England impliedly teaches that a regenerated man may lapse and ultimately meet the same fate as the unregenerate. But in the Presbyterian theology, which no doubt inspires, the papers to which Dr. Cayley refers—the regenerate are the elect who will be finally saved, and these as we are informed by "the confession of faith," are a certain number foreordained, and if a baptized person does not happen to be in this number, he cannot be "regenerated" by baptism, in the sense which Presbyterians understand the term. But even some Presbyterians are now departing from this rigid theory, and the United Presbyterian Church in its act declaratory anent Confession of Faith on 26th May, 1902, declares "That this Church also holds that all who hear the Gospel are warranted and required to believe, to the saving of their souls, and that in the case of such as do not believe but perish in their sins the issue is due to their own rejection of the Gospel call. That this Church does not teach and does not regard the confession as teaching the preordination of men to death irrespective of their own sin." Whether this gloss on the teaching of "the Confession of Faith" is justifiable, may perhaps be open to doubt. This is what it explicitly states. "III. By the decree of God for the manifestation of His glory some men and angels are predestinated into everlasting life, and others preordained to everlasting death. IV. These angels and men, thus predestinated, and preordained, are particularly and unchangeably designed, and their number is so certain and definite that it cannot be either increased or diminished;" but whether the gloss be justifiable or not, we may at all events rejoice that some of our fellow Christians are coming to what we believe a "better mind" on this point. No doubt the whole difficulty arises from the indubitable fact, that after baptism many people do not live as becomes those who have "put on Christ." The Presbyterian accounts for that fact, by in effect saying, "such people are not among the elect, they have not been regenerated." The Anglican on the other hand in effect says, "such persons were by their baptism placed in a state of salvation, but through their own fault have failed to use the grace then given them to keep in that state of salvation, they have wandered from the right road." The Anglican theory appears to be preferable, and more consonant with the plain words of Scripture. It would, I think, be a mistake to suppose that this doctrine is a matter of no moment. Its very great importance is well brought out by the late Canon Liddon in a passage which will well bear careful perusal. It is as follows: "When the doctrine of Baptismal Grace was challenged some years ago surprise was expressed by some philosophical observers of what was passing, that an abstract question as to whether this or that effect did not follow upon the administration of the sacrament, could possibly have excited so much strong feeling as was actually the case: 'What can it matter,' men said, 'whether when you pour a little water upon the forehead of an infant, it is right to suppose that an invisible miracle does or does not take place?' Now the answer is that it does matter a great deal. If only the value of our Lord's ordinance and the plain teaching of His apostles were at stake, if it had been possible to connect no practical interests, as they are called, with this or that settlement of the controversy, a Christian must have felt that it mattered much. But in point of fact the practical question which was at issue was this:—Whether Christian doctrine does or does not supply a working basis for the education of children. For there was no question then, as in truth no question can reasonably be raised by Christians, touching the reality of original sin. The New Testament and the Church are sufficiently explicit in teaching that we are born into this world with a transmitted inheritance of loss, and, in some sense of ruin, certainly attaching to us; and on this point experience may be invoked with ample

effect in aid of the statements of faith. But is a child after baptism still without the indwelling Presence; or is it true that 'being by nature the child of wrath,' it is hereby made 'a member of Christ the child of God, and an inheritor of the kingdom of heaven,' in virtue of a real communion of the Holy Spirit at the administration of the initial Sacrament? The answer to that question is of the utmost practical importance to the moral educator. If the baptized child is in reality still unblessed and unregenerate, still waiting for some future gift of God's transforming and invigorating grace; what right has the moral educator to complain if the child is persistently disobedient, or ill-tempered, or untruthful? The child has a right to say in its secret thoughts to its instructor something of this kind: On the one hand you tell me that I am an unregenerate child, and until God changes my heart no good can ever come to me. But on the other you expect me to produce the fruits of goodness, of real energetic goodness; you expect me to be loving, and unselfish, and obedient, and true. Are you not dealing with me in the same way as the Egyptians dealt with the Israelites when they wished the Israelites to make bricks, yet did not give them the straw? Surely this is not just. Of two things, one; either I am not all that you mean by unregenerate; or else you have no right to expect me to bring forth the fruits of the Spirit. A child may think a great deal which it cannot put into words, and it is especially likely to be alive to the inconsistency of a religious theory which conflicts with its rudimentary sense of justice. But if with the Church, you tell the child, that since its baptism it is a temple of the Holy One; that by His Holy Spirit, the Lord Jesus Christ has made a home in his heart; that it must not be ungrateful to so kind and gracious a Friend; that it can obey and be truthful and respectful, and loving if it wills, because God enables it to do so; that it must be these things, because else God will have it to itself,—you appeal to the child's sense, both of justice and generosity. In other words the doctrine of Baptismal Regeneration really supplies the moral leverage which is essential to an effective Christian education. 'I never understood the Church Catechism'—they are the words of a very thoughtful woman—'until I became a mother, and felt that I had to answer to God for the moral training of my children, I do not know how I could have ever set to work, unless I had been sure that He was with them; that I could count upon something stronger than anything I myself could give them; that I could appeal to His Presence and to His gifts.' What does the contrary view lead to? Let me ask, but to this, that Christ has in some cases disregarded the solemn prayers of His people, that He has denied to some who have been baptized the gift of grace, that He has allowed the sacrament of baptism administered in His Name, and in reverent obedience to His command to be a solemn mockery, an empty ceremony, devoid of all spiritual grace or benefit to the baptized." No thoughtful Christian man would, I think, deliberately adopt any such conclusions.

GEO. S. HOLMESTED.

ABERDEEN ASSOCIATION.

Sir,—Those who know the great West of Canada can easily picture to themselves the country, the scattered homesteads, the primitive shacks, the miners' huts, which are inhabited by those pioneers who are winning for us this vast and fertile territory at the cost of endless toil and hardship. Such conditions are inseparable from a new country, however full of beauty and natural resources. Where there are families of children, a little school-house may be within reach during perhaps six months of the year, and possibly a church. The other resources of civilization are conspicuous by their absence. There is the home,

with its walls bare of pictures and ornaments; the little shelf in the corner, with its treasures which have been read and re-read, and on the table the little newspaper which is published weekly in the town twenty miles off, and which is the only source of information as to what is going on in the outer world. Think of the men, especially the bachelors, who are living out their lives amid these surroundings, who have to come back to them after their hard day's work. Think of the women who cannot have even the variety of getting away to the fields or the market, but who have to face the monotony and drudgery of the housework, year in and year out, if the children are to be cared for and the home kept together. Think of the children who are growing up amidst this environment. What can be done to brighten the homes of those who live twenty and thirty and forty miles away from post-office or village, and where neighbours are few and far between? The Aberdeen Association is answering this question by distributing large quantities of good reading matter, pictures, games, flower seeds, etc., among those who cannot afford such things for themselves. Unfortunately the supply is entirely inadequate. In most Canadian homes there are quantities of books, magazines, pictures, Christmas cards, calendars, and so on, that are looked upon as useless lumber, and yet these would be greatly appreciated by many isolated families. Why not start now to send a parcel of the best of these things at regular intervals to the nearest branch of the Aberdeen Association for distribution? What could better exemplify the spirit of good-will to men that prevails at the Christmas season? The branch organizations are at Brandon, Calgary, Halifax, Hamilton, Kingston, London, Montreal, Ottawa, St. John, Toronto, Vancouver, Victoria and Winnipeg, and there are local secretaries at each place to whom parcels should be addressed. The general secretary is Mr. C. F. Whitley, Department of Agriculture, Ottawa, who will gladly give further information concerning the work of the Association.

C. F. WHITLEY.

THE BAPTISMAL SERVICE AND THE CATECHISM.

Sir,—Your correspondent, Benj. P. Lewis, asks: "How can you reconcile the statement of the Baptismal Office, 'This child is regenerate,' with the statement of the Catechism that repentance and faith are required of persons to be baptized, unless you take the first statement in a conditional sense, etc.?" My answer would be that it is not the "first statement," but the second that must be taken in a conditional sense, as the words of the Catechism show. "This child is regenerate" is a very positive statement: The repentance and faith are conditional on the child coming of age to perform them. And to insist that the blessing to the child must wait for that is to make the whole ceremony a meaningless mockery. My objection to your correspondent's view of the question is that it really makes our salvation a salvation by works, the work of repentance and the exercise of faith. But repentance and faith are not the cause of our salvation, but the condition of it. The only cause of our salvation is the work of Christ, and the only bar to its reception are impenitence and unbelief. Of these a little child is incapable; when, therefore, it is brought to Christ, He accepts and blesses it, for He tells us He came to seek and to save that which was lost. Repentance and faith have no virtue in themselves to procure our salvation; they merely bring an adult into that state of non-resistance to God's grace in which a little child necessarily is. So our Saviour says on one occasion, "Except ye be converted and become as little children ye cannot enter into the kingdom of heaven;" thus clearly teaching that a

little child is in the very nature of things capable of receiving the regenerating grace of holy baptism, whereby it is received into the Church of Christ. And so St. Peter, on the day of Pentecost, in answer to the question of the Jews, "What shall we do?" answered, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost, for the promise is unto you and to your children." Now the little children of the Jews of that day were as incapable of repentance as are the children of us Gentiles now, but they were not on that account to be deprived of the blessings of the Gospel, otherwise these blessings would have been less gracious than were those of the law, whereas we know they are much more gracious and free to all.

J. M. B.

Sir,—In your Christmas number, Mr. Benj. P. Lewis, asks, "How can you reconcile the statement of the Baptismal Office, 'This child is regenerate,' with the statements of the Catechism that repentance and faith are required of persons to be baptized, unless you take the first statement in a conditional sense, etc." Has Mr. Lewis ever seen, or has he forgotten, the question in the Catechism, "Why then are infants baptized when by reason of their tender age they cannot perform repentance and faith?" I fancy Mr. Lewis does not really know what the Church (not modern opinion) understands by "regenerate." Let me, in turn, ask Mr. Lewis whether he would not have the child say, "My baptism, wherein perhaps I was made, etc., or "conditionally made a member of Christ, etc." But the child makes a clear definite statement that he was made a member of Christ, not that he expects to be made. According to Mr. Lewis, the advantages of baptism are both contingent and future. Why baptize infants at all then? Better, like the Baptists, wait till they grow up. Again, it is not very wrong for the minister to tell the congregation that "this child is," not, "is going to be" regenerate, and get them to kneel down and thank God that it "has pleased Him to regenerate this infant with His Holy Spirit," when perhaps He has not done it at all? And the minister of baptism must do this in the case of every infant brought to baptism. A third question is, "Has Mr. Lewis ever noticed the difference in the way of speaking of the baptized, as seen in the three baptismal services? Very many, even of the clergy, have never noticed this difference. I have no doubt that Mr. Lewis like very many others, forgets the view of

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baptism as a covenant; much is said in their teaching about the baptismal vow, but nothing about the baptismal covenant. About a thousand years before Moses was born, God began to take boy-infants of eight days old into a covenant, which St. Paul tells us was the (our) Gospel Covenant. Our Lord enlarged the bounds of the old covenant by substituting the then well-known ordinance of baptism, so as to bring in girl-babies as well.

CHURCHMAN Q.

YOUNG PEOPLE'S ASSOCIATIONS.

Sir,—As much attention is happily being given to the work of interesting the young people of our parishes in useful study and service, I have thought that your excellent paper might be utilized as a medium through which my parochial guild that has evolved a new idea or elaborated a new scheme for the edification of its members, could make known the same to others and thus promote the common cause. The society to which I belong has tried with success original hymning riddles of an easy kind and similar unpretentious compilations. The members, after having listened to the religious instruction imparted by the honorary president, and transacted the business of the meeting, have spent a pleasant hour in a competitive solution of the rhymes. With your kind permission, I give below the first ones of the Jarvis Jingles. I shall be willing to receive answers, and, if you approve, send or publication in the last number of the Canadian Churchman for January, the names of the successful students. At the same time I hope that other societies will reciprocate.

P.O. Box 13,
Jarvis, Ont.

LECTOR.

Some Cities of Canada.

1. When winter holds St. Lawrence in its firm embrace,
Our traders use for port the farthest eastern place.
2. Another port is sometimes used for winter calls,
A city famous for its river's changing falls.
3. The head of nearer province by the sea, though small,
Contains cathedral, Bishop's house, and Synod hall.
4. The Prince's Isle shows many pleasant rural scenes,
Its city bears the name of one of Britain's queens.
5. On distant west, on isle which famous sailor found,
The city stands with name of best of women crowned.
6. The "meeting of the waters" red on grassy plain,
Was built the central mart for "No. 1 hard" grain.
7. On steep cliff, o'er plain, the British went to mortal strife;
Their leader heard: "They run!" then yielded up his life.
8. Where head of ocean traffic is, by stream, near mount,
If wealth derived from commerce, see the mighty fount.
9. On Quinte Bay, at Moira's mouth, a city lies,
Receiving ore, and timber, grain and milk supplies.
10. Near lake of many isles, the "Limestone" town is set,
An olden city, where once legislators met.
11. The Parliament convoked to frame Dominion laws,
The people should behold a zeal for virtue's cause.

12. In "Little Muddy York," to grand dimensions grown,
A harvest bountiful perceive from seed well sown.

13. "Ambitious City," beautified by mount and bay,
When holding summer carnival, thy streets how gay!

14. O "Forest City," known by proper name to all,
How fine thy Western Fair in days of early fall!

15. Thayendanegea's crossing place on river Grand
Still boasts the olden church of valiant Mohawk band.

16. The "Garden City" honoreth a virgin saint,
Who bore the dread of wheel and spikes without complaint.

17. Thou trans-Canadian railway-station most remote,
Thy commerce grows, thy ocean castles grandly float.

18. Within our province fine are found few scenes so fair
As that which greets the eye near foot of Lake St. Clair.

19. Success in farming is attained by those who heed
The lessons taught in college halls, where flows the Speed.

20. Sublime, supendous object, most attractive sight,
A city new has through thy presence come to light.

HOW TO TEACH THE CHURCH CATECHISM.

Sir,—Permit me to point out the difference between the views of Dean Vaughan, on baptism, and those of the Church Record Sunday School publications, Canon Cayley, in his letter (p. 745 of the Canadian Churchman), quotes the Dean as condemning the views of the latter, but if he had quoted the whole statement, it would have been seen that the views of both on the effects of baptism are the same, and that they differ only in their interpretation of the terms "regenerate" and "regeneration." Both the late Dean Vaughan, however, and the editors of the Church Record Sunday School publications teach that spiritual life begins in the soul with repentance and faith, whether it be before or after baptism. See the late Dean Vaughan's work on the revision of the Liturgy, pp. 34-36, also p. 24.

BENJ. P. LEWIS.

EVOLUTION IN RELIGION.

Sir,—It is customary with many critics, writing on the sequence of the books of the Bible, to assume that there has been an evolution in religion, much in the same way as the late Chas. Darwin taught had occurred in the animal and vegetable kingdoms. Because the theory of evolution was given to the world by so eminent a scientist, many without further thought have taken it for granted that it has been scientifically proved. There can be no scientific explanation of creation, as science is the result of proper and just deductions from well understood and well observed facts. As none of us were there at the time of creation to observe the facts, and no supernatural being has communicated them to us, so there never can be a scientific explanation of the exercise of creative power. All we have is the order of creation given in Genesis. Four years ago Goldwin Smith wrote in the Contemporary Review: "A first cause is unthinkable;" surely if our first cause is unthinkable, how much more so many thousands of first causes? There was a time in the history of the world when there were neither plants nor animals, how did

the inanimate mud get such creative power as to make itself into the flora and fauna of its district? How did these inferior forms have the creative genius and power to raise themselves to the higher orders? Why were some content to remain in inferior positions for thousands of years, while others mounted to the higher grades? Was it want of ambition or simply laziness? It is said that environment does so much in determining life. How is it, then, that you may grow hundreds of different plants, flowers, and trees on the same acre of ground, all drawing their nourishment from the same atmosphere and soil, subject to the same climatic conditions, yet each retaining its individuality? How, indeed, but that God created them "each after his kind." Truly it takes less faith to believe in One who created all things according to His will, than to believe in thousands of first causes raising themselves to higher stages of existence. As to evolution in religion, Egypt may be taken as a fair field for enquiry, as we can trace its history from a more remote antiquity than that of the religion of any other ancient people, namely, from the time of Mena down to the present. Mena, after conquering many little independent sovereigns, became the first ruler over all Egypt, and established his capital at This. The date of Mena's reign has been variously estimated by six German Egyptologists. Boeck places Mena at 5702 B.C., Bensen at 3623 B.C., while Brugsch, Lauth, Unger and Lepsius name different dates between the two. Mariette Bey, who has spent so much time in exploration and in deciphering the inscriptions, following Manetho, places it at 5004 B.C. Even if we deduct 500 years from Mariette's date there still remains about 3,000 years between the 1st dynasty and the time of the Exodus. What was the faith of Egypt during that period? Prof. Maspero, as I wrote in the article Shem, says: Amen is the sole generator in heaven and earth; the father of fathers; the mother of mothers; always the same; immutable in immutable perfection; existing equally in the past, the present, and the future. He is felt everywhere, He is tangible nowhere. Pierret, in Dictionnaire d'Arch. Egyptienne: "That which is beyond doubt, and which shines forth from the texts for the whole world's acceptance, is the belief in one God. The polytheism of the monuments is but an outward show. The innumerable gods of the Pantheon are but manifestations of the One Being in his various capacities." In a hymn to Amen, preserved in a papyrus roll in the Berlaq Museum, and deciphered by Grehaut and Stern:

One only art Thou, Thou Creator of beings,
And Thou only makest all that is created.

And again:

He is one only, alone, without equals;
Dwelling alone, in the holiest of holies.

Was Amen, then, distant in heaven, and inaccessible? So far He was their Father, and He filled the whole universe with His presence, so in all times of difficulty and danger they could put their trust in Him, and be confident that He heard them. In the beautiful poem of Pentaur, preserved in stone and papyrus, Rameses cried out on the bloody battlefield of Kadesh: "Where art Thou my Father Amen? Does this mean that Thou hast forgotten Thy child? Lo, have I done anything that Thou hast not known? Have I not obeyed the commandments of Thy mouth?" Amen came at his cry and said, "I am come to thee, Rameses-Mer-Amen, my son, I am thy father Ra, my hand is with thee." It is said that under the name of Ra they worshipped the sun, but that is not correct. For the emblem of Ra was the sun's disc, supported by wings, and crowned by the uræus, the emblem of sovereignty. But the uræus was not on the disc, but on the shoulders of the wings, showing that the rule was not in the sun but in the Divine power, which ruled and governed it. In the serabs of the tombs are placed one or more portrait statues of the dead, nearly all in the hieratic attitude, that is, the right foot is advanced, the right arm raised, while the left hand close by the

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side grasps the book of the dead, as if ready at the last trump to step forth to judgment and everlasting life. The book of the dead names forty-two deadly sins, and the soul seeking justification must be able to say, "I have not," to each of them. These forty-two negative statements cover most known sins. Some are peculiar to a land like Egypt, as, "I have not stopped running water." Llewellyn Griffith thinks the meaning of this is obscure; yet it seems plain enough. Put it this way: I have not greedily taken for my land more than my fair share of water from the irrigating ditch, and so cheated my neighbours lower down. With these facts as a basis, their creed may be re-written, thus: I believe in Amen the Father of all, the Creator, and Renewer of heaven, and earth, and all things visible and invisible; that He is present everywhere and knows all our thoughts and deeds. I believe in the resurrection of the dead, and in everlasting life. We shall be judged for the deeds done in the body, those whose lives have been pure shall be received into the blissful realm of Amenti, while those who have done evil, whose hearts have been weighed and found wanting, shall be given over to everlasting contempt. Not a bad creed, and only the good could live up to. We will see in our next the results of evolution on the Old Faith.

S. R. RICHARDSON.

FUND FOR SUPPLYING CHRISTIAN LITERATURE TO MILITARY HOSPITALS AT NAGOYA, JAPAN.

Sir—Will you kindly allow me to acknowledge, with best thanks, through the Canadian Churchman, receipt of the following contributions to this fund: J. D. Nasmith, Toronto, \$10; F. J. Telfer, Toronto, 25c.; Boy, St. Mark's S.S., Toronto, 25 cents. Total amount to date, \$66.65. A recent letter from one of our missionaries contains most grateful references to this fund, and assures us that everything in the shape of tracts and gospels, especially the latter, is received and read most eagerly by the men.

J. COOPER ROBINSON,
524 Ontario St., Toronto, Dec. 22nd, 1904.

MISSIONARY APPEAL.

Sir,—For a long time I have been puzzled to know what was the secret of the success which attends the efforts of the Methodist Church in this Canada of ours. At last I have found it. It so happened that a week or so ago I became possessed of a copy of the Annual Report for 1903-4 of the Missionary Society of the Methodist Church in Canada. I have been reading this report, and the reason for the success of the Methodist Church is revealed to me. I find that they, after supporting their ministers, and paying their large assessments for superannuation of ministers, and for the support of the Methodist College have actually contributed for missionary purposes a grand total of \$343,835.89. Meantime the Missionary Society of our Church thought they were doing something worth while, when

they managed to raise the paltry sum of \$75,000 for 1903. This year they thought to raise \$100,000, but as late as October 24th, the General Treasurer tells us that we are more than \$51,000 short of the mark aimed at. Is it any wonder I ask, that the census returns show that we are losing ground in this country? Why, we deserve to lose ground. A Church that responds as we do to the command, "Go and teach all nations," cannot expect God's blessing to rest on such cold indifference to His cause. The Methodists in their report do not enter the name of any person who contributes less than \$2, while our Annual Report from M.S.C.C. for 1903 is stuffed with lists of contributors who gave 25 or 10, or even 5 cents. Such small sums ought to be lumped together. Five or ten cents scarcely pays for the printer's time in setting up in type the names of such small contributors. Would it not be well for our clergy and laity to obtain in this report of the Methodist Missionary Society, and "read, mark, learn, and inwardly digest" the information there contained. I have frequently heard our people call the Methodists hypocrites. I wish our Church was chock-full of such hypocrites. There is no better thermometer, by which to test the warmth of the love of people for the cause of God, than the money test. If we do not wake up to a more earnest realization of our duty in this respect, I fear the day is not far distant when the Church of England, which once in Canada, contained nearly one hundred per cent. of the English-speaking inhabitants, will have passed into the oblivion, which in such a case, she will very richly deserve.

H. BEER.

THE FULFILMENT OF PRAYER.

The sense of lawlessness, which pervades the spiritual world at present reacts in many subtle and injurious ways upon the personal experience of Christians. They gather the idea that things are managed differently there from anywhere else—less strictly, less consistently, that blessings or punishments are dispensed with arbitrarily; and that everything is ordered rather by a Divine discretion than by a system of fixed principle. In this higher atmosphere ordinary sequences are not to be looked for—cause and effect are suspended or superseded. Accordingly, to descend to the particular, men pray for things which they are quite unable to receive, or altogether unwilling to pay the price for. They expect effects without touching the preliminary causes, and causes without calculating the tremendous nature of the effects. There is nothing more appalling than the wholesale way in which unthinking people plead to the Almighty for the richest and most spiritual of His promises, and claim their immediate fulfilment, without themselves fulfilling one of the conditions, either on which they are promised or can possibly be given. If the Bible is closely looked into, it will probably be found that very many of the promises have attached to them a condition—itsself not infrequently the best part of the promise. True prayer for any promise is to plead for power to fulfil the condition on which it is given. The reason why so many people get nothing from prayer is that they expect effects without causes; and this also is the reason that they give it up. It is not irreligion that makes men give up prayer, but the uselessness of their prayers.—Henry Drummond.

RADIATING HAPPINESS.

There are some people who seem to radiate happiness. It is easier to be happy when we are with them. They come like sunshine into any company, and eyes are brighter just because they are there. They seem to have been born and fashioned just for this, to make their little world a little happier. Frank Bullen, in his inimitable tale of the South Seas, "The Cruise of the

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Cachalot," speak of that curious substance known as ambergris. It is found floating after a whale has been killed, and its one use is to heighten the odour of scent. It is employed in commerce for that only. Yet this strange substance—ambergris they call it—that gives a body and fragrance to a hundred essences, is absolutely odourless itself. So there are lives, quite commonplace, fragrant with no gifts, yet every life they touch seems to be brighter.

THE UGANDA MISSION.

Mission work to-day is carried on not only in the Province of Uganda, but also in what is now known as the "Western Province," the "Central Provinces," and "Usukuma," around Uganda proper in Central Africa. In this paper we cannot mention even the names of the principal mission stations, which number nearly thirty. We can only draw attention to the capital of Uganda and to three counties of special interest.

The base of the Mission is Mengo, the capital with its cathedral, accommodating from 3,500 to 4,000 people, its hospital, and its Industrial Mission. There are training classes for ordination candidates, for native teachers (men and women), confirmation and baptismal classes, and schools.

Last year in the County of Ankole the first confirmation was held, when eighty persons were confirmed by Bishop Tucker; the first to be presented was Edward Kahaya, the King of Ankole, who, four years before, had so hesitatingly allowed Christian teachers in his country. The headquarters of the Mission is at Mbarara, the capital, but there are twelve out-stations under the charge of native teachers. Work amongst the women was commenced only last year, on the arrival of the first lady missionaries.

Toro is a familiar name to us all, on account of the well-known story of the Christian king David. Much good work is going on in the kingdom. Forty-nine Christian women have been specially appointed by the Church Council as teachers. Thirty of these unpaid women work around Kabarole, the capital, the remainder having gone to more distant places. Nearly five hundred candidates were confirmed last year. We hear, however, that few men are coming forward to be trained as teachers.

The County of Bunyoro has now also a decided Christian for its ruler. The new king is "a zealous worker for Christ, frequently walking several miles to conduct services in a distant village on Sunday when teachers are not available."

How much there is to thank God for in the Uganda Mission, and yet there is also urgent need for prayer. Remember especially the native Christians—they are surrounded with terrible temptations, and many of them, alas! have fallen into sin, and brought dishonour upon the name they bear. Pray that God would strengthen them to overcome the devil and the flesh, that they may be kept pure and holy in heart and life, and that so He may be glorified through them in the sight of the heathen.

Children's Department.

DIED.

MILLS.—At Portage Du Lac, Quebec, on December 13th, 1904, Miss Dupescom's eldest and early beloved daughter of Rev. Seth A. and Mrs. Mills. Aged thirteen years and three months.

MY DEAR LITTLE HORSE.

I've got a darling little horse
He trots along so fast;
I've always longed and sighed for him,
And now he's come at last!

He never kicks, he never shies,
Nor does he run away;
He's just the very nicest horse,
And he has come to stay!

He has a thick and curly mane,
It is as black as ink;
His tail is also very dark—
A lovely shade, I think!

He really is so very fine
And beautiful to see!
There never was, there couldn't be,
A better horse than he!

He often have a game with him,
And then away we go
To Make-up-Town in Fairyland—
A lovely place, you know!

We gallop up and down the hills—
We almost seem to fly,
And, oh! we have a lovely time,
My noble horse and I!

To me it seems he's quite alive,
And so it makes me cross
When Nursie calls my noble steed
"A poor old wooden horse!"

For when you live in Fancy-land,
As I do, don't you see,
Here every single thing is true
And real as it can be!

THE CRY IN THE NIGHT.

One night I was lying awake in my Chinese house, thinking of my work, and of my poor Chinese neighbours, and how I might get them to believe in Jesus, when I heard the sound of a child crying in a house not far from mine.

It was a peculiar cry—not the voice of a baby, nor that of a child crying to its mother for help. It was the hopeless wail of a little creature in pain, for whom there was no relief. Oh, girls, dear, happy, light-hearted girls; if you could hear that sound it would make your tears run down your cheeks! I, alas! knew only too well what it was, had heard it many times before. It was the cry of a little girl whose feet were being bound.

The next day I went to the house and saw the little girl. She looked pale and sick and sad, but nobody was paying any attention to her. I spoke of hearing her cry in the night. "Had she died?" the mother asked. She had not said her, she said. She was used to girls crying with their feet, especially at night; it was always worse at night, she remembered, now, finding a woman lying with her legs hung out over the bed in the morning. That was the only way the poor, tortured, pained, sore, aching feet could find the least relief.

TORONTO'S MAYOR FOR 1905

George H. Gooderham

Was four times elected from Ward 3 to the Public School Board, every time at the head of the poll.



In 1903 he was Chairman of Finance and came through his year with a surplus of \$12,000 and a record of highest efficiency.

In 1904 he was returned to the Board of Education at the head of the city's poll.

He has served as Chairman of that Board for 1904, and has supervised the spending of more than \$700,000 of the people's money.

That money was spent on the education of the children of Toronto. Its expenditure is, next to the Mayoralty, the most important trust in the gift of the citizens.

GEORGE H. GOODERHAM

will, as Mayor of Toronto, apply the same sound business methods to the affairs of the city as have succeeded in his management of its schools.

I tried to persuade her to unbind her little one's feet. "No," she said in surprise, "of course not; how could a girl with large feet get a husband?"

A MATTER OF APPRECIATION.

"I think Miss Carpenter does not like me."

Paul Griscom spoke slowly and regretfully, and the Principal of the Academy, who was not accustomed to hear such remarks concerning his assistant, turned and looked at him sharply before he answered.

"That is too bad if it is true, Paul," he replied at last, very gravely. "I am not accustomed to talk about such things, as you know, but this time I will make an exception. Suppose you tell me what makes you think so."

Paul flushed under the steady scrutiny.

"Perhaps I shouldn't have said that," he answered. "But I am sure she likes Harold better. All the little favours seem to come his way."

"Such as what?" Principal Morgan's voice had a curious sound, which Paul did not half like. "She makes no class room distinctions, I suppose?"

"Oh, no. But—well, she brings him things to read, and—I just can't tell how it is, but I can feel it, I tell you." Principal Morgan bent again on Paul that long, steady gaze.

"I can't see that you have made out your case, Paul," he said, kindly, "but we will suppose, for the present, that what you have said is true, and that

Miss Carpenter doesn't like you as much as she does Harold. Of course you remember that six months ago, Miss Carpenter was a stranger to both Harold and you. You were both alike to her, then. If she likes you less now, there is a reason for it. Have you thought of that, Paul?"

"I don't know what it can be," Paul answered. "I'm sure I do my work as well as he does. Perhaps I'm not naturally as likable as he is, but I can't imagine any reason for the distinction she makes."

Mr. Morgan was silent for a moment or two. When he spoke, it was with the air of a man who has made a sudden resolution.

"I am going to tell you one or two things that you won't like, Paul, but I believe you are man enough to stand them. The first is that these distinctions which you observe and feel so keenly are more than half your own imagination. We will pass that by, however, and I will try to show you a reason for the lesser half that you do not, perhaps, create from your own fancy. You have made a definite statement of one manifestation of Miss Carpenter's preference; let me tell you the other side of that story. Miss Carpenter had been telling you boys about an interesting illustrated article which she had been reading, and seeing that you were interested, she brought the magazine to school the next morning, offering to lend it to you. The offer was made to both, but you told her that you had no time for anything but your school books, while Harold accepted it with the remark that a good magazine was a rare treat to him. Do you wonder that he has been allowed to enjoy

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her papers and books, while she has not offered them to you since?"

"But you wouldn't have had me neglect my studies for the magazine?"

"Neither would she. You are missing the point, Paul. You failed in appreciation of her offer, and now you complain that she takes you at your word, that you have no time for extra reading."

"Another illustration of the same kind, Miss Carpenter had given your class a little talk on art and modern artists, and she brought a portfolio of reproductions for you to see. While you looked at them, you treated them in a way that showed that you did not realize their value, and you threw them aside very carelessly upon a rather slight pretext. I chanced to see how differently Harold treated them. He carried them to Miss Carpenter herself, asking intelligent questions, and comparing the prints with what she had said in her little lecture. Do you wonder that she was enthused by his appreciation, and that she talked more freely to him, and that she has since never failed to call his attention to any really fine picture that she chances to find?"

"I didn't know that the prints were so valuable."

"No, but you might have known, had you thought. Miss Carpenter's own care in handling them should have reminded you. But you see where the trouble lies. You didn't appreciate the thing which she tried to do for you. You showed her plainly that you didn't care. She has not troubled you since by thrusting favours upon you. You must admit that her course it at least a natural one."

"Did she tell you all this?"

"Not a word. But I have eyes, Paul, and these two things I chanced to see and hear. While we are on the subject, I am going to tell you one more instance where you failed in proper appreciation, this time of Miss Carpenter herself. You remember a few weeks ago when Miss Carpenter was ill. I know that the skating was good and that all you boys enjoyed getting out an hour earlier, as her absence permitted you to do. But when she came up, quite unexpectedly, that afternoon, looking so pale and ill, was it necessary to show her that you were disappointed at her presence?"

"I didn't know I showed it."

"But you did show it. And Harold just as plainly showed that he was glad to see her, and told her, truthfully, I am sure, how her classes missed her."

"You wouldn't have had me pretend, would you?"

"By no means. Pretended appreciation is so much worse than none, and Miss Carpenter would have been the first to observe it. But is real, genuine appreciation impossible to you?"

Paul turned his face away.

"I don't mean to be hard, Paul," Mr. Morgan said, kindly. "But there is one thing very necessary to be learned,—to accept the offices of friendship gratefully and gracefully, and to appreciate properly both gift and giver. Harold has learned it. That is the secret of his popularity."

"But I can't do as Harold does."

"No. You would make yourself ridiculous if you tried. His way is his own. But you can find your own way of expressing to friends who try to help you your acceptance of their kindness."

There was a moment's silence. Then Paul said with an effort:

"Now is a good time to begin. I thank you for telling me this, Mr. Morgan. And I'll try to show my appreciation by learning my lesson; I will indeed."

"That's a good beginning," Mr. Morgan replied, heartily.

"Now I'll tell you a secret, and you mustn't abuse my confidence. It

WHAT SULPHUR DOES

For the Human Body in Health and Disease.

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

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

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

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

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

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

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

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

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

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

was only yesterday that Miss Carpenter was grieving because, she said, you disliked her, and would not allow her to be helpful to you in any way. So you see you will not have a hard time winning her favour."

A light broke over Paul's face. "What a simpleton I've been!" he exclaimed. "I'll find some way tomorrow to let her see that I do care for her helpfulness."

THOUGHTS FOR THE THOUGHTFUL.

The surest way not to get sympathy is to whine for it.

He who wants to do a great deal of good at once will never do anything.—Samuel Johnson.

There is no misery like that of a divided heart and a spotted Christian robe.

God never called a man to commit sin for the sake of preventing sin, nor to tell a lie for the sake of spreading the truth.

When we are alone we have our thoughts to watch; in our family our tempers; and in society our tongues.—Hannah More.

Often our trials act as a thorn hedge to keep us in the good pasture; but our prosperity is a gap through which we go astray.

Many, indeed, think of being happy with God in heaven; but the being happy in God on earth never enters into their thoughts.

The immanence or indwelling of Christ is the characteristic fact of Christianity. Our Lord became incarnate, died, and rose again that we might become His home and temple.

Ah, they are these bits of struggles, in which we learn to fight the great ones; perhaps these bits of struggles, more than the great ones, make up life.

"My life is not my own, but Christ's, who gave it;

And He bestows it upon all the race.

I lost it for myself, and thus I save it; I hold it close, but only to expand it; Accept it, Lord, for others through Thy grace."

Let your friends have your sympathy and your help and let simplicity, love and humility be your great aim—just to do God's work without an atom of self-love in it. Keep this aim ever true and pure and all will come out right, even though many a weary step has to be trod in the footsteps of Jesus.

Are you joyful? Does your life in Christ beam in smiles, showing to every one who sees you that your Christ is a joy giver? God forbid that we should, with gloomy aspect and sad demeanour, so misrepresent Him that others, misled, will seek joys elsewhere! In Him is "fullness of joy."

Why worry about what you will do to-morrow or next year? God planned that all out for you from the beginning. You or I can't change it if we would. Never fear; as long as He sees best for you to dwell on this earth, just as surely will there be a place for you. So take heart of His love, dear heart, and don't worry.

All formal religions are efforts to escape spirituality. It matters not what the form is—ritual, idols or doctrine, the essence is all the same—they are devices to escape spiritual worship. There is nothing a man will not do to evade spirituality. The supreme factor in arriving at spiritual knowledge is not theology, it is consecration.—Henry Drummond.

Money has its uses. If it is rightly

possessed, it may be a means of grace and of great blessing. If a man hold his money as God's, which he is to use for God, it chokes out nothing of good in his life. Indeed it nourishes the gentle graces which grow in the heart. But if money becomes a man's master and rules him, then it crowd out all lovely things.

There is gain in well-doing, even beyond all that accrues to him who does his best. A high standard in thought or act is an irresistible appeal to others to struggle in that direction. No invitation or counter-warning can be so effective with man as is a worthy example in its attractiveness. What we are appeals in louder tones to our surrounding fellows than what we say. This, then, is the power that all of us who wish to do our best work should exercise. As Lowell says:

"Be noble, and the nobleness which lies in other men, sleeping, but never dead Will rise in majesty to meet thine own."

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Make a test of Dr. Chase's Nerve Food by noting your increase in weight from week to week while using it.

Notice the improvement in your appetite, and how much better you rest and sleep.

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**ELSIE LOCKWOOD'S PICNIC
BASKET.**

There was a clamorous protesting on the grounds of the "Beechnut" school-house, which not only threatened the peace of mind of the neighbourhood, but brought Miss Wilmot, the teacher, to the open window for investigation.

"Girls," she called quickly, but with a gentleness that made them ever responsive to her rebuke. "Girls," she repeated, "what is the question of the hour? I shall certainly have to request you to retire to farther quarters."

"I beg your pardon, dear Miss Wilmot." It was Elsie Lockwood who spoke.

"And I and I and I," followed in succession.

"Miss Wilmot, Elsie says she cannot go to our picnic, because—"

"Don't," whispered one of the older girls. "She's so sensitive."

"I do not see how I can," faltered Elsie, her face flushing with embarrassment.

"I am sorry, but I must not think of going." Elsie's voice had a note of pleading as well as decision, which made further discussion unkind.

Two by two the girls went down the gravel-walk, homeward bound. All but Elsie, who made the excuse; she wanted to speak with Miss Wilmot. And she really did. However, she found her teacher engrossed with her papers, so that Elsie did not want to disturb her; therefore, she crept from the door unobserved. She went behind the school-house, throwing herself at the foot of a maple tree to think.

"No, I will not let mamma dear know that there is to be a picnic at the close of school. It will not be necessary. It is all she can do to pay rent and buy the food we need for ourselves. I would not go to a picnic unless I could take a basket like the other girls. I hope the girls don't think me stubborn. It is not that; it is pride, I admit, but it is the kind born of self-respect."

Elsie sighed, tears rolling down her cheek. "Oh, it is hard to be poor and proud, too," she sobbed aloud. "Dear, tired little mother, you shall never know your Elsie had to stay home and that she cared so much about it." Thus she sobbed in whispers, alone with her little heart, trying so hard to be brave.

"What's that? I thought I heard a sob," Miss Wilmot mused, as she locked the schoolhouse door. "Yes, there it is again."

"Why, Elsie, child, is it you?" Elsie looked up, startled, her cheeks flushing with shame that she was discovered.

"Is it the picnic?" questioned Miss Wilmot, softly. Elsie nodded assent. I don't mind telling you that I cannot go to the picnic without a basket."

"I understand," was all her teacher said, taking Elsie's hand caressingly into her own. She already knew what a hard-working woman Mrs. Lockwood was, and what a struggle she had to live. "Yes, dear I understand," she replied to Elsie's repeated sob. "But you must go with us; we cannot get along without you." Elsie pressed her teacher's hand.

"There, that makes me feel better,"

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trying to smile. "I won't cry any more, for my eyes will be red, and mamma will question me. She must not know anything about it. It grieves her to see me unhappy. It is so much to me to know that you and the girls care. It won't be near as hard to stay at home." Elsie's face shone with happy appreciation.

"I have it," exclaimed Miss Wilmot. And then she made a suggestion to Elsie that made her dance for very gladness.

"Oh, Miss Wilmot! who would have thought of such a thing but your own dear self? And will it really count?" she cried with excited happiness, urged by hope.

"Surely," answered her teacher. Then, mentally, Elsie's basket began to fill.

WRONG IDEA.

Don't get the wrong idea into your head that starvation is good for Dyspepsia.

It's not.

Those who have not studied the subject very deeply, or with trained scientific minds, might think so.

But facts prove otherwise.

All specialists in stomach and digestive disorders know that it is best for dyspepsia to be well fed.

Why, dyspepsia is really a starvation disease!

Your food doesn't feed you.

By starvation you may give your bowels and kidneys less to do, but that does not cure your digestive trouble—simply makes you weaker and sicker; less likely to be permanently cured than ever.

No; the only right way to permanently cure yourself of any form of dyspepsia or indigestive trouble is to eat heartily of all the food that you find best agrees with you, and help your digestion to work with Stuart's Dyspepsia Tablets.

This is a safe, certain, scientific, reliable method of treatment, which will never fail to cure the most obstinate cases if persevered in.

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They gently force the flow of fresh digestive juices.

They contain, themselves, many of the chemical constituents of these juices, thus when dissolved, they help to dissolve the food around them in stomach or bowels.

They, therefore, quickly relieve all the symptoms of indigestion, and coax the glands to take a proper pleasure in doing their proper work.

They coax you back to health.

No other medical treatment of any sort nor any fad system of "Culture" or "Cure" will give you the solid, permanent, curative results that will Stuart's Dyspepsia Tablets.

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"Won't the girls be surprised to see me. Not one of them shall know the contents of my basket till the time comes. Mamma will be so glad to know I have something of my very own to take. For, of course, I shall tell her now."

"It is nearly six o'clock," Miss Wil-

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5 KING EAST.

not noted, looking at her watch. "We must be going."

"I must have a basket with a cover," Elsie said to her mother, as they went in search for one after supper. The basket was found, and, if not filled, contained many a good thing. It was a long evening for a little girl of twelve years to wait, with anticipation of her first picnic, the following morning. But bedtime came; so did the morning, flooded with sunshine. "I must be up good and early so as to help mamma before I go." At the same moment Elsie jumped out of bed and dressed herself carefully neat.

"Good-bye, mamma, dear," she called, as she closed the garden gate.

"Elsie Lockwood is here," sang more

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than a dozen voices, with a ring of gladness—all but two little girls, who made themselves disagreeable as well as unhappy.

"Why, she has a basket, too," whispered Kate Greenwood to her intimate friend, Lottie Lee.

"I should like to know what she has brought, wouldn't you?" questioned Katie.

"Yes. I don't believe it is anything one of us can eat," replied Lottie, adding, "You know they are awfully poor. For my part, I cannot see why the girls made such a fuss over her last night. She don't belong to our set anyway. I think," she continued, "if I had said I couldn't come, I'd have stuck it out."

"All ready?" called Miss Wilmot. "I think we better be taking our seats in the waggon. Now, some one will have to sit alone in the bottom of the democrat, on this hassock." There was a moment of silence. It was Elsie's voice which answered, cheerfully. "Oh, let me." Of course, it was not near as nice and Elsie knew it, but why should she have a better place than some other? It was this setting aside of self that made her loved by the majority of the scholars. When luncheon time came many of the girls were curious about her basket. But Elsie shook her head and laughed gleefully. "Not yet." At the same time her eyes were full of merriment, glancing at the well-furnished table.

"If I couldn't contribute, I wouldn't eat," whispered Lottie to Katie.

"Lottie Lee has sprained her ankle," called one of the girls, later in the afternoon. All crowded around the unfortunate Lottie, looking at her idly. All but Elsie, who, with her "wonder" basket, proved herself an angel of mercy. To every one's surprise, she produced a roll of bandages and a bottle of Pond's Extract.

"It was mamma who thought of these," she explained. "Now, Lottie, if you will let me remove your shoe, I can help you."

Lottie, who was writhing in pain, consented. How mean she felt. Here was Elsie devoting her time to her, while all the other girls were having a good time wading in the brook. And Elsie had wanted to go with them. And she, Lottie, had said so many unkind things about her schoolmate!

"It's awfully sweet in you," she graciously acknowledged.

"Oh, this is my contribution," laughed Elsie. "Of course," she added, "you

girls knew why I thought I could not come to the picnic?" she questioned. "I thought I had nothing to bring. But Miss Wilmot suggested I should give myself. So I made up my mind I would try to make everybody have a good time."

The contents of Elsie's basket were in constant demand. Mammie Sanborn tore her dress, but Elsie, with her needle and thread mended it. There was little lame Jamie Palmer, who could not wade nor tramp through the woods with the other children, but Elsie read to him. When the children returned from the woods, they all had a bunch of wild flowers, which they tossed into Elsie's lap. She generously divided with Jamie and Lottie.

"Oh, what a beautiful day we have had," she exclaimed, as she bade her teacher and schoolmates "good-night."

"Yes, indeed," answered Miss Wilmot. "And one little girl has made the day brighter and memorable for us all by bringing with her what too many of us forget to bring in all our festivities—a cheerful, unselfish service of ourselves for others." And Elsie learned the joy of doing without the seeking of happiness for herself, and found what was better, blessedness in her effort to bestow it upon others.

A BABY COW.

"I am so thirsty," said a calf
One day to its fond mother.
"Well, rest awhile, my little one,
We'll go and drink together."

"I'll go alone, the pond is near,"
Th silly calfie said.
"You must not go, the pond is deep,
And I should be afraid."

The weary mother fell asleep.
"I'll go now," thought the calf;
"Besides the drink, I want so much
To have a nice cool bath."

She went! How shall I tell the rest?
The bank was high and steep,
She tumbled in—and she was drowned
In waters cold and deep!

Now you might hear beside that pond
(If ever you should go),
The mother crying, "Moo, moo, moo,"
For her little baby-cow.

Oh, children, mind what mother says,
She is so good and true,
And knows so well what's right for
you
To do—or not to do.

THE BIRDIE IN THE TREE.

Wally and Molly were walking through the woods, when they heard a bird's sweet song.

"Oh, listen!" said Molly. "Let's us see if we can find out where the bird is."

So they crept quietly along until they were almost close to it.

"How it sings!" said Wally; "it seems to be singing as hard as it can."

"Yes; mother says that God made the birds to sing, and so they always sing as well as they can. She says that if we want to please God we must always do our work as well as we can, too, and make others happy, like the birds."



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Our own comfort is increased by our working for others. We endeavour to cheer them and the consolation gladdens our own heart—like the two men in the snow: one chafed the other's limbs to keep him from dying, and in so doing kept his own blood in circulation, and saved his own life.

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Thousands of women have suffered even longer than did Mrs. Teller, always experiencing slight or temporary relief, if any, from the various remedies used and finally settling down to the conviction that a cure in their cases was impossible. Pyramid Pile Cure has come as a boon to all such, as it seldom, if ever fails to effect a permanent cure. It is sold by druggists for fifty cents a package, or will be mailed by the makers to any address, upon receipt of price. Absolute secrecy is guaranteed, and no name is ever used without the consent of the writer.

It is suggested that those interested write to Pyramid Drug Co., Marshall, Mich., for their little book describing the causes and cure of piles, as it is sent free for the asking.



THE CANADIAN NORTH-WEST

HOMESTEAD REGULATIONS.

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 for the district in which the land to be taken is situate, 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 situate, receive authority for some one to make entry for him. A fee of \$10.00 is charged for a homestead entry.

HOMESTEAD DUTIES.

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

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

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

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

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

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

A settler who avails himself of the provisions of Clauses (2), (3) or (4) must cultivate 30 acres of his homestead, or substitute 30 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.

JAMES A. SMART,
Deputy Minister of the Interior.

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

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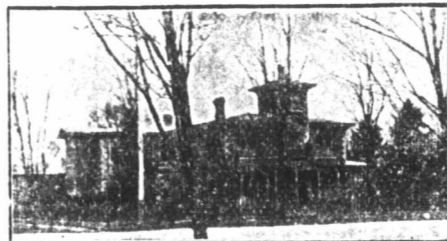
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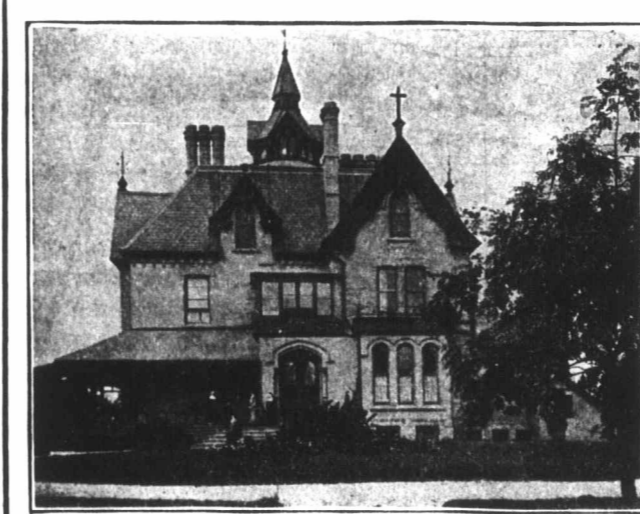
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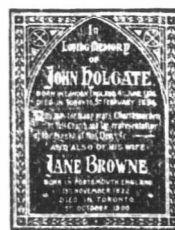
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