

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD

THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.

ESTABLISHED 1871.

Vol. 31.

TORONTO, CANADA, THURSDAY, FEBRUARY 2, 1905.

[No. 5.]

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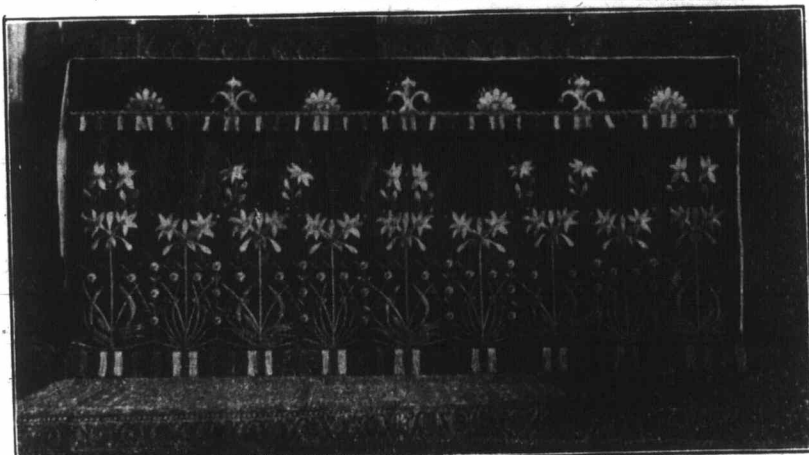
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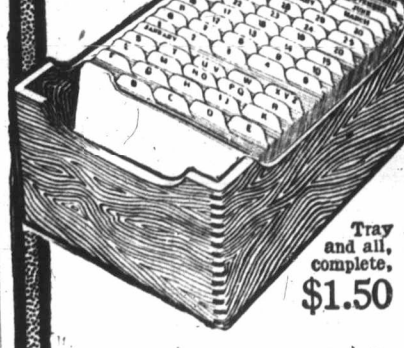
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THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

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

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

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

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

The term "vicinity" used above is meant to indicate the same town, township or an adjoining or cornering township.
A settler who avails himself of the provisions of Clauses (2), (3) or (4) must cultivate 30 acres of his homestead, or substitute 20 head of stock, with buildings for their accommodation, and have besides 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.

W. W. CORRY,
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Offices—Union Bloc

LESSONS FOR

Feb. 5—Morning—Proverbs Evening—Proverbs
Feb. 12—Morning—Proverbs Evening—Proverbs
Morning—Gen. 1 Evening—Gen. 2
Morning—Gen. 3; Evening—Gen. 6

Appropriate days after Ep Ham, F.R.C.O choir of St. J numbers are t Modern, many Hymnals:

FIFTH SU Holy Comm Processional Offertory: 2 Children's F General Hy

SIXTH SU Holy Comm Processional Offertory: 1 Children's F General Hy

Consolidation

Our papers movement in I met at Allal the eleven P and agreed canons, which detail, and fo The bodies t Church of S Canada, the Presbyterian Church of I United State These bodies the five Prov churches, 22 tian commun

Canadian Churchman.

TORONTO, THURSDAY, FEB. 2, 1905.

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

Address all communications, FRANK WOOTTEN

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Offices—Union Block, 36 Toronto Street

LESSONS FOR SUNDAYS AND HOLY DAYS.

Feb. 5—Fifth Sunday after Epiphany.
Morning—Proverbs 1; Matthew 20, 17.
Evening—Proverbs 3 or 8; Acts 21, 17 to 37.

Feb. 12—Sixth Sunday after Epiphany.
Morning—Proverbs 9; Matthew 24, 10 to 29.
Evening—Proverbs 11 or 15; Acts 27, 10 to 18.

Feb. 19—Septuagesima.
Morning—Gen. 1 & 2, 10 to 4; Rev. 21, 10 to 26.
Evening—Gen. 2, 4, or Job 38; Rev. 21, 9—22, 6.

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

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

FIFTH SUNDAY AFTER EPIPHANY.

Holy Communion: 294, 362, 317, 320.
Processional: 34, 35, 302, 304, 585.
Offertory: 299, 308, 512, 541, 543.
Children's Hymns: 331, 334, 338, 362, 630.
General Hymns: 295, 303, 474, 513, 583.

SIXTH SUNDAY AFTER EPIPHANY.

Holy Communion: 316, 319, 298, 528, 626.
Processional: 82, 313, 321, 322, 601.
Offertory: 213, 218, 219, 449, 630.
Children's Hymns: 194, 234, 341, 473.
General Hymns: 4, 77, 169, 219, 220.

Consolidation.

Our papers have failed to notice a remarkable movement in India. On the 15th of December there met at Allahabad delegates from seven out of the eleven Presbyterian bodies working in India, and agreed upon a confession, constitution and canons, which had previously been considered in detail, and formed a provisional General Assembly. The bodies thus uniting are seven in number, the Church of Scotland, the Presbyterian Church of Canada, the United Free Church of Scotland, the Presbyterian Church of England, the Presbyterian Church of Ireland, the Presbyterian Church in the United States, and the Dutch Reformed Church. These bodies carry on a great work, scattered over the five Provinces. They have 33 Presbyteries, 332 churches, 22,167 communicants and a total Christian community of 80,000.

Revivals

In the Old Country are not confined to Wales. Indeed, the Welsh agitation, like a prairie fire, is spreading. Religious revival is in the air, and, as we said last week, we trust the effort will not pass away without leaving good results behind it, and that the Church will be wisely guided. England is a densely peopled island, and there are religious movements which stir one part and leave the rest untouched. There is another awakening in the west of London, the Torrey-Alexander Mission, which, according to the Daily News, will begin on 4th February, and a feature will be a house-to-house canvass of the West End by a band of ladies marshalled by Mrs. Webb-Peploe, the wife of Prebendary Webb-Peploe. Not a flat or a house within a three-mile radius of the Albert Hall will escape attention. More than 100,000 visits will be paid, and the visitors will, it is calculated, be brought into contact with half a million people. Among the ladies who have volunteered to conduct this remarkable house-to-house visitation to society people are many who are themselves well known in society. Over 100 West End clergymen and ministers have also promised their assistance. The mission will be centred right in the heart of the West End, and will thus reach a class of people usually supposed to be far removed from the purview of the missionary. Dr. Torrey and Mr. Alexander do not arrive in London until a few hours before the time of their first meeting in the Albert Hall on February 4th.

Porto Rico.

Bishop Van Buren has written a letter about his diocese to the Outlook, giving an excellently condensed statement of the present condition of the island. It is a good thing for a diocese for the Bishop to take the people into his confidence by getting a sympathetic weekly paper, which goes to the proper homes, to give him space to tell them all about his charge. We were struck with the fact that even in a party-ridden country like the States elective officers are admitted to be superior. The Bishop says: "I may say, without fear of contradiction, that no State or Territory in the Union is more wisely, patiently and efficiently governed than the island of Porto Rico. . . . One day a Republican party leader came to Mr. Garrison, the auditor of Porto Rico and said: 'Mr. Garrison, you do not seem to care whether a man is a Federal, a Republican, or what he is, whether he has a pull or whether he has not, whether he is white or black; all you want to know is whether his claim is right, fair and just. We are not accustomed to that kind of dealing, but I want you to understand that we appreciate it.' The warning contained in these words is a needed one; even our politicians can only see one half of the people, and too often dispense hot or cold justice. A better and higher standard is much needed, otherwise the road to change will be sought by a revolution of some kind. As to Porto Rico, we find there is a great deal of poverty through the depression of the coffee industry, the Spanish landowners, whose agents remit the income to Spain, and a general commercial depression.

Mormonism

Is again being attacked in the United States. It is difficult to discover what is the attraction, the element which has led so many to join this strange sect. For one thing, it is a despotism, and, strange as it may seem, human nature loves a despotism. Then a fundamental rule is the attempt to realize the doctrine that "a man's life consisteth not in the abundance of things which he possesseth." Another is the love of children and family life, which these people say is perverted in the States; all men, they say with Burns, love children—it is the sublime natural ideal. Whatever the doctrine may be, the practice of these people in Nevada and wherever they settle is honest, simple, natural home country

life, with one wife and children. It is doubtful, however, that the Mormons will retain their cohesion, and it is probable that they will slowly melt into the mass.

The Aberdeen Association.

Last week we received from the secretary a copy of the proceedings at the meeting in Toronto, and gladly complied with the request to insert it. We had intended putting in an account, contained in the Star, which was, we are sorry to say, the only Toronto paper to notice the meeting. We congratulate the Branch on their success. The speakers were among the best of our public men, and the matter of their remarks and manner was admirable. There was a ring of sincerity, too, which was delightful, and augurs well for increased interest. In London they had also a successful meeting. Later on, in fact when this is printed, there will probably be a lull in the political tempest, and we would urge the secretaries of the various branches to take advantage of it by appealing again to the daily papers of their districts to notice the reports favourably, and also to insert explicit instructions as to the officers of the society and their addresses to whom communications may be sent; also, where to send the contributions, and when; in fact, giving any information that a well-meaning person would need. We have also to thank the secretary of the Toronto Branch for a copy of the Association's report from 1902 to about 1904. A good deal has taken place during and since that time, but we will try to give some extracts from it soon.

Church Going.

In the Homiletic Review Dr. Huntington combats the assertion that the falling off in male attendance at church is a Protestant phenomenon. He observed recently in a suburb of Boston that the crowds emerging from a Roman church in a Boston suburb were "women almost to a man." Dr. Huntington would find the rule true over the Western world. But he thinks "it would appear that gorgeous ritual is losing its power with men of Celtic blood, almost as generally as preaching is losing it with men of Teutonic stock." He ends with three pieces of advice: Be the best preacher you know how to be, with such gifts as God has given you. Make pastoral visiting as real a thing as it can be made under the adverse social conditions of the present day; and lastly, put not your trust in advertising. We are glad to see Dr. Huntington's belief in preaching, and must differ from him as to its effect in Celtic races. Ian Maclaren has, to take a modern instance, shown its power among the Scottish Highlanders. The preachers in Notre Dame in Paris always command crowds, and on the Continent generally the Lenten preachings are well attended by men.

Frauds Through the Post.

An article upon the innumerable schemes to take advantage of the greed and vanity of poor human nature through the agency of the United States post-office has been written by Mr. Edwin W. Lawrence, Assistant Attorney of the Post-office Department. Since 1872 there has been in existence, a law against postal frauds and lotteries, and Mr. Lawrence says the protection of the law extends to, and is evidently needed, by all classes of people, rich and poor, educated and uneducated, farmer and merchant, financier, manufacturer, labourer. Turf investments, wheat and cotton, diamond or merchandise companies, contracts for labourers, homes, coupons by which a suit, skirt or other article can be got for ten or fifteen cents, and so on. There seems no limit to human credulity with gain as a bait. A most deplorable class are those offering situations of all kinds on receipt of sums as a guarantee of good faith. Twenty dollars a thousand has been offered for copying letters at home, a dollar to be first remitted for the outfit.

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THE CANADIAN
JOURNAL.

The outfit consisted of a pen and holder worth five cents. A few years ago an advertisement appeared that the writer, a minister, on a visit to the Holy Land, chanced upon some seeds of Jonah's gourd, and secured a few to bring back with him. These few he desired to distribute among Bible students, and would send one on receipt of a dollar. Among the people caught by this absurdity was a then well-known authoress living in Connecticut. She wrote the seller that she had tried the seed, but feared that the severe climate accounted for its failure, and sent a second dollar for another. It was sent with the remark that, true to the Bible description, it "came up in a night, and perished in a night," and probably escaped her observation, and she was advised to watch this one more closely. The story was, of course, false; the seeds were boiled pumpkin seeds, the whole thing a deceit. Another, the converse, was to advertise a book for gamblers, and in return for the dollar to send a Bible. Mr. Lawrence gives no advice, advice is needless.

Our Immigration.

Additions to our population come from unexpected quarters, and we have some information from the Church Family Newspaper, which sent a special commissioner to interview Mrs. Close, of Eaton Square, London, on the subject of her scheme of infant emigration, and publishes the result. The peculiar feature of this lady's scheme is the sending of pauper children out to the colonies, mainly to Nova Scotia and New Brunswick, from the age of two to that of twelve, in order that they may be brought up from infancy in the countries where they can settle in after life. Mrs. Close believes that mental and physical degradation sets in among the "children of the State" between the ages mentioned; and that, therefore, it is all important to separate them effectually from workhouse surroundings as soon as possible. She contends that for each twenty children sent out a saving would be effected of nearly £3,000 in capital expenditure, and £100 a year in cost of maintenance. Lord Crewe and Miss Davenport Hill have criticised the scheme in the columns of *The Times*, but Mrs. Close contends that her scheme refers to children of a different age from those which they have in view. There is a similar adoption of New York waifs in certain Western States among farming people whose homes seem desolate for the want of childish voices. Our readers will not need to be reminded of the Boys' and Girls' Homes and other similar institutions in our larger centres.

Bishop Blythe's Mission.

We have just received the annual report of Bishop Blythe's Mission in Jerusalem and the East. We glean from the report that there is a growing sentiment in the Anglican Churches in favour of regarding the bishopric in Jerusalem as representative of the Anglican Communion at the Mother City of the Faith. With this idea in view, six Episcopal Canonries have been founded in St. George's Collegiate Church, which is the Bishop's Cathedral in Jerusalem. These canonries represent various provinces of the Anglican Communion which have interests in the Mother City of the Faith arising out of Jewish emigration. The first appointment was that of the Bishop of Salisbury in 1898 to represent Europe. The next was that of the Bishop of Calcutta to represent Asia, then the Bishop of New York to represent America, the Archbishop of Capetown as representing Africa, and the Bishop of Melbourne representing Australasia. The list of Episcopal canonries has now been completed by the appointment of the Bishop of Ottawa, who, at the seat of Government of Canada, will represent the Dominion. These appointments appear to be a forward step in the right direction, and will doubtless increase the interest which the Church at large is taking in Bishop Blythe's arduous Mission, for they are evidence of the world-wide interest which our Bishop in Jerusalem is taking in the Jewish race, for each of these Bishops will have a

special care for the Jews residing in his own country with regard to various questions in which the Holy Land is concerned.

THE CZAR AND HIS PEOPLE.

The elemental forces which produce in nature growth and decay have their counterpart in the life of a nation. On occasion where growth is stayed or prevented in nature by excessive decay—in a nation through arbitrary oppression—spontaneous combustion in the one case and revolution in the other remove alike the obstruction and the oppression. It is sad that as time goes on and civilization unfolds its blessings man does not readily learn the obvious lessons of history. The priceless freedom enjoyed by English-speaking people was not won without toil, tribulation and bloodshed. The liberty we so freely and fully enjoy is hedged by no barrier of faith, of State or class. It is as boundless as the tongue we speak. It is the common birthright of our race, and is gladly shared, without restraint, wherever the red cross flag or the stars and stripes float as symbols of freedom, justice and civilization. Can it be wondered at that the masses of the Russian people, bearing as they do burdens so oppressive as to recall the Old Testament story of Israel and the Egyptian taskmaster, should in their blind despair cry out to their earthly father for redress, and seek from him, whom they loved and revered, the common privileges of Christian freedom. Alas! that their simple faith and urgent supplication should have been met with wounds, imprisonment and death. Light is becoming too freely diffused upon earth for despotism to continue an unimpeded course. Where justice is denied and wrong inflicted with force and brutality, the vicious seed thus sown is bound to bear vicious fruit, and the very qualities of patience, endurance and courage, which, guided by child-like affection for the Czar, have enabled the ignorant peasant and artisan to bear up under his hard lot, at last, embittered and inflamed by the sense of cruel and ineradicable wrong, may gradually kindle a fire similar to that which ravaged the allied nation with the "French Revolution." The army may for a time stay the tide, but the army cannot fail in due course to realize that the people are struggling for freedom—a boon most precious to soldier as well as civilian. Then, too, the soldier and civilian are brethren, and justice and the rights common to civilized people are prizes too great to be long disregarded by any class of men. Each traveller from Russia who journeys abroad and is impressed by the blessings of constitutional government in other lands longs for the day when like blessings shall be possessed by his own fellow-countrymen, and, in proportion to his patriotism and courage, becomes an advocate of the higher civilization. The old order changes slowly. A system of despotic government which has prevailed for centuries over a nation vast in number, distributed over an enormous extent of territory, conformed by custom to its methods, confirmed in it by its religious system and, for the most part, dense in ignorance, and, where the old order is maintained as their heritage, by the ruling classes, does not readily yield to the law of progress. Great forces are, however, at work. The war with Japan has been an object lesson, illustrating with tremendous power the superiority of advanced civilized methods in warfare when opposed to those less complete, less perfect, less modern. Here, in a theatre, where Russian ambition, arms and courage have hitherto seemed invincible, disaster and defeat have lowered their individual pride and diminished their prestige as a nation. The humblest soldier in the ranks cannot fail to discern that there is something radically wrong with the army and navy, which numbers, courage, endurance and devotion have signally failed to remedy. Ignorance, oppression, barbarism are now face to face with knowledge, freedom and civilization. War without; unrest, incipient revolution within. Order maintained at home by force of arms. The tide of conquest stayed and hurled back abroad. The plight of the Czar and his people

is a sad and solemn one. For them a new chapter of history is being written. May trouble prove a blessing in disguise, and may this great nation through humility be taught that peace is better than war, justice than oppression, and freedom than despotism.

THE PROVINCIAL AVALANCHE.

Wednesday, the 25th of January, A.D. 1905, was a memorable day in the annals of the Province of Ontario. A long-suffering and patient people, goaded beyond endurance by the political corruption which had so long been rampant, degrading the electorate and disgracing the fair fame of the Province, turned upon their rulers, and with the ballot slew them. English-speaking people are remarkable for their tolerance and patience. What would with a race of Latin origin provoke bloodshed and revolution is by the Briton borne with calm endurance and dogged indifference up to a certain limit. When that limit has been passed, and either a right is still withheld or a wrong not remedied, John Bull or his descendant begins to move with a power increasing in momentum until the deed is done. It sometimes takes a good deal of quiet thinking before the slow process of gradual conviction attains maturity, and a man feels himself in honour bound to stand by his conscience, even though it should compel him to break with his party and friends. This salutary process has been going on in many thousands of sincere and upright minds in Ontario, and when the time was ripe for action the result was all that could be wished. The moral issue was too pronounced, the wrong was too public and palpable to admit of excuse, extenuation or forgiveness. The corrupt disease was eating into the body politic, and, like a leprosy, could be seen and loathed of all men. There was one good, drastic remedy needed. A resolute and capable surgeon and a keen, sure knife. The surgeon was the Provincial Elector, and the knife his ballot. If the Liberal Government had with moral courage and a strong hand given proof of an honest desire to maintain the purity of elections and suppress corrupt methods the result would undoubtedly have been different. Long continuance in power and control of patronage and office are apt to produce in the office-holder laxity of moral purpose and the opinion that the office belongs to the man, rather than that both office and man belong to the people. This is a serious pitfall of public life, and when once a public man stumbles or strays into it his troubles increase with time. Our concern in the important historical event which has just transpired is mainly from its moral standpoint. We hope the serious lesson it conveys will be well learned by the incoming Government, and that the Province of Ontario may demonstrate to the world that it can be prosperous and yet pure. The good old maxim holds to-day, as it did in days gone by, the germ of an eternal truth, the truth that "Righteousness exalteth a nation."

FROM WEEK TO WEEK.

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

The season of Lent will soon be upon us, and doubtless many of our clergy are already making preparations for it. It is noticeable that the season is far more generally observed by Anglicans than in bygone years. It is also matter for congratulation that however they may differ in their mode of observing the season, it is faithfully kept by Low and High Church alike. And yet it may, perhaps, be permitted to "Spectator" to ask the question whether Lent is so fully utilized as it might be. The great point of vantage which it offers the clergyman is the fact that at this one season of the year Anglicans will turn out on week-days. Social amusements, though not absolutely abandoned, are very largely diminished. These in our large cities are so numerous as to have become duties, and in

many cases veritable comes rest from the attractions they bring tion to go to church

The question is, this opportunity? would venture to o tion of that opinion be done during L two divisions, Dev possible to arrange important branches of attention; but for long beforehand made in many cas tomary to invite n the Wednesdays o custom, but not alv is made to the su attempt at anything visiting clergyman which was a good pulpit, to his ow ticular message f parishioners turn of-help they expe missionaries to br

Whether, theref votional or educa whether in city, t line schoolhouse, to subject matter Two courses of a either get one or of six or three v topic or topics them. Where the to us the best pla line a course o preacher for eac culty in this meth away from your sage which he de pares to order. genial, well. If i this reason that country clergyman stimulus to read should he not d to some one bra cast it into the dresses or lectu e.g., a study of or ethical, as e man, or social, o be, the prospect to reading, and fresh and inter from a mind th information and as Emerson sai which we supp some favourite which is his ow with the subject him work the enthusiastically. more than once and to other p painstaking wo vices can be st will the congre to which peopl son of real spi assured that t man to any ch his spiritual n stimulated, his formed and hi

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many cases veritable burdens. But during Lent comes rest from these things and the various distractions they bring in their train, and the disposition to go to church is met with the opportunity.

The question is, Do we make sufficient use of this opportunity? "Spectator" thinks not, and would venture to offer some remarks in substantiation of that opinion. The kind of work which can be done during Lent divides itself, roughly, into two divisions, Devotional and Educational. It is possible to arrange matters so that both of these important branches of work may have their share of attention; but both must be carefully prepared for long beforehand, and it is here that failure is made in many cases. In some parishes it is customary to invite neighbouring clergy to preach on the Wednesdays or Fridays of Lent. An excellent custom, but not always well carried out. No regard is made to the subject matter of the sermon—no attempt at anything consecutive. Too often the visiting clergyman simply delivers an old sermon, which was a good one when delivered in his own pulpit, to his own people, but contains no particular message for another people. The faithful parishioners turn out, but they do not get the kind of help they expect, nor are they transformed into missionaries to bring others to the next service.

Whether, therefore, the sermons are to be devotional or educational, we think that, no matter whether in city, town or village church, or in side-line schoolhouse, careful preparation with reference to subject matter should be made by the incumbent. Two courses of action lie before him: (1) He may either get one or two clergymen to give a course of six or three Wednesday evening addresses on a topic or topics which may be arranged between them. Where the right men are available this seems to us the best plan to adopt. Or (2) he may outline a course of sermons, and select a separate preacher for each sermon or lecture. The difficulty in this method is that in many cases you take away from your preacher the sense that the message which he delivers is his own. He writes or prepares to order. If the subject be naturally congenial, well. If not, then it is not so well. It is for this reason that we prefer the other plan. The country clergyman often feels that there is but little stimulus to reading in his surroundings. But why should he not during the year devote his reading to some one branch of study, and then during Lent cast it into the form of a course of popular addresses or lectures. They may be devotional, as e.g., a study of certain aspects of our Lord's life; or ethical, as e.g., a study of the brotherhood of man, or social, or historical, but whatever they may be, the prospect of the addresses would stimulate to reading, and the addresses themselves would be fresh and interesting, because they would spring from a mind that had for months been absorbing information and digesting it. Moreover, every man, as Emerson said, is eloquent once in his life, by which we suppose he meant that every man has some favourite subject, some message to the people which is his own. Let him begin his Lenten courses with the subject that lies nearest to his heart; let him work the subject up faithfully, earnestly, enthusiastically. Such a course may then be given more than once—given to his own people this year, and to other parishes in other years. By faithful, painstaking work the efficiency of our Lenten services can be steadily increased. As it increases so will the congregations. Lent becomes thus a season to which people increasingly look forward as a season of real spiritual growth. And we may be well assured that that which most strongly attaches a man to any church is the feeling that there he finds his spiritual nature aroused, the best that is in him stimulated, his doubts rolled away, his mind informed and his sorrows assuaged.

The Canadian Churchman was quoted during the recent Provincial election campaign in Ontario as protesting against the manifold corruptions into which the Liberal party had most unfortunately plunged. It seems natural, therefore, to say a word with reference to the extraordinary uprising of the

people against Mr. Ross's Government. There is no manner of doubt as to why they have swept it out of existence. The heart of Ontario after all is sound. The people may endure much, they will make allowances for difficult situations, for human weakness; they know that neither all the purity nor all the corruption is on one side; but there is a limit to their endurance of wrong. It is now evident that the tide of indignation against political sinners has for some years been steadily rising, and now the flood has come and swept them all away. The moral for the Conservative party is plain. Their election constitutes a solemn responsibility. The mandate of the people is in effect this: We must have honour and honesty in our politics. Mr. Whitney has pledged himself to it. We do not expect perfection, but we do expect, and the people expect, a cleansing of the Augean stables, and if that be accomplished Mr. Whitney will prove himself a patriot of the highest order, and will earn and send down to posterity an honourable reputation. We appeal to his supporters to recognize the clear facts of the case, and to uphold him strongly in his difficult but glorious task.

SPECTATOR.

OPEN LETTER TO THE BISHOP OF FREDERICTON.

To the Lord Bishop of Fredericton,—Rt. Rev. Sir:—The position of the laity within the Church, is a question awaiting some arrangement at the present time. In England it is taking the form of "lay representation in Synod." That matter has been settled in the Church in Canada. It seems a convenient time, for the Canadian Church to go forward and complete the work. For in view of the difficulties now complicating lay representation in the Church at home, it would seem that the question of laymen's privileges cannot be finally settled until a clear idea has been obtained as to their duties. The canonical organization of lay co-operation in Church work, should first come; and then would follow, in natural sequence, lay representation and co-operation with the clergy in Synod. That the latter has been first settled in the Canadian Church is not without precedent, in the supernatural life of the Church. First, the privilege bestowed, and then the reminding thereof, and the pointing to the high responsibility attached to such privilege, is the normal Christian work with individuals, in respect of their baptism. In England, a committee of Convocation has enquired and reported, as to the presence of the laity in Church Councils. Could not the Church in Canada undertake a similar commission, as to the canonical organization of lay work in the Church? I imagine the result would be startling. The conclusion would, I think, be reached, that this is one of the great questions, which has been developing for ages and awaiting the proper time, when, under the continued guidance of the Holy Spirit, the position of the layman, as a co-operator with the cleric, in the work of the Church, should be canonically acknowledged, and its limitations defined. For, excepting the minor orders (which latterly have been but probationary steps to Holy Orders), and the monastic orders (which for want of proper canonical regulation, resulted in the reverse of co-operation with the parochial clergy), there seems to have been no organization of lay help within the Church. The loss, thereby, to the Church, humanly speaking, has been enormous. The whole monastic orders ended in competition and rivalry with the clergy; the Methodist societies were lost to the Church; and many members of dissenting bodies (the post-Reformational representatives of the monastic orders) might probably have been kept from schism, if lay-help had been duly acknowledged, and organized by the Synods of the Church. The "Ethiopian Church," in South Africa, may prove a fore-runner of better things in the future. The formation of guilds and sisterhoods in recent years, is an attempt to

supply a want; but, although much good can be said for them, yet they are very often sectional in character, and tend to narrow the ideal of the Church's work, to the measure of the school of thought of their individual members. The stock objection to joining Church guilds and societies has long been: "The Church is my society; I don't care to join any other." Just so! Then let the Church arise and claim the co-operation of all her members in her work. There is an unique opportunity for the Church in Canada to give a lead; and there is, what Englishmen so dearly love, a precedent. The Canadian Church has declared all its baptized members to be members of the Missionary Society of the Church of England in Canada. Missions being regarded as a special work, let the Church formally declare of the genus, what she has declared of one of the species. Surely the genus should have come first. Is not the time ripe for the formation of a Lay Auxiliary of the Church of Canada, and the declaration, that every baptized layman is a member of the same? By such an organization founded, controlled and amended, as occasion requires, by the General Synod of Canada, all the vexed questions of lay work, which have been so provocative of jealousy and discord in the past, could be peacefully settled by the voice of the Church. The laity has been accorded its privileges in Synod. It would not be backward in undertaking its responsibilities. The modus operandi could largely be left to time and experience. But the main principles should be first formulated. The name "auxiliary" should be significant. It acknowledges the work of the clergy, as the main essential work of the Church; which is, of course, a truism. The constitution of the Church in Synod, must rule in her work. There must be the (at least, presumed) consent of the clergy in all lay work; and the exercise of the veto of the Bishop, must be looked forward to, as the right of the holder of the chief authority and responsibility in all Church work. Accustomed, as the laity is, to constitutional procedure in Municipal Councils, Synods and Parliaments, this would follow in the ordinary course of government, and would be considered neither abnormal nor exceptional. The whole force of the Church would be organized; always "active" in the clergy, but largely "latent" in the laity. The problem, ever to be considered in the minds of the clergy, would be: How to turn this latent force into active force? "Come work in My vineyard." It can be called out, by the formation of sections or wards of the Lay Auxiliary, including all the branches of Church work, necessary or expedient in the working of a parish or diocese, such as vestry committees, lay readers, choir, religious instruction, Brotherhood of St. Andrew, guilds, etc. The leading idea being that all lay work be done under the discipline of the Church, represented by her Synods, and not subject to the changeable opinions and whims of individual members or societies. There are many laymen in Canada, working in the Diocesan Synods, Missionary Society, Brotherhood of St. Andrew and other organizations, and also as individuals in their own parishes, whose advice and co-operation would be useful, in putting such a scheme, as is outlined above, into shape, for submission to the Synod. But some one must take the initiative. May I therefore ask your Lordship to take it into earnest consideration; and to advise with such counsellors, as you may have convenient. I enclose a rough draft of a Constitution, as crystallizing the ideas held above in solution, and have the honour to remain, your obedient servant,

WALTER J. WALKER.

New Westminster, B.C., 22nd April, 1904.

—Every man must patiently abide his time. He must wait. Not in listless idleness, not in useless pastime, not in querulous defection; but in constant, steady, cheerful endeavour, always willing, fulfilling and accomplishing his task. "that when the occasion comes he may be equal to the occasion."

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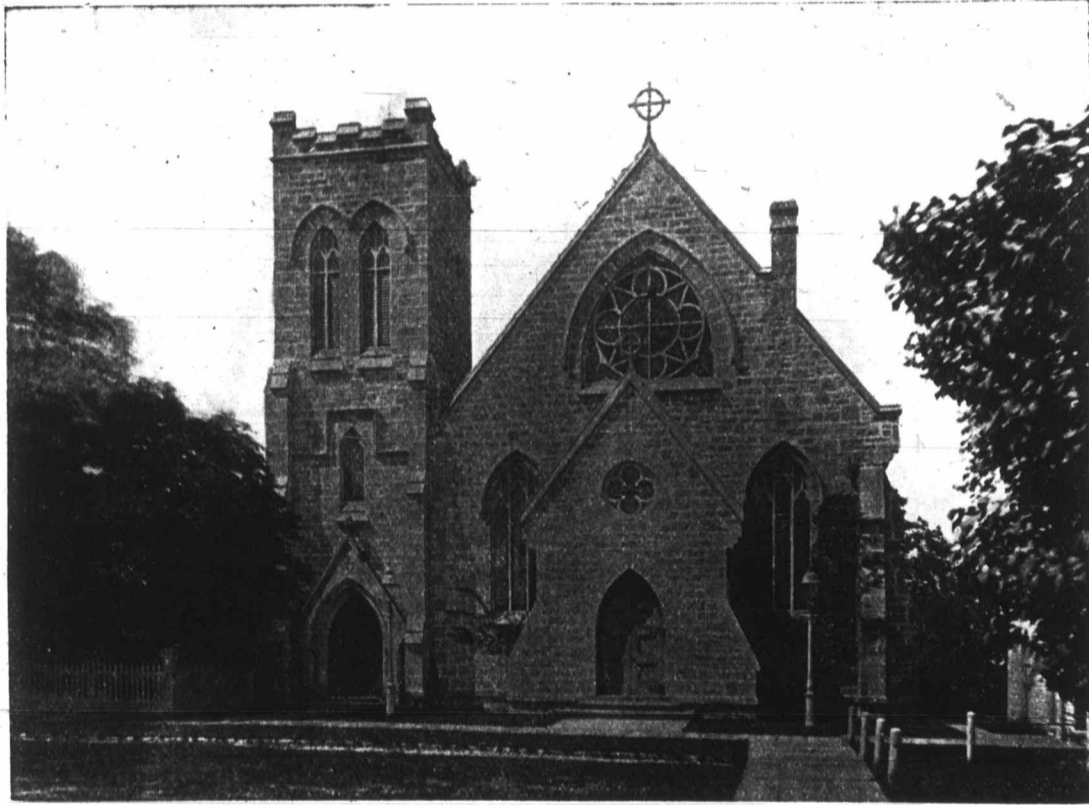
TRINITY CHURCH, GALT, ONT.

Rev. Rural Dean Ridley, Rector.

We are pleased to present to our readers in this number, an engraving of Trinity Church, Galt. The parish was founded by the late Very Rev. Dean Boomer, M.A., LL.D., who as a missionary for the "Society for the Propagation of the Gospel," began his labours here, in 1840, under the Right Rev. Dr. Strachan, Lord Bishop of Toronto. This position he filled with much acceptance and success, first as missionary, then as incumbent and finally as rector, for the long period of 33 years, when upon his elevation as Dean of Huron Diocese and Principal of Huron College, he removed to London. Dr. Boomer was of Huguenot descent and was born and educated in Ireland, graduating M.A. at Trinity College, Dublin, in 1838, which college conferred upon him the degree of LL.D. On his arrival in Galt, he set himself to work with a zeal worthy of all praise, and through his untiring efforts an influential congregation was secured and a substantial church edifice erected. The first services were held in the old Township Hall, a plain, unplastered building, and shortly after a church was erected, which at that day was re-

when upon his acceptance of the rectory of Windsor, he was succeeded by the present rector, the Rev. Rural Dean Ridley, formerly assistant minister at the Cathedral in Quebec, 1886, began his labours on Sunday, October 6th, 1886, and is thus, in the 19th year of his pastorate. The present Church property is a most valuable one, consisting of a fine stone church, school-house, rectory and park adjacent, together with an old picturesque cemetery less than half a mile distant. The late Absalom Shade, Esq., besides bestowing many valuable gifts during his life-time, left an endowment of \$6,000 to the parish and another \$6,000 with which the present commodious rectory was built. The well built stone tower, which now adorns the church, was the special gift of the late Matthew Wilks, Esq., of Cruickston Park, erected at the cost of \$3,000. This was finished in 1886, shortly after the thorough restoration of the church, which through the energetic efforts of the late Adam Warnock, Esq., and other members of the committee, was brought to a successful completion in 1885. The accompanying engraving is from a photo taken by Saunders, artist, of Galt, and is an excellent picture of the present building. As stated above, the 50th year of the parish was appropriately commemorated by jubilee

presenting the Resurrection, was also recently erected in memory of the late Mr. James Woods, who for over forty years was superintendent of the Sunday school. It was given by the members of his family. The handsome brass lectern and altar desk, together with the carved oak communion table, presented some years ago by the family of the late Mr. and Mrs. Dykes, who for many years were members of this parish. The church possesses valuable communion plate, and has also a number of brass and marble tablets. The two flags over the chancel are the old colours of the 29th Regiment, Waterloo Infantry, of which the rector is chaplain. All such memorial gifts are very appropriate to the House of God, and are in keeping with the memory of the departed. This is, therefore, being carried out even by way of smaller gifts, such as service books, book-marks, etc., so that Trinity Church is being beautifully furnished with every requisite, and is one of the very best and most attractive places of worship in the diocese. Several months ago a vested choir of thirty-five men and boys was installed, the whole of the vestments, together with the verger's gown, being the gift of Mrs. Langdon Wilks, of Langdon Hall, Galt. The choir is an unqualified success, and has secured the unanimity of the whole congregation, exceeding the most sanguine expectations. Financially, the parish is in an excellent condition, meeting all its obligations for parochial, diocesan and foreign and



Trinity Church, Galt, Ont.

garded as quite an ornament to the village, the expense being chiefly borne by Absalom Shade, Esq., and the Hon. Wm. Dickson and family. Bishop Strachan visited Galt on the occasion of the opening and consecrated it. The church was enlarged in 1858, and finally rebuilt together with the addition of the present handsome tower in 1885-86. During Dr. Boomer's long pastorate, he endeared himself not only to the congregation, but also to the inhabitants of the surrounding country, and through his labours, assisted by such clergymen as the Rev. Philip DuMoulin, M.A., now Bishop of Niagara; the Rev. James Carmichael, M.A., now Coadjutor Bishop of Montreal; the Rev. G. C. Mackenzie, D.C.L., now rector of Brantford, and others, the Church of England gained a strong foothold in what has long been known as a very populous Presbyterian community. A handsome brass tablet was erected by the vestry in memory of Dean Boomer and placed in the chancel on the occasion of the jubilee of the parish in 1890. The Rev. Canon Brock, M.A., succeeded the Dean but was called at the end of a year, to an important position in Nova Scotia. The Rev. Canon Curran, M.A., followed, and remained four years, and upon his removal to Hamilton, in 1874, the Rev. Canon Hincks, M.A., became rector and laboured indefatigably for nine years,

services, when special sermons were preached by the late Right Rev. Dr. Baldwin, then Bishop of the diocese, and by the Right Rev. Bishop Du Moulin, of Niagara, then rector of St. James' Cathedral, Toronto. The jubilee offerings on the occasion amounted to the handsome sum of nearly \$1,500. Among the many beautiful gifts which of late have been presented to this church is a handsome brass pulpit, given by Miss Wilks, of Cruickston Park, Galt, in memory of her parents, the late Mr. and Mrs. Matthew Wilks. It is of solid brass, of exquisite design and workmanship, and is altogether a most artistic and useful piece of church furniture, adding greatly to the attractiveness of this beautiful place of worship. It stands on a massive base of polished white oak, supported by prettily carved pillars of the same material. The open panel work is of wrought brass. The central panel bears the Greek monogram (Christ), and the two side ones, respectively, the letters I.H.S. and Alpha and Omega. The book-rest for holding Bible or manuscript is of the same finish and can be raised or lowered as desired. In addition to this costly gift, and presented by the same generous donor, are the handsome brass candelabra, one on each side of the chancel steps, each 8 ft. in height, surmounted with its seven branches. A beautifully executed memorial window, repre-



Rev. John Ridley, Rector of Trinity Church, Galt, Ont.

domestic purposes. The Sunday School is a valuable adjunct, as it is now a missionary organization, devoting its entire funds to missions; the local expenses of the school being met by special contributions from the parishioners. As a parish, all moneys are raised by direct and systematic giving, nothing whatever being contributed by indirect methods. To this is mainly due the success which has been achieved, the influence of which has affected the whole deanery, of which it is the mother church. Under such bright and encouraging auspices, Trinity Church enters upon the 65th year of its existence, which augurs well for its future prosperity.

LITERARY NOTES.

Thomas Whittaker has just published "The Catholic Ideal of the Church," an essay toward Christian unity, by the Right Rev. Dr. Chauncey B. Brewster, Bishop of Connecticut. It gives a full and evenly balanced estimate of the Church in her unity, sanctity, catholicity, and authority, and distinguishes her from her sectarian rivals. The Bishop writes very clearly and convincingly, in fine literary form, and with most placid temper. The essay is not long but it is very full, and it is seldom we find so neat a discussion as that upon Church Unity and Church Union. Thomas Whittaker has in preparation for the coming Lent season: "The Last Discourses of Our Lord," in forty readings by the Rev. Dr. A.

G. Mortimer. The decidedly original and striking and unique Thomas Whittaker edition of his calendar "Loyal Living," bound for use of women's Friendly Society. Da

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The Story of Baw-sault Ste. Marie. Rector of St. Luke Sault Ste. Marie.

Mr. Capp has a history, romance, an interesting and instructive noteworthy to have readable historical portion of our country is to have told the from the first to the signs himself most in panoramic sequence and stirring eventful and stirring and present condition Sault Ste. Marie. dition and tale: from and historian, the The warlike roving venturesome trappers and nomadic actors in the early dian settlement, a The town to-day men who founded now maintain it, a matters which conc quate attention. T printed and profus The author and h reason to be proud Algoma's presses."

Home & Fol

From our

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Clarendon Lamb

St. Margaret's E Bishop Worrell vis uary 15th, on the new St. James' C bay. This is the built and opened c Mr. Trivett, who 1 years and a half. to has cost about a beautiful window Shepherd, which is in memory of her it will be recalled for more than th a part of that pa place by Frank R credit. It has b have visited the building were mac and are of solid a place was done b Sunday the prett flowing to meet th ing the service and taking the happy thought of for his admirable memorial window outset he congra of the church a beauty of the wi as from time to assembled here, t

G. Mortimer. The arrangement of subjects is decidedly original and the treatment is said to be striking and unique.

Thomas Whittaker has just published a new edition of his calendar books: "Royal Helps for Loyal Living," bound in royal purple, adapted for use of women's societies, such as the Girls' Friendly Society, Daughters of the King, etc.

REVIEWS.

The Story of Baw-a-ting. Being the Annals of Sault Ste. Marie. By Edward H. Capp, Rector of St. Luke's Pro-Cathedral, Algoma, Sault Ste. Marie, Canada, 1904.

Mr. Capp has charmingly commingled art, history, romance, and poetry in this most interesting and instructive volume. It is something noteworthy to have written an acceptable and readable historical account of any important portion of our country. Praiseworthy, indeed, it is to have told the story in such fashion—that from the first to the last page—the reader resigns himself most cheerfully to the narrator, as in panoramic sequence he unfolds to him the eventful and stirring record of the origin, growth and present condition of the important town of Sault Ste. Marie. From Indian legendary tradition and tale; from record of soldier, priest and historian, the stirring narrative is compiled. The warlike roving aborigine, the hardy and venturesome trapper and voyager, the courageous and nomadic trader, and other picturesque actors in the early scenes of this historic Canadian settlement, are alike vividly portrayed. The town to-day with its varied interests; the men who founded and upbuilt it; and those who now maintain it, as well as the more important matters which concern it, and them, receive adequate attention. The volume is well and clearly printed and profusely and beautifully illustrated. The author and his fellow-townsmen have just reason to be proud of this "first volume from Algoma's presses."

Home & Foreign Church News

From our own Correspondents.

NOVA SCOTIA.

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

St. Margaret's Bay.—St. Paul's.—His Lordship Bishop Worrell visited this parish on Sunday, January 15th, on the occasion of the opening of the new St. James' Church, on the north side of the bay. This is the second church which has been built and opened during the rectorship of the Rev. Mr. Trivett, who has, however, only been there two years and a half. The new structure above referred to has cost about \$2,000, and has, in the chancel, a beautiful window with centre figure of the Good Shepherd, which is the gift of Miss Stamer, erected in memory of her parents. Miss Stamer's father, it will be recalled, was rector of Hubbard's Cove for more than thirty years, St. James' being then a part of that parish. The window was put into place by Frank Reardon, and does that firm great credit. It has been greatly admired by all who have visited the pretty church. The seats in the building were made by the Rhodes, Curry Company, and are of solid ash. The work of putting them in place was done by E. Misner, of Black Point. On Sunday the pretty little church was filled to overflowing to meet the "new Bishop," Mr. Trivett reading the service, and His Lordship preaching and taking the Communion service. It was a happy thought of the Bishop to take as the subject for his admirable sermon the subject of the Stamer memorial window, "The Good Shepherd." In the outset he congratulated the people on the beauty of the church as a whole, and especially on the beauty of the window, and expressed the hope that as from time to time in the years to come they assembled here, to worship Him at whose cradle

the wise men bowed they might ever have their Lord and Saviour with them. The true significance of the Incarnation was enforced. Proceeding, the preacher showed how this King of Love, at whose feet all nations will ultimately bow, came not with awful majesty, but with simplicity, in poverty and humility.

"For His birthplace was a stable,
And His softest bed was hay."

That figure which pictured Jesus to the world as the Good Shepherd suggested the value, in the eyes of the Great Creator, of the individual soul—the Shepherd giveth His life for the sheep. In conclusion, the real dignity of man as the "temple of God"—the "true Shekinah"—was enforced, and those present were appealed to to seek, with the help of God, to live up to their possibilities. In the afternoon the service was at St. Margaret's, Tantallon, where His Lordship confirmed two old people, one over eighty-six, the other eighty years of age. He took as his text on this occasion: "In whom also after that ye believed ye were sealed with the Holy Spirit of Promise." The preacher counselled the people to let the Bible be their companion, to read and meditate and study it; to neglect not the house of prayer and its ordinances; to seek guidance in prayer; not to blame God until they had done their duty. In the evening the Bishop preached in St. Paul's, French Village, the collection being for foreign missions, and the sermon appropriate to that fact. It was a deeply spiritual and forceful one, and was heard with close attention by a large congregation. This closed a great day in the churches of the parish, which were packed at all services, and the wish was expressed by all that they might soon have the Bishop with us again. Here, as in other places, he is greatly liked, owing to his coming to the people not only as a Bishop, but as a man amongst men.

Arichat.—There is renewed activity in this parish since the advent of the new rector, the Rev. George Backhurst. The congregations at the parish church have considerably increased, and a lively interest is being shown by all classes in the affairs of the parish. Many who had strayed away have returned to their church, and the future prosperity of the whole parish is assured. Services have been held at Cape la Ronde, and the forty or fifty who have been collected together are now determined on having a church built in their midst, consecrated to the honour of Almighty God. Two very nicely conducted socials have been held, and the proceeds, together with the amount promised by the people, looks as though they are determined on having no debt on the new building. We understand that the rector also intends holding services at West Arichat in the summer time, in order to accommodate the scattered parishioners on that side of the island. We return thanks to God, and intend, by His grace, to "go forward."

MONTREAL.

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

Montreal.—St. George's.—A programme of exceptionally interesting lectures has been arranged in connection with the St. George's Church Young Men's Christian Association. They should be well patronized by young men of the city, to all of whom a cordial invitation to attend is issued by Bishop Carmichael and the clergy of St. George's. The lectures are to be given on Thursday evenings, as follows: January 26th, "X-rays in surgery," Dr. George Fisk; February 9th, "Contrast of temperatures," Mr. H. T. Raines, D.Sc., assistant professor of physics, McGill; February 23rd, "Electricity with home-made apparatus," Mr. Alexander Johnson, I.L.D.; March 9th, "The spectrum," Mr. John Cox, M.A., I.L.D., professor of physics, McGill; March 23rd, "Some curiosities of the law," the Hon. Justice Davidson; April 6th, "English church

building in the fourteenth century," Mr. P. E. Nobbs, M.A., professor of architecture, McGill.

Montreal.—The Church Home held its forty-ninth annual meeting on the 26th ult. at the Home, with Archbishop Bond as chairman. Rural Dean Sanders, the secretary, read the report for 1904, stating it to be one of quiet work, with no deaths or removals to record among the inmates of the Home. There are twenty now accommodated there in its character as a home for ladies in reduced circumstances. In the absence of Mr. D. W. Ross, the treasurer's report was read by the secretary. Bequests of \$2,000 by Miss Duncan and of \$1,872 by Miss Young were noted with grateful comment. These bequests have reduced the overdraft to a sum of \$692, which, it is hoped, will be wiped out this year. A resolution of sympathy with the family of the late Bishop Baldwin and deep regret expressed at his death was passed. It was also decided to communicate to Mr. Charles Garth and Mr. George Hague the sympathy of the meeting on the prolonged illness of these members of the committee. A committee has been named to take action concerning the proposed enlargement of the Home.

Lacolle.—The Archbishop has been pleased to appoint the Rev. C. Carruthers, who has been curate of St. Stephen's Church in Montreal, to be rector of the parish in the place of the Rev. S. A. Mills, B.A., who is now incumbent of Portage du Fort. Mr. Carruthers is a graduate of the Diocesan Theological College, and was ordained in 1903.

Clarenceville.—The annual meeting of the Rural Deanery of Iberville was held here on the 10th of January under the presidency of Rural Dean Robinson, rector of St. George's, Clarenceville, and of St. Thomas', Noyan. There were present the Rev. Mr. Yates, of Franklin, and Rev. Mr. Hutchings, of Hemmingford, the former having to drive thirty miles and the latter fifteen; also, the Rev. Messrs. Windsor, of St. Johns, and Lewis, of Iberville. Among the lay members of the deanery there were present Messrs. Ouhart, of Lacolle; Derrick and Adams, of Clarenceville, and Roy, of Sabrevois. The parish of Lacolle is now vacant. The Rev. Messrs. Denis, of Chambly; Strong, of Ormstown; Jeakins, of Huntingdon, and Garland, of Sabrevois, were not present. Morning service with Holy Communion was held in St. George's, the rural dean and Rev. Mr. Yates officiating. The clergy present were all welcomed to the rectory after this service for dinner. The members of the deanery meeting then assembled in St. George's Hall, and proceeded to consider the reports of the several parishes of the deanery as summarized by the rural dean in his report to be presented to His Grace the Archbishop of the diocese, and to settle also the appointment of each parish for the work of the M.S.C.C. There being no further routine business before the meeting, the rural dean called upon the Rev. Wm. Lewis to read the paper which he had been requested to prepare. The subject of the paper was the "Higher Criticism." After the reading of this, brief discussion followed, taken part in by the Rev. Messrs. Windsor and Yates. The meeting then adjourned for tea, the clergy and others being again bountifully entertained at the rectory. The missionary meeting which followed in St. George's Church was opened with a most interesting and eloquent address by the Rev. Mr. Windsor, followed by others, which brought to a close the interesting and helpful gatherings of the day. The weather and roads were such as to keep some away, who would otherwise no doubt have been present.

ONTARIO.

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

Kingston.—The Bishop preached an eloquent sermon in the Cathedral on Sunday morning, 22nd ult., on the "Nature of Forgiveness." A Sunday School Convention will be held in Brockville on the 6th of February, at which a prominent authority from New York on Sunday School

work and organization will speak. The convention will begin with a celebration of the Holy Communion in Trinity Church at 10.30 o'clock, at which the Bishop of the diocese will deliver an address. The Rev. J. H. H. Coleman, M.A., newly appointed rector of Merrickville, is doing excellent work, and winning the favour of the community in his endeavour to carry on the good work of his predecessor. The Rev. B. F. Byers, M.A., has also won appreciation by the successful commencement of his labours in the parish of Stirling and Frankford. The Rev. M. Lynch, of Toronto, preached at St. John's, Portsmouth, the 22nd ult., and at St. James', Kingston, at night.

TORONTO.

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

Toronto.—St. Cyprian's.—The people held special thanksgiving last Sunday in connection with the freeing of their church building from debt. The Lord Bishop of the diocese preached in the morning. They intend shortly to build a new church on a site which has been already selected.

Millbrook. A joint meeting of the rural-deanery chapters of Northumberland, and Durham, and Victoria was held in this place on Tuesday and Wednesday, 17th and 18th inst. After being entertained to luncheon at the home of Rev. and Mrs. W. C. Allen, the clergy, to the number of about twenty, assembled at 2 p.m., in the school-room adjoining the magnificent church, which, we may say in passing, is a credit to the village and an external evidence of the steady gradual, spiritual growth which has characterized Church life in the parish of Cavan under the long and faithful pastorate of the Ven. Archdeacon Allen. By the unanimous consent of the clergy present the Archdeacon was appointed chairman (assisted by the Rev. G. Warren); and the Rev. A. S. Dickinson, secretary of the meeting. After the accustomed formal opening by the chairman the pre-arranged programme was taken up as follows: The Rev. C. H. Brooks, of Grafton, read and translated the selected Greek passage, being Acts 20:17-35. The next order of business was the discussion regarding the proposed re-adjustment of Deanery Boundaries, it having been found that the present arrangement is unsatisfactory owing to the clergy in isolated parishes finding it very difficult or impossible to attend deanery meetings. The Rev. G. Warren presented a scheme for the formation of the parishes now composing the three rural deaneries,—(Northumberland, Durham and Victoria, and Haliburton), into two—a southern and northern. The Rev. Rural Dean Creighton, following, proposed that instead of two, a re-division of the parishes be made, on what seemed to him, a fairer basis than the present arrangement, especially fairer as pertaining to the Deanery of Haliburton. After considerable discussion in which several of the clergy took part it was moved by the Rev. G. Warren, seconded by the Rev. Rural Dean Creighton, and carried unanimously, that the Rural Deans of Durham and Northumberland are hereby requested to make arrangements for two meetings of the clergy to be held in the near future, one to consist of the clergy of Bowmanville, Newcastle, Port Hope, Cobourg, Grafton, Colborne, Brighton, Gore's Landing, Millbrook, and Manvers, to be held somewhere convenient, to decide whether they wish to be formed into a new southern deanery; and one to consist of the clergy of Peterboro, Victoria and Haliburton, to be held in Peterboro or the neighborhood, to decide whether it be their wish to be formed into one, or two northern deaneries; the chairman of the respective meetings to lay their decisions before His Lordship, the Bishop, with request to carry same into effect. At this juncture the Rev. E. Daniel moved, seconded by the Rev. A.

J. Fiddler, that the rules of order be suspended to make it possible for the clergy of the proposed southern deanery to decide as to their wish in the matter. This having carried, and a vote having been taken, the result showed in favour of the proposition. It was then moved and seconded by the Revs. Daniel and Gustin respectively, and carried, that the secretary of the present assembly be requested to inform the absentees of their recommendation. Resuming business, the chairman called upon the Rev. Rural Dean Davidson to read his paper, "Fellowship and co-operation with other Christian communions." Mr. Davidson pointed out that there are three courses open to the clergy of the Church regarding their dealings with non-conformists: (1) Absolute isolation; (2) consider all Christian ministers practically on the same footing; (3) combination of the other two, which he said means a firm belief in our own peculiar heritage, and at the same time a recognition of the rights of others. He then stated his preference for the last-named course, and proceeded to discuss the question from his point of view. The house was divided as to the wisdom of adopting certain proposals strongly urged by Mr. Davidson; and we feel it would be trespassing on your space to give in detail the remarks of those who participated in the discussion. Suffice it to say that among those who concurred in Mr. Davidson's remarks and expressed sympathy with his proposals were the Rev. E. Daniel, and the Rev. E. A. Langfeldt, while among those who could not see eye to eye with the Rural Dean of Northumberland, were the Dean of Durham and the Revs. A. J. Fiddler, C. Lord and A. S. Dickinson. The hour of six o'clock having arrived, the meeting adjourned. At 8 o'clock re-assembled for divine service, the special preacher on the occasion being the Rev. E. A. Langfeldt, rector of St. Luke's Church, Peterboro, who delivered an excellent sermon from Nehemiah 8:10. Next morning there was a celebration of the Holy Communion at 9 a.m., the celebrant being the Rev. W. C. Allen, assisted by the Rev. J. Creighton. The Rev. W. A. Gustin, rector of St. Mark's Church, Port Hope, gave a very helpful sermon, taking as his text 1 John 3:1. At 10 a.m. the clergy again assembled for business in the school-room, when the respective deaneries made arrangements as to their programme and place of next meeting. Some of the clergy left for their homes on the noon train, and the others in the evening, all having thoroughly enjoyed their stay in Millbrook, and especially the very kind hospitality extended to them by the Rev. and Mrs. W. C. Allen, both of whom have of late years so ably assisted the Ven. Archdeacon in doing a noble work for God and the Church in Cavan. Also in this connection we must not forget to mention the Rev. R. W. Spencer, who for the past three years has laboured faithfully and effectually in this model parish.

HURON.

David Williams, M.A., Bishop, London.

London.—The Sunday School examinations of this diocese have been concluded. Many teachers and scholars have secured honours. The gold medal was won by Miss May L. Armitage, of Watford, and the silver medal by Miss Nora Stroyan, of London. Marked distinction and valuable prizes in books were taken by Miss Jane L. Isaac, Wm. B. Moulton and Frank Gahan, London. The subjects of examination were:—The Gospel of St. Luke, first book of Kings, The Holy Communion service from "The Prayer for Christ's Church Militant" to the end of the service; the articles bearing on the Holy Communion and the Church Catechism. First, second, and third class honours are indicated by the figures 1, 2, 3. The results:—Watford, Trinity Church, teacher, Miss May L. Armitage, 1; senior scholars,

Mary Leigh, 1; Russel Rivers, 3. Brooke, St. James' Church, teacher; Miss Lois W. Carroll, 1. Warwick, St. Mary's Church; teacher, Mrs. A. B. Robinson, 1; senior scholars, Phoebe Dann, 2; Laura Walker, 2; junior scholars, Willie Wordsworth, 1. The subjects for examination, Advent, 1905, are: The Gospel of St. John, the second book of Kings, i.e., the lessons appointed between Advent 1904 and Advent, 1905. Prayer Book, the three Baptismal services, the articles bearing on Holy Baptism, and the Church Catechism. Notice is thus early given to the clergy in order that due time may be given to prepare for next Advent's examination.

St. Paul's Cathedral.—The 70th anniversary of the consecration of this cathedral church was celebrated on Sunday, January 22nd, when special sermons were preached by the Lord Bishop of the diocese and the Rev. H. Symonds, D.D., vicar of Christ Church Cathedral, Montreal, in the morning and evening respectively. Large congregations were present at both services. On the following evening Dr. Symonds lectured in Bishop Cronyn Hall, on "Religion in the Poetry of Tennyson and Browning." There were special services day by day in the Cathedral throughout the octave, with special preachers. On Friday evening last there was a special meeting in this connection in Bishop Cronyn Hall, when addresses were given by a number of the diocesan clergy and prominent citizens of the city. The Bishop of the diocese presided. On Sunday last the special preachers were the Rev. Canon Farthing, rector of Woodstock, and the Rev. S. Marquis, rector of St. Joseph's, Detroit.

Onondaga and Middleport.—The congregations of these places organized a joint Ladies' Aid on September 1st, last, and have been making excellent progress during the fall. At Christmas the good ladies made their rector's wife, Mrs. Stout, the present of a fine drop-head Singer sewing machine. The young ladies of Middleport Sunday School gave the Rev. W. Stout a pair of lovely slippers. The men of both congregations turned out on two occasions during the fall and helped the rector to enlarge and put his garden in good condition, and to provide wood for the winter's fuel. They also brought a quantity of oats for his horse. The Sunday School of Onondaga held an "At Home" in the town hall on December 20th, when the children, friends, and teachers all turned out and had an enjoyable day, dinner and tea were served and gifts distributed to the scholars. On December 30th, the Middleport Sunday School, parents and friends repaired to the rectory to the number of one hundred and fifty. A very pleasant social was held, a fine programme was rendered, and lunch and prizes distributed. Both Sunday Schools are well and ably managed, and in a flourishing condition. The apportionment required of this parish for the year for the Domestic and Foreign Mission Fund has been fully raised.

Belmont.—This parish is a large and scattered one where the clergyman has long and difficult drives. The present rector, the Rev. H. Sutton, who is indefatigable in his efforts, albeit in delicate health, used up last year's steed, and this congregation made up a purse of \$150 and presented it to him in the Christmas season to get another horse in its place. He is a very self-denying worker, and the people did a praiseworthy act in manifesting their appreciation in so timely and unmistakable a manner.

Brussels.—This parish has become vacant through the break-down of Rev. Mr. Webb's health. It has now been filled by the appointment of Rev. H. M. Langford thereto. Mr. Langford is a graduate of Huron College, and has done an excellent work in Wardsville and

Newbury, where his d greeted.

Lakeside.—The Rev. Thorndale, gave a lecture on "The W. Lakeside, January 2 fund now being raised rector. Mr. D. E. C the parish has met w important enterprise.

RUPE

Samuel P. Matheson

Winnipeg.—The Rev. B. Kenrick, till rector Winnipeg, will be 1 his many friends in East generally. Prof graduate of Toronto timate friend of Pr at the Central Exp whom, as well as c mended to the Arc authorities of St. Je the occasion of his college about fifty the classes in natu lege with marked s leges forming M gether and carried jointly, when he chemistry for all th ment of Manitoba as its contribution University, Prof, iversity professor filled till a short t he had been empl portant work of in which capacity brilliant future official Analyst to Manitoba and the clever chemist, a strator, though l lazy and inattenti the lecturer mus earnest students, somewhat distan and no trouble w clear. He was l advance, and a bicycles, motor He was a bachel Anglican Church is a clergyman family reside, an to the activities students and cit gentleman, and his labours will Church, the sci large.

All Saints'.—M.A., of St. M pointed to this to seat 250, w It is interestin in the mills in Building Fund

Chinese Mis been baptized. gin to study f C. C. Owen.

Oak Lake.—Matheson pai

Newbury, where his departure will be greatly regretted.

Lakeside.—The Rev. J. C. McCracken, of Thorndale, gave his thrillingly interesting lecture on "The Wreck of the Scotsman," in Lakeside, January 27th, for the benefit of the fund now being raised for the building of a new rectory. Mr. D. E. Cameron, who has charge of the parish has met with great success in this important enterprise.

RUPERT'S LAND.

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

Winnipeg.—The news of the death of Prof. E. B. Kenrick, till recently, of Manitoba University, Winnipeg, will be learned with keen regret by his many friends in Toronto, Ottawa and in the East generally. Prof. Kenrick was a distinguished graduate of Toronto University and was an intimate friend of Prof. Shutt, Dominion Chemist at the Central Experimental Farm, Ottawa, by whom, as well as others, he was highly recommended to the Archbishop of Rupert's Land and authorities of St. John's College, Winnipeg, upon the occasion of his becoming a professor in that college about fifteen years ago. He conducted the classes in natural science in St. John's College with marked success until the affiliated colleges forming Manitoba University drew together and carried on classes in these subjects jointly, when he was appointed professor of chemistry for all the colleges. When the Government of Manitoba took over the science classes as its contribution toward the support of the University, Prof. Kenrick was appointed University professor of chemistry, which post he filled till a short time before his death. Latterly he had been employed by the C.P.R. in the important work of improving their boiler waters, in which capacity it may safely be said that a brilliant future awaited him. He was also official Analyst to the Dominion Government for Manitoba and the North-West. He was a very clever chemist, and a good lecturer and demonstrator, though he had little patience with the lazy and inattentive student who seems to think the lecturer must enforce his attention. With earnest students, though his manner seemed somewhat distant at first, he was very popular, and no trouble was too great to render the work clear. He was keenly interested in all scientific advance, and a great experimenter with motor bicycles, motor boats, automobiles and the like. He was a bachelor and a leading member of the Anglican Church, of which one of his brothers is a clergyman in Toronto diocese, where his family reside, and he was a generous contributor to the activities of that Church. He impressed students and citizens as an exemplary Christian gentleman, and his early death in the midst of his labours will be felt as a distinct loss to the Church, the scientific world, and the country at large.

All Saints.—The Rev. E. W. Summerscales, M.A., of St. Mark's, Winnipeg, has been appointed to this newly-organized parish. A church to seat 250, with basement, is now being built. It is interesting to note that Japanese working in the mills in the parish contributed \$80 to the Building Fund. Most of them are still heathen.

Chinese Mission.—Four Chinese have recently been baptized. John Lem Yuen will shortly begin to study for deacon's orders, under the Rev. C. C. Owen.

Oak Lake.—On Sunday, January 15th, Bishop Matheson paid a visit to this parish, when the

incumbent, the Rev. Septimus Ryall, presented eleven candidates for the reception of the apostolic rite of the laying on of hands. Nearly all of those confirmed were young men from the surrounding district. The bright weather aided in making a most beautiful and impressive service, helpful not only to those confirmed, but also to the large congregation present. The Bishop's addresses to the candidates were, as usual, direct, forcible and to the point, and the good results of his visit will long be evident in the parish. A special celebration of the Holy Communion was held on the Sunday following, when nine of the eleven candidates were present together with a large number of the congregation. On the Sunday evening the Oak Lake Lodge of Free Masons attended in a body, when the Bishop preached an interesting sermon dealing with the origin and use of the Bible. The collections at the three services during the day were devoted to the M.S.C.C., when the amount for which this parish is assessed, namely, \$50, was obtained. A short history of this parish may not be without interest. For some time previous to 1887, services were held with more or less regularity, being conducted by clergy from Winnipeg and other points. It was not until the summer of 1887 that the Rev. Charles Quinney, formerly a lay missionary in the North-West Territories, was ordained and formally appointed by the late Archbishop of Rupert's Land to the incumbency of Oak Lake. Soon steps were taken towards the erection of a church, three lots were given by the North-West Land Co., and in 1890 one of the most churchly edifices in the diocese was completed. It is of gothic architecture, frame, and built of an excellent quality of lumber. It will seat comfortably 150 people. The tower holds a finely toned bell. Altogether the structure cost about \$3,000, and as it was paid for as soon as completed, the church was shortly after consecrated. The location could not well be improved upon, and of late years three more lots have been purchased, making six lots in all about the church. The parish is fortunate in possessing a capable architect, Mr. Jas. Andrew, who designed the church, and to whom much credit is due in supervising the work, and seeing it carried out successfully and thoroughly. The Rev. Chas. Quinney resigned in 1892, and was succeeded by the Rev. Samuel Trivett, who was followed a year later by the Rev. J. H. Sykes. Mr. Sykes was obliged to give up in 1897 owing to failing health, and after a short interim was succeeded by the Rev. H. J. King. Mr. King remained for three years, after which services were held by the Rev. Spencer Collins for a few months, until the appointment of the present incumbent, the Rev. S. Ryall, in the fall of 1900. Since then the work of the Church has been steadily prosecuted, and although the town has not grown to any great extent, the parishioners have never shown a desire to become independent of any outside support, and soon an effort will be made to surrender the \$100 received from the Missionary Society, and become a rectory. Last year the parish raised the sum of \$1,600, which includes \$300 for a handsome new organ, and about \$200 for missionary objects. The town itself possesses only about 450 inhabitants, but half of the congregation come from the country around. Last year a house to be used as a vicarage was purchased for \$1,550. As yet this is only partially paid for. It is a pleasant location with good buildings, garden and lawn, comprising nearly two acres in all. At present the chief need of the parish is a parish-room in which to hold the Sunday School, meetings, etc. An energetic branch of the W.A. is disposed to take this matter in hand, so in due time it is hoped the building may be erected. The wood interior of the church would be improved by a wax and oil finish, and as yet the lectern does duty for

a pulpit. A fund, however, has been created, towards securing the latter. The parish owes much to the faithful and devoted work of the W.A., the members of which are ever ready to do anything within their power towards furthering the work of the Church.

QU'APPELLE.

John Grisdale, D.D., Indian Head, N.W.T.

Regina.—St. Paul's.—On the Festival of the Conversion of St. Paul, the consecration of the Ven. Archdeacon Holmes as Bishop of Moosonee took place in this church. Morning Prayer was read at nine o'clock. At 11 a.m. the service began, the Bishop of Calgary acting under commission from the senior Bishop, the Bishop of Selkirk being the consecrating Bishop, assisted by the Bishops of Saskatchewan, Qu'Appelle, Keewatin, and Bishop Matheson. The commission to consecrate, and the certificate by the Bishop of Calgary, or to the nomination by the C.M.S., and the election by the Bishops of the Province, were read by Mr. Ford Jones, B.A., a barrister of the North-West Territories, acting for the Provincial Registrar, Mr. J. A. Machray, who was unable to attend. The preacher was the Ven. Archdeacon Tims, of the Diocese of Calgary. The celebration was choral, the service being beautifully rendered by the organist and choir of St. Paul's Church. Clergy present from the diocese of Qu'Appelle were: The Dean, the rector of Regina, Revs. W. H. Winter, and Dr. N. J. Briggs, and the Rev. Dr. Coard, President of the North-West Agricultural College. During the afternoon the House of Bishops met, but in the absence of necessary documents it was impossible to make the appointment to Rupert's Land. The Bishops decided that if these were forthcoming, they would meet in Winnipeg on March 1st. In the evening the ladies of St. Paul's congregation held a very enjoyable reception, at which most of the Bishops were present.

CALGARY.

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

Calgary.—The first meeting of the newly-elected committee was held in the Synod office on Thursday, December 15th, at 10.20 a.m. There were present the Bishop, in the chair; the Very

A BENT PIVOT.

A watch may be clean and in good order and yet be stopped by a bent pivot. This trouble is a simple one, and should not cost much to make right. It won't cost much if we do it for you. We charge only for what is absolutely necessary, and guarantee the work we do.

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ESTABLISHED 1840.
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Rev. the Dean, the Venerable the Archdeacons of Macleod and Calgary; the Chancellor of the Diocese; the Revs. G. H. Hogbin, H. A. Gray, J. S. Chivers; Messrs. A. W. R. Markley, W. J. Birnie Brown, R. G. Matthews, E. N. Brown and Capt. Thomas. The meeting was opened with prayer, after which the minutes of the ordinary meeting of September 27th, and of the special meetings of October 28th and November 18th, were read and confirmed. A special sub-committee was appointed to carry out the provisions of Canon XII. 3, as amended at the Synod recently held. The committee consisted of the following, in addition to the Bishop, ex-officio; the Archdeacons of Macleod and Calgary; the Rural Deans of Calgary and Edmonton; the Rev. J. S. Chivers, Messrs. Markley, Thomas, and Matthews. This committee, which had previously been asked to act provisionally, reported almost immediately, and their report was adopted by the executive. It dealt with three matters. (1) The apportionment to the different congregations in the diocese of the sum of \$1,000 required by the Missionary Society for 1905; (2) recommendation as to pastoral; (3) apportionment of sum required for diocesan funds. A sub-committee reported on an application from Lacombe for increase in its mission grant. The committee were unable to increase the grant, but a special vote was made to the incumbent in lieu of a parsonage for the year 1905. A number of private matters were dealt with and financial arrangements made. It was decided to transfer the Rev. G. G. Edwards from Nanton to Bowden, beginning from January 1st, 1905. The committee passed a resolution requiring the withdrawal of any member of the committee when any question regarding his income so far as the committee is concerned, or any money vote to him, is under discussion. Two important standing sub-committees were appointed (1) On Finance, (a) to consider quarterly reports and recommend action to the Bishop; (b) to pass and authorize payment of current accounts, (c) to consider and report upon any other financial matter referred to them by the Bishop or the Executive Committee; (2) On Missions, to advise the Bishop with regard to (a) applications for work, (b) the appointment and location of new men, and (c) any other urgent matter. These committees to report to the following ordinary meeting of the Executive Committee. The committee authorized the payment of the expenses of members attending the Synod. A provisional offer was made by the Parish of Lethbridge to guarantee the sum of \$300 for one year for the stipend of a clergyman in the district adjoining. This was met by a vote of the executive, conditional upon the guarantee being secured. [This has since been accomplished. Ed.]. An amendment was made to the rule regarding ordinary meetings of the executive. They will in future be held during the months of March, June, September, and December. The secretary was authorized to procure necessary furniture for office. The Finance Committee were authorized to strike the rate of assessment necessary for the payment of expenses of members of Synod and the Executive Committee. The Bishop then closed the meeting with the Benediction.

NEW WESTMINSTER.

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

New Westminster.—The Rural Deanery of New Westminster was inaugurated at a meeting held on Wednesday evening, January 18th, in St. Mary's Church parish-room, Sapperton, at which several distinguished ecclesiastics were present. Among those who were there were Rev. W. Bell, Rural Dean, in the chair; Rev. Canon Hilton, Ladner; Rev. H. W. Laffere, Langley; Rev. A. Shildrick, New Westminster. The evening was

CANADIAN CHURCHMAN

spent in mapping out a constitution for the deanery and planning the future work of the body. A special service was held in St. Mary's Church on the preceding Tuesday evening, in connection with the affair, at which Rev. Canon Hilton preached an appropriate sermon from the text, 1 Cor. 14:40. Rev. A. Shildrick also spoke. On Wednesday morning there was a special celebration of holy communion.

Correspondence.

THE CHURCH'S ENDOWMENTS.

Sir.—Your correspondent, "C." calls attention to the following statements: "Were trust deeds the final appeal in these matters, practically the whole of the Oxford and Cambridge Colleges, the English Church and Cathedral revenues, and innumerable other properties, now enjoyed by Protestants, would belong to the Roman Catholics. Our Elizabethan ancestors took care to safeguard themselves from the papal claims by parliamentary acts. Protestantism holds its Church and College property by Statutes 1, Elizabeth, c. 1, and 1 Elizabeth, c. 2, of 1559, by which all the benefices and emoluments were handed over to the new Church." He has invited me to write to you on the subject. I have examined the two statutes referred to, and neither of them contain a single word about transferring property or creating any new church. 1 Elizabeth c. 1 is a statute establishing the royal supremacy, which, as I recently pointed out, applies to all sorts of subjects by whatever ecclesiastical name they choose to call themselves. The other, (c. 2), is the Act of Uniformity, which also does not contain a word about property. The person who wrote the passage quoted could not have read the statutes he refers to, or if he did, then he has misrepresented their effect. The fact is that at the time these statutes were passed, both the Parliament and people of England had no idea or intention of establishing any new Church. They were dealing with an ecclesiastical organization which was not called or known as the Roman Catholic Church, but which was known and had been known from the days of Augustine as the "Ecclesia Anglicana," or "Church of England," part, it is true, of the one Catholic or Universal Church, but still for the purposes of government and administration an autonomous Church, whose rights had been invaded by the occupants of the Roman See, by means of a series of forgeries and falsehoods, whereby the sovereigns of England and the ecclesiastics of the Church of England in former days of ignorance had been led to submit themselves to the jurisdiction of Bishops of Rome. That this jurisdiction had been usurped, and that it had been made the means of extorting large sums of money in times past from British subjects, is all plainly declared in Chapter 1, and that this idea of usurpation was no new idea conjured up at the Reformation is manifest because long before that era in the reigns of Edward III., Richard II., and Henry V., statutes had been passed, without much effect, it is true, to stem the encroachment of the Papal See on the English Church; see, for instance, the statutes 25 Edward III., st. 4 (A.D. 1350); 38 Edward III., st. 2 (A.D. 1363); 3 Richard II., c. 2 (A.D. 1383); 13 Richard II., st. 2 (A.D. 1389); 2 Henry IV., (A.D. 1400); 1 Henry V., c. 7 (A.D. 1413). I have said the Papal jurisdiction was acquired by a series of forgeries and falsehoods. These extended over several centuries, and if any one desires more particularly to learn how these forgeries and falsehoods came to be imposed on and accepted by Western Christendom, he can find it all set out in a book written by learned Roman Catholics, entitled: "The Pope and the Council," published at the time of the Vatican Council in order to dissuade, if possible, the Roman Church from perpetrating the crime

[February 2, 1905.]

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against the Church of declaring a mere man to be infallible. To give an illustration of the modus operandi, suppose that the recent offer of mediation by the Archbishop of Canterbury had been accepted by the "Wee Frees" and the United Free Church, and that they had accepted his award; and that these same Presbyterian ministers should some years after set to work and forge a document purporting to be a humble submission of their differences by the "Wee Frees" and the United Frees to the Archbishop, and an acknowledgment by them that the Archbishop of Canterbury was the supreme ruler, and also canons or laws of the Presbyterians purporting to acknowledge the supremacy of the Archbishop, and that these forgeries were disseminated among Presbyterians as a part of the fundamental law of their Church, and all their ministers were so taught, and there by degrees they were required, as a condition of ordination, to take an oath of fealty to the Archbishop of Canterbury, and promise to do their utmost to support and extend his jurisdiction; there you would have in brief the way in which Papal supremacy has arisen. Of course with the printing press and diffusion of learning, such a thing would now be impossible, but we must remember all this was done when books had to be written out by hand, and there was the utmost difficulty in detecting forgeries which were thus put forward as the authentic records of past decrees of Popes and Councils concerning ecclesiastical controversies or disputes in which it was pretended the Popes of former days had been concerned. We can hardly blame our forefathers that they were deceived, but when the fraud was discovered, we must admire them for refusing any longer to bolster up a system having such a false and utterly rotten foundation. When they took that line they no more made a new Church than would the proprietors of the Christian World make a new paper if they determined henceforth that its writers should be required to verify their statements and that they would no longer publish falsehoods.

GEO. S. HOLMESTED.

PRAYER BOOK REVISION.

Sir.—It is to be hoped that when the work of revision is undertaken, the revisers will see their way to make a change in the Marriage Service. After the ring has been put upon the bride's finger, we pray: "O eternal God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life; send Thy blessing upon these Thy servants, this man and this woman, whom we bless in Thy Name; that, as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them, made." To pray at the bridal altar that a young couple may live together as Isaac and Rebecca, is the equivalent of asking God to help the woman to deceive her husband outrageously.

—For want of space we were compelled to hold over a number of letters.

[February 2, 1905.]

A CHANGE OF

"I care for nobody,
And nobody cares for
Sang Tommy at play
hay,
Where nobody could

So his mother made th
And searched for th
While the sun, from
overhead,
Went sliding into th

She filled the water p
And picked the berry
And wondered down
heart
Where her little boy

Alone in the dim old l
Tommy grew tired o
When the cows can
shadows fell
Over the new-mown

So into the kitchen h
With a noisy "Hi!
His mother had ma
cake;
She had made him

So he gave her a lovi
"I will help next t
"I care for somebody
And somebody care
—Our

THE NEW T

"She doesn't look
she?" May Vernon
distinctly relieved.
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"Oh, they all look
marked Maud Gray
black hair; "it's just
have of trying to ma
angels for a bit."

"Well, they need
you are," said Flori
regular pickle, Mau



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owners will be pl
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A CHANGE OF HEART.

"I care for nobody,
And nobody cares for me,"
Sang Tommy at play in the sweet new
hay,
Where nobody could see.

So his mother made the fire,
And searched for the old hen's nest,
While the sun, from its place high
overhead,
Went sliding into the West.

She filled the water pail,
And picked the berries for tea,
And wondered down in her tender
heart
Where her little boy could be.

Alone in the dim old barn,
Tommy grew tired of play,
When the cows came home and the
shadows fell
Over the new-mown hay.

So into the kitchen he ran,
With a noisy "Hi! yi! yi!"
His mother had made him a frosted
cake;
She had made him a saucer pie.

So he gave her a loving hug—
"I will help next time," said he;
"I care for somebody,
And somebody cares for me."
—Our Boys and Girls.

THE NEW TEACHER.

"She doesn't look a bit crabby, does she?" May Vernon's voice sounded distinctly relieved. The fact that they were going to have a new teacher for her class had been worrying her at intervals all the holidays. She knew that she was rather a dunce, "though I do try, really," she told her mother. "Oh, they all look sweet at first," remarked Maud Gray with a toss of her black hair; "it's just a sneaky way they have of trying to make us believe they're angels for a bit."
"Well, they need be angels where you are," said Florrie Cox. "You're a regular pickle, Maud!"



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"Pickle! I don't care. You're always in a stew about something—your silly old map, or home-lessons, or some other stupid stuff. I let things slide till I'm ready. I do. I'm going to miss my home-work to-night, just for fun, and I'll bring the 'angel' some flowers in the morning. Won't she think me a dear?" Maud's black eyes twinkled maliciously. "You see if she doesn't let me off—we've some lovely roses left in our garden, so look out!"
The girls couldn't help laughing. Maud had such a comical way of making naughty remarks.
Next morning Maud arrived with a beautiful bunch of roses. Miss Wynne accepted them with evident pleasure—she was dearly fond of flowers. Maud had something to say apparently—she had not done her home-work. Miss Wynne's face lost its pleased expression as she placed the flowers in a vase on her desk. "Please see that you get it done in playtime, Maud."
"But, Miss Wynne, I—"
"Please go to your place now, and bring me the home-work done at the end of playtime."
Maud went to her place looking very red. The girls were looking at one another very significantly. They smelt powder in the air. It was always the same when a new teacher took the class. It wouldn't be dull for a few days, at any rate, they told themselves.
When recreation time came Maud shot an enquiring glance towards the desk. Miss Wynne was marking some books. Should she risk it? Yes. No. The girls were watching and waiting. Yes, she would. She prepared to march out with the rest, had actually got within a yard of the door, when a sudden "Halt!" from Miss Wynne called the class to a standstill. "Right about turn!" And they all marched back to their places. What was going to happen?

It was only a little thing after all, it appeared. Miss Wynne took the bunch of roses from the vase, and calling Maud to the desk gave them into her hand without saying a word. Maud was so surprised and bewildered that she found herself holding them before she knew it. She had expected an "awful row," as she expressed it.
"Maud Gray is going to give me these flowers back again when she has done her work, girls," Miss Wynne was heard to say quietly, but amazingly clear in the perfect silence. "Mark time—forward!" And they filed out, leaving Maud staring at the flowers in her hand.
"Take them to your place, my dear."
It was too marvellous. She went almost mechanically; it didn't strike her to do anything else. You can't be rude to a person who calls you "my dear"—quite kindly, too.
Yet she didn't feel like beginning her home-work for all that. Seeing the hesitation, Miss Wynne said, "You wouldn't like me to refuse your roses altogether—would you? And I should be very sorry to have to do so, too; I wanted and had intended to take them to a sick sister of mine. But I've a better plan now than that even, and I'll tell you what it is when

you've finished. Be quick, so that I can tell you before the girls come back, and you can tell them about it afterwards."

It was said so pleasantly that Maud decided the new teacher wasn't really cross with her, only pretending to be. What did she intend to do with the flowers? So curious was she about it, that she scarcely noticed herself getting her notebook and arithmetic out, and she didn't realize that she had given in until she was well through the first sum. She glanced at the clock. There was still ten minutes left. She would have to be very quick if she was to get them finished before the girls came back. She quite forgot in her hurry that she had made up her mind not to do them at all. Two minutes before the time was up she hastened to the desk. The sums were right, and it only took a minute to mark them.

"Good girl. Now I'll tell you my plan. Would you like to bring the roses round to my sister yourself this afternoon, dear; then we can all have a cup of tea together, and you shall tell me all about yourself—eh?"

Poor Maud could scarcely find breath to murmur, "Thank you, Miss Wynne."

Before the day was out it was all over the class that Maud Gray was going to tea to Miss Wynne's, and that—miraculous to relate—Maud had done her sums without a word, and stranger still, she hadn't spoken once in class all the afternoon.

"I believe Maud Gray is going to be Miss Wynne's favourite," wrote Florrie Cox on a little slip of paper, which was passed along to May Vernon, under cover of, the desks. But Miss Wynne, who appeared to be looking straight at the blackboard, saw it somehow. She took it and read it.

"Some odd little person appears to think," she said, "that I'm one of those funny teachers who have favourites. Now, my dears, please remember this: My class is to me like Maud's bunch of roses here; they are all of them to be loved, some for one thing, some for another, but I should never think of picking one out separately and leaving all the rest to fade, should I?"

The girls laughed. "Isn't it sweet of her?" whispered May Vernon.

"And just one or two other things while I think of it. There must be no notes passed, and no whispering, my dears." Then she tore up the bit of paper, and put it into the waste paper basket.

"She didn't even ask who wrote it," said Florrie admiringly afterwards.

"We have to be so awfully good now at school, mother," May Vernon said at tea one evening some weeks later.

"How's that, dear?"
"Why, Miss Wynne has made Maud Gray the mark monitor, and we simply daren't breathe for fear of losing our marks. Maud's a perfect pickle at keeping them—she knows just exactly what she used to do before Miss Wynne came, and we don't get half a chance to have any fun."
"No," observed Mrs. Vernon, sagely, "but I notice that your copybooks have fewer mistakes in them, and there's not half as much ink on your pinafores."

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A BOY WHO WAS MORE AFRAID OF UNTRUTHS THAN DE- MERITS.

Jamie Norris was a little Scotch lad, who came all the way from his far away home—beyond the great ocean—to his uncle's home in America, alone. He was only eight years old, when a low fever carried off both father and mother in a single week. After they were buried, neighbours wrote to Jamie's uncle and asked what was to be done with the orphaned boy. "Tag him for Baxter, Illinois, U.S.A., and ship him by express to me," was the reply. So after a fortnight's journey he reached the station to which he had been shipped, and was taken in charge by his uncle, who was waiting for his arrival.

Jamie was homesick and tired after his long trip, but he was a brave little fellow, and winked back his tears when his aunt kissed him and welcomed him to the prairie home. There were three children in the Norris home, Bruce, aged eleven; Francis, ten, and little Jean, just Jamie's own age.

It was on Saturday that he completed his long journey, and on Monday he went with his cousins to the village school. The boys laughed at his Scotch plaidie, and mimicked his High-

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land brogue, but he walked off, knowing very well that he was too small to defend himself from their rudeness, and that it was better to endure their taunts quietly than be worsted in a fight.

In the evening when the roll was called, Jamie observed that most of the scholars answered "merit"; a few said "demerit" when their names were called, but, not understanding what they meant by the answers, when he came to "Jamie Norris," he simply replied, "Here," as he had been accustomed to do in the school across the big waters.

"Are you 'merit' or 'demerit?'" asked the teacher, glancing up from her day-book; and when Jamie said he did not know what was meant by these answers, she explained: "If you haven't whispered one word during study hours, answer 'merit,' but if you have, 'demerit.'"

"Then I'm 'demerit,'" replied Jamie, "for I whispered several times."

"How often?" questioned the teacher. "I don't know," Jamie returned, quietly.

"As many as two?" urged the teacher. "More than that," said Jamie.

"Three, four or five?" asked Miss Ray.

"More than that," was the answer.

"Six, eight or ten times, I suspect?"

"I didn't know the rule, and so didn't keep count."

"Then I'll have to give you zero," said the teacher, sternly. "You ought to know not to whisper in school, even if you were not told."

"You're a gilly to tell," said Bruce, on the way home in the evening.

"But I did talk; ever so much," insisted Jamie. What else should I do but tell?"

"Why not answer 'merit' like the rest of us, of course. The teacher didn't see you, and it'll spoil your report dreadfully. Just think of it! zero the first day. Father will think it is awful. He always wishes us to get 'merit.'"

"Not if you do not deserve it," Jamie returned. "And I can't see what difference it makes whether the teacher saw me or not. I saw myself, and that's the same."

"No, it isn't," contradicted Bruce. "That sort of whispering doesn't count, and in the future answer like I do. Why, we all do that kind of talking. Making signs and writing notes aren't talking."

"But they are breaking the rule, and that's the same," persisted Jamie. "I'll try to keep from breaking the rule after this, but if I forget, I'll not answer 'merit.'"

And he held to his Scotch resolution despite the twitting of the scholars about his soft conscience and big "demerits." If he whispered or did things against the rules, he did not call them by some other names, or try to sneak out of them, and yet despite his poor report the teacher said he was one of the quietest, most obedient pupils in the school. His lessons were always well prepared, though it was a matter of regret that no honours went his way.

A series of prizes for high standing in classes and best reports in conduct were to be distributed on the closing day of the term, and, as usual, much interest was felt in the outcome of the contest.

In the award, Jamie's name was not mentioned at all, but after the result of the winter's contest had been an-

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LETTERS FOR SOUTHERN STATES
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nounced, and the prizes distributed, the president of the board, who had been spokesman on the occasion, said: "I have another prize to bestow to-night; one not mentioned in the list of honours. It is a gold medal, and goes to Jamie Norris, the boy who always prefers 'demerits' to untruths, and in consequence carries away a report below the average, though according to the teacher's estimation in both work and conduct, he stands higher than any other pupil in school."—Intelligencer.

HOW THE CAPTAIN WAS WON.

Cecil Dorner was a fine English youth, full of buoyant spirit, athletic, and clever. His parents were anxious to see him doing right in life, but had the mistaken idea that to win a young man it was better not to check or correct; so a little indulgence was tolerated, and he followed his seniors into the paths of card playing, smoking, cycling on Sundays, and drinking, and gradually threw off any restraint, and took his full fling. His father was shocked, his mother's heart broken, but Cecil headed a company of young fellows who admired him for his dash and humour, and followed at his word. They called him Captain, and allowed his command to be enough to insure obedience, and every one knew that he was well on the road to ruin.

But there came a day when "The Captain" was at the head of all that was noble and good, and a marvellous power he wielded over other young men. More of buoyancy and gladness of heart was manifested, yet the true ring of discipleship in all.

One evening some young men of the neighbourhood were spending an hour with him after a cycling trip together.

"Captain, you've lost your place in the position you used to hold and command," said one, "but we'll declare you are 'Captain' still; for whether we agree with you or not, you always take a dignified stand, and some of us want to know how ever you got turned into a religious man!"

"Oh, you shall hear fast enough. don't think I'm ashamed. It isn't a

long story, either, and the blame or the praise of the change in me lies at the feet of one man."

"Nobody's going to blame you anyway, Captain, so tell us all about it." Cecil pushed back his chair with that

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Anyone who has tested Dr. Chase's Syrup of Linseed and Turpentine as a cure for croup will not hesitate to pronounce it an unqualified success.

It is wonderfully prompt in loosening the cough, clearing the air passages of the head, and soothing the excited nerves.

People who realize the suddenness with which croup comes on, and the danger which accompanies it usually keep some of Dr. Chase's Syrup of Linseed and Turpentine in the house for use in case of emergency.

For bronchitis, whooping cough, asthma, and every form of throat and bronchial trouble, this great family medicine is a quick and certain cure.

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determined manner. His enquiring comrad

"Perhaps you know Well, he is the man up to me one day, paring for a game of room over at the In

"How came he the other, who knew Spe

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determined manner of his, and faced his enquiring comrades.

"Perhaps you know Albert Spenton? Well, he is the man who came straight up to me one day when I was preparing for a game of cards in the club-room over at the Institute."

"How came he there, eh?" asked another, who knew Spenton.

"Just to lay his hand on me. He had been watching me, and he went for me hand and heart. I resented his interference, but he came after me again one Sunday when I was out at Wesley with a cycling party. He had walked over after his Sunday class because he heard that I had gone there. I was enjoying a bit of loose talk and keeping the fellows in roars of laughter, when some one wanted to speak outside, I was told. There I found him. He took my hand and said: "This won't do; Christ wants you to serve Him, and give up a good deal and accept a good deal more, and come over on His side. Are you ready for it?" I was amazed at him coming so far after his work and attacking me full-face like that. I always admired pluck, you know, but I shrugged my shoulders and defended myself.

"Am I to give up my cards, and smoke, and who knows what all?" I asked.

"Yes," he said, bluntly, "and deny yourself and take up a cross every day, and let God make a man of you and use you for His glory. You have been cringing to the devil and letting him use you for his glory long enough, and if you don't give him notice to leave you, it will soon be too late."

"Again I tried to shirk the question and show that I felt his remarks an intrusion; but he was in dead earnest, and we walked a few steps on the green, for he wouldn't come in to tea. "This is the last time you must be mean enough to give yourself to a cycling party and public tea on a Sunday," he said.

"Indeed," I said, "I suppose I may have my own opinion on such matters!"

"No, you may not; this is far too important a question for your opinion to settle, it takes God to settle these matters for us, and He says, "Turn ye, for why will ye die?" and "Remember the Sabbath day to keep it holy"; and his flashing eyes and frank look laid hold of my respect.

"Now I must go," he said, "and here is my card; you may like to give me a call when you have forgiven me for taking this interest in you."

"That's a sincere man," I said to myself, as he walked away, and to my astonishment I wasn't angry, and his remarks stuck to me."

"Spenton!" said one of the listening lads; "yes, I should say he is the best and truest man you'd find in a day's march; he'll stand no nonsense in business either—honest and true all round."

"Quite so. Well, he fairly captivated me. I lost the sense of enjoyment in my usual pastimes and felt downright ashamed of my whole self, and one day called on him for an interview. Just the same straightforward way—no parleying or smoothing over things—and I saw that he had right on his side, and realized that I was wrong. Look here, lads, it wasn't meeting me half way or dealing gently with my weakness that drew me, but his open denunciation of my sin and the presentation of the only right way appealed to my reason; and

you would scarcely believe it, but on the next Sunday I (once Captain of an army of evil-minded fellows) was found in Albert Spenton's Bible class; and then he led me further, and I once and for all renounced sin, and accepted salvation. That's how I was won, and I say if the Christian teachers and workers were earnest and outspoken like that, there wouldn't be so much complaint about not getting hold of young men."

*** MAKING UP.

"I'm never going to speak to that Dorothy Winship again! I haven't spoken to her for a week now, because the other day, when I asked her how my hair looked, she said it looked awful, and that made me mad. And I

THE VALUE OF CHARCOAL.

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

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

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

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

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

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

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

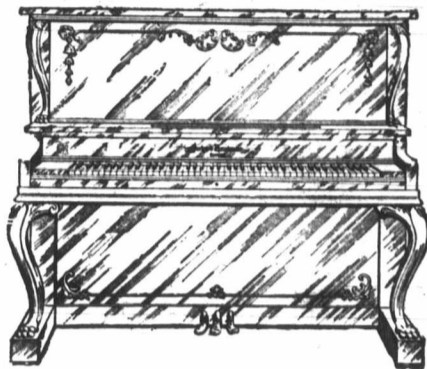
The daily use of these lozenges will soon tell in a much-improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use; but on the contrary, great benefit.

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

Gourlay, Winter & Leeming

188 YONGE ST., TORONTO.

OUR Midwinter Sale OF PIANOS



This is one of our "annual clearing out" sales when good pianos—not worn out, but in perfect order—are to be had at great reductions. Every instrument is a bona fide bargain. We desire to reduce our stock even at a sacrifice, and our loss will therefore be your gain. If you don't need a piano this will not interest you, but if you do it would be unwise to miss the opportunity. Read over the list, make your choice and write us without delay.

TERMS OF SALE

1. We guarantee every piano, and agree to pay the return freight if not satisfied.
2. A discount of 10 per cent. off these prices for cash.
3. A handsome stool accompanies each piano.
4. Every instrument safely packed without extra charge.

TERMS OF PAYMENT

Pianos under \$150—\$10 cash and \$4.00 per month.
Pianos under \$250—\$15 cash and \$6.00 per month.
Pianos over \$250—\$15 cash and \$7.00 per month.

If monthly payments are not convenient please state what method you prefer—quarterly, half-yearly or at certain fixed dates. We wish to know what terms will suit you.

MCCAMMON—7-octave Square Piano, by W. McCammon, Albany, N. Y., in handsome rosewood case, with serpentine and plinth mouldings and four round corners, carved legs and lyre, full overstrung scale and iron plate. A fine piano, length 6 ft. Originally \$400, now **\$107**

MASON & RISCH—7½-octave Square Piano by The Mason & Risch Piano Co., in handsome, highly polished rosewood case with serpentine and plinth mouldings, and carved legs and lyre, full overstrung scale, heavy iron plate. A fine piano in the very best of order. Length 6 ft. 6 in. Originally \$450, now **\$117**

DOMINION—7-octave Upright Piano, by the Dominion Co., Bowmanville, in handsome walnut veneered case, with lacquered candelabra and with marquetry panels, patent full iron frame, trichord overstrung scale, copper wound bass strings, 3 pedals; could not be told from new; price when new, \$250, now **\$189**

DOMINION—7½-octave Upright Piano, by The Dominion Organ and Piano Co., Bowmanville, in walnut case of attractive design, good action, full overstrung scale, three pedals, height 4 ft. 7 in. A modern piano in excellent order. Originally \$375, now **\$205**

WHALEY-ROYCE—7½-octave Upright Piano, by The Whaley-Royce Co., Toronto, in handsome burl walnut case with full-length frame and music desk, patent sliding fall-board, 3 pedals, double-pillared trusses, repeating action, full overstrung scale, height 4 ft. 7 in. A fine piano. Originally \$375, now **\$217**

KARN—7½-octave Upright Piano, by D. W. Karn & Co., Woodstock, in handsome dark rosewood case with solid end panels with hand carving in relief, good repeating action, full overstrung scale, ivory and ebony keys, height 4 ft. 3 in. Originally \$340, now **\$219**

KARN—7½-octave Upright Piano, by D. W. Karn & Co., Woodstock, in walnut case of attractive design, with solid panels surmounted by hand carving; has fine Wessell, Nickel & Gross action, ivory and ebony keys, and is in perfect order throughout; is a piano of surpassingly fine tone quality, and a style excellent for standing in tune; price when new, \$350, now **\$228**

KARN—7½-octave Upright Cabinet Grand Piano, by the D. W. Karn & Co., Woodstock, in walnut case, with solid polished panels, surmounted by hand carving, has best Wessell, Nickel & Gross action, and fine quality of parts throughout, in excellent order. A splendid piano, guaranteed like new. Was \$425, now **\$255**

GERHARD HEINTZMAN—7½-octave Upright Piano, by The Gerhard Heintzman Co., in attractive walnut case with carved panels, Boston fall board, full overstrung scale, ivory and ebony keys, Wessell Nickel & Gross action, etc. The piano has had a little use, but is just like new. Originally \$400, now **\$259**

GERHARD HEINTZMAN—7½-octave Upright Piano, by The Gerhard Heintzman Co., Toronto, in handsome burl walnut case with full swing front and music desk. A fine piano of latest design, with patent bell-metal bridge, good action, ivory and ebony keys, 3 pedals, etc. Used only a few months and just like new. Originally \$400, now **\$270**

NORDHEIMER—7½-octave Cabinet Grand Upright Piano, by Nordheimer, Toronto, in particularly handsome burl walnut, with polished panels, tastefully carved in relief and pillared ends, colonial style. This piano was prepared for one of Toronto's most musical families, and is now for sale after a few months' use. Height, 4 ft. 9 in. Manufacturer's price \$500; our special price **\$295**

Gourlay, Winter & Leeming

188 YONGE ST., TORONTO

THE HOME SAVINGS AND LOAN COMPANY LIMITED

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

HEAD OFFICE:
78 Church St., Toronto

BRANCH "A"
**522 Queen St. W.
Cor. Hackney**

Assets \$3,000,000.

3 1/2% Interest allowed on Deposits from Twenty Cents upwards.

Withdrawable by Cheques.

Office Hours:

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

**OPEN EVERY SATURDAY NIGHT
7 to 9 O'Clock.**

JAMES MASON, Managing Director

FEDERAL LIFE

Issues Best Investment Insurance Policies.

A Strong and Reliable Canadian Company.

HEAD OFFICE:
HAMILTON, - - CANADA.
DAVID DEXTER,
President and Managing Director.

1904
Another Successful Year for
The Northern Life Assurance Company.

	Gain over last year.
Insurance written \$1,231,580	15%
Insurance in force 4,144,881	15 1/2%
Premium income 130,468 85	10 1/2%
Interest income 21,460.69	60%
Total Assets 486,949 15	19 1/2%
Gov't Reserves 311,326.00	29%
Management Expenses 49,245 43	only 1 1/2%

The Policies issued by the Northern Life are so liberal that agents find no difficulty in writing up applicants. Liberal contracts to good agents. Write for Booklet describing different kinds of Policies.

HEAD OFFICE, - LONDON, ONT.
JOHN MILNE,
Managing Director.

BELLS

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

told her at looked a plained sight better than hers; and then she got mad. So I'm never going to speak to her again, never!"

This important declaration was imparted to Aunt Beth as Marjory was starting to school. Aunt Beth had learned from long experience that silence was golden. So she only gave Marjory a larger apple than usual, and whispered: "Be a good girl, dearest," and went back into the house.

Marjory's books were heavy, and she felt dull and headachy, having spent the morning and evening reading "Little Women," instead of studying. And even the delight of meeting Sarah McFlynn, and so having a chance for saying unpleasant things about Dorothy did not seem to relieve her headache much.

As she went into the school-room, she glanced at Dorothy, and noticed that her eyes were red, and that she had probably been crying. She also noticed that Dorothy had neglected her lessons, too, and by recess they each had one hour's time to make up after school.

Marjory lingered in the hall at recess to sharpen her pencil, and then went to get her jacket. There in the pocket she espied a tiny white note, and this is what she read:

Terrible sorry,
Awful blue;
If you'll forgive me
I'll forgive you.—Dot.

P.S.—I put a kiss in each of your pockets.—Dot.

A few minutes later Aunt Beth saw Marjory and Dorothy halving the big red apple, and chattering like magpies. She kept her own counsel at dinner-time, however, and only patted Marjory's cheek softly when she whispered to her: "I think Dorothy Winship is the sweetest girl in school!"—Christian Register.

NORTH AMERICAN LIFE.

Much Progress Made During Past Year by Company.

A leading financial institution, whose name has become the synonym for progress and solidity is that of the North American Life Assurance Company, which has long merited the distinction of being "solid as the continent." The progress for the past year is amply testified to by its statement appearing in this issue, the directors being able to present to the policy-holders and prospective policy-holders of the company a report of unusual interest. As may be seen from it the business issued during the year amounted to over \$6,500,000, which is an increase of considerably more than \$600,000 over the previous year's issue. The cash income, now amounting to over \$1,500,000 per year, and the assets of about \$6,250,000, also show hand-some increases. It is interesting to note that the large sum of \$561,376 was disbursed to policy-holders, and of this amount about 55 per cent. was paid for dividends, matured endowments, etc. With its large net surplus of over half a million dollars, and considering the excellent profit returns now being made, the outlook for this prosperous institution's policy-holders is bright, indeed.

THE DOMINION BANK

Proceedings of

The Thirty-Fourth Annual General Meeting of the Shareholders.

The thirty-fourth annual general meeting of the Dominion Bank was held at the Banking House of the institution, Toronto, on Wednesday, January 25th, 1905.

Among those present were noticed: Lieut.-Col. Mason, Lieut.-Col. Pellatt, Messrs. Wm. Ince, Wm. Spry, E. B. Osler, M.P., W. D. Matthews, Thos. Walmsley, W. G. Cassels, David Smith, A. R. Boswell, P. Leadley, G. N. Reynolds, A. Foulds, A. A. Jones, H. Gordon MacKenzie, J. Gordon Jones, W. Crocker, J. F. Kavanagh, J. G. Ramsay, W. C. Lee, W. C. Crowther, F. J. Phillips, F. D. Brown, H. B. Hodgins, W. C. Harvey, R. Mulholland, S. Samuel, F. D. Benjamin, J. F. Risley, Jno. Stewart, F. J. Harris, Wm. Davies, A. W. Austin, W. R. Brock, E. S. Ball, Wm. Booth, J. Bruce Macdonald, R. A. Stapells, Wm. Mulock, R. T. Gooderham, Dr. Andrew Smith, John J. Dixon, Chas. Cockshutt, A. E. Webb, T. G. Brough and others.

It was moved by Mr. W. D. Matthews, seconded by Mr. Wm. Ince, that Mr. E. B. Osler do take the chair, and that Mr. T. G. Brough do act as secretary.

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

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

To the Shareholders:
The Directors beg to present the following statement of the result of the business of the Bank for the year ending 31st December, 1904:

Balance of Profit and Loss Account, 31st December, 1903	\$474,902 63
Profit for the year ending 31st December, 1904, after deducting charges of management, etc., and making provision for bad and doubtful debts..	459,670 01
	\$934,572 64
Dividend 2 1/2 per cent., paid 2nd April, 1904	\$75,000 00
Dividend 2 1/2 per cent., paid 2nd July, 1904	75,000 00
Dividend 2 1/2 per cent., paid 1st October, 1904	75,000 00
Dividend 2 1/2 per cent., payable 3rd January, 1905	75,000 00
	300,000 00
	\$634,572 64
Transferred to Reserve Fund	500,000 00
	\$134,572 64

RESERVE FUND

Balance at credit of account 31st December, 1903	\$3,000,000 00
Transferred from Profit and Loss Account	500,000 00
	\$3,500,000 00

Property has been purchased at the corner of Bloor Street and Dovercourt Road, where an office will shortly be opened.

The Stanstead Branch was closed in July last. All Branches of the Bank have been inspected during the past year.

Toronto, 25th January, 1905.

The report was adopted, and the thanks of the Shareholders were tendered to the President, Vice-President and Directors for their services, and to the General Manager and other Officers of the Bank for the efficient performance of their respective duties. The following gentlemen were elected Directors for the ensuing year: Messrs. A. W. Austin, W. R. Brock, T. Eaton, J. J. Foy, K.C., M.P.P., Wm. Ince, Wm. Matthews and E. B. Osler, M.P.

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

GENERAL STATEMENT.

LIABILITIES	
Notes in circulation	\$2,690,324 00
Deposits not bearing interest	\$3,752,972 23
Deposits bearing interest (including interest accrued to date)	25,947,071 15
	29,700,443 38
Total liabilities to the public	\$32,390,367 38
Capital Stock, paid-up	3,000,000 00
Reserve Fund	\$3,500,000 00
Balance of Profits carried forward	134,572 64
Dividend No. 89, payable 3rd January	75,000 00
Former Dividends unclaimed	103 75
Reserved for Exchange, etc.	21,726 50
Rebate on Bills discounted	104,019 24
	3,835,422 13
	\$39,225,789 51

Specie	\$1,081,098 86
Dominion Government Demand Notes	2,555,181 00
Deposit with Dominion Government for Security of Note Circulation	150,000 00
Notes of and Cheques on other Banks	1,369,290 51
Balances due from other Banks in Canada	820,558 00
Balance due by London Agents	66,569 50
Balances due from other Banks elsewhere than in Canada and the United Kingdom	2,342,794 63
Provincial Government Securities	92,683 21
Canadian Municipal Securities and British or Foreign or Colonial Public Securities other than Canadian	672,162 33
Railway and other Bonds, Debentures and Stocks	3,006,450 78
Loans on Call, secured by Stocks and Debentures	2,874,619 16
	15,031,407 51

ASSETS	
Bills Discounted and Advances Current	\$23,689,045 15
Overdue Debts (estimated loss provided for)	9,179 69
Real Estate other than Bank Premises	36,877 99
Mortgages on Real Estate sold by the Bank	6,000 00
Bank Premises	446,000 00
Other Assets not included under foregoing heads	7,278 70
	24,194,381 51
	\$39,225,789 51

Toronto, 31st December, 1904.

T. G. BROUGH,
General Manager.

[February 2, 1905.]

It is better to endure wrong than Between the great do, the danger is nothing.—Adolph

Every time you trilling book you Batten.

Ask God to shov then do that duty point you mount vision.—Edward

Many, indeed, t with God in heaven with God on earl thoughts.—John V

Never depend you have talent, it; if you have no ply the deficiency. An active faith a promise, though formed, knowing as good as rea Henry.

The greater ha tany the more from our pride. but I think Conc most children, a greedy and unri humble our-selves of our heaviest Parse.

PENNIES I

"Take care pounds will tak This is a wis and it applies cents than to p

People are travagance in matters. "It o never spend m for my cigars a that to make a

These are many of our ones as well, and figured up these foolish a they would be

A lady of ve to have some objects. She with a penny she knitted int she sold for the four-penc a pair of cutt shilling; this v terials that w half a crown, after she beg was getting of her penny int care of the pe ful things. I

"When a bi the ship's sid and with tow the place at properly mer your little lea known, that's gets into the how or wher little leak, f ship."—Worc

Design Manufacture The JAS

GEMS.

It is better to suffer than to sin, to endure wrong than to perpetuate strife.

Between the great things that we cannot do and the small things we will not do, the danger is that we shall do nothing.—Adolph Monod.

Every time you take up a bad or trilling book you lose an opportunity of taking up a good and lasting one.—S. J. Batten.

Ask God to show you your duty, and then do that duty well; and from that point you mount to the very peak of vision.—Edward Everett Hale.

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

Never depend upon your genius; if you have talent, industry will improve it; if you have none, industry will supply the deficiency.—John Ruskin.

An active faith can give thanks for a promise, though it be not yet performed, knowing that God's bonds are as good as ready money.—Matthew Henry.

The greater half of our worries, certainly the more irritating half, comes from our pride. Care hath many wives but I think Conceit hath borne him the most children, and these the most greedy and unruly of them all. To humble ourselves is to be rid of many of our heaviest burdens.—Mark G. Pearse.

PENNIES MAKE POUNDS.

"Take care of the pence and the pounds will take care of themselves."

This is a wise old English proverb that we wish our readers to study, and it applies not less to dollars and cents than to pounds and pence.

People are more tempted to extravagance in small than in great matters. "It only costs a trifle," "I never spend more than a few cents for my cigars and tobacco, and what's that to make a fuss about?"

These are common words with many of our young men, and older ones as well. If they took a pencil and figured up the amount spent in these foolish and dangerous luxuries they would be startled at the amount.

A lady of very small means wanted to have some money for charitable objects. She began her poor-fund with a penny spool of cotton, this she knitted into a neat little mat, that she sold for four-pence; she spent the four-pence on wool, and knitted a pair of cuffs that she sold for a shilling; this was again spent on materials that when made up brought half a crown, and when a few months after she began, I inquired how she was getting on, I found she had made her penny into thirty pounds! Take care of the pence. They are wonderful things. They melt away unperceived if they are not taken care of. A ship's carpenter once said to me: "When a big hole is knocked into the ship's side, we know it at once, and with tow and tallow we bung up the place at once, and then set to, to properly mend the damage; but it's your little leakage, that is not at once known, that's dangerous. The water gets into the hold, and nobody knows how or where. Oh, I always dread a little leak, for that often sinks the ship."—Words of life.

FEW PEOPLE REALIZE

The Danger in that Common Disease, Catarrh.

Because catarrhal diseases are so common and because catarrh is not rapidly fatal, people too often overlook and neglect it until some incurable ailment develops as a result of the neglect.

The inflamed condition of the membrane of the nose and throat makes a fertile soil for the germs of Pneumonia and Consumption; in fact, catarrhal pneumonia and catarrhal consumption are the most common forms of these dreaded diseases which annually cause more than one-quarter of the deaths in this country.

Remedies for catarrh are almost as numerous as catarrh sufferers, but very few have any actual merit as a cure, the only good derived being simply a temporary relief.

There is, however, a very effective remedy recently discovered which is rapidly becoming famous for its great value in relieving and permanently curing all forms of catarrhal diseases, whether located in the head, throat, lungs or stomach.

This new catarrh cure is principally composed of a gum derived from the Eucalyptus tree, and this gum possesses extraordinary healing and antiseptic properties. It is taken internally in the form of a lozenge or tablet, pleasant to the taste, and so harmless that little children take them with safety and benefit.

Eucalyptus oil and the bark are sometimes used, but are not so convenient nor so palatable as the gum.

Undoubtedly the best quality is found in Stuart's Catarrh Tablets, which may be found in any drug store; and any catarrh sufferer who has tried douches, inhalers and liquid medicines will be surprised at the rapid improvement after a few days' use of Stuart's Catarrh Tablets, which are composed of the gum of the Eucalyptus tree, combined with other antiseptics which destroy the germs of catarrh in the blood and expel the catarrhal poison from the system.

Dr. Ramsdell in speaking of Catarrh and its cure says: "After many experiments I have given up the idea of curing catarrh by the use of inhalers, washes, salves or liquid medicines. I have always had the best results from Stuart's Catarrh Tablets; the red gum and other valuable antiseptics contained in these tablets make them, in my opinion, far superior to any of the numerous catarrh remedies so extensively advertised. The fact that Stuart's Catarrh Tablets are sold in drug stores, under protection of a trademark, should not prejudice conscientious physicians against them, because their undoubted merit and harmless character make them a remedy which every catarrh sufferer may use with perfect safety and the prospect of a permanent cure.

For colds in the head, for coughs, catarrhal deafness and catarrh of the stomach and liver, people who have tried them say that Stuart's Catarrh Tablets are a household necessity.

TWENTY-FOURTH ANNUAL STATEMENT

OF THE



NORTH AMERICAN LIFE ASSURANCE COMPANY.

HOME OFFICE:

112-118 King Street West, Toronto

For The Year Ended 31st December, 1904.

Dec. 31, 1903. To Net Ledger Assets..... \$5,876,210 75

RECEIPTS

Dec. 31, 1904.
To Cash for Premiums..... \$1,287,250 16
To Cash on Investments..... 269,779 64

1,507,029 80

\$6,883,240 55

DISBURSEMENTS

Dec. 31, 1904.
By Payment for Death Claims, Profits, etc..... \$561,186 57
" all other payments 376,741 86

\$987,877 98

\$5,945,362 62

ASSETS

Dec. 31, 1904.
By Mortgages, etc..... \$ 989,847 47
" Stocks, Bonds and Debentures (market value \$3,539,104 80) 3,460,096 75
" Real Estate, including Company's buildings 186,608 95
" Loans on Policies, etc..... 482,420 98
" Loans on Bonds and Stocks (nearly all on call)..... 771,604 71
" Cash in Banks and on Hand 104,788 81

\$5,945,362 62

" Premiums outstanding, etc. (less cost of collection)..... 244,075 91
" Interest and Rents due and accrued..... 41,561 53

\$6,231,000 06

LIABILITIES

Dec. 31, 1904.
To Guarantee Fund..... \$60,000 00
" Assurance and Annuity Reserve Fund..... 5,587,346 69
" Death Losses awaiting proofs, Contingent Expenses, etc..... 82,890 00

\$5,729,736 59

Net Surplus..... \$501,263 47

Audited and found correct.

JOHN N. LAKE, Auditor.

WM. T. STANDEN, Consulting Actuary.

New insurance issued during 1904 \$6,530,825 00
(Being the best year in the history of the Company.)

Insurance in force at end of 1904 (net) \$35,416,880 00
No monthly or Provident Policies were issued—this branch having been discontinued.

PRESIDENT:

JOHN L. BLAIKIE,

VICE-PRESIDENTS:

JAMES THORBURN, M.D., Medical Director.
HON. SIR WILLIAM R. MEREDITH, LL.D.

DIRECTORS:

HON. SENATOR GOWAN, K.C., LL.D., C.M.G. E. GURNEY, Esq.
L. W. SMITH, Esq., K.C., D.C.L. J. K. OSBORNE, Esq.
LT.-COL. D. McCRAE, Guelph.

MANAGING DIRECTOR:

L. GOLDMAN, A.I.A., F.C.A.

SECRETARY:

W. B. TAYLOR, B.A., LL.B.

SUPERINTENDENT OF AGENCIES:

T. G. McCONKEY.

The report containing the proceedings of the Annual Meeting, held on Jan. 26th last, showing marked proofs of the continued progress and solid position of the Company, will be sent to policy-holders. Pamphlets explanatory of the attractive investment plans of the Company, and a copy of the Annual Report, showing its unexcelled financial position, will be furnished on application to the Head Office or any of the Company's agencies.

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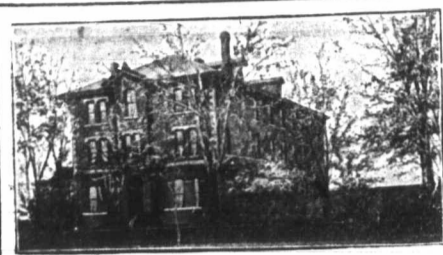
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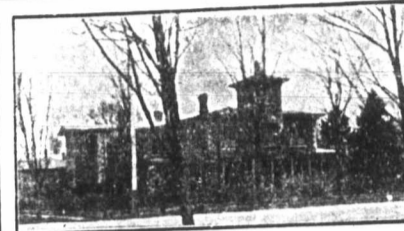
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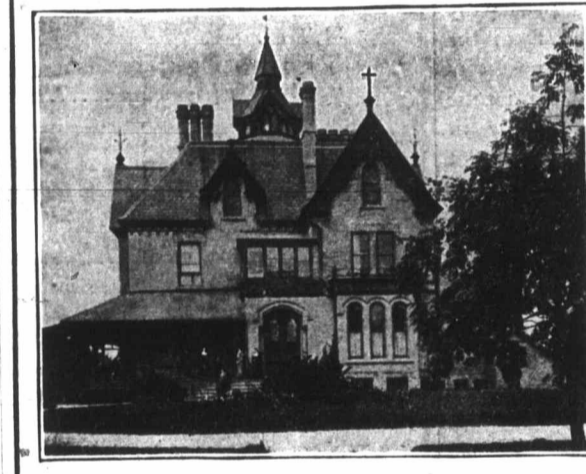
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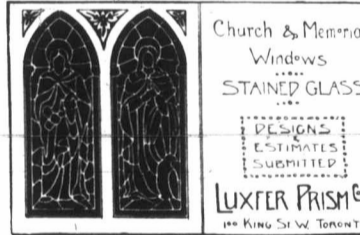
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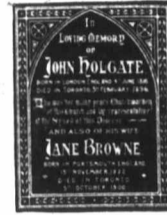
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