

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD
THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.

ESTABLISHED 1871.

Vol. 33.

TORONTO, CANADA, THURSDAY, FEBRUARY, 14, 1907.

No. 7.

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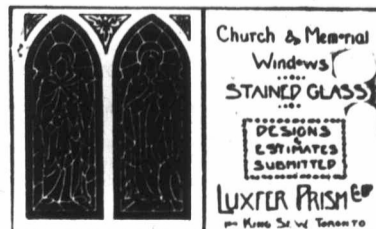
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WANTED—Clergyman desires position as Superintendent or Principal of Institution, College, or Home for Children; qualified teacher. Wife as matron; musical; excellent testimonials. Apply "Principal," c/o Canadian Churchman, Toronto.

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SYNOPSIS OF CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

ANY even numbered section of Dominion Lands in Manitoba or the North-West Provinces, excepting 8 and 26, not reserved, may be homesteaded by any person the sole head of a family, or male over 18 years of age, to the extent of one-quarter section, of 160 acres, more or less.

Application for homestead entry or inspection must be made in person by the applicant at the office of the local Agent or Sub-agent.

An application for entry or inspection made personally at any Sub-agent's office may be wired to the local Agent by the Sub-agent, at the expense of the applicant; and if the land applied for is vacant on receipt of the telegram such application is to have priority, and the land will be held until the necessary papers to complete the transaction are received by mail.

In case of "personation" the entry will be summarily cancelled and the applicant will forfeit all priority of claim.

An applicant for inspection must be eligible for homestead entry, and only one application for inspection will be received from an individual until that application has been disposed of.

A homesteader whose entry is in good standing and not liable to cancellation, may, subject to approval of Department, relinquish it in favour of father, mother, son, daughter, brother or sister, if eligible, but to no one else, on filing declaration of abandonment.

Where an entry is summarily cancelled, or voluntarily abandoned, subsequent to institution of cancellation proceedings, the applicant for inspection will be entitled to prior right of entry.

Applicants for inspection must state in what particulars the homesteader is in default, and if subsequently the statement is found to be incorrect in material particulars, the applicant will lose any prior right of re-entry, should the land become vacant, or if entry has been granted it may be summarily cancelled.

DUTIES.—A settler is required to perform the conditions 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 a homesteader resides upon a farm in the vicinity of the land entered for by such homesteader the requirement as to residence may be satisfied by such person residing with the father or mother.

(3) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirement may be satisfied by residence upon such land.

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.

SYNOPSIS OF CANADIAN NORTH-WEST MINING REGULATIONS.

COAL.—Coal lands may be purchased at \$10 per acre for soft coal and \$20 for anthracite. Not more than 320 acres can be acquired by one individual or company. Royalty at the rate of ten cents per ton of 2,000 pounds shall be collected on the gross output.

QUARTZ.—A free miner's certificate is granted upon payment in advance of \$5 per annum for an individual, and from \$50 to \$100 per annum for a company according to capital.

A free miner, having discovered mineral in place, may locate a claim 1,500 x 1,500 feet.

The fee for recording a claim is \$5.

At least \$100 must be expended on the claim each year or paid to the mining recorder in lieu thereof. When \$500 has been expended or paid, the locator may, upon having a survey made, and upon complying with other requirements, purchase the land at \$1 per acre.

The patent provides for the payment of a royalty of 2 1/2 per cent. on the sales.

Placer mining claims generally are 100 feet square: entry fee \$5, renewable yearly.

A free miner may obtain two leases to dredge for gold of five miles each for a term of twenty years, renewable at the discretion of the Minister of the Interior.

The lessee shall have a dredge in operation within one season from the date of the lease for each five miles. Rental \$10 per annum for each mile of river leased. Royalty at the rate of 2 1/2 per cent. collected on the output after it exceeds \$10,000.

W. W. CORY,

Deputy of the Minister of the Interior.

N.B.—Unauthorized publication of this advertisement will not be paid for.

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COMPETITIVE drawings are invited for
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be erected for the Dominion Government
at Ottawa, Ont.

The author of the best design will be
awarded a premium of \$8,000, the second
best \$4,000, the third best \$2,000 and the
fourth best \$1,000.

Drawings will be received not later than
July 1st, 1907, and are to be addressed to
the Secretary of the Department of Public
Works, Ottawa.

This competition is open to Canadian
Architects who have been resident in Canada
for one year or more.

Conditions of competition stating require-
ments of buildings and maps showing site,
&c., may be had on application to the under-
signed.

By order,
FRED. GELINAS, Secretary.

Department of Public Works,
Ottawa, December 12, 1906.

Newspapers will not be paid for this advertisement
if they insert it without authority from this Depart-
ment.



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ADVERTISING.—The CANADIAN medium for advertising, being the Church journal in the Dominion BIRTHS, MARRIAGES, DEATHS, Deaths, etc., two cents a word.

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POSTAL NOTES.—Send all such

CORRESPONDENTS.—All matters of the CANADIAN CHURCHMAN, than Friday morning for the full

communications.

Phone Main 4643.

Offices—Union Block, 36 Tor

Lessons for Sun

Feb. 17.—First

Morning—Gen. 19, 12, 30; Evening—Gen. 22, 1, 20; R

Feb. 24.—Second

Morning—Gen. 27, 1-41; M

Evening—Gen. 28 or 32; R

Mar. 3.—Third

Morning—Gen. 37; Mark 6

Evening—Gen. 39 or 40; R

Mar. 10.—Fourth

Morning—Gen. 42; Mark 7

Evening—Gen. 43 or 45; 1

Appropriate Hymns days in Lent, comp F.R.C.O., organist at St. James' Cathedral, taken from Hymns 7 of which may be found

FIRST SUN

Holy Communion; Processional: 263, 2; General Hymns: 84; Offertory: 85, 87, 25; Children's Hymns:

SECOND SU

Holy Communion; Processional: 273, 2; General Hymns: 32; Offertory: 6, 287, 5; Children's Hymns:

THE FIRST S

Our lives are spent with its days, weeks comes, days pass. V Seasons return, the calendar of eternity, and diligent breast Horatio, and acc Church's year brings opportunities. What we let it too pass of tages of its lessons? dissimilar, except in Feast are periods Every Sunday, bright Feast, and every Fri Our Lord, comm tragedy, is a Fast, (excluding Sunday, This is the First Sun

Canadian Churchman.

TORONTO, THURSDAY, FEB. 14, 1907.

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

NOTICE.—Subscription price to subscribers in the City of Toronto owing to the cost of delivery, \$2.00 per year; if paid in advance, \$1.50.

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THE PAPER FOR CHURCHMEN.—The CANADIAN CHURCHMAN is a Family Paper devoted to the best interests of the Church in Canada, and should be in every Church family in the Dominion.

CHANGE OF ADDRESS.—Subscribers should be careful to name not only the Post-Office to which they wish the paper sent, but also the one to which it has been sent.

DISCONTINUANCES.—If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue the paper must remit the amount due at the rate of two dollars per annum for the time it has been sent.

RECEIPTS.—The label indicates the time to which the subscription is paid, no written receipt is needed. If one is requested, a postage stamp must be sent with the request. It requires three or four weeks to make the change on the label.

CHEQUES.—On country banks are received at a discount of fifteen cents.

POSTAL NOTES.—Send all subscriptions by Postal Note.

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,

Box 34, Toronto.

Phone Main 4643.

Offices—Union Block, 36 Toronto Street.

Lessons for Sundays and Holy Days.

Feb. 17.—First Sunday in Lent.

Morning—Gen. 19, 12, 30; Matt. 26, 31, 57
Evening—Gen. 22, 1, 20, or 23; Rom. 2, 1, 7.

Feb. 24.—Second Sunday in Lent.

Morning—Gen. 27, 1-41; Mark 1, 21.
Evening—Gen. 28 or 32; Rom. 8, 1-18.

Mar. 3.—Third Sunday in Lent.

Morning—Gen. 37; Mark 6, 10-14.
Evening—Gen. 39 or 40; Rom. 12.

Mar. 10.—Fourth Sunday in Lent.

Morning—Gen. 42; Mark 9, 30.
Evening—Gen. 43 or 45; 1 Cor. 3.

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

FIRST SUNDAY IN LENT.

Holy Communion: 304, 318, 319, 321.
Processional: 263, 270, 291, 302.
General Hymns: 84, 91, 94, 249.
Offertory: 85, 87, 254, 259.
Children's Hymns: 92, 332, 338, 342.

SECOND SUNDAY IN LENT.

Holy Communion: 309, 313, 316, 320.
Processional: 273, 446, 532, 632.
General Hymns: 32, 282, 492, 493.
Offertory: 6, 287, 528, 633.
Children's Hymns: 281, 331, 333, 335.

THE FIRST SUNDAY IN LENT.

Our lives are spent along the pathway of life with its days, weeks, months and years. Time comes, days pass. What are we accomplishing? Seasons return, the years are ticked off on the calendar of eternity. The strenuous, determined and diligent breast the strong current, like Horatio, and accomplish something. The Church's year brings Lent before us full of rich opportunities. What can we accomplish? Dare we let it too pass off without seizing the advantages of its lessons? Days differ and weeks are dissimilar, except in length of time. Fast and Feast are periods of time, but differ in lesson. Every Sunday, bright with Easter's joy is a Feast, and every Friday (barring the Nativity of Our Lord), commemorating Good Friday's tragedy, is a Fast. Lent embraces forty days (excluding Sunday, which is never a Fast Day). This is the First Sunday in Lent. What will you

accomplish during this season? The discipline of the forty days is beneficial from a physical standpoint. You refrain, we will say, from so-called society events. Your regrets are sent politely to all "at-homes," dinners, "evenings," and parties because your Church says, the forty days of Lent are fast days, and you wish to interpret that in this way. What have you accomplished? Rest of body, repose of mind, freedom from excitement, a general building up of the human organism, stomach, brain and the nervous system. From a religious standpoint you reap spiritual advantages. The fast of the body becomes a feast of the soul when rightly used. The time taken from one thing is spent upon another. Lent is a season of Do not and Do, a time of Be not and Be. Not a burden, grievous and heavy to be borne, is the Fast of Lent, but a season full of good things, love and joy to others, from which you reap untold blessings as you grow and expand silently like the great trees God created. God would have you happy, busy and useful, as the days come and go. Each day at least one thing accomplished. And happy will your life become because busy and useful. During this season then let us leave nothing to chance. Do something. The true purpose of course is to forsake sinful things, "to follow the example of Christ and to be made like unto Him." We may practise, rigidly, during this season, an humble imitation of His Divine example, doing and giving something good every day. What shall it be? Attending services, reading, working with the Guilds, almsgiving, sick visits, and ministrations? Anything! but something and that good. But do it, and at Easter, know you have accomplished something.

Diocese of Calgary.

The Bishop of Calgary asks the young men in the different Church universities and colleges of Eastern Canada, who will be ready for ordination in the spring, and are not in any way bound to remain in any Eastern Diocese, earnestly and prayerfully to consider whether the very urgent call for clergymen to serve the Church in one of these Western Dioceses does not greatly override all other calls. The Bishop is confident that a greater or more urgent call than the one he himself makes for 23 additional clergy at once has never been raised in any part of the Anglican Communion. It is his earnest hope and prayer that the Church in old Canada, which has so nobly responded to the call for financial assistance, will not be content till she has given fully of her youngest and best to this most urgent work for Christ and His Church.

Greenwich Observatory.

In a summary review of astronomical matters in 1906 mention is made of a danger threatening Greenwich Observatory, which is a matter of serious concern, not only to British astronomers, but to foreign scientists as well, for in more than one respect Greenwich possesses international importance. The London County Council have been recently erecting a huge electrical generating station to contain ultimately eight engines, working up to 52,000 horse-power, about half a mile to the north of the Observatory, and exactly upon the meridian. Already with only 3,000 horse-power developed, the vibration sensibly affects observations with the transit circles, and the four huge chimneys come almost into their field of view. The meridian of Greenwich has been adopted as the prime meridian by almost all civilized nations, and observations of the moon's place have been practically committed to it by common consent. Moved by these and similar considerations, the members of the "As-

tronomische Gesellschaft" at their recent session in Jena, passed a resolution deploring the danger to which the Observatory is exposed. Whether a remedy can be found at this date is a question of the highest importance.

Quebec Industrial Education.

There is, we are glad to say, an honourable rivalry between the provinces in the matter of improvements in practical education, and in this connection we chronicle a banquet at Quebec on the transfer of the Normal School to the Macdonald Agricultural College at St. Anne, as marking a noteworthy event. The Province has an enthusiast in the Hon. W. A. Weir, who is lauded as having done much for education. Dr. Robertson, the principal, among other things, said, that what he meant by industrial education was that kind of education which taught a man how to make his home happy and healthy; how to make use of the natural resources around him to the best advantage. The value of industrial education is shown in this way. "The export of hay to the United States from only 200 acres of land, did more to impoverish the soil of the country than did the export last summer of 5,000,000 pounds of butter, the greater part of which came from this province." Some years ago when he was thinking over the problem of agriculture the necessity of interesting the younger generation became apparent. He thought of a scheme to give prizes to the boy who by constantly gathering out the biggest ears of wheat and replanting them, should finally get the best results in a given area of ground. The prizes he thought it necessary to give would amount to \$10,000. Sir William McDonald agreed, and the result was that no less than 1,400 were engaged in the competition, all over the Dominion and the organization was afterwards taken over by the Dominion Government and is now the Dominion Seed Growing Department. Dr. Robertson went into the question of poultry. It was not so unimportant as it might seem. The poultry farms of France, inspiring thrift and economy, shaped the policy of the French Republic. The methods they used brought splendid results and were at the same time simple enough for every practical farmer in the country. There were three things of vital importance to our nation. First of all, faith; faith in ourselves, our country and our future. Hope for ourselves, for our country, and for our future. Love of ourselves, in the highest sense, of our country and of the destiny given to us.

A Duty of Government.

It is a question well worth considering whether the Dominion Government should not take upon itself the duty of providing a number of fuel stations throughout our North-Western Provinces and Territories with an adequate supply of fuel in each to ward off the danger of privation and suffering to our brethren resident in those parts from coal famines in winter. We exploit our northern country in the old world and hold out inducements which lead thousands of people to emigrate from their old homes in the hope of bettering themselves under British rule in the new. Until the country gets fully settled and trade and commerce become generally established, of necessity, there will, in a period of unusual cold, be a greater demand for fuel, and possibly an inadequate supply. Canada cannot afford to be a churlish or close-fisted host to the incoming guest. The great statesman, Joseph, in anticipation of the lean years in Egypt, stored beforehand an adequate supply of corn. Should our statesmen be less provident and humane to their kind. Our north land is not, as are the older provinces, rich in forests. The forests of former days have through the chemistry of Nature been

transmuted into those vast deposits of affluent loam, which fit it to be one of the great granaries of the world. Coal is the requisite fuel for the north. The success of the northern farmer is bound up in an adequate supply of coal. Our Government cannot afford in bitter winter weather to have the cry go forth for coal, and hear that cry unheeded. A great need may mar the promise of a great future if our Government be not great enough to grapple with and supply it promptly and efficiently.

Directors.

An outsider having read the press reports regarding the Ontario Bank from the first public announcement of its late manager's ventures in New York to the trial and conviction of that official, and the trial and acquittal of the president, would be apt to think that there was a serious defect in a system, which rendered possible such tremendous losses through the misconduct of one individual. Surely some more accurate and searching method of ascertaining at any time the true standing of a bank can be devised than that which obtained in the bank to which we refer. When one considers the very large sums of money entrusted by shareholders and depositors to the custody of bank officials and the oversight of directors, and the serious loss occasioned where a great defalcation occurs, one would think that it was time that some method of systematic scrutiny of cash and securities should be devised by which such fraud could be detected and loss prevented. Though directors need not be managers, yet the depositors and shareholders are entitled to look to them for some real measure of security and protection.

Lying and Stealing.

Many correspondents have written on the subject of labour troubles, but we are impressed with the conviction that these disturbances of social order are part of a great social movement, a movement which cannot be arrested, but which can be directed so as to do as little harm, and as much good as possible. To those who have come to mature years, who live in towns, or cities especially, and who look about them and compare things with what they were when young, it must be apparent that the classes in the lower ranks of society enjoy degrees of luxury and refinement unthought of in their young days. This improvement of environment is one thing, but we ask our readers has it been accompanied with moral and religious advance or with retrogression. The grand jury in Toronto the other day deplored the absolute disregard for truth in the persons who gave evidence in court. What is this a sign of? Of one thing certainly, a great moral and spiritual degeneracy. And so it is in all forms of dishonesty, petty picking and stealing, to greater crimes. It is the time to consider whether the relaxation of punishment for such crimes has not gone too far. When a case of youthful depravity is brought before the court, as the culprit has not been as cunning or clever as his fellows, the judge lets him off on suspended sentence or perhaps altogether. Such crimes are the result of bad training or cowardice and a restoration of the old-fashioned whippings would not be out of place.

Contemptible Sins.

It is bad enough from a national point of view to lament the deterioration of character. But in a religious aspect how much more distressing it is to record this state of mind. As a people, the British nation and its dominions, with which we are alone concerned now, seem to have lost the conception of sin—no one seems to realize that lying and theft are sins, evils that lie at the base of the individual character and that warp all the better instincts of the heart, and re-act on the family and national character. Reformation must begin in the home, and next in the schools, and if truth and honesty are inculcated there and in the books in the libraries, and the evil insisted on,

as a duty to God, as well as to the neighbour, boys and girls characters will improve again.

"Pinchbeck Pantheism."

Under the above title the "Church Times," in a leading editorial, deals thus trenchantly with Mr. R. J. Campbell's "New Theology." "It is, of course, not theology and not new. And melancholy is it to see a Christian preacher who influences the thoughts of a large number of Christian people risking the welfare of his own soul and of theirs by abandoning the faith once for all committed to the saints. . . . Just now a sentimental gnostic pantheism is in fashion; and emotional pulpites, in sermons 'punctuated by loud applause,' dress themselves up in its phrases for the benefit of suburban ladies and young men ambitious of culture, who very likely suppose that the doctrine of Divine immanence has now dawned upon the human mind for the first time. As a matter of fact, it is the creed of the primitive nature-worshipper and of the skin-clad devotee of sun and wind and stream. . . . What is to be the end of it all? Has Dissent become avowedly at last the half-way house to unbelief? For we will not, as Christians, consent to call by any other name than unbelief the rejection of the fundamental doctrines of Christianity. Must 'inorganic Protestantism' become in England, as it has long been on the Continent, frankly Socinian? It is not only the discarding of Creeds which is leading to this appalling result, but the individualism which masks self-conceit and self-sufficiency under specious phrases about the freedom of man's inner spirit. Just now the jargon of the moment is all about immanence, and the identification of deity with humanity. The logical outcome of this is obviously self-worship."

THE NEW THEOLOGY.

Is there room for a new theology? Certainly under the folds of the British and American flags there is room yet for many new theologies, for there are no countries in the world freer to any national or religious revolutionist so long as he does not preach through dynamite or glycerine. The fact is the two countries are full of such jumpers, shakers, coglers, peculiar people, Knipperdollings, Mormons, Zoarites, Quaker Baptists, Zionites, Hard Shell Baptists, Old School Baptists, Free Will Baptists, and a host of others—the woods are full of them. But all such are honest people, they could not live in the old homes in which they were born. Such homes were too strict in their rules, or too loose in their rules, so they went forth like honest men or women to follow conscience and work out their own destiny. They were too honest to stay at home, and eat the bread of home, and rest under the roof of home and let the parents clothe them and give them an income, and enable them to enjoy the prestige of their parents name and reputation, and yet only live to depreciate and make little of everything that was dear to those parents to whom they owed their life. Whatever the faults in belief of such religious rovers may have been they, at least, were honest, and one respects their honesty though one may not endorse their views. It is vastly different in the case of the leaders of the New Theology, whether in the Church of England in England or abroad, or in the historic Nonconformist Churches. They eat the parent's bread and abuse the brand of flour out of which it is made. They live on their parent's money, transfer it year by year to their own pockets, and ridicule the religion, which in many cases they have promised to teach, and which is dear to the parent on whose money they exist. Some of them may be clever, others may think they are, but they lack the chivalry and honesty of the lowliest sects—who often left ease and comfort that conscience might prevail. Like the ass they know the value of their own crib, but unlike the ox—they do not recognize their owner. They all lack the manliness of men.

They abuse and depreciate, out of their pulpits, the doctrines they were ordained to teach, and they sign receipts, regularly, for their stipends. It is claimed, however, in their defence that such teachers are really reformers, and that all reform in any one Church would be impossible, if these great minds left their respective Churches and cultivated new fields for the growth of their New Theology. Well, this does not touch the lack of honour, honesty, and manliness in their present action. Surely to an honourable man in State Church, or Colonial Church, or Nonconformist Church, the question should be: "Was I ordained to preach what I am now openly preaching, and if not, is it an honest act, that I should continue to preach that which, had I avowed it before ordination, would have prevented hands ever being laid on me?" In these days of calm and quiet, it is really a very cheap and easy thing to be a reformer, but on the whole, it is better for one's own ultimate peace, and present example to be an honest man. And there is no excuse for such reforming measures in the case of Colonial Churches, for all such, whether Episcopal or Nonconformist, have great determining councils before which, as a rule, such reformers can appear, and seek to make their New Theology the voice of the Church—to which they belong. If they can carry the Church with them, then, indeed, they are real reformers, if they cannot they are at least in the position of true men, and if their conscience tells them that they cannot remain in a Church that will not be reformed they will go forth from their old home with a sense in their own hearts that they have done their duty, and with the verdict even of their most strenuous opponents that they are honest men.

THE LENT THAT COUNTS.

Let us begin by frankly acknowledging our belief, that any kind of Lenten observance, which involves in the most infinitesimal degree some kind of self-denial, is a hundred times better than none at all. About the keeping of Lent as about the New Year custom of making "good resolutions" many sarcasms have been uttered, often by individuals, of all men least qualified to indulge in gibes at other people's expense. Our keeping of Lent, God knows, is faulty and unsatisfactory enough, and no one has ever claimed that it was anything else, but there is an immeasurable distance between the man who does something, however small, and him who stands by and looks on and throws stones. There is a certain poem on the keeping of Lent, which may be expected to make the rounds of the press about this time, in which among many other items of excellent advice, we are bidden "to starve not our bin, but our sin," and which it is safe to say will be quoted with much gusto by many advocates of "practical Christianity," and hurled at the heads of the "mere formalist," who goes in for the conventional or established methods of keeping Lent. With this very large class of people, who "starve neither their bin nor their sin," we are not, however, directly dealing. Suffice it to say that in at least ninety per cent. of cases such kind of talk, so far as the talker is concerned, is the veriest humbug, and merits nothing but the silence of contempt. At the same time this does not alter the fact that there is a danger, and a very real one, that our keeping of Lent may be comparatively barren of practical results, and that its devout observance may, while not altogether, be very largely labour lost. How can we make the keeping of Lent then of real practical, and what is the crux of the whole question, of permanent value. Much of our Lenten observance unfortunately partakes of a temporary and transient character. It becomes an end not a means. We are apt to get into the way of keeping Lent for the sake of keeping it, and not with any particular ulterior objects in view, and then having kept it to feel that we can dismiss the matter from our minds for the time

being, and take things year. Every Lent should be a culture in the spiritual life, to the fabric of character ing up is the allotted servant of Jesus Christ. Lenten observance is There is nothing wrong ereise, up to a certain po In fact, we live by far lives mechanically, that the things we do, we think of what we are (we have learned to do them, or see other peo must it be with the pra and in particular with t But to do things mech: unintelligently or blind each individual minor from us, but there is object always in view, tion and development (Exactly the same thin tual development, of The greater part of it acquisition of knowled beyond. Aimless wor undoubtedly does som its immediate results is to be worthy of the n crowning objective. mechanically, kept. L thrown away. The s involved in even a h beneficial effect, whic But there is a more e of Lent should mean scious conquest of so territory, the further over our baser selves have and to hold, of s mastery. For this subsidiary keeping of can be satisfactorily should see us face to and leave us with a f to our credit. And so

FROM W.

Spectator's Comment

The Synod of the I week in annual sess while to take note o same. The Bishop's strong episcopal del It discussed in a kee standing diocesan p one or two topics of tion. The splendid mitted the Synod t to the stipends of tler rectories. These have something tang sult of the increased er be possible to s; but always to be, bl- expected that many voices of warning balance, but we hav money in the bank, earned it are in nee usefully, of course, we will have the sti best to meet next find ourselves some- the Vermont boy en ehuck, when a stra from his apparently to git it, for the mi

We are informed has accepted an inv

being, and take things easy for the rest of the year. Every Lent should see some new departure in the spiritual life, some permanent addition to the fabric of character, whose gradual building up is the allotted work of every soldier and servant of Jesus Christ. A great deal of our Lenten observance is necessarily mechanical. There is nothing wrong in this. All physical exercise, up to a certain point, is purely mechanical. In fact, we live by far the greater part of our lives mechanically, that is the vast majority of the things we do, we do without stopping to think of what we are doing, but simply because we have learned to do them, or are told to do them, or see other people doing them. So also must it be with the practice of religion in general and in particular with that of Lenten observance. But to do things mechanically is not to do them unintelligently or blindly. The precise object of each individual minor process may be hidden from us, but there is one grand unmistakable object always in view, the attainment, preservation and development of our health and strength. Exactly the same thing may be said of intellectual development, of what is called education. The greater part of it consists in the mechanical acquisition of knowledge, but there is something beyond. Aimless work both of body and mind undoubtedly does some good, for all exercise in its immediate results is beneficial. But real work, to be worthy of the name, must have its final or crowning objective. A faithfully, if even mechanically, kept, Lent, is most assuredly not thrown away. The self-restraint and discipline involved in even a half-kept Lent must have a beneficial effect, which cannot be wholly lost. But there is a more excellent way. The keeping of Lent should mean the permanent, and conscious conquest of some portion of the enemy's territory, the further extension of our dominion over our baser selves, the definite acquisition to have and to hold, of some added capacity for self-mastery. For this crowning practical aim, no subsidiary keeping of Lent, however, exemplary, can be satisfactorily substituted. Every Lent should see us face to face with our besetting sin, and leave us with a few additional forward steps to our credit. And so every Lent will "count."

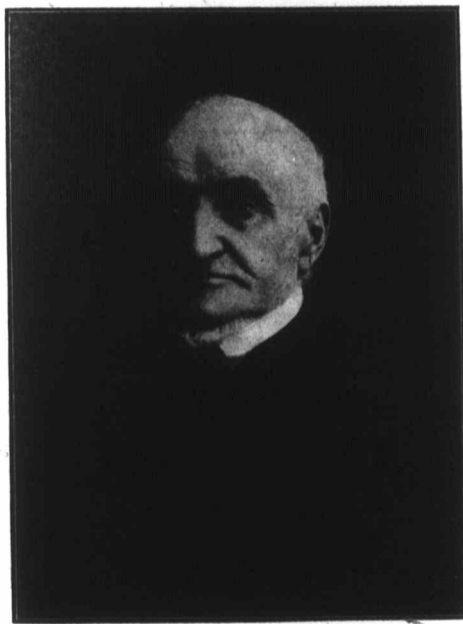
FROM WEEK TO WEEK.

Spectator's Comments on Questions of Public Interest.

The Synod of the Diocese of Montreal met last week in annual session, and it may be worth while to take note of one or two features of the same. The Bishop's charge was an exceedingly strong episcopal deliverance in many respects. It discussed in a keen and lucid manner the outstanding diocesan problems and touched upon one or two topics of more than diocesan application. The splendid state of the finances permitted the Synod to vote substantial additions to the stipends of the missionaries and the smaller rectories. These gentlemen will this year have something tangible in their pockets as a result of the increased revenues and it will no longer be possible to say of them, "they never are, but always to be, blessed." It is, of course, to be expected that many men would raise impressive voices of warning against diminishing a credit balance, but we have no sympathy with holding money in the bank, when men who have really earned it are in need. Let us spend our money, usefully, of course, but spend it each year, and we will have the stimulant of necessity to do our best to meet next year's obligations. We shall find ourselves somewhat in the mental attitude of the Vermont boy engaged in digging out a woodchuck, when a stranger tried to dissuade him from his apparently futile task. "Git it? I've got to git it, for the minister is comin' to supper."

We are informed that the Bishop of London has accepted an invitation to attend the General

Convention of the Protestant Episcopal Church of the United States in October next. His plans while in America include a visit to Montreal to see a friend and to Ontario to see a relative. We are not aware of any invitation having been extended by the Church in our country to this distinguished prelate, but we most sincerely trust that it is not yet too late to have him appear before the public in two or three of our cities at least. We doubt if there is a Bishop in the whole Anglican communion who comes closer to the people than Bishop Ingram. In many respects he is the most outstanding prelate in England. He is said to be a most captivating preacher and public speaker and his record of service is unique. It would seem to us that we ought to show an eagerness to invite him to Canada, and to make such preparations for his public appearances as would impress him with the necessity of presenting his best thought, and clothing it in his best style. It is neither complimentary to the Bishop, nor satisfactory to ourselves to wait until he arrives in our midst before we begin to plan for his visit. We do not, of course, mean to say that we ought to go into any hysterics over the man, but it ought to be known in ample time whether he will consent to preach or speak in public while in this country. It would look at present as though his visit to Canada only contemplated a holiday outing, probably because we have not signified our desire to have it otherwise.



Reverend Canon Burke.

As we write we have no knowledge of what has become of the proposed Canadian Church Congress that was much talked of a few years ago, but it would appear to us that if the promoters of such a Congress could have arranged a programme, with the Bishop of London as the chief contributor, it would prove a success, if success could come to it under any possible circumstances. It is, of course, too late to think of that now.

We are extremely pleased to learn from many unexpected quarters that the question of Prayer Book readjustment is really receiving earnest consideration from Churchmen in this country. If a few of our leaders would publicly express themselves upon the subject we feel sure that it would be of great service to the Church. Sooner or later readjustment has got to come, and it is only a question whether we shall take it up, or leave it to our successors to do what we feared to undertake. Shall it fall to this or a subsequent generation to recast our liturgy? That is the question. To-day conditions within the Church all seem to favour immediate action. The spirit of bitterness and strife has passed and men have learned to honour those who out of a good conscience differ from them. This side the millennium we cannot anticipate a temper more favourable than now exists for the work we have in

mind. The future will probably bring new difficulties when the lines of cleavage will not be on ritual or sacramental teaching, but a conflict between the new and the old theology as it finds expression in worship. We would like to keep clearly before the minds of Churchmen the necessity for approaching this subject in a spirit of confidence; confidence in the inherent desire of men to do the right thing, and confidence in the Divine Spirit still guiding the Church of Christ. We ought to be willing to cast this liturgy into the great crucible of discussion and analysis in the councils of the Church, and when a conclusion has been reached after fair, full and candid consideration we ought to be able to feel that that is the true way for us. It may not be what we desired in every particular, but presumably it is greater and better than that. We are quite sure that our faith will not be misplaced, for responsibility has a most wonderful effect in broadening our outlook and mellowing our prejudices. Throw the responsibility of recasting our liturgy upon the most extreme man and make him realize that it is to express the religious necessities, not only of himself, but of the man at the other theological extremity and immediately his outlook is changed, and changed we are bound to say for the better. One other thought we desire to keep clearly in view, and that is that no half way measures will avail. We cannot assent to any proposition looking to readjustment on the instalment plan. When this question is once opened it ought to be dealt with fully and finally and then closed for generations. To get into the habit of altering our Prayer Book a little at a time would be fatal to the sacredness of the book. If we touch it, it ought to be examined from cover to cover, and the work completed once for all. Let us have confidence and completeness.

Spectator.

THE LATE CANON BURKE.

Regret was keen and widespread when it became known that the Rev. Joseph W. Burke, Canon of the Diocese of Ontario, and for many years rector of Belleville, had died at Carleton Place, where he had been living with his daughter and son-in-law, the Rev. Archibald Elliott. The cause of death was jaundice. The deceased gentleman was in his 83rd year. He was born in Dublin, Ireland, and was a graduate in arts of its famous Trinity College. He was for 28 years rector of St. Thomas' Church, Belleville, and in the early part of 1902 retired from that position. The Rev. Rural Dean Beamish, taking his duty on the first Sunday in August of the same year. Canon Burke was beloved by all who knew him, and his memory will always be cherished. After resigning the rectorship of St. Thomas' Church, Canon Burke lived at Carleton Place with his daughter and son-in-law. Whilst in Belleville the Rev. Canon took an active interest in educational matters. In 1875 he was appointed by the City Council a High School Trustee, and remained a member of the Board until June, 1902, when he resigned, owing to removal from the city. In 1899 he was chairman of the Board and if he had desired could have had the position for a longer period. In 1879 he was chairman of the Committee on High and Public Schools. Whilst a member of the Board the reverend gentleman took a deep interest in all matters appertaining to the welfare of the children and was always a most welcome visitor to the schools. The Board accepted his resignation with deep regret and placed upon the record its appreciation of his valued services. The deep affection and respect held for the late Canon Burke is shown in this, one of many such, references from the local press: "No one in Belleville who knew him but will sincerely regret the death of the Rev. Canon Burke, formerly and for many years the beloved rector of St. Thomas' Church in this city. High-souled and benignant, polished and urbane, gentle and gracious, but unyielding to even the appearance of evil, where on God's footstool could one hope to find a man more worthy of the Master's 'Well done,' than the white-haired and pure-minded scholar and gentleman who for so many years presided over Belleville's premier Anglican Church." On the second instant St. Thomas' Church, was filled with citizens of all classes who had assembled to pay the last tribute of respect to the memory of the late Rev. Canon Burke. Many clergymen and laymen from his own and other dioceses were

present. The services were fully choral. The rector, the Rev. G. R. Beamish, officiated, assisted by the Ven. Archdeacon Bogert, of Ottawa. The hymns selected were in keeping with the service. The casket was placed in the chancel of the church and was covered with floral tributes. During the morning of the funeral a great many availed themselves of the opportunity of gazing upon the face of the departed divine. At the conclusion of the service the remains were conveyed to the Belleville cemetery for interment. Previous to the services and whilst the cortege was proceeding from the church to the city limits, the bell of Bridge Street Church was tolled. The greater number of the members of the Board of Education attended in a body. The pallbearers were: Venerable Archdeacon Bogert, of Ottawa; Rev. Canon Jarvis, of Napanee; Rev. R. S. Forneri, of Kingston; Rev. Rural Dean Armstrong, of Trenton; Rev. Canon Bogert and Rev. J. F. Fraser, of Belleville. Memorial services were held at St. Thomas' Church, Belleville, on the following Sunday, and were largely attended. In the morning the Venerable Archdeacon Bogert was the preacher, and his discourse was based upon the words "A sower went forth to sow," taken from the lesson for the day. The reverend gentleman referred to the late Canon Burke, whom he had known for 40 years, as a devoted and faithful clergyman, esteemed by all who had known him. Canon Burke was a faithful sower of the Gospel truths, and his reward would be manifold. In the evening the rector, Rev. G. R. Beamish, preached, and his text was from Acts, 11th chapter and 24th verse: "For he was a good man and full of the Holy Ghost and of faith; and much people was added unto the Lord." The rector also referred to the late Canon Burke and of his faithful work amongst his parishioners. The hymns during the day were appropriate to the services. Canon Burke was born in Dublin, May 24, 1825, son of Dr. Joseph Burke. He was educated in Trinity College in that city. He came to Canada in 1852, and was married in 1854 to Miss Emily Coates. Ordained in 1864, his first charge was in Lanark Village. His next in Almonte in 1866, then Prescott in 1869, and subsequently St. Thomas' Church, Belleville, in 1874, of which he remained rector for twenty-seven years. He was also Canon of St. George's Cathedral, Kingston. The late Canon was a strong and devout Churchman. Indeed no better type could be found of an ideal Churchman; combining, as he did, so many of those noble, yet vigorous qualities of spirit, mind and heart which dignify and sweeten the life and character of a true minister of the Church. In the great Church meetings his was a voice of authority and power to which his pure, upright, and affectionate disposition gave deserved and unusual weight. We cannot do better in closing our reference to the late and lamented Canon Burke than by repeating the parting tribute of one who knew and loved him well: "The old order changeth, men may come and men may go, but it will be many a long year before the men and women of this city forget the gracious, gentle, scholarly and kindly Christian gentleman who for so many years had the 'cure of souls' in St. Thomas' parish. May he rest in peace."

The Churchwoman.

MONTREAL.

Montreal.—St. George's.—The monthly meeting of the Montreal Diocesan W. A. was held in the schoolhouse on Thursday, Feb. 7th, when there was a good attendance of members. The president opened the meeting with prayer. The Secretary's and Treasurer's reports for the month were read and adopted. Several resolutions of sympathy to members in trouble were proposed and adopted, amongst them one to the Lord Bishop of Montreal on the death of Mrs. Carmichael, in whom the M. D. W. A., as a whole, and St. George's Branch in particular, loses a warm friend, and one always ready to give help and advice. The Convener of the Dorcas Committee read a short statement, and the Convener of the Literature Committee made an appeal for all kinds of missionary literature for free distribution at the annual meeting, which is to be held Feb. 10th to 22nd. It is also proposed to have a table of literature for sale at this meeting. Greetings were extended to several new life members of this Board and to Mrs. Bagg, who has become a life member of the General Board of W. A. Several appeals for assistance were read, most of which were referred to the annual meeting. Amongst these may be mentioned an appeal for help towards the \$500 required for the erection of a school building at Ruperts' House, Diocese of Moosonee; for a part of the salary of the matron at the new school at Moose Port; for part of the salary of matron at

White Fish Lake (Diocese of Athabasca); and for the purchase of a canoe, asked for by Bishop Stringer, for work amongst the miners and loggers in his diocese. A suitable canoe can be procured for about \$150, and it is important that this money should be available at once, and the canoe ready for work in the spring. An appeal was also read for lamps for a mission church. It was announced that a lady had sent \$25 towards the purchase of new type asked for the printing press at Foo Chow, China; that two sets of fair linen had been sent to mission stations by one of our Branches, while another Branch had supplied a set of communion vessels for use in Eastern Saskatchewan. Letters of acknowledgment for bales, materials for Christmas trees, etc., were read. Mrs. Plumpton, on behalf of a sub-committee of the Missionary Loan Exhibition held in 1905, asked for an expression of opinion as to the advisability of holding another loan exhibition in 1908. After short discussion the matter was postponed to the March meeting in order that the opinion of the various Branches might be ascertained. Arrangements for the general meeting were discussed. The devotional meeting was taken by the Rev. Dr. Symonds.

ONTARIO.

Wolfe Island.—Christ Church.—The ladies of this parish formed a Guild on New Year's Day, and they have given it the title "For Christ and the Church." They will meet each week for social and other purposes. The following officers were elected: President, Mrs. Schneider; Vice-President, Mrs. Bury; Secretary-Treasurer, Miss Edith Montgomery.

Frankville.—St. Thomas.—Mrs. F. Dealtry Woodcock, of Brockville, recently visited this town and organized a Branch of the W. A. in connection with this parish.

Boys and Girls

OTTAWA.

Ottawa.—St. Luke's Athletic Club held a most excellent concert last week in the Sunday School Hall, and the Executive of the Club came in for hearty congratulations on their fine programme. The feature of the evening's entertainment was a comedieta entitled "Who's Who." All the roles were taken to the complete satisfaction of the audience, and the performers were much applauded. The roles were taken as follows:—Mr. Blondleson, Mr. R. Apperley; Mr. Swanhopper, Mr. W. J. Hall; valet, Mr. John Arnott; Mrs. Blondleson, Miss Jean Wilson; maid servant, Miss Sadie LeRoy.

Previous to the play a fine programme of instrumental music, recitations and songs was given as follows:—Recitations, Miss Gladys McClenaghan, Master Vivian McClenaghan; vocal solos, Master Allan Crawford, Mr. Edward Moore, Miss Annie Hoag and Mr. Geo. Simcoe; instrumental-musical solo, Mr. Ed. Moore and Mr. E. Moore. Messrs. Moore also delighted the audience with a pleasing duet, which was given much applause. Master Allan Crawford fairly captivated the audience and he was encored again and again as was Miss Annie Hoag and Mr. Edward Moore. The Rev. W. A. Read, the rector, occupied the chair. This concert was one of the most enjoyable ever held by the Athletic Club, and they fully demonstrated their ability to manage such affairs to good advantage.

Brotherhood of St. Andrew.

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

Brotherhood men should subscribe for the "Canadian Churchman."

With the Travelling Secretary. On Sunday, 3rd inst., a visit was paid to the city of Hamilton, and five addresses delivered on that day. Arriving on Saturday, a number of Brotherhood men were got in touch with at once, among others Messrs. Heming, Alexander, McLaren, Mason and Nicholson were met and an interview had with Mr. W. A. Noble, director of St. George's Chapter, at his home, in the afternoon. At the Synod office Mr. Thomas met Archdeacon Clark and Rev. Canon Forneri, and had a talk over Brotherhood matters, and in the evening Mr. Heming was met at his home, and

a two hours conference took place. Sunday morning the congregation of St. Peter's Church was addressed, and after service the rector, Rev. A. W. Ten Eyck, met the Travelling Secretary at dinner at the home of Mr. Hazell, one of the churchwardens, and Brotherhood matters were talked over. Very shortly a Senior Chapter will be formed at St. Peter's, the rector strongly approving of the organization, and as there are a number of good, earnest men in the parish, the Chapter should be quite an active one. St. Matthew's was next visited, and a few lads, members of a Bible class were addressed by Mr. Thomas, after which the rector, Rev. H. Britten, spoke of the good work that the Brotherhood was doing, and of his strong desire to have a chapter at St. Matthew's. Mr. Britten has the right idea of a few specially picked men forming a Chapter, and active steps will be taken to organize a Chapter on these lines at once. A very successful meeting was next held at Christ Church Cathedral at 4.15 p. m., with A. G. Alexander, President Local Council, in the chair. Those present numbered 80 men and boys, and after the opening hymn and devotions, the chairman thanked those present for coming from all parts of the city in such good numbers, and stated that the meeting would be a short one, as they were all active church-workers. Mr. Thomas gave an interesting half-hour's address, dwelling specially upon three distinct advances made in the Brotherhood in Canada in the past year. Increase in Junior Chapters, development of the follow-up idea, and the successful local conferences, were the three things brought before the meeting, and all present were urged to make the usual earnest effort to be at St. Catharines. At evening service the congregation of St. Phillips was addressed by the Travelling Secretary, the work being clearly brought before them, and at the conclusion of service over 20 men responded to the earnest request of the rector, Rev. H. J. Leake, and a most encouraging half hour was spent, Mr. Thomas speaking to the men present along practical lines, so that it is felt that the chapter at present at St. Phillips will be materially strengthened. Monday morning, after meeting Mr. Alexander and Mr. Heming, a run was made to head office for a few hours, a further supply of literature secured, a lot of correspondence looked after, and then the International Limited was boarded and Hamilton again reached, and trolley taken to Dundas, where a meeting was held on Monday, 4th inst. A big snow-storm delayed matters greatly so that the Travelling Secretary only arrived in time for the meeting instead of making (as usual) a number of calls. A good meeting of the St. James Branch A. Y. P. A. was attended, and a half-hour address on the Brotherhood was given to the 50 young men and young ladies present by the Travelling Secretary, the rector, Rev. E. A. Irving, also being present and introducing the speaker. After this meeting the Brotherhood men were met and a half hour was spent in listening to a number of practical points which will be most helpful to the Chapter. This Chapter meets regularly each week, and is doing good, steady work, and at least one of the members will attend the conference. Trolley was taken next morning for Hamilton, and from there a run was made to Port Dalhousie, a hearty welcome being given by the rector, Rev. Guy B. Gordon, so well-known for his interest in Junior Brotherhood work and boys' work generally. A plan of campaign was talked over at once and 35 calls were made, and in the evening a most successful meeting was held in St. John's Church. Thirty men were present and listened with great interest to a plain practical talk, and as a result, definite steps will be taken shortly to form a Chapter, which can do a great deal of good work in this active parish. At the conclusion of this meeting, the boys to the number of 20 were met at the rectory, and the Travelling Secretary spoke to them about "building right each day," urging them to try and gain a step forward each day, and then bringing before them what the Junior Brotherhood stood for. It is safe to say that in proper time a Junior Chapter will be formed at Port Dalhousie, the rector having had practical experience of the work when at Niagara-Falls.

Wednesday morning, 6th inst. was given to correspondence, and then Welland was visited, the week-night congregation at Holy Trinity being addressed by the Travelling Secretary. A Chapter is at work in Welland, and the result of the visit will no doubt be an addition to their numbers and increased interest in the work. The members meeting after the service and getting a number of points as to practical work. The rector, Rev. G. Johnston, extended every hospitality and entertained Mr. Thomas at the rectory until train was taken for Port Colborne on the following day.

Applications for chair from Pincher Creek, A Sabrevois College, Mo

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Christ Church Cha in very active shape, active list, and the of director, and H. H. C

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Ottawa.—The annu ssembly of the Brother diocese was held last a large, representativ ing of members from city. The clergy pre Dean Mackay, D.D., Clarke, Trinity, Billi Loucks, M.A., St. Ma son, diocesan agent; Saints. The Secretar sented a highly sat practically two years' from two active Cha Saints, in December, of the Brotherhood h St. Matthew's, Trinity Luke's, St. Margaret thedral, all of which meeting, and St. Church, Aylmer. H of praise of the fot convention held in C the most successful hood of St. Andrew.

Of 1905 local cou February, March Ap and quarterly meetir November. The ben an conference held i also referred to, and attention to two imp the opening of the t ablishment of the . Association. The lat ductive of great goo church work many l reached through of data lay before the Junior department, i ters exist in All Sair Matthew's, and the pastors is bespoken G. Gilbert, the retiri address of congratul Brotherhood, and ce on the active part tl the work. He expr men in banks and o to work extra time while they see meet receiving increased ther attention may with a view to ame this regard. The el follows: President, Saints; Vice-Preside Matthew's; Secretar Flatters, St. Marga president was creati ing representation o er members. The 1 assembly was tendi Bishop of Ottawa f personal attendance. His Lordship the Brotherhood Bisho also made of the e Synod, particularly monte conference, benediction pronou Mackay.

Applications for charters have been received from Pincher Creek, Alta., (Senior) and from Sabrevois College, Montreal (Junior).

A probationary Junior Chapter, consisting of seven members has been formed at All Saints, Peterboro.

The vicar of Langley, B. C., as the result of receiving a "follow-up" letter from head office, has written in asking for printed matter to assist him in forming a chapter.

A. W. Bell, director of Trinity Chapter, Barrie, has interested the lads of that parish in Junior work, and a probationary Chapter has been organized, a meeting being held on Jan. 30th, Mr. Bell being chosen as director, and Harry R. Tate as secretary.

As a result of a visit paid by J. A. Birmingham, Western Travelling Secretary, a Senior Chapter has been formed at Red Deer, Alta., one of the thriving towns between Calgary and Edmonton.

The Chapter at Charlottetown, P. E. I., reports a membership of 16 members, with good work being done, the success being due in a great measure to the hearty support received from the rector, Rev. S. J. Woodruff, everywhere known as a strong Brotherhood clergyman.

Christ Church Chapter, Vancouver, B. C., is in very active shape, 17 members being on the active list, and the officers being C. H. Hewitt, director, and H. H. Campbell, secretary.

OTTAWA.

Ottawa.—The annual meeting of the local assembly of the Brotherhood of St. Andrew in this diocese was held last week, and was attended by a large, representative and enthusiastic gathering of members from every Chapter in the city. The clergy present included Rev. Rural Dean Mackay, D.D., of All Saints'; Rev. C. B. Clarke, Trinity, Billings' Bridge; Rev. W. M. Loucks, M.A., St. Matthew's; Rev. E. A. Anderson, diocesan agent; Rev. C. P. Emery, All Saints. The Secretary, Mr. T. Alder Bliss, presented a highly satisfactory report covering practically two years' work. He showed how from two active Chapters, St. George's and All Saints, in December, 1904, the local assembly of the Brotherhood has grown till now it enrolls St. Matthew's, Trinity, (Billings' Bridge), St. Luke's, St. Margaret's and Christ Church Cathedral, all of which were represented at the meeting, and St. James, Hull, and Christ Church, Aylmer. He further spoke in terms of praise of the fourteenth annual Dominion convention held in Ottawa in 1905, which was the most successful ever held in the Brotherhood of St. Andrew in Canada.

Of 1905 local council meetings were held in February, March, April, October and November, and quarterly meetings in February, April and November. The beneficial effects of the diocesan conference held in Almonte last fall were also referred to, and the report closed by calling attention to two important events of the year, the opening of the Mission to Jews and the establishment of the Anglican Amateur Athletic Association. The latter work especially is productive of great good, bringing into touch with church work many boys who could hardly be reached through other means. Though no data lay before the local council concerning the Junior department, it is announced that Chapters exist in All Saints', St. George's and St. Matthew's, and the earnest consideration of all pastors is bespoken for the Juniors. Mr. A. G. Gilbert, the retiring president, made a brief address of congratulation on the progress of the Brotherhood, and commented with satisfaction on the active part the young men are taking in the work. He expressed sympathy with young men in banks and offices who are often obliged to work extra time without any remuneration, while they see mechanics on all sides of them receiving increased pay for all overtime. Further attention may be paid to the subject, with a view to ameliorating their condition in this regard. The election of officers resulted as follows: President, Mr. T. Alder Bliss, All Saints'; Vice-President, Mr. Ralph Sampson, St. Matthew's; Secretary-Treasurer, Mr. J. Harry Flatters, St. Margaret's. The office of vice-president was created for the purpose of providing representation on the council for the younger members. The most grateful thanks of the assembly was tendered to His Lordship the Bishop of Ottawa for his lovingkindness and personal attendance at the diocesan conference. His Lordship thereby earned the title "A Brotherhood Bishop." Acknowledgement was also made of the encouragement given by the Synod, particularly with reference to the Almonte conference. The meeting closed with a benediction pronounced by Rev. Rural Dean Mackay.

Home & Foreign Church News

From our own Correspondents.

NOVA SCOTIA.

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

Halifax.—Legislation in reference to the new cathedral matter is to be obtained this session in the Local House, and it is possible that May 1st will see the beginning of cathedral building operations on the Empire rink site, as plans by a Boston architect have been under consideration.

St. Paul's Sunday School, has been selected by the Committee of the Sunday School and Missionary Convention Exposition, as one of the few schools "justly regarded as representative and typical of the best American Sunday Schools." The officers have been asked to supply all material used in the administration of the school, which would be of service in illustrating the methods used in the Sunday School, in its different departments, for the use at the great Sunday School Exposition, which is to be held at Rome, Italy, 20th and 23rd of May next. This Convention will embrace the Sunday Schools of the whole world. In 1904 a similar Convention was held at Jerusalem.

Windsor.—King's College.—A debate between King's College and the University of New Brunswick has been arranged to take place shortly, on the subject of the union of the Maritime Provinces.

The Ven. W. J. Armitage, Archdeacon of Halifax, gave his lecture on a visit to Iona, the Cradle of British Christianity, to the students of King's College, Windsor.

FREDERICTON.

Hollingsworth Tully Kingdon, D.D., Bishop, John Andrew Richardson, D.D., Bishop-Coadjutor, Fredericton, N.B.

St. John.—St. John the Baptist.—The twenty-fifth anniversary of the founding of the Mission Church of St. John the Baptist, St. John, N.B., was celebrated last week. At the morning service the Rev. Allan Smithers, of Riverside, N. B., preached. After the evening service a social meeting was held in the school-room when speeches were delivered by the rector, the Rev. Owen P. Jones, the Rev. Dr. Raymond, the Rev. G. F. Scovil, the Rev. G. F. Hooper, and others.

In connection with the position of Treasurer of the Synod the name of Mr. Lewis H. Bliss is mentioned. There is another rumour to the effect that a St. John man will be appointed owing to the majority of the members of the Finance Committee living in that city, and the name of Mr. F. J. Knowlton, of St. John, is mentioned.

MONTREAL.

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

THE DIOCESAN SYNOD.

Montreal.—The opening service of the Synod was held in Christ Church Cathedral, on Tuesday morning, February 5th, at 10.30. A large congregation, including many of the delegates, was present.

There was a large attendance, both of clerical and lay delegates, at the opening session of the Diocesan Synod which was held in the Synod Hall on Tuesday afternoon, February 5th. The greater part of the afternoon was taken up in listening to the eloquent and dignified charge of the new Lord Bishop of Montreal. This is the first Synod which has been held in Montreal since the death of the late lamented Archbishop and the Bishop was evidently deeply touched by the solemnity of the occasion. In his charge he delivered a beautiful and touching panegyric upon the late Primate in the opening sentences thereof. He then proceeded to a general review of the work and needs of the Synod. The country parts of the Diocese, he remarked, were wonderfully covered by the Church of England, the only deanery where more clerical help was positively and immediately needed, being the Deanery of Clarendon, which had developed from seventeen churches in 1877 to twenty-nine

churches this year, whereas the clergy had only increased in the same period from eleven to thirteen. The weak spot in the Diocese at present lay in the suburbs of Montreal, which were being populated at an exceedingly rapid rate. Here there was a great field for missionary work, but it demanded more money than was at present at the Bishop's disposal. The Bishop next touched upon the subject of Clerical Stipends, and said that he would move for the appointment of a committee to take the matter into consideration and report as quickly as possible some method whereby clerical stipends could be placed on a juster basis. Referring in his charge to the Ladies' College at Dunham, he said that greatly to the regret of the Executive Committee of the College the number of pupils had been falling off, there being only 28 resident pupils in comparison to 40 in former years. The Bishop next announced the appointment of the following officers to aid him in the work of the Diocese:—Rural deans—the Rev. W. Sanders, B.A., rural dean of St. Andrews; the Rev. W. Robinson, rural dean of Iberville; the Rev. W. Harris, rural dean of Bedford; the Rev. T. B. Jeakins, rural dean of Shefford; the Rev. James S. Carmichael, rural dean of Brome; the Rev. W. J. Dart, M.A., rural dean of Hochelaga; the Rev. R. F. Taylor, rural dean of Clarendon. Bishop's chaplains—the Rev. H. E. Horsey, M.A., B.D., examining chaplain; the Rev. G. Osborne Troop, M.A., the Rev. Canon Baylis, D.D., the Rev. Rural Dean Carmichael, domestic chaplains. Bishop's lay advisers—Mr. Strachan Bethune, K.C., D.C.L., chancellor; Mr. L. H. Davidson, K.C., D.C.L., vice-chancellor; Mr. W. L. Bond, B.C.L., Church advocate. Other matters referred to by the Bishop in his charge, were the Braithwaite Legacy, the succession to the Bishopric, the Lord's Day Act, the great Missionary Congress which is to be held in London next year prior to the meeting of the Pan-Anglican Conference at Lambeth Palace, and the subject of Organic Church Union. Upon the latter the Bishop made the following pronouncement on the question of the apostolicity of the episcopate as connected with the question of organic Church union. The question of the apostolicity of the episcopate in the present day has become a live question through the drift of thought towards organic union, and it has struck me that some words, simply by way of remembrance with regard to the subject, would not be out of place. Apart from Divine revelation, the general principle of succession in connection with family, tribe or nation, is one that has held good, and holds good, under varied aspects both in barbarous and civilized life. The birthright of the elder son is an institution dating back in some form to archaic times, and an effort to deflect the natural line of a royal or tribal leader, save where the king had liberty of naming his successor, or the tribe to elect him, has ever been regarded as one form of treason. When we enter the field of Divine revelation, the principle of succession becomes still more important, for it becomes a divinely ordered institution. Israel possessed a priestly ministry previous to Sinai, of which we know nothing save its existence, but the ministry from Sinai onward was in conception, institution and detail so divine that man had no more to say to its creation than he had to say to the creation of the universe, and this ministry was avowedly a ministry of succession being confined to one tribe, and the high priest and priests to one family within that tribe, thus constituting three orders—high priest, priests and Levites. Two facts are apparent with regard to the personal succession of high priests—First, that the office was ordered by God to be an office of succession within one family; second, that whatever at times may have been the untoward circumstances connected with this divinely instituted office, it lasted for at least 1,300 years from the time of Aaron to the final destruction of Jerusalem. But the first fact is the all-important one. Out of the depths of the divine will there come the orderly procession of fixed ministerial institutions, "for unto the high priest his proper services have been assigned, and to the priests their proper office appointed, and upon the Levites their proper ministrations laid"—and all by the will and voice of God. In a word, the principle of priestly succession was not merely divinely recognized, but was divinely appointed. It seems then but natural that when our Lord was called of God a high priest forever—high priest to offer both gifts and sacrifices for sins, and yet the begotten Son of God, one with the Father, and as such the author of eternal salvation, and who in the exercise of His Divine will proclaimed that he was about to found a Church against which the gates of hell should not prevail—it seems but natural that he should have ordained a ministry of succession within God's Church of the future even as such a ministry had

existed in God's Church of the past. Nothing is historically clearer than the fact that out of the body of his followers twelve men were named by him apostles, that he invested them as his envoys with graces suited to their work, breathing on them and saying, "receive ye the Holy Ghost," and that he endow them with a deathless perpetuity of their apostleship in the words of His great commission, "Lo I am with you always (or all the days) to the end of the world (or the consummation of the age) the same words used by our Lord in the parable of the wheat and the tares—"the harvest is the end of the world." Perpetuity of office can alone fairly explain these great institutional words, for the apostles personally received no promise of perpetuity of earthly life, hence it seems reasonably clear that our Lord addressed the apostles as invested with an office, capable of transmission, so that when He would come at the end of the world He would find apostles filling the apostolic office as He had appointed it. In other words, as the high priestly office of Aaron, contained within it the potency of the whole high priestly record and that, through the principle of orderly succession, so the primal apostolate contained within it the potency of apostleship designed by our Lord to last from the day when He called to Him the twelve, on to the end of the world. That this was our Lord's will is plain from the fact that the apostolate was not consigned by the spirit taught apostles, or by the will of God to the original twelve, otherwise, we would never have known Matthias "numbered with the eleven apostles," or Paul, a bondsman of Jesus Christ, called to be an apostle, or Barnabas, an apostle. And that this office, held by one at least not of the original twelve, is clear from St. Paul's almost indignant question:—"Am I not an apostle?" Have we no right to lead about a wife that is a believer even as the rest of the apostles, and the brethren of the Lord and Cephas?" It was this commonly received view of the extension of the apostolate that enables us to find in the early writings of the Church, the title of apostle applied to men like Mark, Bishop of Alexandria, and others who certainly were not included amongst the twelve. They were the apostolic men that followed the apostles, of whom Tertullian wrote, the men whom he styles "the transmitters of the apostolic seed." Hence, we find Irenaeus and Tertullian asserting that Bishops were the successors of the Apostles, Cyprian calling bishops apostles, and apostles bishops, and St. Jerome stating that bishops supplied the place of the apostles, and that all bishops of great and small cities are all successors of the apostles." Hence, the great Tertullian test applied to heretics, "Let them produce the original records of their churches, let them unfold the roll of their bishops running down in due succession from the beginning in such a manner that each Bishop shall be able to show for his ordainer and predecessor some one of the apostles, or apostolic men," etc. For this is the manner in which the apostolic churches bring down registers. In the light of such and kindred testimony I could never see any reason for doubting the historical accuracy of the statements of Theodoret and Ambrose as to the disuse of the title "Apostle" as applied to Bishops, namely, "that those whom we now call Bishops the primitive Christians called apostles, but in process of time they left the title of apostle to those who were strictly apostles, and gave the appellation of Bishops to those formerly called apostles leaving to presbyters the name of that presbyterate, themselves being called Bishops." One has no fair reason to doubt the strict truthfulness of these words on grounds of ignorance, misconception or deception. The words are circumstantial, they fully admit the promiscuous use of titles at the beginning and the reason why such a use was changed to one more definite. Further, I need not proceed to recall to memory how this apostolic order spread through the civilized world; rather would I sum up the evidence that you know could be quoted in these pregnant words, "The tradition of the apostles (wrote Irenaeus) may be contemplated by all who wish to see the truth, as manifested through the whole world; and we are in a position to reckon up those who were by the apostles instituted Bishops by the churches, and to demonstrate the succession of these men to our own times." "For they (the apostles) were desirous that these men should be very perfect and blameless in all things, whom they were leaving behind as their successors, delivering up their own place of government to these men"—words that seem to have been reflected in those of Cranmer 1,300 years later, even though his Erastianism was patent. "I would that I, and all my brethren the Bishops, would leave all our styles, and write the style of our offices, calling ourselves apostles of Jesus Christ." It would be out of place for me to apply the principle con-

tained in these words to the historic churches of England, Ireland and Scotland, and through them to colonial churches and the church in the United States. Imperfection there might be in what I would call the historic routine of such succession, as with Royalty in England between 1640 and 1660, but in both cases the succession remained. Only in the case of kingly succession has any act been more public than the consecration of a Bishop in all ages and countries for, as one has well said, it is more easy to be proved that the present Archbishop of Canterbury was canonically consecrated than that any one person now living is the son of him who is called his father. Such is the outcome with me of the reading, I may say, of a lifetime, and such certainly is the straight open teaching of the Church of England in the preface to its ordinal: "It is evident unto all men diligently reading Holy Scripture and ancient authors, that from the apostles there have been these orders of ministers in Christ's Church; Bishops, priests and deacons." As a branch of the Catholic Church she makes these orders an unalterable necessity for her own organic existence, for she further states:—"To the intent that these orders may be continued and reverently used and esteemed in the Church of England, no man shall be accounted or taken to be a lawful Bishop, priest or deacon in the Church of England, except he be called, tried, examined, and admitted thereunto, according to the form hereafter following, or hath had formerly episcopal consecration or ordination." In this preface the Church of England speaks simply for herself, she arraigns none; she condemns none; but openly declares "that this is the faith and law of the Church of England, with regard to Holy Orders, and their perpetuation. To speak, therefore, of episcopacy in connection with the Church of England as "a venerable institution," or as existing for the "bene esse," and not for the "esse" of its existence, or as "a convenient and useful method of governing a Church," is an ignoring of the plain, open, honest, avowed of her own teaching, and a denial of the principle whereby she confers and perpetuates her orders. Old-fashioned Independency took its stand on what it regarded as a great principle—it fought for that principle, it made its record on that principle, the succession of the presbyterate has a great principle involved in it, regarded by some trained Presbyterians just as strongly as others regard the succession of the episcopate, but government by convenience, and utility reduces the government of a church to the level of a railway timetable, open to change, yet with changes duly noticed one of the most convenient and useful of public documents. But let us at least trust that episcopacy has a nobler genesis than a railway time-table. As to the spiritual outcome of such succession in perpetuating Holy Orders within the Church of England, it is well to bear in mind the teaching of that Church in its ordinal. In the preface the text of the Ordinal the Church of England speaks, conscious of the power of the Holy Ghost which Christ gave to His apostles, and of His abiding presence with His apostles to the end of the world. As to herself, she knows that the mournful plaint can never leave her lips, "Mea culpa, mea maxima culpa," but she knows that, spite of her sins and failings, the Lord Who called her into being, remains unchangeably true. The spiritual life-giver, the changeless promiser, the same "yesterday, to-day, and forever," the ending of a promise as well as its beginning. She knows this, and because of that knowledge she dare not doubt the lasting nature of His gift, transmissible through the ages, or its power, even though that power be lodged in the weakest of earthly vessels. She dare not through a keen sense of her own unworthiness, minimize or make, even in appearance, through timid, faltering words, His gift less precious than He intended it to be, and therefore with authority born of reverent faith in the promise and power of Jesus Christ, she says to her Bishops: "Receive the Holy Ghost for the office of a Bishop," and to her priests: "Receive the Holy Ghost for the office and work of a priest in the Church of God." She says these words, not in a spirit of paltry pride, or of conceited self-sufficiency, but from an unswerving belief that the apostolate was not created to die, that it has never died, that the promises of Christ are as vital to-day as when given, and will remain vital till the kingdoms of this world shall have become the "kingdoms of our Lord and of His Christ." It was no doubt on these grounds, culminating in the realization of a great trust, that the Bishops of the Anglican Communion made the acceptance of the historic episcopate one of the necessary conditions of any scheme of organic union that might be considered by the different consulting communions, of which she was willing to form one. The Bishops reduced the basis of possible union to the heart, or core

of what they believed to be the primary Divine trust committed to all Christian ages, namely: (1) The Holy Scriptures of the Old and New Testaments; (2) the Apostles' and Nicene creeds; (3) the two sacraments, baptism and the Supper of the Lord, and (4) the historic episcopate. All these things the Bishops of the Anglican Communion regarded as a trust. They could no more surrender the episcopate than surrender the creeds, for, though peace and unity be precious, honour is more precious and peace without honour is either peace won at the point of the sword or ignominiously bought. I have reminded you, my brethren, of these great fundamental facts interwoven with the actual constitution of the Church of England, in order that in an age when solemn trusts are often made light of in public and commercial life, we have received such trusts with an individual responsibility in preserving what we have received, and passing them on unsullied and undimmed to those who come after us."

Before the usual business of the Synod was proceeded with, Dean Evans, seconded by Mr. G. F. C. Smith, moved a resolution recording in fitting words the Synod's sense of the loss sustained by the death of Archbishop Bond. This was carried unanimously. The Synod unanimously affirmed and ratified the action of Bishop Carmichael in submitting a bill to the legislature to set at rest all doubts and questions raised in regard to his election as Coadjutor-Bishop, with right of succession. The resolution prayed that the Act might be passed by the Legislature at its present session. A resolution was unanimously passed congratulating Dr. Davidson on his advancement to the office of Vice-Chancellor, and at the same time thanking him most heartily for the faithful and able services rendered by him as Church advocate during a period of well-nigh twenty-five years. The following were the gentlemen elected as officers of the Synod:— Clerical Secretary, Canon Baylis; Assistant Clerical Secretary, the Rev. J. M. Almond; Lay Secretary, Mr. W. L. Bond; Treasurer, Mr. Lansing Lewis; Auditors, Messrs. A. K. Fisk and R. W. Shepherd. A report on Bishop's College, Lennoxville, was presented by Mr. John Hamilton, of Quebec, the Chancellor. Mr. Hamilton spoke of the gloom cast over the academic year by the death of Principal Waitt, and read some extracts from the last report of the late principal, showing that while the college was open to all Canada, the United States and Great Britain, it was still carrying out the designs of its founder in administering especially to the needs of the Church people of the Diocese of Montreal and Quebec. The late Principal had also spoken of the hope of establishing, in the near future, a new library and lecture rooms, and made an appeal for the provision of a swimming bath. This last point had a special pathos, for he pointed out that the rivers in which the students bathed were dangerous, and he soon afterwards met his own death through bathing in the chilly waters of one of these rivers. Mr. Hamilton added that there were fifty students in attendance now, six being women. The candidates for Holy Orders numbered seven. The colleges hoped to raise \$10,000 as an offering to the forthcoming Pan-Anglican Congress, the money to be used in giving, in the college, free education to missionaries for Western Canada. On the motion of Dr. Davidson, seconded by the Dean of Montreal, the following resolution was ordered to be sent to the Governor-General: "The Bishop, clergy, and laity of the Church of England in Canada, of the Diocese of Montreal, in Synod assembled, respectfully tender to His Excellency, the Governor-General and the Countess Grey, the assurance of their heartfelt sympathy in the severe bereavement Their Excellencies have in God's over-ruling providence, suffered in the decease of their daughter, Lady Grenfell, and they earnestly implore, in their behalf, the support and comfort of Him Who in human form was 'a man of sorrow and acquainted with grief.'" The Bishop called attention to the fact that the Protestant Board of School Commissioners in Montreal had been left without a Church of England representative. Thus a Church of England population of more than 28,000 in this city had been left without a representative, while the Presbyterians, who, according to the last census, numbered 23,000, and the Methodists, with 11,000, were represented by well-known ministers of those bodies. Of course the appointments to the Board lay with the Provincial Government, but he thought it would be well if the Synod addressed a respectful resolution to the Government detailing the circumstances of the case, and requesting that in new appointments the Church of England should not again be placed in the position in which it at present stands. A resolution to this effect was unanimously agreed to.

(To be Continued).

We would draw attention to an article by Bishop Holme bespeak a kindly though the splendid work he and the Far North.

The article contributed by Marsh, of Hay River, will open to many of us a new life under conditions of which we are accustomed. It is a record of the painful process in Mackenzie River Diocese it takes to build a decent life they have to content

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Missionary Department

EDITORIAL NOTES.

We would draw attention to an interesting article by Bi-hop Holmes in another column and bespeak a kindly thought and earnest prayer for the splendid work he and his clergy are doing in the Far North.

The article contributed by the Rev. T. J. Marsh, of Hay River, will probably prove an eye-opener to many of us. We do not stop to think of life under conditions other than those to which we are accustomed. It is rather startling to learn of the painful process of manufacturing lumber in Mackenzie River Diocese, and the endless time it takes to build a decent house. Other difficulties they have to contend with are equally trying.

Mr. Findlay tells a very interesting story of conditions in and about Lloydminster two and a half years ago. Two hundred miles from the nearest railway station by ox team and mail stage was the transportation proposition in those days, but it did not long remain so. It only took a few weeks to build the railway right into Lloydminster, and the facilities for settling were accordingly improved. The movement of families into that great wide-open country by means of the prairie schooner is both picturesque and pathetic. These people are going to have years of pioneer life and privation, but in the end they will succeed and become prosperous citizens.

The financial statement of the General Treasurer of the Missionary Society shows a substantial increase in receipts over the former year. The amount available for apportionment was almost \$98,000, but this fell short of the grants that had been made to the missionary dioceses in the West and consequently these dioceses have had to be content with sums less by four per cent. than what was anticipated. It is to be hoped that next year we will be able to meet our obligations in full.

NOTES FROM THE FIELD.

Uganda.

At a recent meeting in Exeter Hall, London, Miss Bird, a returned Missionary, told of the wonderful progress made by the Church in Uganda. "Two thousand natives," she said, "have gone forth into the villages as evangelists. One of these, a woman, recently had to travel 150 miles, walking all the way, to a place where she would have to learn a new language and eat different food. Not only had the cruel, exiled King Mwanga become a Christian before his death and taught his wife about Christ, but his mother also was converted. I recently conducted a Gospel service among women, whom the old lady had herself gathered together in her house."

Travancore.

The Church in Travancore, India, has met with success in many respects similar in magnitude to that in Uganda. There are to-day in this Mission 44,000 Christians and thirty-one native clergymen. The influence of the Syrian Church founded in these parts in the early days of Christianity can be traced in the present work. It withstood the pressure of surrounding heathenism, and for a time the Anglican Mission devoted itself to reviving this ancient Church. A new Syrian Bishop, however, vetoed the association of these two Churches, and henceforth the heathen claimed the whole attention of Anglican Missions.

China.

"China to-day," says Mrs. Elwin, C.M.S. Missionary from Ningpo, "is in a most critical state. Schools are springing up all over the country. In one Province alone forty girls' schools have lately been opened. The need for teachers is great and imperative. The Chinese are waking—but not to Christianity—only to civilization. We must exercise consecrated forethought to win China for Christ." A special

correspondent for one of the great London dailies, in China, has recently been writing on the awakening of the Celestial Empire. He says that the Missionary is the man who began the awakening, and is still leading in China's regeneration and uplift. They have been the pioneers battering down prejudice and misunderstanding. They have shown the people what the West is and what its civilization means. They brought modern medical knowledge to China, and China has adopted it. They brought Western learning, led the way in abolishing foot-binding, and are now fighting opium. They have been not only the teachers of religion, but the advance agents of civilization.

United States.

The missionary thank-offering to be presented at Richmond in 1907, in memory of the planting of the Church at Jamestown in 1607, is to be for Church extension at home and abroad. It is hoped that this thank-offering will amount to about two millions of dollars, in order that the most immediate and pressing needs may be met. Abroad, the need seems to be especially for more and larger schools and hospitals, the existing ones being quite inadequate.

South Africa.

The new nave of the cathedral church of the missionary Diocese of St. John's, Kaffraria, was consecrated recently at Umtata by the diocesan in the presence of the Archbishop of Capetown. This cathedral is in the very heart of heathenism, the ratio of Christians to heathens being one to ten. Numerous and costly gifts added much to the beauty and completeness of the appointments of this sacred edifice. The consecration ceremonial was very impressive, and the Bishop of Glasgow, who assisted in the service, presented the greetings and good wishes of the heads of the Churches in England, Scotland, and Ireland. The offerings during the day amounted to more than a thousand dollars. In Johannesburg the agents of the British and Foreign Bible Society were, last year, asked to supply fifty-three different translations of the Scriptures. In only one case, that of an Icelander, did they fail to produce the desired translation.

Jerusalem.

The St. Helena Home for Nurses, founded in 1903, has been taken over by the Anglican Bishop of Jerusalem. Hitherto there has been no provision made for sick Jewish and Moslem women being professionally visited in their own homes. Moslem husbands naturally object to their wives employing the services of a male physician. These "St. Helena Home Nurses" have been warmly welcomed by the Moslems. They are also allowed to visit the female prisons. Bishop Blyth now proposes to add to the staff of the two nurses and their small dispensary, a lady doctor and two native probationers, trained in St. Mary's Home, Jerusalem, and to utilize spare rooms as a "Cottage Hospital," with six beds for critical cases, and six cots for children. The Standing Committee of the Society for Promoting Christian Knowledge granted in November \$500 a year for three years towards the salary of a duly qualified lady doctor.

Pacific Coast.

The following account of a storm, from "The Log of the Columbia," by the Rev. John Antle, superintendent of the "Columbia Coast Mission," will show a feature of the work that is not likely to be thought of by the landsman:—"On December 6th the wind blew hard from the south-east and the snow began to come down, so we made port at Camp K., Thurlow Island. At four o'clock on the morning of the 7th the wind, which had been blowing from the south-east all night, chopped around suddenly to the north-west and blew with such violence that in a short time the "Columbia" was pounding hard against the float to which she was tied. It was all hands out of bed and prepare for emergencies. Pretty soon the "Columbia" was pounding so hard that it was put to sea or go to pieces. The wind blew right in the cove, and, as she lay broadside to, the chances of getting her head to the wind were very slim. However, the engine was started up ready for use, and Joe, the Chinese cook—our deckhand had departed a few days before—was stationed at the line with his meat knife ready to cut. At last there was a lull between the furious gusts, the order was given to cut, the signal gong rang full speed ahead, and when the next gust came she was pushing her head into it. Slowly she crept out to the point, which appeared in the gloom foam covered, and at last, safely around it, we were careering down the channel with the wind howling behind us. During the run to Shoal Bay, which we reached about daylight,

Dr. Hanington, when he could leave the engine, was kept busy putting things straight below. The sliding doors of the library cupboards had been bounced out of their grooves, books were on the floor, furniture was upset, and such a mess generally as might well make a landsman cry enough of the sea. Otherwise no damage was done, but the "Columbia" came perilously near being laid up for good."

Mackenzie River.

The Rev. Thomas J. Marsh, of Hay River, complains of the difficulty of making friends in older Canada understand the situation at that station. "It costs ten cents," he says, "for every single pound of provisions required to be shipped west of Winnipeg. We have an extra month of winter to secure fuel for with our own hands. Literally, weeks more of darkness, both to lighten and endure, to say nothing of many more degrees of cold to contend with." People continue to compare this Mission with other Indian Homes and wonder why more may not be done.

MINISTERING IN THE NORTH.

By the Right Reverend Bishop Holmes.

My annual letter will this year reach you much later than usual, owing to many unavoidable circumstances, but chiefly to the long and serious illness and consequent resignation of the Rev. W. L. James, the much esteemed and beloved incumbent of Chapleau, through which has devolved upon me the duties of Pastor as well as Bishop. Before attempting to give some account of the work in Moosonee, I must for Mrs. Holmes and myself, and on behalf of the members of our new mission party, the Rev. C. D. and Mrs. Owens, the Misses Sutherland, Barker, Ruffell, Quartermain and Messrs. Griffin, Haythornthwaite and Broughton, thank you for your prayers and intercessions, and to which, I am thankful to say, the answer has been "goodness and mercy" every step of the way from Liverpool to Chapleau and Moose Fort. "Not one good thing has failed of all that He has promised." Our faith has sometimes failed, but God's promise, never. The progress of the European or "white work," as it is termed, has been evidenced by the building of a new church and the ingathering of an enthusiastic little congregation at Biscotasing, and the raising of nearly \$3,000 towards the building of a new Cathedral church in Chapleau. But a bitter disappointment awaited both incumbent and congregation when it was discovered that our estimate of the cost was nearly \$3,000 under the lowest tender; so, for this reason, the building has had to be indefinitely postponed. The Rev. A. McClain Banting, a graduate of Wycliffe College, Toronto, and also a new worker, is now in charge of the Indian work in this district. He has already, by his bright, genial manner and whole-hearted zeal for the temporal and spiritual wellbeing of souls, won his way to the hearts of both whites and Indians. The beautiful little church at Biscotasing, built under his superintendence, was opened and dedicated on Nov. 4th, when four candidates, which Mr. Banting had found time, besides his other multifarious duties, to prepare, were confirmed. For a small place the congregation was a very good one, and an encouraging number of communicants, including the candidates, joined us at the Holy Communion, which testified to the good work done by Mr. Banting in the short space of a few months. The delay in building our Indian school has been a very great disappointment, as well as an inconvenience, especially to Misses Sutherland and Ruffell, who have had to exercise patience for the last three months. According to the terms of the contract, it ought to have been ready for occupation on Oct. 31st; whereas it was only finished a few days ago, and not only has it been the inconvenience, but the unreasonable cost, owing to the scarcity of competent and trustworthy workmen and the outrageous figure paid to the poorest of men. Even Indians receive their \$2 per day. Instead of only \$2,000, the school will cost not less than \$2,500. So far the Government have not made any grant, so that the diocese is entirely responsible. Amongst the Indians here and the three outposts—Brunswick House, Flying Post and Metowgumme, I am thankful to report much encouragement. During the three years absence of any clerical missionary, excellent work has been done by our three faithful native catechists, viz.: Alex. Pekodav, Thomas Pigeon and John Piahwan; and with exception of the first named, who has received \$30 a year, it has been voluntary heart service. In the winter months they have followed their hunting, and during the summer

they have held daily services and taught their children the syllabic characters, so that there are few children over eight years of age who are unable to read their Bibles and Prayer Books. This, I think, is satisfactory proof that Christianity is a living power amongst the Indians, and is not dependent for its existence and maintenance upon a European ministry, as is generally supposed. With our new mission party for the Bay, I left Chapleau on July 23rd, and arrived safely at Moose Fort, all in good health and spirits, and none the worse for the shooting of wild rapids and the tramping over rough portages. In my last report I stated



Treaty Payment at Chapleau, Ont.

that we had opened our first Indian Boarding School in the diocese with twelve scholars, but to my great surprise, and to my greater consternation, I found no less than twenty-six boarders. The numbers were very encouraging, and from an educational standpoint, the work done in the school was a great success, and I only wish that I could say the same spiritually. Mr. Oxley, the Principal, has left the mission, and Miss Johnson, the matron, is out on furlough, and their places have been filled, for the present, by the Rev. C. D. and Mrs. Owens, Miss Barker and Miss Quartermain. The Rev. T. B. Holland has also resigned and his place has been filled by the Rev. R. J. Renison, one of the best and ablest of missionaries in Canada, who will shortly occupy a higher position. During my visit, Mr. Holland presented twenty-three well-prepared candidates for confirmation, and on the same day the Rev. C. D. Owens was admitted to the order of priesthood, when a very able and helpful sermon was preached by the Rev. R. J. Renison. Bible classes and daily services had been kept up during the summer months, with encouraging results; but the need of a spiritual revival is much desired. Before I left there on my return from the Bay, there seemed to be encouraging signs of a hungering for better things. The work at Rupert's House has been most encouraging and I found the Rev. J. E. and Mrs. Woodall rejoicing over "showers of blessing," which God, in answer to many prayers, had graciously poured upon their labours. During my visit in the summer of 1905, we saw what we hoped were the first droppings of the coming showers, and, thank God, we have not been disappointed. After a long



Paying Treaty at Brunswick House—The Rev. C. D. and Mrs. Owens in Front.

winter's absence and isolation in the bush [forest] the Indians returned hungering and thirsting for a spiritual feast. A good work has been going on amongst the Waswanapie Indians. They attended Mr. Woodall's daily services and bought our books, and even applied for the Holy Communion, which Mr. Woodall very wisely postponed until a further testing has been made. I think that this spiritual movement amongst the Waswanapie Indians may be attributed to our faithful catechist, William Wapache's two visits in '04 and '05, mentioned in my report last year. During the winter, and apart from any human agency, a young half-

breed, named James Grant, was truly converted and manifested great zeal in telling the "Good News" to his fellowmen. Very touching was his leave-taking with Mr. Woodall on his return to Waswanapie. "Do you think," said he to Mr. Woodall, "that the Bishop would think me worthy to work for Jesus amongst my friends at Waswanapie?" The same evidences of the Holy Spirit's presence and power were manifested in the attitude of the Indians from Mistassinee and Nitchikwun. At the latter place, where no white missionary has ever been, Albert Wapache, cousin of William Wapache, has been raised up of God, much in the same

way as James Grant at Waswanapie. He also returned to Nitchikwun to do voluntary work as a catechist. The work in this large, widely-scattered district must be, to a great extent, dependent upon native workers. At Fort George and Whale Rivers, the Rev. W. G. Walton reports that these reviving "showers" have been poured out even in fuller measure than at Rupert's House. Tears of repentance, rarely seen amongst the Indians, confession of sin, and full surrender to the Lord Jesus Christ, have been the encouraging features of last summer's work, and the reward of faithful labours of the Revs. E. J. Peck and W. G. Walton. Several young men, including an Eskimo at Whale River, have come out as zealous workers for Christ, who in the absence of Mr. and Mrs. Walton on furlough, will carry on the work. On the west side of the Bay, at Albany, Marten's Falls, English River, Fort Hope and Osnaburgh, the work has gone steadily on. The return of the Ven. Archdeacon Vincent to Albany, after nearly fifty years of faithful service, will be a surprise to the friends of Moose-nee. Though frailer in body than when he left, four years ago, he still retains all his old fervour and zeal for the Master, and his love for the Indians. Owing to the changed attitude of both Church and Government towards our Indian Boarding Schools, I have decided to postpone the building of our Indian school at Albany. Though we are convinced that it is an absolute necessity if we are to retain our hold upon the children, especially in this district, where Roman Catholic schools are already in existence; yet unless either the Indian Department or the Church are prepared to support them it is use-

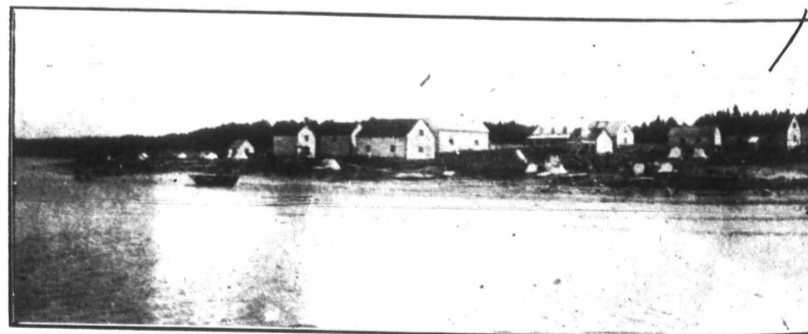
less to build—for the diocese certainly cannot. Mr. Haythornthwaite and Mr. Broughton, are preparing the necessary material for an addition to the Mission House, which will provide accommodation for a few orphans until the Government has defined their future policy. The Canadian Church will not allow one penny for Indian Schools, and very little for the Church. They maintain that the Government assumed in their treaty with the Indians the responsibility of education and domestic training for the children, and that it is now high time that the Indians were self-supporting—which is quite reasonable. So in view of this, we propose to de-

vote our energies and the means at our disposal to the development of a self-supporting native ministry; for it is evident from the attitude of the Canadian Missionary Society, also the Church Missionary Society, that the Indians must, within the next ten years, live or die spiritually, without European support and ministrations. And in order to do this we propose to have two simple institutions, one on each side of the Bay, which will be termed Native Training Colleges. We do not propose to unnaturalize them by an advanced white man's education, which has hitherto been done, and by which means they have been spoiled and unfit-



Running Rapids on the Moose River.

ted for work amongst their fellow Indians. The less they see and know of the outside world the better. All their instruction and theological training will be done in their own language, and in the diocese during the summer months; but they will return to their hunting grounds for the winter. After three summer sessions of training and work as catechists they will receive deacon's orders; then after another three years of testing and faithful service, receive priest's orders. The young men mentioned above would form a nucleus to begin with. I propose that the Indians shall begin at once to support their own native teachers and clergy. Thus, in ten years, I trust that we shall have more than a semi-self-supporting Church. The support of four native clergy, trained as above suggested could be met with the salary of one European; but after receiving a white missionary's education, they expect all that the white clergy get. By laying out \$5,000 in the building of these two institutions now, and about \$750 a year for their support for the next six years, it would save thousands of dollars a year later on. Our Indians only require to be educated to self-support and they will do it; but it must be a native ministry. For many years to come each large district would require the superintendence of one European missionary. The institution on the east side of the Bay would include the Eskimo—of which there are still nearly 3,000 heathen in the diocese. Here is a grand opportunity for a few of God's people to do a blessed work. I am sorry that space does not allow me to speak of the work at Fort Hope, where the Rev. E. Richards is in charge and doing a good work. Mr. C. E. Howard, who is now taking



Rupert's House on the East Coast of James' Bay.

his course in Wycliffe College, Toronto, will in due time be in charge of this district. Mr. Howard, during his last summer's vacation, took the services in Chapleau in the absence of the Rev. W. L. James, on furlough, and his efforts were much appreciated.

FOUR MONTHS IN SASKATCHEWAN.

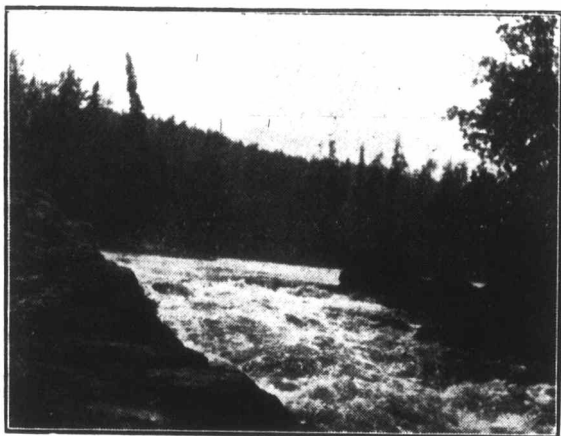
By C. W. Findlay, B.A.

A four months' experience in the Diocese of Saskatchewan as a lay Missionary in and about the interesting town of Lloydminster prompts

me, at the request of the Department of this benefit of readers which are there to be seen already said about unexpected appearance Western prairie that to draw any further to say that its growth be expressed by the tress of the Church entrusted to the Rev. deacon), a man who known throughout C the C. and C.C.S. i other Church societies tically making the katchewan a Church To bring about this energy, perseverance quired from this ener sacrificing gentleman much praise can har Church for the great Feeling, however, th of two years' work, the held and labour bounds, and people, can, simply pouring felt that at least for outside help must l with the Bishop's a communicated with Diocesan Theologica to secure, as he sai Saskatchewan and were not alone in but Calgary, Rupert minister among the c as our own and mo were looking for me all, or as many as p unlimited demand f small, comparatively seemed but a handf Dr. Rexford soon s finally by the Trans last there left Mon labour seven men, p work for Christ an above went to Rupi the Rev. F. J. Sawe ence appeared in a two to Lloydminste E. Riley and mysel nipeg—new to most if any, dull momer in the Montreal, of to four of our part set out again for morning at nine c katchewan stepped the day and night, city, and comparin particularly with th to the East of us, Paul's Church—fo day—and heard th pelle deliver an ins class that had just tolic rite of Conf (Monday) at 9.30 katoon, arriving tl journey was ended ferent type was av prise and pleasure Mr. Lloyd himsel pected at this tim train we had left simply handed a directions as to c getting there, and our attention uni us to Frank Jon whose team of ox of freight, stored waggon, we were reached Lloydmi meridian line, To 200 miles away. to us, although l the Archdeacon should not travel car style even in searching and aft until 10 p.m., we would consent to thence we resorte of anxious antici his oxen and th us and our field i.e., between 5 a of little value, y upon the sidewal along with num cription, to hold numerous types, We were told, ho

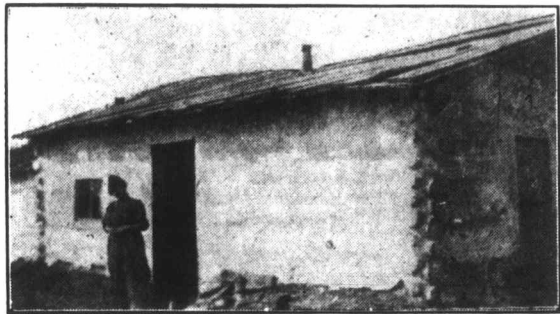
me, at the request of the editor of the Missionary Department of this paper, to record for the benefit of readers some of the features of life which are there to be met with. So much has been already said about this town and its almost unexpected appearance upon the vast North-Western prairie that it will be needless for me to draw any further attention to it. Suffice it to say that its growth and development can only be expressed by the term, marvellous. The success of the Church in this section of country was entrusted to the Rev. G. E. Lloyd (now Archdeacon), a man whose name and reputation is known throughout Canada, and, backed up by the C. and C.S. in London and numerous other Church societies, he has succeeded in practically making the Britannia colony in Saskatchewan a Church of England stronghold. To bring about this state of affairs inestimable energy, perseverance and self-sacrifice were required from this energetic, persevering and self-sacrificing gentleman and his family, and too much praise can hardly be accorded him by the Church for the great work which he has done. Feeling, however, the terrible stress and strain of two years' work, almost unassisted, and with the help and labour extending by leaps and bounds, and people, chiefly English and American, simply pouring into this district, it was felt that at least for the summer months some outside help must be asked for. Accordingly, with the Bishop's approval, Archdeacon Lloyd communicated with Principal Rexford, of the Diocesan Theological College at Montreal, hoping to secure, as he said, eight men for this work. Saskatchewan and its Lloydminster, however, were not alone in this demand for assistance, but Calgary, Rupert's Land, and New Westminster among the dioceses of the West, as well as our own and more settled and mature East, were looking for men. With a desire to satisfy all, or as many as possible, and with this almost unlimited demand for assistance before us, our small, comparatively speaking, body of students seemed but a handful for this tremendous work. Dr. Rexford soon straightened matters out, and finally by the Transcontinental train of May 4th last there left Montreal bound for this field of labour seven men, prepared to put in a summer's work for Christ and His Church. Four of the above went to Rupert's Land, one to Calgary—the Rev. F. J. Sawers, whose interesting experience appeared in a past issue of this paper—and two to Lloydminster and vicinity, viz., Mr. C. E. Riley and myself. The overland trip to Winnipeg—new to most of us—was a treat, and few, if any, dull moments were experienced. There in the Montreal of the West we said au revoir to four of our party, while the remaining three set out again for the further West. Sunday morning at nine o'clock those bound for Saskatchewan stepped off at Regina, where we spent the day and night, investigating the life of that city, and comparing its physical features more particularly with those of our own city 1,777 miles to the East of us. While here we attended St. Paul's Church—fortunately for us a red-letter day—and heard the esteemed Bishop of Qu'Appelle deliver an inspiring address before a large class that had just received from him the Apostolic rite of Confirmation. The next morning (Monday) at 9.30 we again took train for Saskatoon, arriving there at 5 p.m., and our train journey was ended, although a journey of a different type was awaiting us. To our great surprise and pleasure who should meet us here but Mr. Lloyd himself—although we were not expected at this time—who was about to take the train we had left north to Prince Albert. He simply handed a letter to each of us, giving directions as to our destination, the means of getting there, and what we were to do to occupy our attention until he should return, introduced us to Frank Jones—the genial Frank—behind whose team of oxen and on whose 3,200 pounds of freight, stored in a recognized Western Bain waggon, we were to quietly jog along until we reached Lloydminster, situated on the fourth meridian line, Township 50, Range 28, and only 200 miles away. It was distinctly an eye-opener to us, although letters previously received from the Archdeacon had led us to realize that we should not travel in the most approved parlour car style even into his metropolis. After some searching and after considerable difficulty, lasting until 10 p.m., we found a hotel whose proprietor would consent to receive us for one night, and thence we resorted to rest our weary limbs, full of anxious anticipation, thinking of Frank and his oxen and the 200 miles which lay between us and our field of labour. In the meanwhile, i.e., between 5 and 10 p.m., our baggage—true, of little value, yet of some value—was resting upon the sidewalk near the station, and helping, along with numerous individuals of every description, to hold up a hotel, of which there are numerous types, in this new city of Saskatoon. We were told, however, that our belongings were

perfectly safe there, and that in Saskatoon no such thing as robbery of any kind ever was heard of, although a little later we seemed to doubt this piece of information when our hotel bill came due, and among the interesting items therein mentioned was ginger ale—let me mention, one bottle only—75 cents. It may not be out of place, however, to mention here that Saskatoon is in many ways a promising city, and if aspiration means anything, it is hard to say



Green Hill Rapid on the Moose River.

where it will stop. Bright and early the following morning (Tuesday) we were ready, decked out in Western garb, to start on our trip, but difficulty in securing collars for our oxen kept us the greater part of the day, and not until 3 p.m. did we move out in stately procession. Our first day's trek registered but ten miles, and our first night on the open prairie had come. The tent was pitched, accidentally near a slough, and water was procured from another slough. After the "Senator" had slightly dampened his clothes in the attempt a fire was built, and finally after much toil, during which the kettle tipped over and put the fire out, necessitating a fresh trip to the slough for a—not fresh—supply of water and the rekindling of the



The Mail House.

fire, we sat down on the grass, each with a plate of bacon and eggs, and side dishes of bread and butter, tea and raspberry jam. What a meal! Yet enjoyable. After tea, with the assistance of two axes, one large and one small, and a tremendous jack-knife, Frank and myself set about to pare the feet of one of our oxen which had gone lame. This for a time provided considerable excitement, and after a busy day we crawled into our blankets and bag, and, five in a row, laid down to sleep, not a sound but the humming and chirping of birds and the howling of the coyote to disturb us. Unfortunately we had left our rubber sheets behind us at Saskatoon, and as rain threatened we felt rather uncomfortable, for our waggons, laden with groceries, etc., for the town, were unprotected. Accordingly, the order was given that the man who heard rain must at once give warning. Whether I stayed awake all night in order that



Archdeacon Lloyd Greeting New Settlers.

it might fall to my lot to record this particularly unfortunate downpour, or whether the cold and damp, creeping up through my blankets from the wet, sloughy ground forced me to retain consciousness, I cannot tell, but I distinctly remember the drops of rain, sounding as they did at that time like something far more ominous, and my voice saluted the slumbering few with

a command in accordance. The tent was soon levelled, then spread over the waggon, our blankets also serving this purpose, and early in the morning, before dawn, dreary and desolate, we started to clip a few miles off the remaining 100. We breakfasted at a shack along the trail, and planned to reach the Doukhobor village of Henrietta for the night, which we succeeded in doing. We were most cordially received by the "man of the house," who came forward in true Canadian style and treated us to a shake of his hand. He could speak but little English, and, as our knowledge of his language was also extremely limited, we were forced to sit quietly apart and say nothing. Meanwhile, however, this man with several others, and countless women, kept up a ceaseless harangue, one word of which rings in my ears to this day, that suggestive tone, "Saskatoon," which must have meant much to them, judging from the frequency with which they employed it. We were, as it were, on exhibition, and the village turned out en masse to see the wonderful sight. In turn we tried to be gracious, going as far as to throw coppers on the "ground" floor for the children—poor Missionaries though we were—to which attention they did not respond. We were invited to share in their evening meal, which consisted of, if I remember rightly, and I think I do, tea, very greasy, and without milk or sugar, bread made out of bran, and resembling in appearance a brown rubber sponge, a mixture of potatoes and grease, chiefly the latter, and lastly, and the only thing which I recognized as having seen in this particular form before, a hen's egg. A great bundle of clothes piled in two corners of the room had attracted my attention during this meal, when quite suddenly several women went to work and made a series of beds upon the platforms, which were attached to three sides of this house. I was more than surprised, though somewhat pleased. The leader's index finger directed the Senator and myself to one corner, and there, surrounded by some twenty-six occupants of this domicile, we passed a comfortable and sleepful night. Before leaving the next morning we offered to remunerate our friends, but they positively refused, and so we left them, but not to forget a hard-working, energetic, honest and kind-hearted people. Our next stopping-place was at Eagle Hill Creek Post-office, where we had dinner, and took advantage of an opportunity to despatch a few notes. A damp afternoon was ahead of us, and the rain came down in torrents, and in a rather uncomfortable condition we reached Wright, known as the Mail House, i.e., a stopping-place for the mails on their way through from Saskatchewan to Lloydminster, where we were obliged to stay until the following Sunday owing to the terrible state of the trail, caused by rain, a state which can hardly be appreciated unless experienced. Feeling depressed at this terrible loss of time, we decided to push on again, regardless of the fact that it was Sunday, but scarcely had one mile been covered, during which everything passed along very nicely, when we saw Jones running at full tilt beside the oxen in a muddy spot on the trail. Before we had a chance to think of what was going on, the waggon laid over quite nicely in the alkali, and we for the first time realized that "stuck in the mud" was the only way of describing our position. All the available force in sight was at once called into action, but to extricate our waggon was an impossibility. There remained, then, but one thing to do, viz., unload, and in mud up to our knees, generally higher, we carried box after box, etc., to the other side of the slough, hitched three ox teams to the rear of the waggon, pulled it backwards out of its soft bed, then crossed and reloaded. This was decidedly a Sunday to be remembered. That same night, in a small shack, 18 x 15, and a sod shack—at that, sixteen people, mostly freighters, sought repose on the floor. The following day may be described by the words "stick" and "stuck"; in fact, it was the day before repeated in a more extensive form. At last we were within striking distance of Battleford, however, and had hoped to reach there this day, i.e., Wednesday, but the extremely hot weather following the period of rain made it impossible, for our oxen played out within ten miles of this objective point. Early the next morning we set out again, and reached Battleford at 10 o'clock, having covered exactly one half of our journey, viz., 100 miles, but with an interesting 100 still before us. We spent the night at the C.M.S. Indian School, boasting of about 200 Indian Children, of which the Rev. Mr. Matheson is principal, and where we were most hospitably received. The Rev. Mr. Parker, the popular rector of Battleford, whose experience in North-Western life is very extensive, also treated us very kindly, driving us about the town, visiting with us the North-West Mounted Police barracks, of which Col. Macdonnell, an old Montrealer, is now head, and generally making us welcome. To our surprise here again we

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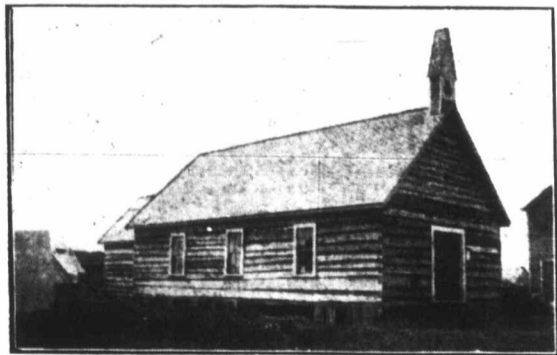
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met Archdeacon Lloyd, who had followed the train, i.e., the new C.N.R. in course of construction, and, as he was in somewhat of a hurry to reach Lloydminster, arrangements were made with the mail driver to take us there. This rapid form of transit was almost startling in comparison with our previous slow march; in fact, it was like stepping off a way freight on to the fastest Imperial Limited. Needless to say it was interesting, and, passing through the Moosomin



Two Hundred Miles in This Wagon to Synod
Two Ladies in the Company.

and Thunder Child Indian Reserves, our eyes were kept open; also, having nothing else to do but sit quietly and let the horses do the work, we were more ready to discuss questions suggested by our environment, it not being necessary to follow out the treatment meted to our oxen, viz., "pound 'em on the tail." We plodded along in this way, passing the first night at a house on the Reserve, the second at Gordon & Elliott's, about thirty-eight miles from Lloydminster, and at noon on the third day we arrived at Winal, a post-office, where "Lambeth Palace," built by the Rev. D. T. Davies, now rector of Saskatoon, was found, and here I bade good-bye to my student chum, Mr. C. E. Riley, before mentioned as the "Senator," who was to work the district surrounding this centre. Our steeds—two native Western cayuses—evidently realized that the last lap of the race had commenced, and that home was not far distant, and in a few hours, from a small rising a mile or so from the colony site we looked down upon a few scattered buildings, and were informed that Lloydminster was actually before us. A sixteen days' journey from Montreal and our objective point reached. My first impression of Lloydminster town I find difficult to express, but my estimate of its people was an extremely high one, as, indeed, that of our readers must be when they realize the difficulties under which these people had laboured for almost two years, being compelled to rely almost absolutely upon the outlying towns, none nearer than 200 miles, that is, Edmonton to the west and Saskatoon to the east, and, there being no railroad, every ounce of necessary food, etc., had to be freighted overland in much the same, but probably more severe way than I have above described. Nevertheless, these people, encountering all obstacles like true disciples of John Bull, have persevered, and to-day we find, where before there was absolutely nothing but the bare prairie, a town, whose population numbers over 800 souls, and where almost all the comforts of the East are to be enjoyed. As I said before, the growth and



Lloydminster Church.

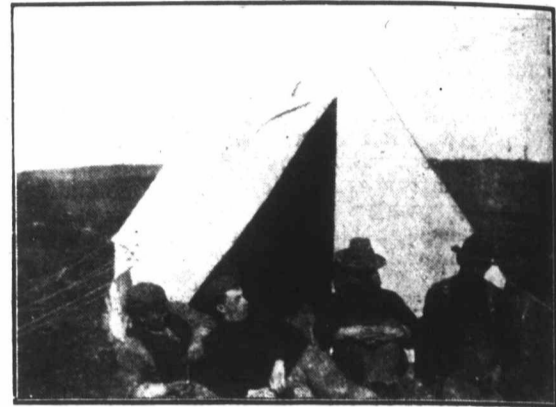
development of this town has been simply marvellous. Naturally, I cannot conclude this paper without making some reference, however brief, to the work which we were required to do in this district, which, I may add, extended from Lloydminster 45 miles to the east, 40 to the west, 45 to the south, that is to the Battle River, and 40 to the north, that is, to the North Saskatchewan. To cover this field four men were available, namely, Mr. C. E. Riley, whom we had left about 35 miles to the east at "Lambeth Palace"; Mr. Freeman to the north, and the Rev. G. E.

Lloyd and myself for the south and east, besides having charge of the town church. In all, there were twenty-six points at which services were held, and by an ingenious arrangement we were able to supply each centre with a service every second Sunday, with the exception of Lloydminster, where morning and evening services were regularly held. Each man was supplied with the necessary equipment, horse, saddle, etc., and throughout the summer the back of the pony did not enjoy much rest, for in order to cover this extensive field it was necessary to travel almost continually. We were always received in the most kindly manner by all the settlers, and I can candidly say that there was little difficulty in getting them to attend the services when one could be provided within reasonable distance, which means in the West not only one mile, or even two. Under rough-and-ready conditions, often in a poor sod shack, sometimes in the open air, without organ or any other church ornament, some of the most enjoyable and beneficial services I have ever experienced were held. Yes, and to see how eager each particular centre was to secure a church building, for the earnest number—chiefly men—who sought the ministrations of our Church. At some—the larger centres—socials or picnics were held during the summer, when the people gathered together to enjoy picnic, day of sport, concert, etc., combined, for so seldom was an opportunity such as this offered to gather together for social enjoyment that it was readily seized upon by all who could possibly attend. Cricket, pony-racing, ox-racing, etc., were features of such a gathering, while the satisfying of the inner man and the concert following all helped to make the day enjoyable. In one case, viz., Capt. Bowen's—known as St. Mary's-in-the-South, almost \$50 was raised in this way towards the Church Fund, while in a much smaller, though no less energetic place, viz., St. Andrew's, Ozannes, \$12 was secured. These figures may not sound very large or very grand, but it is difficult for the inexperienced to realize just what the organizing and successful carrying out of such a function means under such circumstances, and what self-sacrifice is undergone in raising even this small amount of money. The desire to promote the cause of the Church and to receive her ministrations prompts them to do this, and surely this can come to the people of the East and elsewhere as a gentle reminder. During this summer another large party, distinguished as the Hutchinson & Thomson party, came from England, and the picture below will show Archdeacon Lloyd as he stood conversing with some new settlers on their way into the colony, and answering the many questions which these people are wont to ask. Such work as this, coupled with much travelling and correspondence, makes Archdeacon Lloyd a very busy man, and the little help we were able to give during the summer must have considerably relieved him. A trip to Prince Albert to attend the first Synod of the Saskatchewan Diocese proper was an interesting feature of the summer's work. From Lloydminster we, i.e., Archdeacon and Mrs. Lloyd, Miss Lloyd, the Rev. Mr. Smythe, and Messrs. Riley, MacCallum, Emmett and myself, travelled to Battleford and return, exactly 200 miles, in the wagon before pictured, taking train from Battleford to Prince Albert. From this extensive diocese 10 clerical and 20 lay delegates gathered together and transacted much important business, one of the results of which may be seen to-day in Prince Albert, where a training school for student lay readers has been established and is now a reality. Returning to Lloydminster, routine work was again commenced and continued until the first week in September, when it was necessary for us to return to Montreal to resume our college work after having spent a profitable summer in Canada's great North-West. At the hands of those who honour this article by reading it, may I seek kind indulgence. It may, perhaps, appear as if I had laid too much stress upon the personal side of the work, and that I have paid too much attention to features of the work which may be simply of local interest. In reply I will remark that an endeavour has been made to comply with the wishes of those who have asked for this story, and that I have attempted to give an account of what we actually experienced. The time taken up and the obstacles encountered before we finally got into our field of labour may serve to show the many difficulties to be overcome before it is even possible to begin work, let alone the hindrances to be discovered later on when work has actually begun. My only wish is that in glancing over these patchy remarks those who are interested in the work of the Missionary in the great North-West, as well as those who are now not so, but may be, will find a few thoughts to further stimulate them, in order that the assistance there needed may be forthcoming.

LIFE AT HAY RIVER.

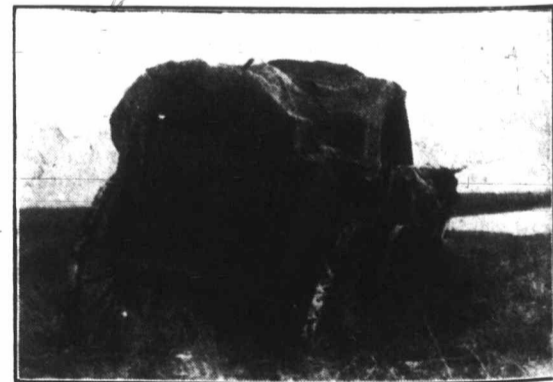
By Rev. Thos. J. Marsh.

There has not been much of interest to chronicle during the past year as regards advance in our work. I note from the Journal that the Sunday before Christmas was one of the happiest Communion services that we have celebrated here, and the one at which the Indians were most reverent and thoughtful. Christmas and New Year's Days were spent happily in seeking to



"Morning Camp." Ten Miles from Battleford.

bring joy and gladness to others, and in seeing our efforts crowned with some measure of success. During the mid-winter I made four parish visits by dog train, which involved an absence of twenty-seven days from home, in which time I slept thirteen nights under the canopy of heaven, two in an Indian tepee, and the remainder under the glad shelter of houses, the possessors of which extended to me the warmest of welcomes and the best of their fare. The distance covered was not less than 480 miles, most of which I had to do on foot—a big task for me. We were able to make quite an advance in the work on both church and dwelling-house, yet both are far from completion still. It seems hard for friends at home to realize the odds against which we labour in the accomplishment of such work, and still more difficult to understand that we have a household varying from thirty-five to fifty-five in number, with never more than three white men to direct and push forward the work in connection with our Institute. One of these white men is supposed to do duty as clergyman and pastor, besides his share of actual manual work. Perhaps it may help some to realize it better when I point out that at the ordinary rate of army rations of three pounds a day (and Indian children eat no less) it requires five and a half tons of flour, bacon, etc., to feed ten people for one whole year. Our actual supply this year for all purposes was only six and a half tons. We have forty-six persons eating constantly at our tables throughout the year, and frequently another three or five native day helpers, besides a few day scholars, who are fed a meal a day when in attendance. This means that we have to secure for ourselves more than 40,000 pounds, or some twenty odd tons, of solid provisions here to keep the institution going. Much of this is secured by our white help alone, as the natives will not work steadily for any pay. In addition to this there are ten and twelve stoves to cut and haul firewood for throughout



"Stuck in the Mud."

the long, cold winter. There is the mending and replacing of broken windows, benches, chairs, beds, tables, and what not, all the needed material for which must be made from the standing timbers near by. If we want merely a board to make a shelf, we must square a log and saw it out by hand. These boards are prepared for use at the average rate of six and a half boards, twelve feet long, per day for a single man. How long will it take to erect buildings requiring some thousands of these boards when two or three men can be spared for a couple of months

only each year for such some length on this subject many friends cannot understand wonder and surprise with the church building regarding outdoor work relating to the household seamstresses here whom for our household for a few to which we can send people to be washed, i week; no hospital to which school or staff may go; to which we can ship to order to snatch an hour Day; and yet it is frequent whom we know to be lo do you find for so man have five at present, incl and six before Mrs. through ill-health to go for many to grasp the tru number falls sick it leave short, but one helpless Enough, however! To t was in the diocese before am not complaining, I trust what I have said quickening more sympathy helpers for the work who as I expect to be when will be penned. In man saddest year in the exp for death has been mak midst of our village peo to be able to say the s touched this time. Twel taken since the New Ye Mr. Johnson is making died this morning, and last night. Three or f go before the dread on one time I feared I w too, but our loving Fa great sorrow at this tim regaining her health. Many friends may hav fellow-worker, Miss Su much we miss her wis pathy and the prattle o know. In July we er come little call from o only been able to visit 1 years since shoulderin second diocese. Few pleasure we look forw few years of separat Some are disposed to these biennial or trien are absolutely necessa the work and workers, and pleasant duty to t the Woman's Auxiliari generous support, whic the existence, much r work. Imitation is th tion, and so it will give that we have shown o of the society here, wit six on the roll. This diocese as yet. It will that our school has re this summer after the time of the measles, Bishop and Mr. Wl scholars at Eel River have obtained twenty felt that we could ma We have ample room help really needed I much less for more. at home to say wheth forward or let it res means stagnation. I work have been a though I feel sure th has been blessing it deservings. The pr brighter now than praying that God v labourers to come an you pray with us, t say a personal wor friends who, have su ously during my ter depths of a grateful all for the personal I am painfully cons ness of the many k and mine during m this northern land, a of many shortcomings mingled with a sin five and work for I for me. Now that others to take up, i interest in it may cont ever may succeed m

only each year for such work? I have dwelt at some length on this subject, because I know many friends cannot understand, and often express wonder and surprise at our slow progress with the church building. What I have said regarding outdoor work applies equally to things relating to the housework as well. We have no seamstresses here whom we can engage to sew for our household for a few weeks; no laundries to which we can send the clothes of forty-six people to be washed, ironed or mended each week; no hospital to which the sick of either the school or staff may go; no Sunday School even to which we can ship the children away to in order to snatch an hour of needed rest on God's Day; and yet it is frequently said, even by those whom we know to be loyal friends, "Well, what do you find for so many women to do?" We have five at present, including the school teacher, and six before Mrs. Marsh was compelled through ill-health to go from us. It seems hard for many to grasp the truth that when one of our number falls sick it leaves us not only one helper short, but one helpless one more to care for. Enough, however! To use the words of one who was in the diocese before I entered the work, "I am not complaining, just explaining," and I trust what I have said may have the effect of quickening more sympathy and raising up more helpers for the work when I am gone from here, as I expect to be when the next annual report will be penned. In many ways this has been the saddest year in the experience of this Mission, for death has been making terrible havoc in the midst of our village people, although I am glad to be able to say the school itself has gone untouched this time. Twelve or fourteen have been taken since the New Year. As I write this now Mr. Johnson is making a coffin for a lad who died this morning, and with whom I spent hours last night. Three or four more seem likely to go before the dread enemy will be satisfied. At one time I feared I would lose my dear wife, too, but our loving Father has spared me that great sorrow at this time, and I trust she is now regaining her health in the glad Homeland. Many friends may have seen her and our good fellow-worker, Miss Sulston, before now. How much we miss her wise counsel and loving sympathy and the prattle of our only child none can know. In July we enjoyed another most welcome little call from our good Bishop, who has only been able to visit us once every two or three years since shouldering the responsibility of a second diocese. Few can imagine with what pleasure we look forward to these visits after a few years of separation from kindred spirits. Some are disposed to withhold from us even these biennial or triennial treats, which we feel are absolutely necessary for the good of both the work and workers. Again, it is my bounden and pleasant duty to thank the kind members of the Woman's Auxiliary for their continued and generous support, which help is needful for even the existence, much more the well-being, of our work. Imitation is the truest sign of appreciation, and so it will give pleasure to many to know that we have shown ours by organizing a branch of the society here, with a membership of twenty-six on the roll. This is the only branch in this diocese as yet. It will also rejoice many to know that our school has received new encouragement this summer after the setback it sustained at the time of the measles, some four years ago. The Bishop and Mr. Whittaker secured ten new scholars at Eel River this summer, and could have obtained twenty more if the Bishop had felt that we could manage to accommodate them. We have ample room now, but we have not the help really needed for our present numbers, much less for more. It remains for the Church at home to say whether they will send this work forward or let it rest as it is, which virtually means stagnation. The spiritual returns of the work have been a disappointment to me, although I feel sure that in that respect even God has been blessing it infinitely past all personal deservings. The prospects for the future are brighter now than ever heretofore. We are praying that God will thrust forth the right labourers to come and reap a rich harvest. Will you pray with us, too? In concluding, may I say a personal word to the very many loyal friends who have supported this work so generously during my tenure of service? From the depths of a grateful heart I thank you one and all for the personal element in your kind help. I am painfully conscious of my utter unworthiness of the many kindnesses heaped upon me and mine during my fifteen years of service in this northern land, and I am as deeply conscious of many shortcomings and unfaithfulnesses intermingled with a sincere and yearning desire to live and work for Him who has done so much for me. Now that I am leaving the work for others to take up, may I not ask that your interest in it may continue unabated, and that whoever may succeed me may be strengthened by the

assurance that my many warm friends will gladly follow him in his undertakings with much of the same loving, sympathetic and loyal helpfulness with which they have supported me? My future lies all unknown to me. May I ask your prayers that I may have God's guidance and God's choice for me in my coming years of life and work?

ONTARIO.

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

Kingston.—St. George's Cathedral.—By the death of the late Canon Burke, the Rev. Canon Grout becomes the senior Canon of this diocese.

St. Paul's.—The Rev. Canon Starr, who was offered some weeks ago the position of vicar of this church, has expressed a desire to remain at St. George's Cathedral. The final decision in the matter, however, remains with the Bishop.

Lyn.—The Rev. T. and Mrs. Austin Smith are occupying the rectory again after its renovation.

Brockville.—Mr. John Mercier McMullen, a veteran historian, and author, died in this city on Saturday afternoon last, from an attack of la grippe, pneumonia supervening. The late Mr. McMullen was a staunch Conservative, and Churchman, and a regular and devout attendant on all the ministrations of the Church. We have from time to time published letters of his in our columns, which have always been read with a good deal of interest and profit. The late Mr. McMullen was twice married, and he leaves a widow and family of ten children, all of whom are grown up. We extend to both his widow and children our sincere sympathy with them in their bereavement.

North Augusta.—St. Peter's.—The members of the congregation of this church have presented their organist, Mrs. Charles Galbraith, with a well-filled purse, in token of their esteem and regard.

Newburgh.—We are sorry to report that Mr. and Mrs. William Lemon, of this place, lost their home and all contents by fire Wednesday, Jan. 30th, and that a portion of outfit for Dorothy, who is an Indian girl, allotted to the W.A. of Newburgh, was consumed. The Camden East and Yarker branches of the W.A. had completed their shares of the outfit. We tender our deep sympathy to Mr. and Mrs. W. Lemon in the loss of their home and many things that can never be replaced. The three W.A. branches are doing splendid work in the parish.

OTTAWA.

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

Hintonburg.—St. Matthias.—The Calender Coterie of this church have decided to meet at the home of the Rev. J. J. Lowe on Thursday afternoon of each week instead of on Friday afternoon as heretofore. The Young People's Guild of St. Matthias' Church gave a high-class entertainment in the village hall on Monday evening. An excellent programme was presented, for which good local and city talent had been secured.

Perth.—St. James'.—In the local town hall on Tuesday and Wednesday nights of last week the Made in Canada fair was held under the auspices of the Woman's Association of this church, and realized over \$600, which is evidence in itself of the great success of the undertaking. It was the first of its kind ever held in Perth, and the large auditorium looked its best. The walls, balcony and stage were decorated with bunting, flags and ornaments and many booths, all different in design, added to the beauty of the occasion. In the centre of the hall was a baking powder booth supplied by a Toronto firm and decorated in yellow and black. Those in charge were Mrs. James L. R. McLaren, Mrs. W. H. McIntyre and Miss Jean Drummond. The Dutch booth rose high in the hall and was the attraction for cocoa lovers. Mrs. Harvey Lowe was in charge and her assistants were Misses White, Moore, Griffith and Paul, all gowned as Dutch maidens. The Indian camp was a unique feature, containing a display of Indian relics, and the walls were decorated with quaint Indian rugs. Misses Louise Sherratt and Joy Hogg were in charge, with Master Cecil Gamble, Gordon Mitchell and Harold Smith, all in Indian

costumes. The dairy booth was a refreshing spot and was most unique in structure, pretty palms adding much to the effect. It was in charge of Misses Brooks, Hogg, Smith and Mitchell, who were gowned as milkmaids. Many things of daily use in the household were displayed in the advertising booth in charge of Mrs. D. J. Torrance. The assistants were Mrs. N. G. Dickson, Miss Mortimer and Miss A. Butler, Mrs. D. Hogg, Mrs. M. G. Hicks, Miss Curtis and Miss Gayler had charge of the fancy work booth, while the candy booth was in charge of Miss Balderson, Miss Wilson, Miss Hall and Miss Jordan, who were dressed in Japanese fashion. The remaining attraction was the flower booth, in charge of Mrs. F. W. Hall, Miss Shaw, Miss Cole, Miss Sheratt, and Miss Moore. The tea tables were situated on the stage and were well patronized during the two nights. Tippins brothers of Ottawa furnished music each evening.

TORONTO.

Arthur Sweatman, D.D., Archbishop and Primate, Toronto.

Toronto.—St. Alban's Cathedral.—Archbishop Sweatman, Dean of this Cathedral Church, has appointed Mr. Francis Henry Coombs, choral scholar of Magdalene College, Oxford, and late of Worcester Cathedral, England, to be organist and choirmaster of the Cathedral, in the place of Mr. David Kemp, who has resigned that office after many years' faithful service.

The Cathedral Sunday School had a larger class of candidates at the recent interdiocesan examination for 1906 than in any previous year. The examination class was in charge of Canon Macnab. Nine of the candidates were successful, three winning valuable prizes of books, and the others obtaining certificates. This is far the largest record of any Sunday School in the prize teaching.

St. Paul's.—On Thursday evening, the 7th inst., the Church of England Deaconess and Missionaries Society held their annual meeting in the schoolhouse. The chair was occupied by the Rev. Canon Cody, Canon Dixon and the Rev. Dyson Hague delivered addresses.

Synod Office.—At a large and thoroughly representative gathering of the clergy of the Rural Deanery of Toronto which was held in this office on Monday morning last, His Grace the Primate was presented with the following illuminated address by the members of the Rural Deanery. The address bore His Grace's coat-of-arms and the coat-of-arms of the Diocese respectively, and was richly bound. It was a handsome piece of workmanship. The presentation was made to His Grace on behalf of the clergy by the Rev. Canon Welch, rector of St. James' and Rural Dean, and congratulatory speeches were also made by the Rev. Dr. Pearson, rector of Holy Trinity, Toronto, and the Rev. Alexander Williams, M.A., rector of St. John the Evangelist, Toronto. The following is the full text of the address:—"To the Most Reverend Father in God, Arthur, Archbishop of Toronto, Primate of All Canada, and Metropolitan. We, the Clergy of the Deanery of Toronto, desire to take the earliest opportunity of offering to Your Grace our most sincere and respectful congratulations on your election to the offices of Metropolitan of the Province, and Primate of All Canada. We who have had the privilege of serving under your presidency in the Synod of the Diocese venture to express our conviction that you were marked out for these high offices not only by seniority of consecration, but also by obvious and universally acknowledged fitness. Moreover from our knowledge of Your Grace as our Diocesan we rejoice to think of the enlarged opportunities of service to God and His Church now opening before you, and we very earnestly pray that He may grant you many years of health and strength to be years of increasing usefulness and devoted labour." The address was signed on behalf of the clergy of the Deanery by the Rev. Canon Welch, Rural Dean, and the Rev. Frank Vipond, the Secretary of the Deanery. His Grace the Primate in acknowledging the address made a graceful and eminently fitting reply.

An adjourned meeting of the Rural Deanery of Toronto will take place on Monday, February 18th.

Trinity College.—The following course of lectures, entitled "Famous Frenchwomen" will be delivered in the Convocation Hall, at half-past three on Saturday afternoons during February and March: February 16th, "Madame de Rambouillet and Her Salon," Mr. H. V. Routh, B.A.

Toronto; February 23rd, "Madame de Maintenon," Mr. A. H. Young, M.A., Toronto; March 2nd, "La Mère Marie de l'Incarnation," Mr. Wm. Wood, M.A., Québec; March 9th, "Madame de Staël-Holstein," the Rev. H. T. F. Duckworth, M.A., Toronto; March 16th, "George Sand," Mr. J. W. Gay Andras, Ph.D., Toronto. The opening lecture of the series was delivered by Mr. J. F. Waters, L.L.D., of Ottawa, his subject being "Joan of Arc, the inspired Maid of France." The proceeds from these lectures are for the benefit of St. Hilda's College.

St. Stephen's.—On Thursday evening, the 7th inst., a very interesting and instructive lantern lecture was given in the schoolhouse by the Rev. Canon Macnab, on the "Glorious Cathedrals of England." The stereopticon views were splendid and the subject much enjoyed by a large and enthusiastic audience. The Canon has preached in a number of these great cathedrals and seems to be thoroughly familiar with their history and architectural features.

Elmvale.—Wycliffe Church.—The second anniversary services of the opening of this church was held on January 20th last. Owing to the absence of the rector, the Rev. H. R. Young, who was granted leave of absence by His Grace the Archbishop, to assist at St. Stephen's, Toronto, the services of the Rev. Rural Dean Wright, of St. Jude's, Brantford, was secured. The attendance was small owing to the storm, but those who were present listened with great pleasure to the deep and spiritual sermons. In the morning Mr. Wright dwelt upon the Person of Jesus Christ; at 3 p.m., the Power of Jesus Christ; and at 7 p.m., the Building of the Temple. The choir under the leadership of Mr. Harvey Henry deserves special mention upon their development, and the whole service which was read by the Rev. C. M. Farney was rendered in a devout and sincere manner. Although the congregations were small and consisted, principally of Church people, yet the collections were quite liberal and the debt of the new and beautiful edifice has been reduced to about \$1,700. Much is to be said in favour of the congregation for their achievement under their active and energetic rector.

Waverley.—St. John's.—The Ladies' Guild have placed in this church a handsome Dominion Organ, at the cost of \$150.

Thornton.—St. Jude's.—The opening services of this new church were continued on January 27th, and February 3rd. On the former date the Rev. L. E. Skey, M.A., of St. Anne's, Toronto, was preacher. In the morning his text was "Ye are Christ's," 1 Cor. 3:23. In the sermon he emphasized the truth that Christians are Christ's possession, and pointed out the obligations resulting from this truth. In the evening the discourse was on the indwelling of the Holy Spirit and His control of our lives. The choir of Christ Church, Ivy, led in the musical part of the services, and in doing so brought credit to itself and to the church. The attendance at both morning and evening services was large, but particularly so in the evening, when some were not able to get in the church. The unanimous feeling was that God gave a rich blessing through these services for the day. On February 3rd, the people of Thornton were again favoured by having the Rev. Dr. O'Meara, Principal of Wycliffe College, as special preacher. At morning service his text was from John 7:37-39, and beautifully pointed out that rejoicing was appropriate on the present occasion, as well as when Christ was at that memorable Feast, and also that the never-failing source of joy and power is in partaking of the never-failing "rivers of living water." Owing to stormy weather there was rather a small congregation in the morning but the church was well-filled in the evening. At this service Dr. O'Meara based his discourse on Mal. 4:2, and dwelt upon the blessing of the sun as illustrative of the rich and immeasurable blessings of the Son of Righteousness, making mention also of our power to shut out these blessings from our lives. The music of the day was acceptably rendered by a choir of local talent. These special services will long be remembered by the people of Thornton and vicinity chiefly on account of the eloquent sermons which were used by God as a medium for His blessing and not merely for the glory of man. St. Jude's has recently been the happy recipient of several gifts which will now be definitely mentioned. Two beautiful memorial windows were donated and placed in the chancel; one by the near relatives of the late Mrs. McCartney, and the other by Mr. J. Goodwin, in memory of his sister, Margaret J. Goodwin. The large ornamental front window is the gift of the Sun-

day School. Another valuable gift is a handsome communion-service presented to the congregation by Mrs. Phillips, of 243 Sumach Street, Toronto, in memory of her mother. The two memorial windows mentioned above, which were greatly admired, are the work of the Dominion Stained Glass Company, of Toronto. They are most artistic in their workmanship, and reflect great credit upon the firm who designed them.

NIAGARA.

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

Jordan.—St. John's.—A beautiful and impressive service was held in this church on Feb. 6th, 1907, when the Rev. Geo. B. Gordon was inducted as rector of the parish of Louth and Port Dalhousie by the Rev. Wm. Bevan, of Niagara Falls South, Rural Dean of Lincoln and Welland. Mr. Bevan delivered a very beautiful address on the indifference of Church people in attending divine service, more especially in rural districts. A series of Lenten services will begin here on Feb. 14th, when a large class will be prepared for confirmation, which will take place at Easter.

Acton.—St. Alban's.—A fund has been opened at the Merchants Bank in this place to provide for the building of a new church. In order to promote this fund a bazaar, lasting three days, will be held in the Acton Town Hall on the afternoons and evenings of Thursday, Friday, and Saturday, April 4, 5, and 6 (Easter week). Several names of people of influence have been secured as patrons of this bazaar, and also of the Building Fund. The rector of this parish trusts that Churchpeople outside of his parish will take a kindly interest in the attempt which is being made in this parish to provide for a need which is very pressing for many reasons. Help in the form of saleable goods of any kind would be most gladly welcomed by him from any one desiring to help on a good work.

HURON.

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

Windsor.—Church of the Ascension.—Bishop Williams paid his first Episcopal visit to this parish on Sunday evening, Feb. 3rd, when he confirmed a class of 50 candidates—29 women and 21 men. The class was a large one, and reflects great credit on this young and growing parish. The church was crowded to overflowing. The aisles were filled with those who had to stand throughout the whole service, while many others were unable to obtain admission. The service was a most solemn and impressive one, and will long be remembered by those present. The Bishop's text was from 1 Tim. 1:18—"This charge I commit unto thee that thou war a good warfare." He exhorted the candidates to observe three things in their Christian warfare—first, obedience to the great Captain of our Salvation; second, courage in all the phases and circumstances of life; third, the necessity of discipline by the soldiers of the Lord Jesus Christ. In conclusion the Bishop gave three brief precepts for guidance—to read some portion of the Bible daily, to take advantage of the membership of the Church in the fullest sense, and to be faithful in attending the Holy Communion. The address was very earnest and helpful and was listened to with profound attention. One thing noticeable was the hearty manner in which the whole congregation joined in the responses, thus adding beauty and brightness to the service. The candidates were presented by the rector, the Rev. W. H. Snelgrove. The Revs. D. H. Hind, of Sandwich, and W. H. Battersby, of Walkerville read the lessons. Miss Marion Hind presided most acceptably at the organ.

All Saints.—The anniversary of the installation of the new pipe organ was observed on Sunday, 27th January, with appropriate services. The special preacher for the occasion was the Rev. T. Beverly Smith, of Toronto Junction. Mr. Smith was formerly a curate of All Saints, and the parishioners gave him a most hearty greeting. His sermons were most effective, and his lecture in the schoolhouse on Monday evening was also greatly appreciated by a large and attentive audience. The service was marked by special music, and the organ was seldom heard to better advantage, the organist, Dr. Charles F. Daires, sparing no effort to have the congregation appreciate to the uttermost the excellence of the organ they had installed in

their church. The total contributions of the people, which were applied to the Organ Fund, amounted to a little over \$700.

The Lord Bishop of the diocese held a confirmation service in this church on Sunday morning, Feb. 3rd, when he bestowed the apostolic rite upon 55 candidates. The Bishop gave an earnest and helpful address. There was a large congregation present. A most pleasing and interesting event in connection with the Bishop's visit was a luncheon given, at which Bishop Williams of Huron and Bishop Williams of Michigan were the guests of honour. This was the first time these two prominent ecclesiastics had met, and the occasion will undoubtedly be long remembered by all who were present.

Walkerville.—St. Mary's.—The Bishop of Huron held a Confirmation service in this church on Sunday afternoon, Feb. 3rd. There were a large number of candidates confirmed by him at this service.

RUPERT'S LAND.

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

Macgregor.—His Grace the Archbishop of Rupert's Land came to us on the evening of the 28th of Jan for Confirmation. The night was very rough and cold, nevertheless a good number of people turned out, and many came 6 to 8 miles from the country. The service was the most solemn and impressive, and the very earnest addresses given by His Grace, first to the congregation and to the confirmands were much appreciated. There were 11 confirmed—8 males and three females—most of them being grown up. We expected two others to come in from the country, but the long drive of 11 miles in the teeth of a cold wind was too much for them. They are greatly disappointed, but we hope to have the pleasure of His Grace's company in the near future. The work is steadily growing in this parish, notwithstanding the very heavy burden of a new rectory. Two of the confirmed were members of other denominations. We believe that there is much power and influence in the old Church yet, and look for greater results in the future.

CALGARY.

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

Red Deer.—The fifth meeting of Red Deer Deanery took place at Red Deer, Jan. 9, 10 and 11. There were present the Very Rev. Dean Paget, Rural Dean Hogbin, Rev. Geo. Webb (all of Calgary, guests), Rev. Canon Hinchcliffe, Rural Dean McMullen, and the Revs. R. A. Robinson, H. Sykes, H. Kendall. Jan. 9th.—After a cordial welcome to the guests, the general business of the meeting was proceeded with. The re-apportionment of the M. S. C. C.

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sums was discussed. The Rev. G. H. Webb, undert in every parish of the de After this Dean Paget co votional service in the chu epistle for the Sunday a especially dwelling on the respect of time; second, third, in results of that co the clergy were entertain tory. At 8 p. m. there wa parish church, when the preached an able sermon. celebration, the Rev. Car brant; 9 a. m., generi ing resumed. Dates wer meetings of the Deanery, cal conference, at Red Jan. 11th.—The meeting

Correspo

PRAYER BOOK

Sir,—Whatever may be Book, we do not want ou even remodelled. Here : changes may be necessar the obscurity of archaic these should be made i servative spirit. What v of the Rubricks, some o great inconvenience or of Bishops of the Ecc Canada has already issu order of services which that is necessary to ma enough for "a business a simple matter to cryst Rubricks and to effect ; in the printing of the be vor to note a few point Rubrick is crude and n portions are altogether be proper psalms assign and holy day, and these or 30 verses for any se any long Psalms, a sho pointed as an alternati 107th, 106th or 107th an chanted, but wearisome when badly sung or gru people. On the same 1 often too long for a we: Sunday morning in the tendance of 20 souls; 1 alternative canticle for the 19th Psalm would be numbered in plain preferably be pointed t needful alterations in t evening prayer are ma prayer for all sorts and the general thanksgiv where they are used— Chrysostom. After th should be officially 1 should follow the offer diction and its precedi are in regular use, bo munion office. The o also be avoided by su bricks, permitting the munion to begin after morning prayer. And munion is celebrated i it should take the the at the discretion of t ations from the letter included in the "Pern to; it might be worth to publish an experim lines indicated so tha see how little change word more. The r prayer is never "vain" in the Communion of use is emphatic and confessions or two cr

NOT PRO

Sir,—In referring Charlottetown, you pro-cathedral, and th to the "Church Tim same mistake. The which this church is declare "The Bishop" and there continua such church may be Bishop having juris

sums was discussed. The General Missionary, Rev. G. H. Webb, undertook to hold meetings in every parish of the deanery during the year. After this Dean Paget conducted a 2 hours devotional service in the church. He spoke of the vocation for the Sunday after Christmas Day, especially dwelling on the incarnation, first, in respect of time; second, in fact and purpose; third, in results of that coming. In the evening the clergy were entertained at St. Luke's rectory. At 8 p. m. there was Divine service at the parish church, when the Rev. R. A. Robinson preached an able sermon. Jan. 10th.—8 a. m. celebration, the Rev. Canon Hinchcliffe, celebrant; 9 a. m. general business of meeting resumed. Dates were arranged for future meetings of the Deanery, and the coming clerical conference, at Red Deer, was discussed. Jan. 11th.—The meeting dissolved.

Correspondence.

PRAYER BOOK REVISION.

Sir,—Whatever may be done with the Prayer Book, we do not want our Liturgy re-written nor even remodelled. Here and there some verbal changes may be necessary in order to overcome the obscurity of archaic words or phrasing, but these should be made in a reverent and conservative spirit. What we do need is a revision of the Rubrics, some of which are observed at great inconvenience or not at all. The House of Bishops of the Ecclesiastical Province of Canada has already issued permissions as to the order of services which anticipate nearly all that is necessary to make our Liturgy plain enough for "a business man"; and it would be a simple matter to crystallize these into practical Rubrics and to effect a few necessary changes in the printing of the book itself. I will endeavor to note a few points briefly: The Psalter Rubrick is crude and mechanical, and the daily portions are altogether too long. There should be proper psalms assigned for every Sunday and holy day, and these should not exceed 20 or 30 verses for any service. To avoid cutting any long Psalms, a shorter one should be appointed as an alternative. Such Psalms as the 105th, 106th or 107th are very fine when well chanted, but wearisome and almost irreverent when badly sung or grumbled out by priest and people. On the same principle the Te Deum is often too long for a weak choir, say on a stormy Sunday morning in the country with a total attendance of 20 souls; there should be a short alternative canticle for such occasions—perhaps the 19th Psalm would serve. All Psalms should be numbered in plain figures, and they should preferably be pointed for chanting. The other needful alterations in the order of morning and evening prayer are matters of pointing. The prayer for all sorts and conditions of men and the general thanksgiving should be inserted where they are used—before the prayer of St. Chrysostom. After the "Grace" the sermon should be officially provided for, and there should follow the offertory sentences, the Benediction and its preceding collects, all of which are in regular use, borrowed from the Communion office. The overlapping of services can also be avoided by suitable changes in the Rubrics, permitting the Litany or the Holy Communion to begin after the second canticle at morning prayer. And whenever the Holy Communion is celebrated in its entirety at 11 a. m., it should take the place of morning prayer at the discretion of the Priest. All these variations from the letter of existing Rubrics are included in the "Permissions" already referred to; it might be worth while for private enterprise to publish an experimental Prayer Book on the lines indicated so that timid Churchmen would see how little change is really necessary. One word more. The repetition of our Lord's prayer is never "vain"; when it occurs twice as in the Communion office and at daily prayer its use is emphatic and not to be classed with two confessions or two creeds.

Wm. Q. Phillips.

NOT PRO-CATHEDRAL.

Sir,—In referring to St. Peter's Cathedral, Charlottetown, you generally speak of it as a pro-cathedral, and the Canadian correspondents to the "Church Times and Guardian" make the same mistake. The deed conveying the land on which this church is built, and the trust deeds declare "The Bishop's chair shall there be placed, and there continually kept, to the intent that such church may be deemed a cathedral." The Bishop having jurisdiction over the island, by

giving twenty-four hours' notice, may claim the church at any time for any episcopal act, the incumbent having no say in any of the arrangements. The Bishop has the right to appoint the incumbent, when a vacancy occurs, which right he has delegated to give trustees, but the congregation has no voice in the election. There is no parish attached to the church, and the incumbent has no right to visit any church people who are not members of the congregation. Prince Edward Island is simply under the jurisdiction of the Bishop of Nova Scotia as Bermuda is under the Bishop of Newfoundland, hence two cathedrals for one Bishop; all of which is perhaps only of local interest. But, sir, may I protest against that modern word, "pro-cathedral," which, I believe, was invented by the Roman Catholics in England, who, like other dissenters from the establishment, were formerly forbidden to call their places of worship churches or cathedrals so they became chapels and pro-cathedrals. To this day, in many parts of Canada even, it is customary to speak of the "Roman Chapel." I know that some dictionaries tell us that a pro-cathedral is a temporary cathedral, but they also define cathedral as the church which contains the Bishop's cathedra, or official chair. No matter how small and poor it may be, so long as the cathedra is there it is a cathedral without any pro, when the cathedra is removed to a new church that becomes the cathedral. We don't call a temporary parish church a pro-church, then why call a temporary cathedral (even if we can define temporary) a pro-cathedral?

James Simpson.

PRAYER BOOK REVISION.

Sir,—Notwithstanding the wish expressed by "Spectator" that the subject of Prayer Book Revision might be thoroughly discussed in the columns of "The Canadian Churchman" and your willingness to afford every facility to correspondents to declare their views, there seems to be a general reluctance or hesitation to deal with the matter. Undoubtedly the scheme is of vast importance, involving many difficulties, not the least of which is the present impossibility of knowing what is likely to commend itself to the great majority of the members of the Canadian Church. At the risk of being considered audacious I venture to affirm my conviction that among the desirable or useful changes to be recommended is a revision of the Psalter. Although this part of the Prayer Book becomes dearer to every devout member of the Church as acquaintance with it becomes by virtue of regular use more intimate. I deeply regret to think that probably to 95 worshippers in 100 many of the phrases or repressions are quite unintelligible. Indeed, I believe, that a certain few clauses would be found to be without meaning to all the members of any average congregation unless the clergyman has at some recent time explained them. I do not refer so much to archaisms, or words that have changed their meaning since the translation made in 1540, as to renderings acknowledged to be faulty by competent scholars of our own Church. Permit me to give a few examples: Ps. 10:8, "He sitteth lurking in the thievish corners of the streets;" 42:9, "One deep calleth unto another because of the noise of the water-pipes;" 49:5, "When the wickedness of my heels compasseth round about;" 119:83, "I am become like a bottle in the smoke;" 141:6, "But let not their precious balms break my head." By referring to the Revised Version we gain an insight into the thoughts of the sacred poets who penned the original of these passages. The Revised Version is, however, I fear, very little used by Church people. I forbear to dwell upon the fact that numerous words quite plain in meaning 360 years ago, but now obsolete or completely changed in signification still hold their place in the Psalter. How can people fully appreciate the beauty and truth of sentiments which are thus imperfectly expressed to modern minds? More than three centuries and a half have passed since the Bishops gave us the Psalter as it is. While devoutly thankful for the precious gift, are we wrong in desiring to make it more serviceable to the Church of to-day? If the Revised Version be deemed lacking in rhythm, a circumstance which I myself fail to perceive, have we not in Canada Bishops and professors capable of revising the Revision and dealing with the Psalter as the Church in the United States has dealt with the whole Bible? I am surprised that this matter has not more frequently engaged the pen or voice of the scholars of the Church. At the same time I rejoice that a Canadian Bishop in 1905 declared himself in favor of revision. That heroic missionary the late Bishop Bompas, when answering the circular issued regarding subjects for discussion at the approaching Pan-Anglican Congress,

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proposed among other topics, "The need of a fresh translation of the English Prayer Book, especially the Psalter and the Athanasian Creed." I would suggest the propriety of placing an English title at the head of each Psalm instead of the Latin initial phrase. Let us sing or read "with the spirit and with the understanding also." This is only one feature of Prayer Book revision. There are others about which one might write with equal earnestness; but lack of space forbids.

P. L. Spencer.

ORIENTAL ART SALE.

Messrs. Courian, Babayan & Company announce their midwinter sale of rugs and Oriental art goods. As is well-known, this firm carry always a very large and beautiful assortment of Oriental rugs, rare collections of brassware, embroideries, silks, and other articles of Oriental manufacture. Their selections include Damascus and Benares brassware, jardiniers, Russian candelabra, Syrian and Egyptian tabourets, carved and inlaid corner cabinets, tables, tea trays, old arms, Moorish lanterns, Satsuma and Cloisonne ware, Oriental Embroideries, portieres, curtains of Bagdad and Damascus, piano covers, silk shawls, Egyptian silver scarves, old and rare Boukhara embroideries, shirtwaist patterns in silk and linen, also Turkish embroidered slippers, and Turkish and Japanese kimonos.

DOING A SAFE BUSINESS.

Annual Meeting of the Equity Fire Insurance Company.

President Thomas Crawford struck the keynote of the Equity Fire Insurance Company's business when he said in his address at the annual meeting yesterday that the company pursued a fairly constant upward movement, not doing anything particularly striking, but going on in a manner quite satisfactory to those interested in it. The operations of the past year produced a gross revenue of \$372,587.14, of which \$6,038.83 was interest upon investments. The Canadian business showed a surplus for the year of about \$31,000, and while a loss of \$9,103.75 was sustained by the San Francisco fire, President Crawford pointed out that the character of the business now being done in the United States had greatly improved. The fire losses for the year amounted to \$134,649.91, and the company wrote risks during the same period for \$19,688,649. At the close of the year the net risks held amounted to \$20,007,670, which called for a reserve of \$150,372.63. After paying about \$8,000 in dividends and writing off a considerable sum for depreciation, nearly \$13,000 was carried forward to the reserve fund. As the President pointed out, the company has paid an average of 4 1/2 per cent. per annum in dividends since its organization. An effort, Mr. Crawford promised, would be put forth to increase the class of business yielding the greatest profits, and at the same time the officers purpose keeping the expenses strictly within those of last year. Every effort will be made to select business with the one purpose of building up a reserve equal to the paid-up capital. President Crawford looks forward to a great increase in the business in Western Canada, and with that in view general agencies have been established at Calgary and Regina, in addition to that in Winnipeg.

—Pray hardest when it is hardest to pray.—
Bishop Brent.

Family Reading

JACK FROST.

The Frost looked forth on a still, clear night,
And whispered, "Now, I shall be out of sight;
So through the valley and over the height
In silence I'll take my way.
I will not go on like that blustering train,
The wind and the snow, the hail and the rain,
That make such a bustle and noise in vain,
But I'll be as busy as they!"

So he flew to the mountain and powdered its
crest.
He lit on the trees and their boughs he dressed
With diamonds and pearls; and over the breast
Of the quivering lake he spread
A coat of mail that it need not fear
The glittering point of many a spear
Which he hung on its margin, far and near,
Where a rock could rear its head.

He went to the windows of those who slept,
And over each pane like a fairy crept;
Wherever he breathed, wherever he stepped,
By the light of the morn was seen
Most beautiful things! There were flowers and
trees,
There were bevy of birds and swarms of bees;
There were cities and temples and towers; and
these
All pictured in silvery sheen!

But he did one thing that was hardly fair,
He peeped in the cupboard and finding there
That all had forgotten for him to prepare;
"Now to just to set them a-thinking,
I'll bite this basket of fruit," said he,
"This costly pitcher I'll burst in three!
And the glass of water they've left for me,
Shall 'tchick' to tell them I'm drinking."
—Hannah Gould.

LIFE'S WAITING PERIODS.

Thackeray, who was prematurely aged in middle life, accounted for his early decline to his college friend, the brilliant but more sluggish Fitzgerald, by the fact that he had taken "too many crops off his brain."

The tendency of every brain worker in these days is to exhaust his gray matter too quickly. If his brain soil is poor and thin and comparatively barren, he is likely to run through its resources all the quicker, unless compelled to let it lie fallow by the stern necessity of illness.

So one beneficent result of these waiting periods which come to most of us, and about which I have been asked to write, is that they give nature a chance. The fallow soil bears no crops, but the regenerative processes are at work all the time, and the farmer who has patience to look forward to the years that are to come, does not regard this fruitless year as wasted.

In Utopia I thoroughly believe that every worker will have his Sabbatical year, like the favoured professors in some of our universities, a year when he can throw off care and forget the shop, and, metaphorically, lie down and roll in new and green pastures.

A friend of mine, one of these aforesaid professors, has just returned from his Sabbatical year in Europe, and his kindling eye and ruddy cheek and hard muscle, won from pedaling his bicycle over half of the continent of Europe, tell what the year has done for him.

But most of us are not professors, and the grindstone of life must be turned every day in the year, with the exception of a scant two or three weeks in August. We cannot go abroad or travel in our own country, or if we do, perhaps our work follows us or confronts us wherever we go. So, for us, nature has to interpose with an imperative "Thou shalt not," which our friends as well as ourselves recognize, and the long days of lingering sickness and convalescence constitute our Sabbatical year when the ravelled sleeves of care and toil are knit up.

Another friend of mine declares that about the best time he ever had in his life was when he broke his leg and was laid up in the house for a month. He did not suffer much pain, and his accident prevented him from going to his office and excused him from his daily work. His friends waited on him assiduously, and, on the whole, his misfortune gave him a most agreeable and restful vacation, which he would not otherwise have thought it possible to take.

And here is another of the chief advantages of a good disabling accident or sickness. It shows one, as he has often remarked before, that the universe is quite able to get on without him. The sun rises and sets, the seasons

come and go, the moon waxes and wanes as though he were of very little account.

Even wheels in which he seems to be an important spoke turn round, as though his particular spoke was in no wise splintered. Somebody preaches in the sick man's pulpit sermons as good as he could have delivered; some one else writes as brilliantly as he could have written; some one else sells as many goods, makes as shrewd bargains, reaches decisions as wise as he would have reached himself, and a realizing sense is thrust upon him of the old truth, which every one must learn for himself, that the universe got on very well before he was born, and will probably continue to exist without serious perturbations after he is gone.

If, as Andrew Murray relates, humility is the virtue of all, then a period of compulsory withdrawal from all our usual activities is the best purgative of pride and unworthy ambition that the soul can have.

I think it is William D. Howells who tells in one of his novels of a young editor who went away for some years from the Ohio town where he began his career, and where he had made a brilliant success of the country newspaper, raising its ideals and its literary standard. On his return he was surprised to find the paper conducted on the same high lines and, if anything, rather improved. While at first the discovery contained a tinge of mortification, he found the success of his successors at last a distinct stimulus to better work on his own part, as well as a gentle rebuke to his own pride of pen. The knowledge that our little segment of the world is quite able to wag without us is a lesson that most of us learn quite early in life, and that is enforced again by every "waiting period."

Another reminder which illness or accident brings is that of our common humanity. How arrogant, supercilious and intolerable would some of us become if we were never sick, never bereaved, never laid one side! But calamity of every kind is a greater leveler.

Caesar, we are told on good authority, cried, "like a sick girl" when affrighted. The statesman, when in the grip of the grippe, is as helpless as an infant of days. The nearer he comes to the grave the nearer do we all draw to the greatest and smallest of our kind. Sickness keeps us in our place, shows us our true proportions, allows us to view our otherwise too extended bulk in the right perspective.

But it shows us other and more cheering sights. It reveals our true friends in their full heroic size. As we shrink in our estimation they enlarge. The home friends are so patient, generous, uncomplaining! They bear with our impatience, our weakness, our helplessness, so unweariedly, that we begin to suspect that we never knew their worth before. Then other friends, a little more remote, use our time of disability as an occasion for expressing their affection. The letters and telegrams and verbal messages that pour in upon one are worth more than their weight in diamonds. It is not the condolence (I do not like the word) but the affection in them that moves us. "A letter from Mr. A.? Why, I did not suppose that he cared for me!" "A telegram from Dr. D.? I never knew that he loved me the cost of a prepaid message." A kindly word reported at second hand (how grateful is such unexpected approval) warms our hearts, makes our sluggish pulses beat, and hastens the glow of returning health.

I cannot say that these waiting periods are always, perhaps not often, times of spiritual joy and exaltation. The brain is too weary, the heart beats too slowly for rapture, or perhaps even for peaceful content. Depression must be struggled with, weakness overcome, by one who feels too feeble to fight the fears within and the fear without. Many a saint, I suspect, has attributed his inevitable lowness of spirits which disease produces to the hiding of God's face, and has suffered more spiritual than physical anguish in consequence.

But one of these days his sickness takes a turn. He begins to sleep again. He no longer "waters his bed with his tears." He no longer loathes the dinner table. And with the slow dawn of health comes the appetite for work again. How good it is to feel that in your bones once more! The pen whose very sight provokes a nightmare is taken up with joy again. We no longer look forward with apprehension to the coming Sunday and its sermon. We no longer hide from callers or dread to be asked for a decision of some of life's simpler and inevitable problems. The molehills are no longer mountains; the little incidents are no longer big with calamity; the sun is breaking through the clouds, our life work awaits us again and we exult in it. One of life's waiting periods is over. God grant that its bitter-sweet lessons may be so well learned that we shall not need the discipline of another.

THE GOD OF PEACE.

The key-note of the Incarnation of Christ is Peace. The testimony of the angel-host on the occasion of the birth of Jesus proclaimed "peace on earth." The long-promised Messiah "came and preached peace" by His life and by His death. Sin had set enmity against God in the heart of man, who therefore, stood in need of being reconciled to his Creator, on principles of justice and righteousness. That work of reconciliation the Son of God accomplished. Sin was judged in Him incarnate, as the appointed Substitute of His guilty people. The iniquities of them all were laid upon His spotless person on the tree, and, by His meritorious sacrifice of Himself, He bore them away for ever. "Their sins and their iniquities will I remember no more" graciously declares the "God of Peace." Six times in the Pauline Epistles we find this pacific title applied to Him who raised from the dead the Church's adorable Head and Surety, Jesus—God manifest in flesh—appeared on earth to make peace, to preach peace, and to be peace. "He is our peace." When He left the scene of His redeeming, reconciling work to return to the Father, He bequeathed to His beloved disciples the peace His blood had secured—"Peace I leave with you, My peace I give unto you." The glorious gospel of salvation is worthily called "the Gospel of peace," for by its free-grace terms the convinced sinner realizes peace with God, his conscience is pacified, his heart finds perfect rest. The Holy Spirit bears witness to the sufficiency of the sacrifice of the Lamb of God and seals to faith the fruit of it. Peace succeeds the mental storm and distress caused by a sense of the holy demands of God's law, and the helplessness of satisfying them from any human resources. "The fruit of the Spirit is peace." Communion with the Father and the Son is then sweetly enjoyed. There is found "the answer of a good conscience towards God," and His service becomes perfect freedom. A justified state is one of calm confidence in the unchangeableness of the Divine Promiser, and the absolute certitude of His covenant promises. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee." The ground of the believer's peace is, as we have said, Christ Himself. Frames and feelings change, joys and sorrows alternate, lights and shadows come and go, but "peace with God remains the same," for Jesus, "our peace," is "the same yesterday, to-day, and for ever." The heritage of the humblest trust in the Incarnate Son of God is "peace always, by all means"—peace, in spite of conflicts, temptations, and afflictions, peace in life, in death, and for evermore.

To guide the feet of the saints into the way of peace is the Spirit's gracious office, and that work He will not fail to perform in behalf of all whom He brings out of darkness into the light of life. With infinite patience and tenderness does He lead them into fuller apprehensions of their high and heavenly privileges as children of God and co-heirs with Christ. Thus they follow on to know the Lord, and grow in the assurance of His everlasting love and unalterable purposes of salvation. Prayer, too becomes less restrained and more habitual—freedom of access to the throne of grace is the daily experience of the heart, and to watch unto prayer with all perseverance the secret satisfaction of "the new man." This is the fruit of that Gospel exhortation which the Apostle addressed to the saints in Christ Jesus at Philippi—"Be careful for nothing; but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God; and the Peace of God, which passeth all understanding, shall keep—as in a garrison—"your hearts and minds through Christ Jesus."

HOPE THROUGH FAILURE.

No man ever gets higher up than he wants to. Therefore impossible ideals are the making of a man. And no man is more to be pitied than he who has realized his ideals. For it has been well said that "a character gets no higher than its ideals," and if a man has none, or if he has set them so low that he has attained to them, then for him there is nothing ahead; growth has stopped; death has set in. There is encouragement here for those who are tempted to discouragement because they have failed to attain; and there is a warning here for those who are tempted to satisfaction in their attainment. Let us set our ideals so high that it is safely impossible to attain them; and then let us spend life freely in doing the impossible.

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

British and Fo

Canon Knox-Little has been by illness to relinquish the Hoar-Cross, which he has held since 1885.

The Dean and Chapter of the Cathedral have decided to complete the west front of the Cathedral, the total cost estimated at £14,800.

The death is announced of Dr. Haig-Brown, the M.A. Charterhouse, at the age of 85. He was the late Master of the school of the Charterhouse at Godalming.

On Sunday, January 13th, Bishop dedicated a new pulpit and prayer desk in the Church, Drogheda, ere parishioners to the met late rector, the Rev. John Haig-Brown.

The Church day and Sunday School movement celebrated its 165th anniversary. Dr. Haig-Brown, the M.A. Charterhouse, at the age of 85, was the late Master of the school of the Charterhouse at Godalming.

Miss S. J. Hill has been appointed sexton at Crowland, Leicestershire. The appointment of the family for more than 100 years during that time has been her brother, her grandfather, her great-grandfather, and her great-great-grandfather.

For the fifty-sixth year the Rev. R. Hole, M.A., Tawton, Devonshire, has been the old folks of his congregation. He is now 85 years of age, and has been rector since 1847.

Mr. J. Saït, the parson of Mr. W. Hall, one of the most remarkable records in the world, is the night peal on the bell tower, Alresford, Hampshire. The record is probably one having once missed a year.

At St. Peter's, Manchester, the bellringers have struck because the vicar of an old brown jug which the vicar had in the custody of the tower. The jug held a record of the bell tower, and was used to hold the record on the occasion of the vicar's death.

The Rev. James D.D., rector of St. Peter's, has been appointed Bishop Dean of the Diocese of Aberdeen and Orkney.

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British and Foreign.

Canon Knox-Little has been obliged by illness to relinquish the living of Hoar-Cross, which he has held since 1885.

The Dean and Chapter of Hereford Cathedral have decided to complete the west front of Hereford Cathedral, the total cost of which is estimated at £14,800.

The death is announced of the Rev. Dr. Haig-Brown, the Master of the Charterhouse, at the age of 83. The remains of the late Master were laid to rest in the school chapel of the Charterhouse at Godalming.

On Sunday, January 13th, the Bishop dedicated a new carved oak pulpit and prayer desk in St. Mary's Church, Drogheda, erected by the parishioners to the memory of the late rector, the Rev. John Archer.

The Church day and Sunday School of Allonby, Cumberland, has attained its 165th anniversary. The school gave religious and secular education before the National Society, the British School Society, or the Sunday School movement came into existence.

Miss S. J. Hill has been appointed sexton at Crowland Abbey, Lincolnshire. The appointment has been in the family for more than 150 years. The sextons during that period have been her brother, her father, her grandfather, her great-grandfather, and her great-great-grandfather.

For the fifty-sixth year in succession the Rev. R. Hole, rector of North Tawton, Devonshire, has given a tea to the old folks of his parish, the aggregate ages of fifteen of whom amounted to 1,147 years, or an average of seventy-six and a half years. The rector is himself an octogenarian.

Mr. J. Sait, the parish clerk, and Mr. W. Hall, one of the ringers, completed a remarkable record by ringing on New Year's Eve their fiftieth midnight peal on the bells of the parish church, Alresford. Such a double record is probably unequalled, neither having once missed during the fifty years.

At St. Peter's, Mancroft, Norwich, the bellringers have come out on strike because the vicar has removed an old brown jug which has been in the custody of the ringers for centuries. The jug holds four gallons, and was used to hold liquid refreshment on the occasion of church festivals.

The Rev. James Myers Danson, D.D., rector of St. Andrew's, Aberdeen, has been appointed by the Bishop Dean of the United Diocese of Aberdeen and Orkney. The an-

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\$37,000,000

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announcement of Dr. Danson's acceptance of the office has been received with general satisfaction throughout the diocese.

The Rev. John Bickley Hughes, vicar of Staverton, and Mrs. Hughes recently celebrated the 59th anniversary of their wedding day. Staverton is some three miles from Totnes, in South Devon, and its ancient Church of St. Paul contains what is admittedly the finest rood screen of fifteenth century carved oak in England.

On January 8th the Bishop of the diocese visited Killoughey Church, near Tullamore, for the purpose of dedicating to the service of God the brass Communion rails, lectern, and book-rest for the Holy Table, as well as a new prayer desk and lectern Bible, which have been placed in the church in loving memory of the late rector and Mrs. Coote.

Mrs. H. Martin, Wallend Hill, Chagford, Devonshire, wife of Col. Martin, C.B., late 1st Leinster Regiment, and eldest daughter of Lady Harriett Holroyd Smyth, Ballynatray, has presented two very beautiful brass vases to Templemichael Parish

TEABERRY

Makes Beautiful Teeth.

AT ALL DRUGGISTS.

Church, Diocese of Lismore, in memory of her father, the late Col. John Henry Graham Holyroyd Smyth, C.M.G.

An interesting ceremony took place in Lislimnaghan Parish Church, Ireland, on Sunday, December 30th, when the tablet placed there by the parishioners, in memory of the late Rev. Christopher Irvine, the first incumbent of the parish, was unveiled. Canon W. H. Scott, as an old friend of Mr. Irvine, as well as being rural dean of the district, had been asked to unveil the memorial.

The Rev. H. Clement Loasby, M.A., has left the staff of St. Mary's, Reading, and is now on his way to India to join the Community of St. Michael and All Angels', Madras. He was the recipient of many presents, including a silver-gilt service of Communion plate and a gold cross from the children of St. Mark's Mission Church, with which he has been specially identified during the last four years.

Mr. Henry Burstow, who for sixty-four years has been one of the regular ringers at Horsham Parish Church, claims to have completed a world's record in ringing. During the 64 years he has not once been absent from his post at ringing-time. Born at Horsham 80 years ago, Mr. Burstow has only spent five whole days outside his native town. On his 80th birthday 1,260 changes of Grandsire Triples were rung on the Horsham bells, Mr. Burstow taking the third bell.

A very fine stained-glass window, the gift of Sir William Forwood, was unveiled in St. Martin's Parish Church, Windermere, on a recent Sunday morning. It was a thank-offering from Sir Wm. Forwood for all the happiness and blessing received and enjoyed on the shores of Lake Windermere, where he had spent the summer for forty years—a rather unique record. The window represents the "Te Deum," and is the work of a London firm.

Mr. Robert William Crocker, who died at Taunton lately, celebrated with his wife in August last the seventy-second anniversary of their wedding. Their united ages totalled 191 years. Mr. Crocker, who was formerly a farmer at Wayford, near Crewkerne, and was ninety-seven years old, had a distinct recollection of the rejoicings after Waterloo and other events of about ninety years ago.

A treasure has been discovered by workmen digging in a sandpit at Crayford, Kent. It consists of eight solid gold armlets, supposed to be of an early British period long prior to the Christian era. A number of bones were found in the pit, which

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leads to the belief that it was a burying-place of ancient Britons. The value of the gold in the armlets is \$1,500, but their antiquity and associations make them priceless.

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Ladies who wish to avoid delay in execution of their orders, should make appointments early.

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R. W. PARKINSON,
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As you sit by your cosy grate fire in your library, look around and consider how much more beautiful the furnishing of the room would be if there were a silky, rich-colored antique

Oriental Rug

on the floor. This is a particularly good time to buy one, for we are offering a genuine

25 Per Cent. Reduction

during the mid-winter sale. We want to turn a large portion of our stock of rugs into money quickly, and we are offering this cut in the price to make buying brisker.

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FREE.
SUFFERING FROM PILES
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Pyramid Drug Co. Have Found a
Perfect, Quick and Painless
Remedy.

You can Try It Free.

We offer you a trial package of the Pyramid Pile Cure absolutely without cost. There is enough in the sample to give great relief. Do not hesitate, fearing that it will harm you.

Not only does the Pyramid Pile Cure cure piles painlessly, but without inconvenience or the interruption of your business duties. It acts as a healing balm to the irritated membrane of the rectum, giving new life to the deadened blood vessels and causing the ulcerous condition to pass away. Immediately upon starting to use the Pyramid Pile Cure the patient will find the congestion relieved and the swelling diminishing as well as the disappearance of that awful sense of itching.

Read the record of this wonderful cure:—

"I bought five boxes of Pyramid Pile Cure just before leaving the U. S. for the P. I. last May. I had as bad a case of piles as there could be. I suffered from piles since the early spring of 1900. I contracted the piles from a mild case of dysentery in Luzon, P. I., and carried them all around the island, China, Japan, and back home for four years. I used all kinds of pile cures known, but I could never get a cure, or even a few hours' relief, till in March, 1905, a friend gave me the Pyramid Pile Cure, and it gave me instant relief. I used five boxes all told, and not a visible sign of piles have I now. I don't know how to begin to thank you. I remain, your faithful believer in Pyramid Pile Cure. T. T. Heffner, Co. I., 9th Inf., Manila, P. I."

There is no method so safe or so inexpensive. If you are a sufferer from this disagreeable, distracting, painful and dangerous affliction, write us for a free trial package, which we will send to you at once. We are sure that you will be so greatly helped that you will continue to use this treatment until cured. Pyramid Drug Co., 79 Pyramid Bldg., Marshall, Mich.

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Most Glorious Lord of Life, by John E. West. Price 5 cents
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by C. H. Lloyd. Price 5 cents
Morn's Roseate Hues, by W. G. Chadwick. Price 12 cents
Jesus Christ Is Risen To-Day, by A. R. Gaul. Price 15 cents

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The Ven. the Archdeacon of Auckland and Rector of Bishopwearmouth (Dr. Long) lately attained his jubilee in ministerial service, and in connection therewith he has received two presentations. The first, consisting of a silver inkstand and pair of candlesticks and several books, were made by the clergy of the Wearmouth Deanery, and the second, a silver epergne and silver vases, to Mrs. Long and himself, was from his old curates.

The death has occurred at Headley, in Hampshire, of Mr. William Suter, a nonagenarian. The old gentleman had a very vivid memory, and among other things used to relate how, when he was a boy, it was the custom for an old woman to stand at the church door while the congregation was assembling for evening service, and supply to the worshippers as they passed in with a box containing tinder, flint, and rushlights, to enable them to follow the service.

The Rev. Canon R. J. Knowling, D.D., who has been associated with King's College, London, since 1884, was recently entertained at dinner and presented with an illuminated address by the members of the King's College Theological Society. Dr. Knowling is leaving King's College, having been appointed to a Professorship in the University of Durham, and in addition thereto has been appointed to a Canonry in the Cathedral.

No fewer than six of the clergy of St. Mary Redcliffe, Bristol, in recent years have become Bishops, and are all in active work at the present time. They are the Bishops of Grahamstown, Southampton (formerly Bombay), Thetford, Brechin, Likoma, and Argyle and the Isles. It is an interesting fact that the Bishop of Thetford, who was for many years an Examining Chaplain to Bishop Ellicott, of Gloucester, examined two of his Episcopal brethren, Brechin and Argyle and the Isles, for Holy Orders.

The Diocese of Edinburgh has lost a singularly gifted clergyman by the death of the Rev. Angus M. Mackay. He was for thirteen years incumbent of St. James' Church, Aberdeen, and through his efforts a handsome new church building was erected in a good position. In 1899 Mr. Mackay accepted the charge of Holy Trinity, Edinburgh, of which Dr. Payne Smith (afterwards Dean of Canterbury) was at one time incumbent. Mr. Mackay was a profound student of Brontë literature, and wrote several monographs on the writings of the Brontë sisters.

A memorial brass has just been dedicated in Barr Church, in the Diocese of Clogher, Ireland, to the memory of the Rev. G. Robinson, who for many years was in charge of the parish. Mr. Robinson had an exceptionally distinguished family, and three of his sons are fortunately still doing notable work in the Church. Perhaps the best known is the Dean of Westminster, Dr. Armitage Robinson, whose ripe scholarship has done, and is doing, an incalculable work on behalf of Truth. Another son is the hard-working and eloquent Rector of All Hallows, City of London, of whom the Church is bound to hear more later on. A third son is Canon Robinson, the editorial secretary of the S.P.G., to whom the venerable missionary society owes a great deal for the efforts he has made to popularize missionary literature and extend the cause of foreign missions.

A discovery of much interest to antiquarians has been made during excavations which have taken place

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NINTH ANNUAL STATEMENT.

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REVENUE ACCOUNT. 1906		BALANCE SHEET.	
INCOME.		ASSETS.	
To Accumulated Reserve from 1905	\$45,814 00	Capital Stock liable to Call	\$350,000 00
To Premium Earnings, 1906	366,548 31	City of Toronto Debentures	56,365 51
To Interest Earned and Accrued	6,038 83	Town of Woodstock "	11,269 12
		Portage la Prairie "	5,440 87
		Toronto York R.R. Co. Bonds	10,475 00
		City of Calgary Debentures	5,100 00
		" Winnipeg "	5,000 00
		" Ottawa "	5,000 00
		Ham. Cat. P. L. & T. Co. Bonds	5,000 00
		Montreal L. H. & P. Co. "	10,560 00
		Town of Ft. William Debentures	10,308 00
		Dom. P. L. Co. Stock	2,062 50
		Bills Receivable	17,477 22
		Sundry Shareholders, balance 20 per cent. Call	3,500 00
		Net Prem's in course of Coll'n	28,142 89
		Cash on hand and in Bank	39,418 34
		Plans and Furniture	10,951 84
		Sundry Assets	2,433 87
			\$578,595 16
		LIABILITIES.	
		Capital Stock Subscribed	\$500,000 00
		Fire Losses unadjusted	11,341 63
		Cancellations unpaid	2,322 21
		Re Ins. Prem's unpaid	4,267 95
		Reserve on Furniture and Plans, etc.	2,076 17
		Accumulated Reserve Fund	58,597 20
			\$578,595 16
		Reserve on Unearned Premiums per Government Standard	\$150,372 63
		Number of risks written during year, 14,171, for \$19,688,649 of Insurance.	
		Usual Dividend of 6 per cent. paid to Shareholders.	
		Security to Policyholders.	
		Bonds and Debentures	\$126,671 00
		Cash in Bank and on hand	39,418 34
		Net outstanding Premiums and other assets	42,597 86
		Subscribed Capital, uncalled	350,000 00
		Total	\$558,597 20
		Directors for the Year 1907—Thos. Crawford, M.P.P., President; C. C. Van Norman, Vice-President; His Honor Judge Morgan, A. F. MacLaren, M.P., Wm. Hendrie, Stephen Noxon, W. Vandusen, David Carlyle, D. Hibner, H. E. Irwin, K.C., Wm. Govenlock, W. Greenwood Brown.	
		W. GREENWOOD BROWN, General Manager and Secretary.	

near the Parish Church, Macclesfield. A series of nine arches or tiers have been discovered which had formed part of the old grammar school or King's School, which was founded by Sir John Percyvale, a Lord Mayor of London, about the year 1302. This locality is rich in historical associations, and a keen look-out is being kept for anything that may be brought to light.

Children's Department.

THE DUDLEY GOAT.

Fayette Dudley was very anxious to own a goat. He would teach it tricks. He would have a little red wagon to drive to school in. He would give goat-shows in the barn, and charge the boy five cents admission, instead of pins. He might tie a rope around the goat's neck, and chase the girls. He would scare his Aunt Prudence as often as he dared. In short, he would have no end of fun.

"Pa," he said one night after school, "I want a goat."

His father laughed. "What would you do with a goat?" he asked.

"We'd make it work on the farm," was the quick response. "There's nothing you can't teach a goat, you ought to know, pa." There was a reproachful tone in the boy's voice.

"See here, Fayette," his father suggested, "you may have the goat if you'll earn the money to buy it with. Now I mean what I say. If you'll earn five dollars you may buy the goat. I'll help you pick it out. We'll have a good one."

Fayette was joyful. He kept the wood-box filled for a cent a day. He tried to get two cents; but his mother felt no enthusiasm about goats, and it seemed to her that sixty cents a month for wood alone brought the animal too near. During the strawberry season Fayette picked strawberries at a cent a quart. That way he earned three dollars. He weeded the garden for five cents an hour. He dug potatoes for ten cents a bushel. He picked up apples for fifteen cents a barrel. The boy worked hard and faithfully. One day in the autumn

PIMPLES, BLACKHEADS,

Get Rid of All Your Face
In a Few Days' Time V
Wonderful Stuart Cal
Wafers.

Trial Package Sent

You cannot have an attractive or a beautiful complexion if your blood is in bad order and impurities. Impure blood impure face, always.

The most wonderful as well as most rapid blood cleanser is Stuart's Calcium Wafers. You use few days, and the different your face right away.

Most blood purifiers and treatments are full of poison. Calcium Wafers are guaranteed from any poison, mercury, opiate. They are as harmless as water, but the results are

The worst cases of skin disease have been cured in a few days by this quick-acting remedy. It is the most effective working purifier ever discovered—mercury, opiate, arsenic, and other poisons are terribly slow. Calcium Wafers have cured in three days. Every grain of impurity is driven out of the system completely, never to return without deranging the system in the slightest.

No matter what you suffer from—heads, rash, tetter, eczema, crusts, you can solemnly guarantee Stuart's Calcium Wafers.

Don't be any longer having a splotchy face, strangers stare at you, friends to be ashamed of your face.

Your blood makes you what you are. The men and women ahead are those with pure blood. Did you think of that?

Stuart's Calcium Wafers are utterly harmless, but so mighty satisfying to you at the end of a week. They are happy because your skin is so welcome sight not only when you look in the mirror, but when everybody else who talks with you.

We want to prove to you that Stuart's Calcium Wafers are the best and quickest skin purifier in the world. Send you a free sample. We get your name and address for it to-day, and then we'll send you the sample you contented until you got our 50c. box at your druggist.

Send us your name and address to-day and we will at once mail a sample package of Stuart's Calcium Wafers to you. F. A. Stuart Bldg., Marshall, Mich.

In answering any correspondence it is desirable you mention The Canadian Ch

PIMPLES, BLACKHEADS.

Get Rid of All Your Face Troubles in a Few Days' Time With the Wonderful Stuart Calcium Wafers.

Trial Package Sent Free.

You cannot have an attractive face or a beautiful complexion when your blood is in bad order and full of impurities. Impure blood means an impure face, always.

The most wonderful as well as the most rapid blood cleanser is Stuart's Calcium Wafers. You use them for a few days, and the difference tells in your face right away.

Most blood purifiers and skin treatments are full of poison. Stuart's Calcium Wafers are guaranteed free from any poison, mercury, drug, or opiate. They are as harmless as water, but the results are astonishing.

The worst cases of skin diseases have been cured in a week by this quick-acting remedy. It contains the most effective working power of any purifier ever discovered—calcium sulphide. Most blood and skin treatments are terribly slow. Stuart's Calcium Wafers have cured boils in three days. Every particle of impurity is driven out of your system completely, never to return, and it is done without deranging your system in the slightest.

No matter what your trouble is, whether pimples, blotches, blackheads, rash, tetter, eczema, or scabby crusts, you can solemnly depend upon Stuart's Calcium Wafers as never-failing.

Don't be any longer humiliated by having a splotchy face. Don't have strangers stare at you, or allow your friends to be ashamed of you because of your face.

Your blood makes you what you are. The men and women who forge ahead are those with pure blood and pure faces. Did you ever stop to think of that?

Stuart's Calcium Wafers are absolutely harmless, but the results—mighty satisfying to you even at the end of a week. They will make you happy because your face will be a welcome sight not only to yourself when you look in the glass, but to everybody else who knows you and talks with you.

We want to prove to you that Stuart's Calcium Wafers are beyond doubt the best and quickest blood and skin purifier in the world—so we will send you a free sample as soon as we get your name and address. Send for it to-day, and then when you have tried the sample you will not rest contented until you have bought a 50c. box at your druggist's.

Send us your name and address to-day and we will at once send you by mail a sample package, free. Address: F. A. Stuart Co., 51 Stuart Bldg., Marshall, Mich.

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

his father asked how the goat fund was coming on. Fayette looked disgusted.

"Haven't got enough money to buy its tail with," he grumbled.

"How's that?" asked his father, as if he didn't know and hadn't planned well before he consented to the purchase of a goat.

"You see," confessed the boy, "you see, ma wouldn't let me go to the circus unless I paid for my own ticket. Then I went twice. I liked it in the afternoon so well I had to go again at night. Then ma made me pay for the cellar window I broke, and besides that I've had some candy once in a while, and I bought me an air-gun for seventy-five cents; and O, I don't know; money goes. I've only got thirty-seven cents, but I'll get that goat yet!"

Fayette continued to work, but so sure as he was three or four dollars ahead some temptation emptied his bank.

"Worst of it is," he complained, "ma makes me use my goat money for everything I want, even skates."

As a matter of fact, Fayette's goat-money was a standing joke. He desired a watch, and groaned when he paid for it.

"There go his horns," he remarked.

"Beg, your pardon?" said the jeweler.

Fayette didn't explain.

Christmas time was a trial. Fayette had to buy presents with goat-money. He gave Aunt Prudence a nice brass locket, for which he paid twenty-five cents. Aunt Prudence was slightly deaf.

"Here," said Fayette, passing her the tiny box, "here is one of his precious feet."

"What say?" enquired Aunt Prudence.

"I say, wish you a Merry Christmas," roared Fayette.

During the holiday week Fayette overheard a remark that made him open his eyes. His grandfather, his father and his mother were in the sitting-room talking of something funny. Wondering what they were laughing about, the boy reached the door in time to hear his father say this:

"Just encourage the youngster to spend his money as fast as he earns it, and we need have no fear of the goat."

So that was their game. Fayette determined to show them. He paid twenty-snow-shoveling cents for a diary, and then allowed his father to read the first line written therein.

"Jan. 1, I've turned over a new leaf about goat-money. I won't spend a cent of it this year. This is a goat-diary. Nothing else going in it, and it will end when I get my goat if it ain't till the Fourth of July."

Nobody believed Fayette would keep his resolution. When he did the family became alarmed. Grandfather Dudley declared that he could see the end of the fruit trees. Every one began to worry about the damage to be done by the coming goat.

Toward spring the price of labor went down. Fayette's mother declared a cent a day too much for filling the wood-box, although she continued to pry it. At this time the diary recorded some disrespectful remarks about the sudden stinginess of parents. Even grandparents were mentioned.

"March 7, I am ashamed of my grandfather. He hired me to scrape mud off his boots and then paid me only one cent. He ought to have given me a nickel."

"March 8, They are making the hired man work like an automobile. I can't get a job. My grandfather says they can't afford to pay two hired men. He is getting awful queer."

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Before the end of March Fayette sprouted all the potatoes left in the cellar at seven cents a bushel, then counted his money. He had \$4.97. Three more days at the wood-box and the goat was surely his. He would name it Billy.

It was then the Dudleys far and near heard of a sad case. A little boy had been deserted in a neighbouring village by a circus troop. He had fallen ill and had been left behind, perhaps by mistake. The child was taken home and cared for during a long illness by the man who found him crying in a fence-corner. This man would gladly have kept the waif had his family been smaller and his house larger.

What to do with the little fellow was a question until some one suggested that, as his name was Dudley, perhaps one of the Dudleys would give him a home. Whereupon the man who first befriended the stranger wrote Grandfather Dudley a letter to that effect.

"It's unreasonable," grumbled the old gentleman. "Why should we be expected to care for a circus orphan just because his name is Dudley?"

"Uncle Pete hasn't any little boys," suggested Fayette.

"Neither has Aunt Elizabeth," added his mother.

"And there's Uncle John, with his great, big house," continued Fayette.

"It does seem as if we might find a home for the unfortunate little one somewhere in the country," his mother said.

"Why don't we take him ourselves?" asked Fayette.

That was the beginning of a discussion that convinced Fayette that another boy was needed in the house. What good times two boys might have! They could play circus by the hour, and go to school together. It would be the next thing to having a brother. What larks they might have with Billy, the goat!

There had been a family council. Uncle Pete didn't want the boy, nor Uncle John, nor Aunt Elizabeth. Fayette pitied the child because no one wanted him.

"We'll have to take care of that boy one summer, anyway," he declared.

"Look here, Fayette," said his father, "boys cost money. This one needs new clothes. Now, if you are willing to help pay his expenses we'll give him a chance."

"Why, how can I?" demanded Fayette.

"Goat-money," was the reply.

Poor Fayette! It was a hard question. Boy or goat? He preferred the goat, but what would become of the friendless little boy whom no one wanted? That night Fayette had a serious talk with his mother. The next day he gave his father the money and told him to send for the boy. Thus vanished the goat vision to the relief of all but Fayette. On-

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ly his mother knew the depth of his sacrifice.

"Send the boy," wrote Grandfather Dudley.

Two days later came this reply:

"We neglected to explain," ran the letter, "that the boy has a goat to which he is deeply attached. It is a trained goat—does all sorts of tricks. We can't persuade the boy to sell him."

Fayette finished his diary before the Fourth of July.

"April 16. We have got our goat."

"Against the great superiority of others," said Goethe, with his marvelous insight, "there is no remedy but love." Envy is the poison that we must shun. To love those who excel us because they are excellent, to admire and revere the goodness that we cannot ourselves reach, is to share and possess, in a sense, these superiorities that we admire and love.

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