

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD

THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.

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Vol. 30.

TORONTO, CANADA, THURSDAY, DECEMBER 22, 1904.

[No. 49.]

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LESSONS FOR SUNDAYS AND HOLY DAYS.

Dec. 25—Christmas Day.
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Evening—Isaiah 7, 10 to 17; Titus 3, 4 to 9.
Jan. 1—First Sunday after Christmas.
Morning—Isaiah 35.
Evening—Isaiah 38 or 40.
Jan 8—First Sunday after Epiphany.
Morning—Isaiah 51; Mathew 5, 13 to 33.
Evening—Isaiah 52, 13 & 53 or 54; Acts 4, 32-5, 17.
Jan. 15—Second Sunday after Epiphany.
Morning—Isaiah 55; Matthew 9, 10 18.
Evening—Isaiah 57 or 61; Acts 9, 12 23.

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

CHRISTMAS DAY.

Holy Communion: 57, 192, 316, 324.
Processional: 56, 59, 60, 62.
Offertory: 58, 482, 483.
Children's Hymns: 329, 341, 565, 566.
General Hymns 61, 63, 464, 484.

FIRST SUNDAY AFTER CHRISTMAS.

Holy Communion: 50, 310, 314, 316.
Processional: 73, 105, 484, 485.
Offertory: 61, 74, 479, 482.
Children's Hymns: 58, 590, 571, 573.
General Hymns: 57, 63, 288, 478.

The Aberdeen Association.

We have much pleasure in calling our readers' attention to Mrs. Hodgins' courteous letter upon the Aberdeen Association. While doing so we confess that it is a blow to our vanity. We thought that a good Churchwoman like Mrs. Hodgins read her Canadian Churchman from cover to cover every week. But we must be mistaken, for Mrs. Hodgins would have found that not only her attention, but that of every member of the Aberdeen Association in Toronto, Montreal or Ottawa had, during the last six months, been repeatedly called on; but Mrs. Hodgins' letter is the first and only evidence that we have received that the society still exists in Toronto at least. We hope that now we will hear from the other centres which ought to be full of energetic life. Mrs. Hodgins confirms our ideas in telling of the need of newer literature,

and that the work goes on "quietly." Might we again suggest that it goes on too quietly, that there are no pains taken to interest strangers, and no publicity as to where contributions may be sent or where or when workers may be welcome. If not too much trouble might we ask Mrs. Hodgins to send us the above and any other particulars which we will gladly publish.

Cleansing the Outside of the Platter.

Our exchanges have many articles upon the dread question of divorce. We confess that we read them with sorrow. These able, pious and learned men are wrestling with results, and not with causes, and those who realize that they do so keep silence for fear of hurting the feelings of the brethren, and more especially of the sisters. They know well that the real impelling power at the bottom of the evil is the growing sin of generations which culminated in the present state of society. It is the breach of the primal law, be fruitful and multiply and replenish the earth. These people all know that in the States there are no families, there may be one or two children, but there are no families. The people who have families are not those for whom our church people are anxious, or who attend her services, and they are not the people who crowd the divorce courts. The saddest feature of the matter is that there is no woman's movement in favour of the family. These good women rush to the temperance societies because these movements are fashionable and do not affect them personally; but they would be really bold and really patriotic were they to organize to get rid of the sin which saps the moral, religious and national life. And let the committees on divorce speak out also. They would follow the lead of President Roosevelt in applauding the women who wrote that dreadful exposure of race suicide in factory towns in the United States.

The Old Order Changeth.

Some years ago we assisted at a chance meeting of some sincere men. The leader was a High Church clergyman, one full of the then modern ideals, who surprised the gathering by denouncing the Church during the period before the Oxford movement as being utterly dead. His allegations were met by an old fashioned Low Churchman who claimed that there was more real religious life in the old days, more teaching and Bible reading, better preaching and church attendance. He claimed that the daily services were a poor substitute for family worship, and that as much real good was done by the old district visitors as by the modern sisters and clergy whose dressing up was on a par with the Salvation Army. A third man said that it was the fashion of the day, the clothes and outward signs of religion would change with the coming generation and the religious life would be equally vigorous, adapted to the differing social needs. Probably they were all, in a sense, right. We find that the institutional churches and their organizations are coming to the front, and the only regret is that while there are plenty of workers in crowded centres there are practically none ready to volunteer for service for lonely, hard, missionary work. But we were surprised to find that the church services of the Oxford movement were a reproduction of the old days of Queen Anne.

Old London Church Services.

Recently in St. Paul's Chapter House, Dr. T. Wickham Legg read a paper upon the subject of services in Queen Anne's time. He began by pointing out the low estimation placed fifty years ago upon everything Georgian. (That was the period which our High Church friend thought

opened such a glorious era). Then began a time when church ornaments of good design and workmanship were cast out of the church, merely because they were of the eighteenth century. Yet the Church leaders of that period were not altogether bad. Robert Nelson, John Evelyn, Samuel Johnson, as laymen; William Law, as priest; Thomas Wilson, Joseph Butler, George Berkely, and Edmund Gibson as Bishops. There was contemporary evidence of a considerable Church movement going on then. To take the amount of services as some evidence of activity in 1692, out of the fifty-two churches in London, ten or more had a weekly celebration, and at St. Giles', Cripplegate, there was a daily celebration. Nor were the daily services of morning and evening prayer neglected. In 1708 forty-three churches had daily services. In 1732 the new-founded churches like St. George's, Bloomsbury, and St. George's, Hanover-square, had daily services. At St. James', Piccadilly, there was service four times every day, and in several of the chapels-of-ease to this parish there was service twice every day. The Chapels Royal make a good appearance in matter of services. In 1714 at St. James' the Holy Sacrament was administered twice every Sunday, at 8, and at noon. Daily service was at 8, 11, and 5. At Whitehall every Sunday morning prayers were at 7 and 11; weekdays at 11; evening prayers daily at 5. The Eucharist was every Sunday, either 8 or 12. This daily service was continued at least up to 1792. At the Archbishop's Chapel at Lambeth they had service four times daily, at 7 and 11, and at 3 and 9. Two opinions commonly held (1) that early celebrations were unknown in the Church of England until the Tractarian Movement arose; and (2) that evening services beginning at 7 or 8 were unknown until the time of Wesley or of the Evangelical Movement, received little support from investigation. In 1692 there were evening services at 7 and 8, and they continued in 1708, 1714, and 1732. As to the other, the Holy Sacrament was administered not uncommonly at 7 a.m. Edward Stephens' "Little Society" met daily at 5 a.m. for Communion. In some churches the Eucharist was at 5. In many, at the great festivals, it was at 7 as well as at midday.

Church Difficulties.

The Bishop of London on this subject wrote among other things: "Let us be fair to the Jews: they brought down the ages the theory and practice of a day of rest, and with the same indomitable perseverance and tenacity, which they show now, kept their Sabbath in the middle of the Roman Empire and in Rome itself as rigidly as they kept it in Jerusalem. But, on the other hand, we find not the slightest trace of any power on their part to extend this day to the workers of the world." * * * "It was, however, very different with the Christians; if there is one thing certain in history, it is that they appear upon the scene with their one great sacred day, a different one to the ordinary Jews'; and we may say, in passing, that if the Resurrection never took place, no explanation has ever been offered of why they took Sunday for it, instead of the old Saturday, or—what would have been still more natural—Friday, the day of their Master's death."

Sunday in the United States.

One of the reports presented at the recent Boston Convention contained this paragraph: "Your Committee find the stamp of the Lord's Name upon the First Day of the week is largely unknown, and by many flagrantly disregarded. As the day set apart for a weekly observance of the Resurrection, the thought of man to be in harmony with the dedication must be lifted above earthly business and amusement. Much is lost

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to the man who disregards it. But more than this must be said. God is jealous of His honour. A contempt for His will is a contempt of Him, and the nation that scorns Him is in peril. We ask that the call to repentance to those who have sinned in this matter be clearly made." We hope that the members of the Convention will not cease, both by precept and example, their endeavours to restore the Lord's Day. One result of its loss is that wherever the people go they carry the bad custom with them. For instance at Sudbury there are great complaints of the wholly unnecessary work done at the works of the Copper Company on Sunday, and in like manner the settlers in Manitoba and the Territories who come from the States make no distinction at first between Sunday and any other day.

The French Sunday.

A party are desirous of seeing the Continental Sunday introduced into England, and as it is always easier to pull down than to build up, there is a lamentable change in cities. Now on the other hand there is on the Continent a desire to have the Sunday something approaching the old English Sunday. There is before the French Senate a Bill for tending to secure every workman one day's rest in the week. The reform is supported by Sunday closing and kindred societies, and the Superior Council of Labour, at the Ministry of Commerce and Industry, discussed the question, the result being the adoption of several resolutions in favour of legislation. The Council agreed unanimously that workmen should have one day's rest in seven, and adopted a motion in favour of a law being promulgated. By twenty-five votes to fourteen an additional clause was voted, that the day should in all possible cases be Sunday.

Consumption.

We are startled by the statistics which Mr. W. J. Gage, 54 Front Street West, Toronto, gives, in an appeal for that deserving charity, the Muskoka Free Hospital for Consumptives. He shows that the deaths from this disease in Ontario have been reduced during the past three years from 3,484 to 2,072, notwithstanding an increasing population. One great cause of this must be that through the establishment of such institutions a better general knowledge has filtered through the people's minds. There must be a more wholesome life among the people, more nourishing food, warm clothing and open air, as well as better care of the invalids to account for such a change. Medical men also have greater knowledge of the disease. Instead of decline or wasting away for some mysterious cause, as happened fifty years ago, such ailments are diagnosed and often found not to be tubercular, and successfully treated, and thus the health of the province is bettered.

The Scottish Guardian.

By some accident we failed to receive a number of the Scottish Guardian in which our contemporary feared that in consequence of non-support it might stop publication. There are few of our exchanges which we would miss more than our kind and courteous contemporary. We can understand the difficulty of carrying on a weekly paper overshadowed by London ones with pages of advertisements and large capital behind them. But taking it from week to week the Scottish Guardian has been a paper that it would be difficult to equal. The Scottish Guardian deserves a better fate than to be broken on misfortune's wheel.

Order.

When one gets an interesting number like that one of Church Bells which has just reached us, unkind criticism is out of place. What we now

write is more as a warning. The number contains a story of a young curate with enthusiasm and "some private means" who went to America, (a word meaning two continents), and did some wonderful things. Our warning is much needed because the curate's supposed conduct is what is too commonly adopted. Englishmen leave home with no definite object, no reading of the country to which they go, and no education fitting them for the ordinary duties (often menial ones), which they must perform if they are to succeed. The second warning is more professional. The young curate in the story dispenses with all authority, and on leaving England becomes a law to himself. Without enquiry he goes to a new settlement and becomes the parson, utterly regardless of any possible Bishop or other authority to whom he owes any duty, who may direct, advise, or assist him. The story is typical in a way, we have too many societies and associations, overlapping each other in certain favoured centres without paying any respect to the Bishop of the diocese.

Father Ignatius.

It is not so long ago since the name of Father Ignatius of Llanthony was well known. Already a volume has been published relating wonderful miracles said to have been wrought by this eccentric individual. It is only laughed at in England, but it ought to be authoritatively contradicted. Elderly people wonder when they read of dead brought to life, or men injured beyond recovery made whole, or of maledictions having instant effect. An especially grotesque fable is one on the result of a scornful remark at this man's tonsure, which was visited on a woman's innocent child by his hair suddenly falling off so as to leave the boy bald. We cannot see the saintliness of the man who, granting he had the power to do so, could have been guilty of such a wrong. But on the higher ground that such falsehoods should not go unanswered we refer to the matter.

Religion on Shipboard.

In the discussion on "Religion on Shipboard" at the Liverpool Church Congress, almost all of the selected speakers referred to the work carried on amongst merchant sailors and fishermen by the Missions to Seamen, pointing to the satisfactory results that had been obtained, and pleading for increased support in order that the work might be extended. It was pointed out that, thanks to the praiseworthy efforts of the Missions to Seamen, important facilities were afforded to sailors in twenty Foreign and Colonial ports, not only to worship God in a becoming manner, but to avoid temptations which there beset the sailor's path. Rev. Jas. Fell, formerly the Society's Chaplain at San Francisco, said he could testify to the good effects of the work of the chaplains and agents, men and women, of the Missions to Seamen Society. In many cases services on shipboard were constantly held in consequence of their work, but such services must be augmented by help from the shore. He urged, however, that the work on shipboard must go hand in hand with the work on shore, and appealed for support on the ground that the work of Christianity among our sailors was mission work in the highest sense.

Old Sea Services.

When service at sea was more mysterious, uncertain and hazardous than it is now, and when religious habits were different, the worship of God by all on board was customary. "Hakluyt's Voyages" records amongst the "ordinances, instructions and advertisements of and for the direction of the intended voyages for Cathay, compiled, made and delivered by the Right Worshipful M. Sebastian Cabota, Esquier, governor of the Mysterie and Companie of the

Marchants adventurers for the discoverie of regions, dominions, islands and places unknowen, the 9th day of May, in the yere of our Lord God, 1553. . . . 13th Item. "That morning and evening prayer, with other common services appointed by the King's Majestie, and lawes of this realme, to be raid and saide in every ship dayly by the minister in the admirall, and the Marchant or some other person learned in other ships, and the Bible or paraphrases to be read devoutly and christianly to God's honour, and for His grace to be obtained and had by humble and heartie praier of the navigants accordingly." Three years later another company, trading to the opposite point of the compass, issued: "Certain instructions delivered in the third voiage, ano 1556, for Russia, to every purser and the rest of the servants taken for the voiage, which may serve as good and necessary directions to all other like adventurers. . . . 6. "And principally see that you forget not dayly in all the voiage, both morning and evening, to call the company within boord to prayer, in which doing you shall please God, and the voiage will have the better successe thereby, and the company prosper the better." In 1578, on his third voyage of discovery, the articles of Captain Martyn Frobisher began: "Imprimis. To banish swearing, dice, cardes playinge and all filthy talk, and to serve God twice a daie with the ordinaire service usuall in the Church of England." It is from those ancient customs that the Act of Parliament, 1866, for governing the modern Royal Navy, enacts: 1. "All officers in command of H.M. ships of war shall cause the public worship of Almighty God, according to the liturgy of the Church of England established by law, to be solemnly, orderly, and reverently performed in their respective ships, . . . and the Lord's Day be observed according to law." In many merchant ships united worship is the rule, but, alas, in the majority of vessels sailing under the British red ensign, divine service is unknown, and kneeling in individual prayer in the forecastles very rare. To endeavour to restore this ancient custom of the sea, the Missions to Seamen has been enabled to supply "service boxes," containing the necessary Bibles, prayer and hymn books to any one on board ship who will undertake to conduct divine service with his shipmates. It is gladdening to hear from time to time of young apprentices coming forward to conduct divine worship on board their ships, where no service would otherwise be held. And sometimes it is a foremast seaman in the forecabin who leads worship, where no officer can be found willing to do so.

TIMELY WORDS.

Our new Governor General, Earl Grey, in the replies made to the various addresses presented to him, after the imposing installation ceremony at Halifax, and his arrival at Ottawa,—has given ample proof of the wisdom of his selection for the high office, to which he has been appointed under the Crown; and his judgment, tact and sympathy, in the initial performance of its duties. With becoming manliness, modesty, and straightforwardness, the noble Earl attributed the warmth, sincerity and loyalty of his welcome—to the devotion of our people to the monarch—whose dutiful representative he is. And showed a generous appreciation of the great resources of our country, the energy and enterprise of our people, and the marvellous promise of the future. At the same time the distinguished speaker—as we were confident he would—in no uncertain or fulsome fashion clearly indicated the only sure way to the truest national greatness. The one great source of vital national honour, in the following impressive words:—"There is one asset which you possess even more important than those to which I have referred; than those of area, riches, mystery, scenery and climate, namely,

that which is represented by your national character. If you do not jealously guard the sacred fire of that asset, the others to which I have referred will be as dross and crumbling clay.* * * If, on the other hand, you keep the character of your people, high, strenuous, virile, imaginative, heroic and Imperial, no one can venture to set a limit to the degree of the influence which will be exercised on the future of mankind by the great Canadian nation." These are indeed weighty, timely words. This is the ideal clearly held, unflinchingly maintained—which has placed the British nation where it stands to-day in the forefront of human honour, advancement, wealth. Where a lower standard prevails—there may be wealth,—there may be worldly progress,—but there assuredly will be a gradual rottenness in the body politic which will,—it may be slowly, but none the less surely, dry up the fountain of honour—and end in degradation and decay. The measure of the character of a nation is the measure of the character of the individuals who compose it. God help Canada if bold and blatant hypocrisy is permitted to simulate—and take the place of morality, and virtue and religion lose their honoured places in the hearts and homes of our land!

RECIPROCITY.

To Canadians the annual message of the President of the United States is always of interest—dealing as it does with some of the most prominent questions of the day bearing upon the public life and policy of our great southern neighbour. The absence of any reference to reciprocity, in the recent Presidential message, has doubtless proved disappointing to such of our people as still hope for a just and equitable means of adjusting with our neighbours our respective trade relations on a basis which would prove mutually advantageous to each contracting party. The long years which have come and gone since the abrogation of the old Reciprocity Treaty; the fitful and futile efforts of the advocates of "Unrestricted Reciprocity" and "Commercial Union." The determination of an absolute majority of the people of the United States evidenced unmistakably by their press, publicists, and such legislation as the "Dingley Act"—to maintain their own paramount advantage in trade relations; and the subsequent development in Canada of a national spirit,—one of self dependence—all along the line,—and the marked progress and prosperity of our people together with the illimitable undeveloped resources of our country. All these progressive steps in national life have, it must be confessed, somewhat changed our point of view on that question. The independence, experience, and success attained by Canadians—in the face of adverse circumstances and opposing interests—whilst they do not debar them from entertaining, and carefully considering, any fair and mutually advantageous proposition—which may at any time be made to them by the United States—should nevertheless prove a sufficient guarantee that before any such proposition can by Canada be favourably considered, it must be conceived in a spirit of fairness, and be drawn in such manner as shall ensure the mutual advantage of each party to the contract. There are also other most important preliminary considerations:—Our position as an important part of the British Empire. Our trade relations and prospects within the Empire. And our constitutional duties and obligations as its citizens. These as well as the hard won fruits of our own manful independence will lead us most carefully to weigh the merits and demerits of any proposition that may be made by our neighbours for a reciprocal trade treaty.

—In some parts of Germany each family places a sheaf of grain on a high pole on Christmas Day for the birds.

THE ART OF FORGIVING.

A story is told of a new neighbour of a good English Bishop asking an old resident what manner of man the Bishop was. The answer was, "Try to do his lordship some harm. His quick forgiveness and unfailing kindness will soon supply a ready reply to your question." That shepherd of the sheep had indeed, and in truth, one of the chief requisites for his high and responsible office. The spirit of Pope's noble line: "To err is human, to forgive divine," was perfectly intelligible to him, and was splendidly demonstrated in his life! It is not difficult to approve of a magnanimous act, to theorize on virtuous conduct, and even to resolve, on occasion, to "go and do likewise." The true difficulty arises—when the time comes, and the opportunity is at hand, and the conscience of the thinker prompts him to put his fine spun theory into immediate and self-sacrificing practice. "If," writes that strong thinker, John Foster, of such an one, in his famous essay on "Decision of Character," "his judgment is really decided, let him commit himself irretrievably, by doing something which shall oblige him to do more, which shall lay on him the necessity of doing all." As, for instance, Caesar did when he burnt the ships which had brought him and his soldiers ashore. One of the chief obstacles to a thorough and hearty forgiveness is the relentless remembrance of the other's wrong doing, and a sense of personal injury, or affront, sustained. How inexorably do self, and pride assert themselves—and blind us to the wholesome and inspiring power of a higher, purer law, which enjoins us to "bear one another's burdens?" The illustrious pagan, Marcus Aurelius, taught his subjects a lofty morality which it were well for many professing Christians to imitate. "Men," said that heathen sage, "exist for the sake of one another. Teach them then or bear with them." Pascal has some helpful reflections in that regard, on the effects of time and conduct. "Time heals our griefs and our dissensions, because we change and are no longer the same persons; neither the offenders nor the offended are alike." Again:—"The smallest movement is influential upon the whole of nature; the entire sea is displaced by a stone. So, in grace, the minutest action may be followed by incalculable consequences. Thus every thing has its importance." "In every thing we do, we should look, not only at the act itself, but at our own state, past, present, future, and that of others whom it may concern; and examine the connection of all these things. Thus shall we preserve circumspection of conduct." With what solemnity and power do the words of the learned French philosopher, theologian and scientist, place before us the importance of each act of our lives, and the responsibility we bear towards each other. How peculiarly appropriate and inviting is the blessed Christmas season to those—who from any cause have been separated and estranged to realize as perhaps they have never done before—the intense and abiding joy, of forgiving some erring one—whose chief and yearning wish is, it may be, to be reconciled and restored again to the old home and the absent dear ones; to attend the joyous service at the beloved church; to meet and greet warm friends of other days; to share the good cheer of the games, and festivity of a united and happy family, and devoutly and fervently to breathe together the fervent prayer that they may never more be disunited or estranged. May we venture the hope that many such re-unions will take place during the coming Christmas tide, and that many a full heart may be sweetened and chastened by the hallowed joy which comes to those who will be privileged to realize with an intensity of conviction never known so fully before that. "It is more blessed to give than to receive."

FROM WEEK TO WEEK.

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

With the approach of Christmas comes the special activity of the church choir. Christmas is one of the festivals when worship can very appropriately find expression in song. The thought, the traditions, the associations of the season are all on the line of thanksgiving, of praise, of adoration. It is the children's festival, and old and young join with one heart and one voice in the simple but significant songs which time has hallowed by precious memories. Is the Church mindful of its opportunity to sanctify this season and especially this particular day in the hearts of her little ones by having them participate in the services of the Church? It is an occasion when all the world seems to bow to childhood. Gifts of all sorts are poured out upon our children, and happiness comes to the giver as well as the recipient. Is it well that they should stand a chance of missing the inner meaning of all this good-will and merry-making by dwelling upon their good fortunes and nothing more? Are we careful to take them to church with us and there have their eyes opened to the great truth that lies behind this joy and this rejoicing? Is it not because we are reminded at this season that "unto us a Child is born, unto us a Son is given," the whole festival takes its colouring and its significance? It is not a day particularly suited to special children's services, for family reunions in the afternoons call them elsewhere. They might, and ought to, form a prominent part of the morning congregations, no less on their own account than on account of the inspiration which they would give to their elders. The child in church is altogether too rare a sight in these days, and as Christmas falls this year on Sunday, Spectator would venture to suggest that a special invitation be extended to the children of Canada to come with their parents, and sit in the family pews and participate in this great world wide thanksgiving for the birth of the Son of Man, and Son of God.

What does the Church expect of the choir at the great Christmas festival? It certainly has much to do in making the day memorable as an inspiration and suggestion of the true spirit of the occasion. We think the judgment is sound that seeks to mark the day with special music in tune with the truths and the sentiments of the season. Its work is full of difficulty. If it travels new paths it is subject to criticism as depriving the congregation of an opportunity of participating in important parts of the service when hearts are particularly ready to find expression in song. If it clings to the well known ways then disappointment is felt, for the extraordinary cannot be met by the ordinary. The tendency of choirs is to err on the side of complexity and elaborateness rather than simplicity, and this is a peculiarly fatal mistake in small churches with imperfect choral facilities. The regular portions of the service should in our opinion be rendered in a manner that would invite congregational participation, and the anthems and carols should be so perfectly done, so completely mastered, that all who listen would feel that expression is given in no small degree to their own feelings. To accomplish this the message must be all in all. The music is but the wings on which the message is sent forth. Every inflection, every harmony, every cadence are so many elements in giving effect to the purpose behind them. If ever there was an occasion when a choir should seek to withdraw attention from itself and concentrate all upon the story it has to tell them this is one of them. We would urge upon choirs not to undertake anything that they cannot do well. A single token that their ambitions transcend their powers is most painful. We would suggest that simplicity and heartiness be

their ideal rather than complexity, and we would plead for that seriousness of mind which informs itself of the true meaning of the message to be delivered in song, and makes melody its effective servant.

The advocacy of temperance has suffered many vicissitudes in Canada within a generation. The very general use of stimulants as beverages which can be recalled by men of three score years and upwards, gave place to a large extent before a wave of vigorous campaign in favour of abstinence. Temperance societies of one kind and another swept into their membership young men and women of all classes, and besides forming interesting social centres throughout the country they solemnly pledged all connected therewith to refrain from spirits in any form. Many lived and died in adherence to that pledge taken in earlier days. The sentiments fostered in these societies stimulated a strong public demand for the limitations of the sale of liquors. These found their expression in various forms of legislation, such as the Dunkin Act, the Scott Act, local option and the like. For a time many counties in different provinces voted to abolish the sale of intoxicants. The use of liquors in the home was practically abolished. It formed no part of the ordinary hospitality even of the most generous entertainers. Drinking and drunkenness were by no means blotted out, but a strong public sentiment, aided by active interest in giving it effect did much to check them. Times have changed since then. Prohibition in counties and municipalities has practically passed away. The old fashioned temperance societies are almost now a negligible quantity. The punch bowl and decanter have resumed their places in a large and apparently increasing number of homes. We do not know that there is evidence of a larger proportion of inebriates now than thirty or forty years ago, but public opinion certainly does not seem to be so alert to the danger as in those days. A plebiscite taken some years ago under specially unfavourable circumstances revealed the fact that a considerable majority of voters declared their preference for prohibition, but little vitality has since been visible in pressing the matter. The sum of the whole matter is this, so far as we can judge. There has been no flagrant outbreak in the direction of intemperance among our people, but there are not lacking significant signs that such may occur shortly, and, further, our observations lead us to believe that there has been a perceptible weakening of public sentiment as a safeguard against such an eventuality.

The advocacy of temperance takes many forms. There is absolute "prohibition," "government ownership of saloons," "high license," "strict license laws dply enforced," "anti-treating pledges," private and public persuasion to abstain, etc. All these have their advocates and what seems strange is that it appears that each advocate seems to take comparatively little interest in the work of the other. What is to prevent the man who thinks the ideal method is to appeal to men to be their own masters and voluntarily abstain from what is so fraught with danger, promoting other methods that may not be ideal, but are never the less useful under present circumstances? At best he can only persuade a small fraction to become total abstainers. Can he not do something with the remnant to get them to abandon the foolish and insidious treating habit? Do either of these efforts stand in the way of his doing the part of a good citizen to see that the laws of the land are reasonably observed? If we cannot carry the world with us on the lines we deem most important, may we not in view of the great need for activity do our best in co-operation with others on lines that make for the same great purpose?

Spectator has already referred to the position

of the Church of England in Canada on the subject of temperance, and he has not been able to commend very heartily what has been done, or left undone. We dare not ignore it, but who can say that we have thrown ourselves with vigor and seriousness into it to contribute to the solution of the problem? Whatever our private opinions may be on the efficacy of a Canadian prohibition law, we do not see that the question is at this moment a live issue, and a discussion of its merits is a purely academic enterprise. What phases of the subject may usefully be considered at our next General Synod? The tone and value of that discussion will depend largely upon the thoroughness with which the committee charged with the study of the question does its work. We have noticed that in several quarters what is known as the "Gothenburg system," has been commended; if we are not mistaken the Committee on Temperance reported sympathetically on this plan at the last Synod. Would it not be helpful to have the very law which gave this system effect, printed and circulated in advance among the members of Synod, so that they might intelligently study the question? If the committee agrees to advocate this system for Canada, or if it is inclined to recommend a vigorous campaign for enforcing license laws as they now stand in the various provinces, or if they have some pronouncement to make on the newer movement against treating, would it not be well to have the recommendations laid before the diocesan synods for approval or criticism? A report upon a great question such as this, having already been seriously considered by all the synods of Canada would possess a weight and command attention such as we imagine has not hitherto been accorded to any other similar document of which we have any knowledge. Perhaps if Churchmen would now express their views on the method the thing might be done.

SPECTATOR.



BROTHERHOOD OF ST. ANDREW.

General Secretary, Fred. W. Thomas, Imperial Bank Building, Toronto.

Mr. Geo. Fraser, of Christ Church Cathedral Chapter, Hamilton, has been accepted by the Bishop of Mackenzie River, as a missionary amongst the Esquimaux, leaving for his far off post in May next.

The Local Council at Halifax, N.S., have arranged for corporate communion on St. Andrew's Day, and a men's meeting for the same evening at St. Matthias' Church, (Rev. R. A. Hiltz).

The Travelling Secretary left for London on 26th November, meeting the directors and secretaries of chapters on Saturday evening, and addressing the congregations of the St. Matthew's and St. James' churches at morning and evening services respectively, on Sunday, 27th November.

Although the large number of 115 active chapters have reported on the work done during the year, four other chapters have sent in reports too late to be included in annual report.

The annual report is now ready for distribution, and is being mailed to all members. Anyone interested in the extension of the work of the Brotherhood of St. Andrew will be supplied with a copy by applying to head office.

A charter has been issued to the Junior Chapter at All Saints', Huntsville, Ont. They start off with a membership of 6 lads who have been doing faithful work for some time under the guidance of the Rev. C. Wilfred Balfour, the rector.

On Saturday, 4th December, Mr. Barlow Cumberland, of Toronto, spoke in St. John's Church, Port Hope, on the work of the Brotherhood of St. Andrew.

A letter from the Rev. H. Allan Gray, All Saints', Edmonton, N.W.T., states that six young men of that parish have decided to do definite

work along the lines of the Brotherhood, and after a period of probation a charter will be applied for. The members will invite other men to an open meeting held every two weeks.

St. John's Chapter, Truro, N.S., writes in for a supply of Brotherhood literature to be distributed so that other men may become interested and become members. Both senior and junior chapters are doing excellent work here.

Mr. F. W. Thomas will visit Thamesford and Blenheim after leaving London, where he was present at the synod meeting called to elect a successor to the late Bishop Baldwin. The Travelling Secretary hopes to meet many of the clergymen and earnest laymen of Huron Diocese at that meeting, and discuss Brotherhood matters with them.

On Sunday, 27th November, a men's meeting was held at Picton under the auspices of St. Mary Magdalene Chapter, the rector, the Rev. W. L. Armitage, addressing those present on the two rules of prayer and service. The meetings are to be continued through the winter months.

New chapters have been formed at St. James' Church, London; Trinity Church, Blenheim; St. John's Church, Bowmanville, and St. John's Church, Farewell; and a junior charter has been issued to the Church of the Messiah, Toronto.

A very inspiring local assembly meeting was held in London on Monday, 28th November, seventy-five Brotherhood men being present. Dean Davis was chairman, other clergymen present being Canon Dann, Rev. Dyson Hague, and Rev. T. B. Clarke, who each made stirring addresses. Mr. F. W. Thomas, Travelling Secretary, (who had been in London two or three days), spoke at some length on the progress of the Brotherhood in Canada, drawing attention to the fact that one more new chapter had been formed in Canada than in the United States, during the year. Huron Diocese was also shown to head the list of dioceses, with forty active chapters having also the only College Chapter in Canada, and the only city in Canada, (London), with an active chapter in each parish. Representatives from each chapter gave verbal reports as to work done, and it was seen at once that the outlook for definite work in London is most promising. Mr. Thomas referred to each report, in detail, and gave much valuable advice as to the carrying on of the work.

A special service in connection with the Brotherhood of St. Andrew was held at Church of the Redeemer, Toronto, on Sunday eve, 4th December, the rector, the Rev. C. J. James, speaking specially about the work done by the local chapter at Ketchum Hall, in conjunction with the men from St. Paul's Church. Mr. Jas. A. Catto, President of the Brotherhood in Canada addressed the congregation with reference to the Forward Movement, giving facts and figures to show how very active the Brotherhood is in the various kinds of work undertaken. The Rev. J. H. Broughall, (St. Stephen's, Toronto), preached a stirring sermon from the words, "Quit You Like Men, Be Strong," his earnest manly words making a deep impression on all present.

The rector of St. Luke's, Winnipeg, (the Rev. T. V. Savary), extends a pressing invitation to the Travelling Secretary to visit his parish, and form some of his earnest young men into a Brotherhood Chapter.

Mr. F. W. Thomas paid a visit to Thamesford on Thursday last, the 8th December, and spoke to twenty-three men of that parish. The rector, (the Rev. T. G. A. Wright), rendered every assistance possible, and the men, after thoroughly discussing the matter, will meet again and will likely form a new chapter.

A call was made on Dr. Bray (an old council member) when Mr. Thomas was in Chatham, and a very interesting half hour was spent. Dr. Bray has been doing good missionary work by going out to Blenheim and speaking to the men there, as a result of which a new chapter has been formed.

At St. John, N.B., a meeting was held on De-

ember 5th, in the Church of England Institute with a view to increasing interest in the work of the Brotherhood of St. Andrew in that city. A neat invitation card has been issued by the Dominion Council members of that city, Dr. J. H. Scammell, and Mr. H. C. Tilley, and it is felt that the work will go forward with renewed energy as a result of the meeting.

Mr. J. M. Locke of New York, a well known Brotherhood man, and a member of the National Council of the United States, visited Toronto recently, and was present at the special service at Church of Redeemer on December 4th. He spoke to the Brotherhood men present, and expressed himself as much pleased at the healthy condition of Brotherhood work in Toronto.

Lethbridge, N.W.T. has formed a senior chapter out of the junior chapter, which has been doing good work for some time, and the junior chapter will now be strengthened by the addition of new members.

A visit was paid by the Travelling Secretary to Blenheim recently, and a new chapter was formed in Trinity parish. The men had been doing splendid work as probationers for months, and are now entering upon the work as an active chapter, full of energy and with a thorough knowledge of what the Brotherhood stands for.

The Bishop-elect of Huron, (Archdeacon Williams, of Stratford), is a strong Brotherhood clergyman, having had chapter at St. James', Stratford, and it is felt that the Brotherhood will receive every help, and encouragement from him as Bishop of the strongest Brotherhood diocese in Canada.

The Rev. R. J. Coleman, rector of Campbellton, N.B., writes that the chapter there had special services on St. Andrew's Day, and that the work is going along steadily.

The Hamilton Local Assembly (comprising city chapters, and Stoney Creek and Dundas), held a successful annual meeting in Christ Church Cathedral. Officers elected were C. W. Heming, (St. Mark's), President; A. G. Alexander, (Ascension), Vice-President; John Bowstead, (Christ Church), Secretary-Treasurer; and H. M. Hughes, (St. Mark's), Assistant Secretary. The President drew attention to the fact that the Brotherhood of St. Andrew had doubled its membership, both in Hamilton and in Canada, and that three new city chapters would likely be formed in the next year.

Stratford Local Assembly has been recently formed, to include Brotherhood chapters in all towns between Listowel, Wingham, St. Mary's and Berlin. The Bishop-elect of Huron is Hon. Director, the Rev. C. H. Buckland, (Listowel), is Director; Mr. A. Lancaster, (St. Mary's), Vice-Director; and Ed. Mash, (Wingham). The first meeting was held in Stratford on Thanksgiving Day, and the next will be held at Clinton, on January 2nd, 1905, and further meetings are to be held quarterly.

The Travelling Secretary addressed the men of St. Paul's, Toronto, (Canon Cody), on Tuesday evening, 13th inst., with a view to the formation of a new chapter in that parish. Mr. Thomas also spoke at the Toronto Junior Local Assembly meeting held at St. Philip's schoolhouse on Thursday, 15th inst.

The annual meeting of Toronto Local Assembly was held at St. Stephen's schoolhouse December 3rd, the President, W. J. Dyas (Redeemer) in the chair. Excellent reports were made by the committees on hospital work, island services, dock services, jail services, and east end mission, and a good year's work was shown to have been done. The membership now stands at 28 chapters and 270 men, a substantial increase over last year, and it is expected that several other parishes will have active chapters in the near future. Council elected were Messrs. H. C. Kingstone, (St. James'); W. J. Dyas, (Redeemer); Rupert Davids, (St. Simon's); J. Wainwright, (St. Stephen's); J. T. Symons, (St. Luke's); Dr. A. B. Cook, (Messiah); Dr. W. Harley-Smith, (St. Margaret's); Richard Bourne, (St. George's).

All Saints' Church, Ottawa, is considering the formation of a junior chapter in that parish, the Director of the chapter writing to head office for literature and necessary information.

REVIEWS.

When It Was Dark. The Story of a Great Conspiracy. By Guy Thorne. Toronto: The Musson Book Co., Limited, 1904. Price, \$1.50.

This is a clever book, in some respects a very clever book. But whether it is a desirable book we leave our readers to judge. The plot of the story is the result of a great discovery which destroys our faith and hope in Christianity, and speculation on the consequences of such a calamity are open to grave question. There is a possible good in raising doubts in order that each one should test the foundation of his faith, the ground-work of his belief. We do not like such vain speculations, nor do we admire the taste in bringing into a story the prominent people of the day under such slight disguises that no one could mistake who the character was intended to represent.

The Churchwoman.

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

TORONTO.

The December meeting of the Toronto Diocesan Board of the Woman's Auxiliary was held in the school-house of Holy Trinity Church, Toronto, the members being welcomed by the president of All Saints' branch, Mrs. Morrison, on behalf of All Saints', St. John's, St. Augustine's and St. Mary's, Dovercourt, branches, who were entertaining the Board. After the president had read the intercessory Litany, special prayers and thanksgivings, the corresponding secretary reported that a new branch had been formed at Balmy Beach, by Mrs. W. G. Simpson, the secretary-treasurer of the Leaflet, who had been elected president of the branch. Two new life members were reported, Mrs. Kirkby, of Aurora, and Mrs. Aubrey White, of Holy Trinity branch; also that a meeting of life members had been held in the school-house of the Church of the Ascension on December 6th to consider the suggestion made by one of the members, "that life members take up a special definite pledge of their own," and that after discussion, a vote had been taken, 112 for and six against the suggestion. The amount pledged at this meeting was \$143.96, and that it had been decided to undertake the support of three native workers, if possible, in India, in Africa, and in China. The diocesan treasurer reported receipts to be \$645.42, expenditure, \$268.99. The Diocesan secretary-treasurer stated that sixteen bales had been sent away during the month, balance on hand, \$44.83. The Extra-Cent-a-Day Fund amounted to \$33.37, and was voted towards the support of a Japanese student at Wycliffe College. The secretary-treasurer of the Junior Committee reported that three bales had been sent away, that 83 cards and 114 badges had been distributed. Receipts for the month, \$15.20. The secretary-treasurer of literature stated that 51 books and 56 magazines had been taken out of the library during the month, that fourteen answers had been received to the sets of questions. The P.M.C. receipts read by the secretary-treasurer amounted to \$175.75. The secretary of the Hospital Visitors' Committee reported patients visited in the General Hospital and in Grace and St. John's Hospitals. Six (6) new members of the Babies' branch were reported, and a letter read from the secretary of the Babies' branch at New Westminster, B.C. The Rev. Canon Sweeney, D.D., gave a most helpful address, at the noon hour, upon "Mary, the Handmaid of the Lord." The "Current Events" of the month were "Diocesan Missions and Corea," and interesting facts were given by members of the

Church of the Redeemer and St. Augustine's branches. Letters were read from Miss Alice Turner, of Victoria, B.C., from the Revs. C. Weaver, and Cooper Robinson, and from the general secretary. After passing a resolution that the offering at the January service of intercession be devoted to the "Ellen Mary Williamson Memorial Fund," in future, instead of the Century Fund, as formerly, and one also of congratulation to the corresponding secretary and editor-in-chief of the Leaflet, upon the very successful first issue of the re-organized Leaflet, a most successful and interesting meeting was brought to a close.

OTTAWA.

Ottawa—St. George's.—The Woman's Auxiliary of this parish church met on Tuesday, the 20th ult., Mrs. W. P. Anderson presiding, in the absence, through illness, of Mrs. Tilton. About twenty members were present. The treasurer was authorized to pay \$30 on the pledges, and \$5 was voted toward the Christmas bale to be sent to the Shingwauk Home, in Algoma. Mrs. Bishop read some extracts upon the diocese of Algoma, and Mrs. Anderson some notes about South America. A resolution of sympathy was passed, to be sent to Mrs. Hamilton, wife of the Bishop of Ottawa, in the recent death of their son, Mr. Hubert Hamilton. Mrs. Burpee reported the fees nearly all paid, and a number of missionary boxes sent in. Mrs. Newcombe acted as secretary in the absence, through illness, of Mrs. McCormack.

COLUMBIA.

Victoria.—At a meeting, which was held at Bishopsclose, the Bishop's palace in this city, on the 8th inst., a branch of the W.A. was organized for parishes in this city. Miss Dupont was elected president, Mrs. Luxton, vice-president, and Miss Turner, secretary-treasurer.

INDIAN ORPHAN WORK.

With grateful thanks I acknowledge the following contributions: Anon, Napanee, Ont., \$5; Dr. Young, Toronto, to support child for year, \$15; Anon, \$30; Friend, Owen Sound, year's support for child, \$15; a Friend, Toronto, \$15. As some of the children were quite young when taken into the homes during the famine I earnestly hope funds will be forthcoming to maintain them a little longer. It would be sad to have them left uncared for until able to support themselves by some industry, and above all, until they have learned the "glad tidings" by heart and will, and so by God's grace be enabled to live as Christians. May He who hath begun a good work in our hearts continue it and bless it, and be Himself the Good Shepherd who will carry these lambs in His bosom and teach them to know and love His voice. Please address contributions to Miss Caroline Macklem, Sylvan Towers, Rosedale, Toronto.

Home & Foreign Church News

From our own Correspondents.

NOVA SCOTIA.

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

Charlottetown.—St. Peter's.—A public reception, which was very largely attended by the townspeople generally, was given to the Right Rev. Dr. Worrell, on Tuesday evening, the 6th inst., in St. Paul's school-room by the people of St. Peter's and St. Paul's jointly. A warm welcome was extended to the new Bishop by the Lieut. Governor on behalf of the Province, and addresses were presented to His Lordship by the Mayor and Corporation of the town and the Ven. Archdeacon Reagh, on behalf of the clergy of P.E.I., to all of which the Bishop made suitable replies. At the conclusion of the

Bishop's remarks, refreshments were served by the ladies of the two congregations, and a very pleasant and enjoyable evening was spent by all present. The Bishop made a most favourable impression upon all.

QUEBEC.

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

Lennoxville.—Bishop's College.—The Rev. Canon Whitney, D.C.L., has handed in his resignation as principal of this college to the Governing Board, and he has also at the same time resigned the chair of mathematics. The double resignation is to take place at the end of June next, which will be at the close of the present academical year. Dr. Whitney's resignation of these positions is for purely private reasons only.

Compton.—King's Hall.—We regret to announce the death of Miss White, vice-principal of this well known ladies' school, which took place in Jeffrey Hale Hospital, Quebec, on Monday, the 12th inst. She had been ill since the beginning of November. The late Miss White was highly esteemed both by the pupils as also by her fellow-members on the staff. Miss White was educated at Girton College, Cambridge, and had been in Canada for five years. The interment took place at Quebec.

MONTREAL.

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

Montreal.—St. George's.—The Boys' Brigade received another awakening last week when the clergymen of this church and several gentlemen, who are already connected with brigades of a more martial character, with about thirty boys, met in the school-room of the church, and held the first parade of the company. The object of the brigade is for the promotion of habits of obedience, reverence, discipline, self-respect, Christian manliness, and for the advancement of Christ's kingdom among boys. Military organization and drill is to be the attraction to secure the interest of the boys, banding them together in the work of the brigade and promoting among them such habits as the brigade is designed to form. Boys between the ages of 12 and 17 are eligible for enrollment as members, and although there are already many bright soldiers in the ranks there is room for a few more, and the boy who is accepted into the lines will feel justly proud that very soon he will be able to look the world in the face with a manly courtliness and a strength of character that will place him head and shoulders above other boys of less precision. The officers of the company consist of Mr. Peers Davidson, captain; Messrs. Victor C. Buchanan, W. L. Bond and R. J. Leckie, lieutenants; and the Rev. H. P. Plumptre, and the Rev. J. A. Elliot, chaplains. Headquarters of the brigade is at St. George's school-house, Stanley street. The parades will take place every Wednesday evening at 8 o'clock.

A number of representative laymen of the Church of England assembled on Tuesday afternoon, Dec. 13th, in the council chamber of the Board of Trade, for the purpose of organizing the new Church Club. The club, which has for its object the promotion of the general interests of the Anglican Church as apart from its congregational interests, is expected to unite the Anglican laymen of the city and to strengthen the hands of the clergy. Among those present were: Sir Melbourne Tait, Rev. Dr. Symonds, Messrs. W. D. Birchall, Godfrey Bird, Jas. Brierley, J. G. Brock, Thomas P. Butler, K.C.; S. Carsley, A. G. B. Claxton, M. P. Cochrane, F. Crombie, George E. Drummond, James Elliott, Fred. W. Evans, Thomas Harling, George C. Jackson, Edgar Judge, R. H. Lane, Lansing Lewis, F. S. Lyman, K.C.; John Macfarlane, J. R. Meeker, Robert Meredith, Thomas Montgomery, W. McGowan, F. P. Pratt, George Prowse, James W. Pyke, E. M. Roberts, Alex. Robertson, C. E. Reif-

enstein, Edward Still, C. F. C. Smith, A. P. Tippet, Richard White, Rorman Wight, and George Hadrill, hon. secretary, pro tem. Sir Melbourne Tait was elected chairman of the meeting. He with Dr. Symonds then explained the objects of the club. The former action taken by the previous meeting was endorsed in resolutions which passed unanimously. This had provided for the establishment of the proposed club. It was further agreed that the name be the Anglican Church Club of Montreal with an entrance fee of \$5 and annual dues of \$3. The drafting of a constitution and the securing of rooms were left in the hands of the original committee, with power to add to its numbers. Letters from Senator Owens, Messrs. O. R. Rowley, Robert C. Scott, R. W. Smith, George C. Wells, and A. P. Willis, who were unable to be present, were read in support of the movement.

St. Martin's.—The rector, the Rev. G. Osborne Troop, M.A., has recently completed 18 years' as rector of this parish. He has appointed Mr. D. M. Stewart, manager of the Sovereign Bank of Canada, as his warden in the place of the late Mr. Hanson. The new warden has also been elected one of the parochial representatives to the Diocesan Synod in the place of the late Mr. Hanson.

ONTARIO.

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

Kingston.—St. James'.—On Sunday evening, December 11th, after the close of the evening service, the members of the choir presented Mr. William Dalby with a handsome square gold locket, as a small memento of his faithful services. The Rev. Canon Macmorine, the rector, made the presentation, and Mr. J. Cousins read the address which accompanied it. Mr. Dalby, in reply, made a brief and suitable acknowledgment.

TORONTO.

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

Toronto.—St. Alban's Cathedral.—The Lord Bishop of the diocese held a general ordination service in this cathedral church on Sunday, morning last, when he ordained the following gentlemen to the diaconate and priesthood respectively, viz.: Deacon, Mr. Henry Richard Young, Trinity. Priests, the Revs. H. T. Archbold, and James Nankivell. The Gospel was read by the newly-ordained deacon, the Rev. H. R. Young, and the ordination sermon was preached by the Rev. A. Williams, M.A., rector of St. John the Evangelist, Toronto. The Rev. Dr. Broughall, the Bishop's examining Chaplain, presented the candidates to the Bishop for ordination. The Rev. T. G. Wallace, M.A., rector of Oakville, took part in the service and preached in the evening.

Cobourg.—St. Peter's.—One of those pleasant surprises which always cement the bond of love between pastor and people and help to make parish work pleasant and smooth, occurred in the school-house, Cobourg, on Tuesday evening, December 6th. The rector had just finished a lecture on the "Claims of the Anglican Church," when the chairman called Mrs. Spragge to the platform and read the following address: "To the Rector, and Mrs. Spragge.—Your parishioners wish to present to Mrs. Spragge and yourself a memento of the jubilee of the church, which was so successfully celebrated some time ago. The chimes will be a memorial to the church and town for all time, but we have thought we would like Mrs. Spragge and yourself to have something of a personal nature by which to remember the event. We, therefore, beg you to accept the accompanying silver toilet and manicure set and travelling bag as an expression of our regard for you and your untiring efforts on our behalf." Signed on behalf of St. Peter's Church, B. R. Heaslip, R. J. Craig, churchwardens. The silver toilet set is unusually handsome, while the travelling bag, besides being gold-mounted, is fitted with all

necessary toilet articles for travelling. These handsome gifts took the rector and his wife completely by surprise. Not the least pleasant part of the evening was the declaration of the collectors, who, on being thanked, said it was not only a pleasure to collect, but it seemed a great pleasure to the members of the congregation to have an opportunity of giving.

Coboconk.—Christ Church.—Mrs. Banks, of York Mills, in the past summer, presented to the missionary in charge for this church, a pretty stone font bowl, octagon in shape, with the engraving: "Suffer little children to come unto me." In the autumn, Mr. J. J. Johnston, granite and marble dealer, 522-524 Yonge St., Toronto, from whom Mrs. Banks procured the bowl, made a handsome marble stand for the bowl, and shipped it to Coboconk, as a present to the church. Mrs. Banks' and Mr. Johnston's gifts are highly appreciated by the incumbent and congregation. The Woman's Aid Society of this church, in the month of October, as a free-will offering, for the increment of the stipend of the missionary, presented him with (\$50) fifty dollars in cash. The Rev. Canon Dixon, on Thursday, the 7th day of December, displayed 125 limelight views on the Passion of Christ, in the church. There was a large attendance.

HURON.

David Williams, Bishop-Elect, Stratford.

London.—Bishop Cronyn Memorial Church.—The 31st anniversary service of the Bishop Cronyn Memorial Church were celebrated on Sunday, the 11th inst., the Coadjutor-Bishop of Montreal being the special preacher. With the consent of the Primate, Archbishop Bond, Bishop Carmichael ordained Mr. Arthur Carlisle, B.A., of Huron College, the faithful and widely-esteemed assistant, to the diaconate at the morning service. The service was peculiarly beautiful, and participated in by a large congregation. Principal Waller, of Huron College, preached a most instructive and practical sermon from Mark viii. 35, dwelling especially upon the joy and glory of the ministry for Christ's sake and the Gospel's, and appealing to parents to consecrate their children to this holy vocation. After the sermon, Mr. Carlisle was presented to the Bishop by the Ven. Archdeacon Richardson, the Archdeacon of London. The ceremony was marked with all that solemnity and impressiveness that is peculiarly characteristic of the services of the Church of England. In the afternoon a special confirmation was held, when twelve candidates were presented, all of whom were married persons, and most of them formerly belonging to other denominations. It was a touching service, the words of the beloved Bishop being deeply earnest and appealing. In the evening, Bishop Carmichael preached to a crowded congregation on the text, "Luke xvii. 14: 'Go show yourselves unto the priests.'" The sermon was a remarkable one, characterized by the fervent eloquence and appealing pathos of Montreal's most famous preacher. He dwelt chiefly upon the duty of taking Christ at His word, in simple obedience, and applied it to the habit of prayer, the Holy Communion, and the Christian life. Before concluding the sermon, Bishop Carmichael made a few brief remarks with regard to his old friend and diocesan, Bishop Cronyn, and the wonderful blessings God had bestowed upon the Church in the past, and prayed that God would continue to bless it in the future.

St. John the Evangelist.—Mr. A. Stone, the organist and choir-master of the parish church of Stoke-on-Trent, England, has been appointed organist of this church in place of Mr. T. Mitchell, who is retiring from the position on account of ill-health. Mr. Stone will commence his new duties shortly after the beginning of the New Year.

St. Paul's Cathedral.—The Archbishop of Montreal will (D.V.) consecrate the Ven. Archdeacon Williams, Bishop-elect of Huron, in this cathedral

church on the Feast of the Epiphany, not in Christ Church Cathedral, Montreal, as was first stated. Amongst the Bishops who are expected to assist the Primate on that occasion are the Lord Bishops of Toronto, Ontario, and Niagara, and the Bishop-Coadjutor of Montreal. Several Bishops from the United States are expected to be present also, and amongst them will be Bishop Walker, of Western New York.

Wallaceburg.—St. James'.—On Friday and Saturday, December the second and third, the Ladies' Aid and St. Monica's Guild of this parish held a very successful bazaar. The proceeds amounted to over one hundred and thirty dollars. A few days previous to this Mrs. Steinhoff held a sale of contributed goods which netted another hundred. The women of this congregation deserve great credit for their indefatigable labours, and especially for the harmonious manner which they enter into and carry out all their work.

RUPERT'S LAND.

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

The Christian year began at Manitou with the formal opening of the new church by the Right Rev. Bishop Matheson, D.D. The day was fine though frosty, yet the cold did not affect the ardour of the large congregations that thronged the edifice from chancel to west door. The Christian courtesy of the Presbyterians, Methodists and Baptists was shown to old Mother Church by the closing of one of their services, thus giving an opportunity for those of their congregations to join with the Church people in their rejoicing over the completion and opening of the beautiful structure that now replaces the old frame, tumbled-down building, which has rendered good service for twenty years. The services of the day began with Morning Prayer at 11 o'clock; then an afternoon service at three o'clock, and in the evening a confirmation service at which nine candidates were presented to the Bishop for the Apostolic Rite. His Lordship preached at all the services, and delivered his messages in eloquent simplicity that reached the hearts of all his listeners. The prayers were taken by the incumbent, the Rev. W. J. Rome, assisted by the Rev. Thos. Walton, of Manitou, and Rev. C. M. Farney, of Pilot Mound, the latter singing during each offertory. The amount of money from the Sunday offerings and the entertainment on the following Monday evening was almost \$1,200. The church is 63 ft. long and 33 ft. wide without chancel, which will be attached at some later date. At the present, the chancel is made inside the body of the church, which leaves a seating capacity of 200, although with chairs and a little crowding nearly 300 persons were present at each service on the opening Sunday. The edifice is built of stone and brick—the basement being stone, the superstructure brick. Everything, even to collection plates, is new. The ladies of the auxiliary put in the seats at a cost of \$400, the furnace at \$200, the organ at \$260, the carpets, at \$75; the Junior Auxiliary put in the beautiful oak altar, and several smaller requisites. The total cost of the building is \$7,500, \$5,000 of which was raised in the parish, and \$2,500 borrowed on mortgage. The history of the parish extends over about twenty years, when, after an occasional service by a missionary in charge of all southern Manitoba, the late Archbishop licensed the Rev. H. E. Jephson as incumbent. He did not remain very long, but was followed by the Rev. W. D. Barber, recently rector of St. Saviour's Church, Victoria, B.C. Mr. Barber was succeeded by the Rev. Rural Dean Hewitt, M.A., B.D., of Souris. Mr. Hewitt laboured faithfully for a decade, when he resigned to accept his present charge of Souris. On his leaving the field, the Rev. H. W. Baldock, B.D., now of St. Paul's, Middlechurch, assumed charge, but remained only a few months, when ill-health forced him to retire from active work for a year. The parish was without an incumbent for over six months, the services

being taken by various students of the college. In 1902 the Archbishop placed the present incumbent, the Rev. W. J. Rowe, B.A., in permanent charge, Mr. Rowe having completed his college course, and having been ordained deacon. Since 1902, the work has gone on uninterruptedly. Two new churches have been built in 1904, twenty-five candidates have been prepared and confirmed. The congregations have increased. The revenues of the church have enlarged, and best of all, a better missionary zeal has been manifested by the people. A fair measure of success has been attained, at least materially, and it is hoped spiritually. While the parish is still an incumbency, it is the aim of the incumbent to make it a rectory, as soon as circumstances will permit. And this aim will be accomplished if the Executive Committee of the diocese will not throw cold water on the efforts, by forcing the parish to make haste more quickly. The clergymen and wardens are the only ones who are thoroughly cognizant of local circumstances. It is the veriest folly for a body sitting in Winnipeg to presume to know the financial power of a mission, and before action is taken in the reduction of grants to missions, a better knowledge of local conditions than heretofore displayed, should be had by more direct communication with the incumbent and wardens. The policy of forcing parishes to become self-supporting results, in the majority of cases, in crippling the parish, discouraging the clergyman and wardens, and causing a loss of confidence in the members of the Board. The motto of the Board, in the matter of reduction of grants to missions should be to "make haste slowly."

His Lordship, the Bishop of Niagara, preached in Holy Trinity, Winnipeg, on Sunday, December 4th. The Lord Bishop and Mrs. DuMoulin were on their return from a trip to California.

Belmont.—Christ Church.—Bishop Matheson administrator of the diocese, visited this parish to hold a confirmation on Sunday, the 4th inst. The Bishop was the guest of Mr. and Mrs. P. F. Curtis, of Baldur, on Saturday evening, and preached at St. Mark's church on Sunday morning. His address upon the Bible was most instructive and interesting, and it is to be regretted that there was not a larger congregation. After dinner the incumbent, the Rev. R. H. L. Geiling, drove His Lordship to Belmont, a distance of ten miles, where the confirmation was held at 3 o'clock. Twelve candidates mainly adults, received the Apostolic Rite before a large congregation. The Bishop's addresses to the candidates were both comprehensive and impressive. His Lordship made it very clear to all present that confirmation is apostolic in origin, and that it is a means of grace whereby the Holy Spirit is given, as well as an assumption on the part of the confirmed of the vows taken for them at baptism. The service was choral. Mrs. Watkins, one of the candidates, being the organist. At 7 p.m. Evensong was intoned by the incumbent, and Bishop Matheson gave a practical address on the season of Advent. This mission, which at present includes six stations, is comparatively young, having had a resident clergyman for about seven years. At Baldur there is a handsome brick church, built in 1807, and land for a vicarage, which the first incumbent, the Rev. W. E. Hollis, beautified by planting a large number of trees, making it one of the prettiest lots in the village. A bell was presented to the church a few years ago by a Montreal lady. A young, unmarried clergyman would find a field for usefulness there, with no other stations to work. Mr. Roy, a student of the Montreal Diocesan College, did good work here during the summer, but unfortunately no one has been found to take his place since his return to college. Belmont, which would be the headquarters of the other mission, has a pretty frame church, built through the efforts of the Rev. W. E. Hollis, the first incumbent, in 1900. A beautiful altar cross, vases and candlesticks were presented by the late Rev. J. D. Cannon, of Darley Dale, England, father of two of the members of the congregation, as a memorial to one of his sons, who predeceased him. On the death of Rev. J. Cannon, his sons, Charles and Cyril, presented the church with a solid silver pocket communion ser-

vice and a set of coloured stoles, the property of their father. During last summer Miss Street, of Ottawa, was a visitor in the parish, and on leaving presented the church with a handsome carpet for the chancel. Funds are being raised by the local branch of the W.A. for the purchase of seats and a furnace, which they hope to be able to obtain in the spring. In addition to the church a commodious vicarage was built last year, the funds being partly raised by the congregation, at the cost of \$1,200. The remainder of the cost of the building was covered by a mortgage. Two out-stations, eight and nine miles distant respectively, are to be included in this mission. At one of these, Ninette, a small, but energetic congregation are preparing to build a stone church in the spring. Mrs. Lowe, senior, has collected about \$150 towards it from friends in the East, and the congregation has added a small sum. The stone for the building is to be drawn by members and friends during the winter, and with the S.P.C.K. grant and local contributions it is hoped in this way to cover the cost. A site has been presented by Mr. James Overend, the owner of the town site. At present services are held fortnightly in the public hall.

KEEWATIN.

Joseph Lofthouse, D.D., Bishop, Rat Portage.

Fort Frances.—St. John the Baptist.—October 30th was a red letter day in this parish, the occasion being the visit of the Right Rev. Bishop Lofthouse for confirmation. Since the Bishop's last visit last year, the parish has been reorganized, an incumbent appointed, and a church built and opened; it was, therefore, the Bishop's first visit under the new organization, and was looked forward to with keen interest; it was also hoped that the church would be consecrated, but as there was a debt of between one and two hundred dollars on the building, the consecration service was deferred until the Bishop's next visit about the New Year. Confirmation service was held at eleven o'clock; morning prayer was said by the Rev. C. Wood, the Bishop read the lessons, and gave two beautiful addresses to the candidates, one before and one after the laying on of hands; 19 candidates were presented, six males and thirteen females. The service was very impressive throughout, the congregation large, and the singing good; the processional and recessional hymns were sung with great enthusiasm. This beautiful and helpful service will long be remembered by those who were present. Evening service was held at 7 o'clock, prayers were said by the incumbent; the Bishop again read the lessons and preached a most delightful sermon to a large and attentive congregation, the subject be-

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ing: "The call to the higher life." The choir again rendered their part with much spirit, accompanied, as in the morning, by the gifted organist, Mr. W. Philips. In the afternoon the Bishop paid a visit to the Sunday school and helped and encouraged both teachers and children by the fatherly talk he gave them of his work and visit to the northern part of the diocese.

Correspondence.

THE ABERDEEN ASSOCIATION.

Sir.—My attention has been called to a paragraph in your paper of December 1st, regarding the Aberdeen Association, and particularly the Toronto Branch. I regret that I did not see it in time enough to have written for your last issue, but, in the absence of our president, I cannot let another pass without some reply. It is a great pity that your informant did not take the trouble to apply to the Branch for information before making such positive statements, with regard to its "moribund" condition, for such is not the case. The work goes steadily and quietly on month by month in the room at the Parliament Buildings kindly given for our use. To quote from our annual report, "we have on our list about 180 readers, to whom monthly parcels are sent," and since our free postal privilege has been curtailed one half, we have in most cases sent a paid parcel to make up the original weight of five pounds, so that our readers may not suffer. In addition to our monthly parcels, we have sent boxes of books to the Sanitarium at Gravenhurst, and have just completed most satisfactory arrangements with the C.P.R. and C.N.R. for transportation of boxes of books for two lumber camps in the neighbourhood of Swan River, Manitoba, and had not Lloydminster been chosen as the first place for a central circulating library (under the auspices of the A.A.), we were going to send boxes of books there also. It is true that we should be glad of newer literature for distribution, the magazines, etc., sent us being often many years old, but we are sometimes able to exchange them for more current numbers. Hoping that I have not trespassed too much on your valuable space, I am, Yours truly,

HELEN F. HODGINS,
First Vice-President A.A.

RECORD SUNDAY SCHOOL PUBLICATIONS.

Sir.—Canon Cayley has made no mention of me by name in his open letter on the subject of the Record Sunday School Publications; but as one of the regular contributors thereto, I feel that I should say something in reply. As the subject has come before the public, I want to say at once that I am not personally responsible for any part of those publications, other than that which appears under my own name. The other columns I see for the first time in print. I say this because, in this particular case, I do not share some of the views of which Canon Cayley complains, though, in my judgment, he is too sweeping in his condemnation. Little exception can be taken, for example, to the general teaching of the first paragraph which Canon Cayley quotes. That a sacrament is a sign, that in baptism the appointed sign is water, that water is a sign of cleansing, that baptism is not the cleansing, but the sacrament is the sign and pledge of the cleansing. That "inward," as used in the Catechism "does not mean within the water, or within the rite of baptism," but "within the heart and soul of the true recipient"—these are statements that might well be strengthened, but can hardly be denied. In one particular, the paragraph falls short of the truth,—when the writer says that baptism is "Christ's own token that He is able and willing to cleanse us, instead of claim-

ing with the Church of England, that sacrament as Christ's own token that He does cleanse us. For the rest, however, I am not personally prepared to defend the views which Canon Cayley calls in question. It is to my mind quite clear that the Church makes no distinct separation in time between the reception of the seal in infant baptism, and the bestowal of the blessings that belong to baptism, and I am quite prepared to say that "infants receive first the seal of baptism, and then afterwards, when they repent and believe, they receive the blessings of which baptism is the sign and seal," is to contradict the plain teaching of the Prayer Book. Maclear's statement will commend itself to most Churchmen, when he says baptism is a sacrament ordained by Christ Himself for grafting us into the Body of His Church, for bringing us into covenant with God, and so into a "state of salvation." The promises therein signed and sealed, God "for His part will most surely keep and perform," but there must be a corresponding fidelity to the baptismal covenant on the part of the recipient, if he is to retain the grace of that covenant, and remain in the state of salvation wherein he has been placed. Perhaps my point may be made a little clearer if I refer to one more statement quoted by Canon Cayley: "The sacrament is like a seal set to a document. The promises are in the Gospel, and the sacrament is God's seal and pledge that He will fulfill His promises." So far as it goes that is true, but it does not go far enough. The Catechism distinctly claims the sacrament as not only God's seal and pledge that He will fulfill His promises made to us in the Gospel, but also "a means whereby we receive the same." I am sorry to find myself so far at variance with anything published by the Record Company, but I cannot consent to compromise my own position by remaining silent under such circumstances as the present. It is only fair to add that my attention was for the first time called to the question by Canon Cayley's article.

J. A. RICHARDSON.

"RING OUT, YE MERRY BELLS!"

Ring out, ye merry bells! Welcome, bright icicles!

Welcome, old holly-crowned Christmas again!
Blithe as a child at play, keeping his holiday,
Welcome him back from the snow peak and plain.

Up with the holly bough, green from the winter's brow,

Lock up your ledgers and cares for a day;
Out to the forest go, gather the mistletoe,
Old and young, rich and poor, up and away!

Up with the holly bough, aye, and the laurel now;

In with the Yule log, and brighten the hearth;
Quick! here he is again, come with his joyous train,

Laughter and music, friendship and mirth.

Up with the holly boughs, high in each manor house,

Garnish the antlers that hang in the hall;
Yes, and the "neck" of corn with a gay wreath adorn,

Rich as the bloom on the cottager's wall.

Wealth has its duties now, Christians, you will allow;

Think, then, ye rich, whilst your tables are spread,

Think of those wretched ones, Poverty's stricken sons,

Weeping whilst children are asking for bread

Ring out, ye merry bells! ring till your music swells

Out o'er the mountain, and far on the main:
Ring till those cheerless ones catch up your merry tones,

Singing, "Come, Christmas, again and again."

THE TRUCE OF CHRISTMAS.

An Incident in the Franco-Prussian War.

"On the night preceding December 25th, 1870," began the captain, "I was in command of a company of volunteers engaged in the defence of Paris. The siege had already lasted three months, and, in the trenches, my brave comrades were enduring martyrdom of suffering and privation. The cold was biting bitterly; the stars were shivering in the cloudless sky; the moon shone brightly on the snow-clad plain between us and the enemy; the German trenches were so close to us that we could hear the passwords of their sentinels as, hour by hour, they were relieved and passed into their camp.

"As I was walking about to keep my feet from freezing, one of my men came up to me, and, saluting, said, 'Captain, I have a strange request to make; I want you to permit me for a little while to leave the trenches.'

"'Leave the trenches?' I replied. 'But why? Because it is so cold? It will be warm enough when we begin to fight.'

"'It is not that. I ask you, as a favour, to allow me for a little while to leave my post. I cannot tell you why, but, if you grant me leave, I promise you, you won't regret it.'

"'Impossible! You want to go to Paris! If I give you leave, I cannot well deny it to the rest.'

"'No, not to Paris,' said he, smiling, 'but in that direction,' pointing towards the German lines. 'I shan't be long.'

"He had roused my curiosity. I granted him permission, but warned him that he would most probably get killed.

"'No fear,' he said, leaping over the ramparts, he walked into the middle of the plain.

"We followed him with our eyes, listening for the sharp crack of the enemy's rifles, and expecting at every step to see him fall. Not a sound, save the crunching of the frozen snow beneath his feet! As soon as he had come within hearing of the German sentinels, he paused, saluted, and began to sing a well-known Christmas hymn with the refrain:

"'Noel! Noel! Christ is King of Israel!'

"It was so unexpected, and so simply done, the strain took from the night, the scene, the circumstances such a beauty and sublimity, that the least religious of us hung upon his lips, and the hardest-hearted in our trench were moved. The Germans neither spoke nor stirred. It seemed as if a spell had bound them all in silence and in immobility. The simple strain had doubtless made them think of home, and of the happy groups around the glittering Christmas-trees beyond the Rhine. They were evidently listening, for no other sound was audible—not a step, not a movement of arms. As soon as X— had done his hymn, he gave another military salute, turned on his heel as on a pivot, and deliberately walked back to our line.

"'Well, captain said he, 'are you sorry that you gave me leave?'

"'Before I could reply, a soldier had begun to move across the snow from the opposite camp. He, like X—, saluted, and, between the companies of armed men, he sang a lovely German version of the 'Noel! Noel!' that the French recruit had sung. I had given orders, though they were superfluous, not to fire on him. He sang the hymn through, verse by verse, and when he came to the refrain, the soldiers in both camps joined in the chorus—

"'Noel! Noel! Christ hath ransomed Israel!'

"The same emotion filled all hearts. All diversities and enmities had been forgotten in the presence of the Prince of Peace. The soldier then departed to the German lines and disappeared. A few hours later we began to fire again."

"Study to be quiet." The lesson may be hard to many of us, but it is well worth all the cost of learning. It brings strength and peace to the heart. Speech is good, but oftentimes silence is better. He who has learned to hold his tongue is a greater conqueror than the warrior who subdues an empire. The power to be silent under provocations and wrongs, and in the midst of danger and alarms is the power of the noblest, royalest victoriousness.—Dr. J. R. Miller.

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NOTES ON THE CALENDAR.

The Church year is divided into two great parts: (1) From Advent to Trinity, in which we are taught the doctrines of the Christian religion as contained in the Apostles' Creed. This is what we must believe: Our faith, and (2) from Trinity to Advent, in which we are taught the morals of the Christian life as contained in the Ten Commandments. This is what we must do: Our duty.

In the first half of the Church year there are two groups of seasons. The first group, consisting of Advent and Epiphany, looks forward and backward to and finds its fulfilment and completion in Christmas. Herein we are taught the nature of Christ.

The second group, consisting of Lent, Holy Week, the Ascension and Whitsuntide, centres in and receives its meaning from Easter. Herein we are taught our Lord's work.

The second half of the Church year consists of Trinity Sunday and the Sundays that follow. Herein we are taught the moral duties of man. Thus the teaching of the Trinity season is the daily life of a Christian. "If ye love Me, keep My commandments."—Bishop Beckwith.

THE FAMILY.

Christmas.

The earth has grown old with its burden of care,
But at Christmas it always is young;

The heart of the jewel burns lustrous and fair,
And its soul full of music breaks forth on the air
When the song of the angels is sung.

It is coming, old Earth, it is coming to-night!

On the snowflakes which cover the sod
The feet of the Christ-child fall gentle and white;
And the voice of the Christ-child tells out with delight

That mankind are the children of God.

On the sad and the lonely, the wretched and poor,

That voice of the Christ-child shall fall,
And to every blind wanderer opens the door
Of a hope that he dared not to dream of before,
With a sunshine of welcome for all.

The feet of the humblest may walk in the field

Where the feet of the holiest have trod;
This, this is the marvel to mortals revealed,
When the silvery trumpets of Christmas have pealed,

That mankind are the children of God.

—Phillips Brooks.

ORIGIN OF THE CHRISTMAS TREE.

The Christmas-tree is supposed to have originated in Germany, but such is not the case. In reality the Christmas-tree is from Egypt, and dates from a period long antecedent to the Christian era. The palm-tree is known to put forth a shoot every month, and a spray of this tree with twelve shoots on it was used in Egypt at the time of the winter

solstice as a symbol that the year was complete. Egyptian traditions of an early date still linger with the Christmas-tree. The first Christmas-tree was introduced into England, and thence into America, by some German merchants who lived in Manchester. Queen Victoria and Prince Albert celebrated Christmas with beautiful German customs, and, the court having set the fashion, Christmas-trees became general.

THE STORY OF THE CROSS.

I was standing before the window of a picture dealer's shop where a picture of the Crucifixion of our Lord was on exhibition. As I gazed I was conscious of the approach of another, and turning, beheld a little lad gazing intently at the picture also. Noticing that this mite of humanity was a sort of street Arab, I thought I would speak to him. So I asked, pointing to the picture: "Do you know who it is?"

"Yes," came the quick response, "that's our Saviour," with a mingled look of pity and surprise that I should not know. With an evident desire to enlighten me further, he continued, after a pause: "Them's the soldiers, the Roman soldiers, and," with a long-drawn sigh, "that woman crying there is His mother."

He waited, apparently for me to question him further, then thrust his hands into his pockets, and with a reverent and subdued voice, added, "They killed him, Mister. Yes, sir; they killed Him!"

I looked at the little ragged fellow, and asked, "Where did you learn this?"

He replied, "At the Mission Sunday School."

Full of thought I turned away and resumed my walk, leaving the little lad looking at the picture. I had not walked far when I heard his childish treble calling—

"Mister! I say, Mister!" I turned. He was running toward me, but paused; then up went his little hand, and, with triumphant sound in his voice, he said: "I wanted to tell you He rose again! Yes, Mister, He rose again."

His message delivered, he smiled, waved his hand, turned and went his way, feeling, I presume, that as he had been enlightened, he had done his duty in enlightening another.

—Some temptations come to the industrious, but all temptations attack the idle.

—God has mercifully made us so that no man can constantly and purely believe in any great privilege for himself, unless he believes in at least the possibility of the same privilege for other men.—Phillips Brooks.

—The thanksgiving that ends in the contemplation of the gift for which one is grateful is almost selfish. It scarcely rises above the plane of mere politeness. It will be determined by the size and nature of what has been received, and not by the character and heart of the giver.

—The reason why men are so often disappointed in their search for God is that they do not look for Him first of all where He should chiefly be sought—in the manifestations He makes of Himself in their own minds and hearts.

—He that is wise will have somewhere in his heart a gratitude to God for the times when he was given the advantage of his failures. He who trusts God will remember this, and take heart in the day of his failures.

—Men bow before talent, even if unassociated with goodness, but between these two we must make an everlasting distinction. When once the idolatry of talent enters, then farewell to spirituality; when men ask their teachers, not for that

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which will make them more humble and God-like but for the excitement of an intellectual banquet, then farewell to Christian progress.

—The joy of resisting temptation is the highest joy men can feel. It is a moment when our little life here grows larger and we feel ourselves lifted into a wider sphere; we have a sense of fellowship with higher beings, and are somehow conscious of their sympathy. All God's creation smiles upon us, and appears made for our joy.

—Why, it is asked, are there so many snares? That we may not fly low, but may seek the things which are above. For just as birds, so long as they cleave the upper air, are not easily caught, so thou also, as long as thou lookest at things above, wilt not easily be captured, whether by a snare or by any other device of evil.

—Silently the work of our lives goes on. It proceeds without intermission and all that has been done is the understructure for that which is to be done. Young man and maiden, take heed to the work of your hands. You do not leave behind you because you forget it. It passes away from you apparently, but it does not pass away in reality. Every stroke, every single element abides, and there is nothing that grows so fast as character.

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Holiday Gifts of Scarfs, Stoles and Muffs. . . .

We are on the last turn before the holidays—there's lots of gift buying to be done yet by our town people and out-of-town people. We'll likely have our hands full taking care of trade that comes to us as a matter of course, but we've made special provision for caring for mail orders right up to the last minute—but we needn't tell you that the sooner you order the better.

Alaska Sable Scarfs, 2 skins, 6 tails and chain fastener \$6.00

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THE BELLS ACROSS THE SNOW.

O Christmas, merry Christmas!
Is it really come again,
With its memories and greetings,
With its joy and with its pain?
There's a minor in the carol,
And a shadow in the light,
And the spray of cypress twining
With the holly-wreath to-night;
And the hush is never broken,
By laughter light and low,
As we listen in the starlight
To the "bells across the snow."

O Christmas, merry Christmas!
'Tis not so very long
Since other voices blended
In the carol and the song!
If we could but hear them singing,
As they are singing now,
If we could but see the shining
Of the crown on each dear brow,
There would be no sigh to smother,
No hidden tear to flow,
As we listen in the starlight
To the "bells across the snow."

O Christmas, merry Christmas!
This it nevermore can be;
We cannot bring again the days
Of our unshadowed glee,
But Christmas, happy Christmas,
Sweet herald of good-will,
With holy songs of glory,
Brings holy gladness still;
For peace and hope may brighten,
And patient love may glow,
As we listen in the starlight
To the "bells across the snow."

—Frances Ridley Havergal.

"ENTERTAINING ANGELS UN AWARES."

It was Christmas morning. The service at church was over, and George Mansfield and his two sons, youths of fifteen and seventeen years of age, were having a sharp walk before they turned into their home to attack the Christmas dinner.

The frost was hard and keen, as seems the most natural order at Christmas time, and the walking of the three had to be brisk to keep up the warmth of the body.

As they walked on beyond the outskirts of the town, they passed numbers of stragglers, and many who had evidently forgotten the sacredness of the day, and were bent on spree and pleasure.

Then they met a youth of another order—a "tramp," most people would have carelessly called him, and passed on without a thought, but to George Mansfield he had a strange fascination. He was about eighteen years of age, dressed as a clerk would usually be dressed, but his clothes were now old and threadbare.

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On a strictly one-price basis!—We conduct our business on strictly business lines—why you should pay one price and another a reduced price for the same article is a system with which we have no sympathy. Our margin of profit is the closest upon which fair business can be transacted, and the same price applies alike to all.

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Every stone purchased from us is absolutely guaranteed to be as represented. A child can buy diamonds from us just as safely as the expert connoisseur. In all our business life our first aim has been to establish the fact that the Ryrie word is as good as the Bank of England. As a matter of safe business policy this is necessary where so many are not competent to judge of qualities and values.

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Heintzman & Co.—7½ octave square piano by Heintzman & Co., in handsome rosewood case, carved legs and lyre, serpentine and plinth mouldings. Has heavy iron frame, large overstrung scale, tone of superior quality and action in good order. Originally \$450.. **Now \$119**

Whaley & Royce—7½ octave upright piano by Whaley & Royce, Toronto, in walnut case of simple and attractive design with solid panels and carving in relief, full length music desk, trichord overstrung scale, double repeating action, a nice-toned piano in good order. Originally \$325 **Now \$178**

Dominion—7 octave upright piano by The Dominion Co., Bowmanville, in handsome walnut veneered case with lacquered candelabra and marquetry panels, patent full iron frame, trichord overstrung scale, copper wound bass strings, 3 pedals. Could not be told from new. Price when new \$250 **Now \$189**

Wormwith & Co.—7½ octave upright piano by Wormwith & Co., Kingston, walnut case, solid panels and carving in relief, full length music desk, trichord overstrung scale, repeating action. Originally \$325 **Now \$205**

Mendelssohn—7 octave cottage style Mendelssohn in walnut case. This dainty piano is made specially to our order by the Mendelssohn Co.; is as fine in quality of tone and workmanship as their largest and most expensive instrument, but has been made smaller and plainer than the other styles because our trade demands it. Has been used less than 6 months. Price when new \$275 **Now \$215**

Karn—7½ octave upright piano by D. W. Karn & Co., Woodstock, in walnut case of attractive design with solid panels surmounted by hand carving. Has fine Wessell, Nickel & Gross action, ivory and ebony keys and is in perfect order throughout. Is a piano of surpassingly fine tone quality and a style excellent for standing in tune. Price when new \$350 **Now \$225**

Karn—7½ octave upright cabinet grand piano by D. W. Karn & Co., Woodstock, in walnut case with solid polished panels, surmounted by hand carving, has best Wessell, Nickel & Gross action and fine quality of parts throughout, in excellent order, a splendid piano, guaranteed like new. Was \$425 **Now \$255**

Gerhard Heintzman—7½ octave art style Gerhard Heintzman piano in rich mahogany case with full length music desk, solid panel with raised hand carving, Boston fall board, 3 pedals, best Wessell, Nickel and Gross action. An excellent piano. Originally \$425.. **Now \$284**

Gerhard-Heintzman—7½ octave cabinet grand upright piano by Gerhard Heintzman, in rich dark mahogany case with handsome carved front panel and polished end panels, ¾ length music desk, Boston double fall board, fine Wessell, Nickel & Gross action with lost motion patent, 3 pedals, etc. Regularly \$450 **Now \$310**

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George said to the boys: "Do you know this young man who is approaching?" but neither of them had ever seen him before.

As he passed them, it was evident from a slight limp that he had walked far, and for just one moment he lifted his eyes and looked at George, then passed on.

That look, however, was enough. George saw the sure marks of sorrow and of hunger, and his kindly heart was touched. "Boys," he said, "there's a young fellow tired and hungry, and too proud to ask for help. Wait a minute and I will speak to him."

So saying, he ran back and overtook the youth, and, with an apology for stopping him, said: "Your face strangely reminds me of some friend I have known, but I cannot recall it. However, I see you are tired and hungry (is not that so?); you must come home with me and have some dinner. It doesn't do to let anybody be hungry on Christmas Day."

"Thank you," the youth answered; "it is true I am both tired and hungry, but I could not sit down to your table in these clothes; besides, if you ask me because of some fancied resemblance to any friend of yours, I have no right to do so, for I have never been in these parts before."

"That makes no difference," answered George; "Christmas Day is a day of free hospitality, and my Master once said: 'When ye make a feast ask the poor.' No, you must come for I could not eat my own dinner to-day, and think of you in this place without a friend, and tired and hungry."

And motioning to his boys, he said, "Hurry on, and tell mother I am bringing a friend to dinner."

The hospitality offered was free, and so heartily given that the youth had no further word of objection, and they walked quietly on towards George's home.

After a wash and a brushing of clothes, the youth looked quite respectable, and he was taken and duly introduced to the rest of the family.

The youth, with the manner of a gentleman, apologized to Mrs. Mansfield for thus intruding on their Christmas festival, but she answered immediately: "We are glad to see you; my husband's friends are always welcome."

Though no speech could have been better for setting the youth at his ease, yet it was evident that he felt his position keenly, and for a time said little. As, however, the kindness around him was so genuine and heartfelt, it would not have been possible to have kept his reserve, and he began to tell them scraps of his history.

It was found that he was an orphan, that his father had died seven years ago, and his mother some years before that. Once he had been well off, but his father had left money in the hands of a friend in trust for him, but somehow he had made away with the money, and his ward was left penniless. Then he further told them that for some four years he had been a clerk in a Glasgow firm, but the firm had failed, and he was consequently thrown out of employment.

Then he went on, with a voice full of emotion, to say that he and his father had once been all in all to each other; he was an only son, and the father seemed only to live for him, and, con-



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tinued the youth, modestly. "I don't think his affection was unreturned. But my father's ship was caught in some particularly rough sea, and founded in the Bay of Biscay."

"Your father, then, was captain of a ship, was he?" asked George Mansfield.

"Yes," answered the youth; "the name of the ship was 'Maidenhead.'"

"And your father's name was John Schofield?" cried George, excitedly.

"Yes, that was so," answered the youth; "my name is William Schofield."

George leaped to his feet, and stretching out his hands to the youth, he cried in a voice broken with sobs, "Now, the Lord's name be praised in that He hath led you to me. I knew you were sent to me for some reason the moment my eyes rested on you. Thank God I did not let you pass."

It was a strange scene for a Christmas dinner, for there was not a dry eye amongst all the group.

Then they turned from the table, and George Mansfield told his story, which was briefly this: Ten years before he had been thrown out of employment, times were bad, and though he tried, day after day, he met with no success, and he and the wife and the children were reduced to the severest hunger, bordering even on starvation. George lost heart, but coming across John Schofield one day, who was at home from one of his voyages, he told him his tale of woe, and John, being a kind-hearted man, and the case one of great need, he offered to secure George a place in a ship-building firm. He did so, and George was worthy of the trust, and promotion had followed promotion, until, as George said: "I am what I am." Every year as Christmas had come round the name of John Schofield had been mentioned with honour and thankfulness. "And now," he added, "I can show my gratitude by doing something for his son. I owe everything I am to him."

Now, if he could do this, could not we do something. "Where there is a will there is a way," says the old proverb. Try and think less of self, and more of others.—Uncle Harry in Family Churchman.

—You will glorify Christ by darning stockings and mending the socks of the little ones quite as surely as by washing His feet with tears.

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**A New, Effectual and Convenient
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Of catarrh remedies, there is no end, but of catarrh cures, there has always been a great scarcity. There are many remedies to relieve, but very few that really cure.

The old practice of snuffing salt water through the nose would often relieve, and the washes, douches, powders and inhalers in common use are very little, if any, better than the old-fashioned salt water douche.

The use of inhalers and the application of salves, washes and powders to the nose and throat to cure catarrh is no more reasonable than to rub the back to cure kidney disease. Catarrh is just as much a blood disease as kidney trouble or rheumatism, and it cannot be cured by local treatment any more than they can be.

To cure catarrh, whether of the head, throat or stomach, an internal anti-septic treatment is necessary to drive the catarrhal poison out of the blood and system, and the new catarrh cure is designed on this plan and the remarkable success of Stuart's Catarrh Tablets is because being used internally, it drives out catarrhal infection through action upon stomach, liver and bowels.

Wm. Zimmerman, of St. Joseph, relates an experience with catarrh which is of value to millions of catarrh sufferers everywhere. He says: "I neglected a slight nasal catarrh until it gradually extended to my throat and bronchial tubes and finally even my stomach and liver became affected, but as I was able to keep up and do a day's work I let it run along until my hearing began to fail me, and then I realized that I must get rid of catarrh or lose my position, as I was clerk and my hearing was absolutely necessary."

Some of my friends recommended an inhaler, another a catarrh salve, but they were no good in my case, nor was anything else until I heard of Stuart's Catarrh Tablets and bought a package at my drug store. They benefited me from the start, and in less than four months I was completely cured of catarrh although I had suffered nearly all my life from it.

They are pleasant to take and so much more convenient to use than other catarrh remedies, that I feel I cannot say enough in favor of Stuart's Catarrh Tablets."

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AJAX HARMLESS HEADACHE AND
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NEW ONTARIO.

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etc., write

HON. E. J. DAVIS,

Commissioner of Crown Lands,
TORONTO, Ont.

CHRISTMAS.

By the Rev. L. Sinclair.
Jesus, the Son of God,
His glory to unfold,
Is born a lowly Virgin's child,
As prophets long foretold.

While in a manger laid,
His heavenly host on high,
Sing praises to the King of kings,
Who brings redemption nigh.

The shepherds come to see,
The infant undefiled,
Isaiah's God, who hides Himself
In Mary's holy Child.

The wise men of the East,
Led by His guiding star,
Arabia's gold, and precious gifts
Bring with them from afar.

Imperial Caesar sways
The sceptre of the land,
But the Messiah great in love,
All empires shall command.

His vast dominion shall
Extend from sea to sea,
All nations of the earth shall dwell,
In His salvation free.

The angel host is gone,
The night is dark and drear,
But Christ is born in Bethlehem,
The Saviour ever near.

Aspin, Ont., Nov., 1904.

HOW IT ALL HAPPENED.

Tommy had a cold. It was just a
wee bit of a cold, not enough to count,
brother Fred, said, but then Fred
didn't know anything about it, of
course.

"An' I can't bring in the kindling-
wood or feed the chickens or go to
school!" announced Tommy, jubilantly,
and then he coughed, such a funny,
made-up cough that Brother Fred
laughed, "Ho! ho!" and Sister Kate
laughed, "He! he!" and Mamma Stone
said, "Dear me! You're not a bit like
George Washington, are you?"

Tommy didn't know what it was all
about, and he said so, and then mamma
laughed, a bright, cheery laugh. "Do
you know who George Washington
was?" she said.

Tommy stood very straight and tall.
He put back his shoulders and let his
arms hang by his sides. He looked just
exactly as he did when he stood at the
head of his class at school. "George
Washington was a great general," he
said, quickly, "an' he was a soldier,
an' a President of the United States,
an' he was the 'Father of his country,'
sides lots of other things!"

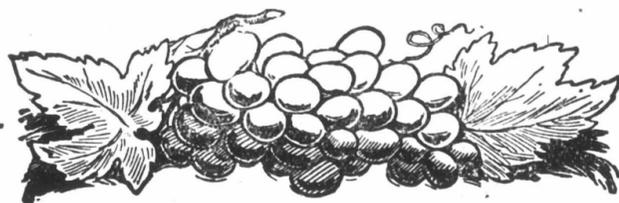
"Good!" said mamma. "And George
Washington was never too sick to do

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free sample—enough for eight meals—of

Nestlé's Food

LEEMING, MILES & CO.,
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"Fruit-a-tives" are fruit juices in tablet form. They
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virtues of fruit—but by the secret process of making them,
their action on the human system is many times intensified.

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"Fruit-a-tives" are the na-
tural and logical cure for all
Stomach, Liver and Kidney
troubles. Their action is that
of fresh fruit, only very much
surer and more effective. Then
too, they are free of fruit acids,
sugar and woody fibre which
often prevent fresh fruit being
beneficial.

Try "Fruit-a-tives" and see
how quickly they cure you of
Constipation, Biliousness, Sour
Stomach, Bilious Headache,
Loss of Appetite and Kidney
troubles.

At all Druggists.
In 50c. boxes.



his duty, and that is one reason why
he was a great general and a good
soldier."

Tommy sniffed. "I guess George
Washington never had a cold like
mine!" he exclaimed.

"Ho! ho!" laughed Brother Fred.
"He! he!" laughed Sister Kate again.
"Never had a cold?" said mamma.
"Once upon a time he had a fever, and
he had to stay in his bed for days and
days, but the minute he was able to
get up and go out again back to the
soldiers he went! Are you able to go
out, Tommy, or must I put you to bed?"

Tommy looked solemn. "I don't
want to go to bed!" he said, decidedly.
"I feel a little better."

THE MAGPIE.

What is a magpie, Auntie?" asked
Nettie. "Jack Green says his uncle
brought him one yesterday."

"A magpie, Nettie, is a bird some-
thing like a crow. Its colours are black,
white and blue. Its tail, which is long,
is always in motion, and its short
wings make it slow and heavy in fly-
ing. The magpie is easily tamed, and
can be taught to speak a few words. It
is a great thief, and will carry away
and hide anything not too heavy for it.
It is a great mimic, too. Once a lady
owned a magpie which would perch on
her shoulder and feed her with ripe

cherries, just as she sometimes fed him.
But imagine her surprise and disgust
when one day, instead of a cherry, he
dropped a fat green worm into her
mouth.—The Shepherd's Arms.

**"BLESSED ARE THE PURE IN
HEART."**

This is the inscription, dear readers,
over one of the cots at the Infants'
Home, and inside the cot, when I
read those words during my visit
there this morning, a tiny baby face
looked up at me with big, pathetic
eyes as if asking for love. A small
girl of three years old was trying to
rock another babe to sleep. A wee
man about the same age was trying
to pull off his stockings, and several
other little ones were sitting on the
floor deeply interested at seeing me
because, poor mites! they have very
little to amuse themselves with. Out
in the busy world some of their par-
ents are trying to provide for their
future, and have nothing to spare by
which to send things now to their
babies. Others have no fathers or
mothers, and would be homeless
waifs, but for the open doors of such
an institution as this is.

Every one is getting ready for
Christmas, loving gifts are being lav-
ished on our own home circles, and
many a kind heart out of the ful-

**Windsor
Salt**

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that Canada's
best salt works
can produce,
and that's the
best anywhere

THE VALUE OF CHARCOAL.

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

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

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

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

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

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

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

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

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

ness of its own joy at this time would like, I am sure, to give a measure of their pleasures to others. Please remember the Infants' Home, 72 St. Mary street, and the tiny ones who are dependent on the kindness of outsiders for little clothes (cast-offs gladly accepted), toys, dolls, picture books, eatables or money gifts. A little child was born to the world years ago for whose sake these deeds of love are wrought, and when He grew to mature years He gave us the sweet words: "Of such is the kingdom of heaven," in reference to children of all kinds. Will those who have their own and can give to them lavishly, think of our helpless ones at Christmas time, and do what comes within their reach, feeling assured of the gratitude of the mothers, nurses, and attendants within the Home, and

the blessing of One without whom there would be no "Peace on earth, good-will towards men."

CHRISTMAS GIFTS.

Ida Whipple Benham. "What did you get for Christmas?" "Oh, nothing much," he said. "Nothing but a picture-book, And a pair of skates and a sled,

"And a new fur cap, and a muffler, And a train of cars, and a ball, And a top, and a game, and an engine, And some candy, that was all."

"What did you get for Christmas?" "Oh, lots of things!" said he; "We had a duck for dinner, And we had a Christmas tree.

"And we made some pop-corn candy, Enough for every one, And we lit a candle on the tree— Oh, we had lots of fun.

"And Mabel got a dolly, And Ralph a rubber ball, And the baby got a cradle-quilt, And I just enjoyed them all.

"And then we sang together— Yes, even our baby sings— And father and mother they joined in— Oh, we had lots of things." —Youth's Companion.

BRAVE WITNESS.

"Whosoever shall confess me before men, him shall the Son of Man also confess."

If we love Jesus, we should never be ashamed to show our colours and let it be known that we are Christ's followers.

A worker among sailors tells the story of a young man who, having given his heart to Christ a few nights before, came to him, and asked him to write some words for him on a card. "You will do it more plainly than I can," he said.

"What shall I write?" was the question. "Write these words, sir: "I love Jesus; do you?" was the answer.

The gentleman wrote them, and then said to the sailor: "What are you going to do with the card?"

The sailor replied: "I am going to sea to-morrow, and I am afraid, if I do not take a stand at once, I may begin to be ashamed of my religion, and let myself be laughed out of it altogether. Now, as soon as I walk on board of the ship again, I shall go straight to my bunk and nail this card upon it, that every one may know I am a Christian, and may give up all hope of making me ashamed or afraid of standing up for Christ."

It was a good thought of the young sailor to put up that sign that he loved Jesus.

Control of Bronchitis IS UNDOUBTEDLY POSSESSED BY THE WELL-KNOWN FAMILY MEDICINE. Dr. Chase's Syrup of Linseed AND Turpentine

Turpentine is considered a specific for bronchitis.

The difficulty has been in the administration of turpentine so as to reach the irritated and inflamed parts and not be disagreeable to the patient.

Not only has the trouble been overcome by Dr. Chase in his Syrup of Linseed and Turpentine, but he has also combined with turpentine two or three ingredients of almost equal power in soothing and healing the diseased parts and overcoming bronchitis and other dangerous ailments of the bronchial tubes and lungs.

By a secret process these elements of unquestioned medicinal power have been combined in Dr. Chase's Syrup of Linseed and Turpentine so as to be pleasant to the taste and suitable for children and adults alike.

The remarkable success of Dr. Chase's Syrup of Linseed and Turpentine as a cure for bronchitis, asthma, croup and whooping cough is sufficient evidence that it is effective in ordinary coughs and colds.

MRS. RICHMOND WITHROW, Shubenacadie, Hants Co., N.S., writes: "I have used Dr. Chase's Syrup of Linseed and Turpentine with good success. My second daughter was troubled with bronchitis from the age of three weeks. Oftentimes I thought she would choke to death. The several remedies we got did not seem to be of much use, but the first dose of Dr. Chase's Syrup of Linseed and Turpentine brought relief and further treatment made a thorough cure. This trouble used to come back from time to time, but the cure is now permanent. Dr. Chase's Syrup of Linseed and Turpentine has saved us many doctor's bills, and I would not be without it in the house for many times the cost."

Dr. Chase's Syrup of Linseed and Turpentine, 25 cents a bottle, at all dealers or Edmanson, Bates & Co., Toronto. To protect you against imitations the portrait and signature of Dr. A. W. Chase, the famous receipt book author, are on every bottle.



THE CANADIAN NORTH-WEST

HOMESTEAD

REGULATIONS.

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

ENTRY.

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

HOMESTEAD DUTIES.

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

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

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

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

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

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

APPLICATION FOR PATENT

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

INFORMATION.

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

JAMES A. SMART, Deputy Minister of the Interior.

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

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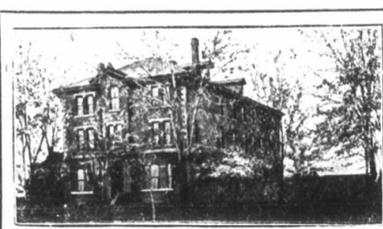
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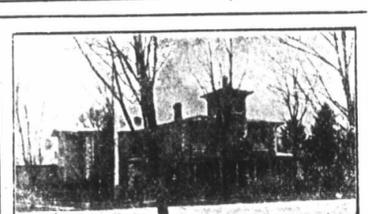


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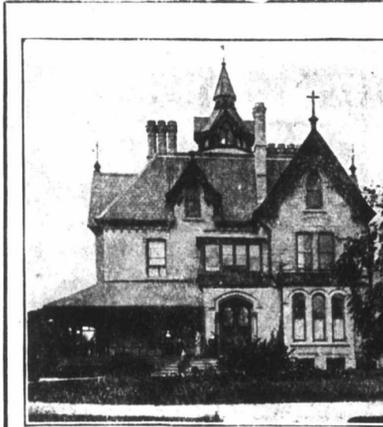
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