

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD
 THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.
 ESTABLISHED 1871.

Vol. 32.

TORONTO, CANADA, THURSDAY, JANUARY 18, 1906.

No. 3.

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and THE issue for 1906 contains portrait loc, sketch of the Rt. Rev. George Thorne the D.D., Lord Bishop of Algoma; Report of er; General Synod held in Quebec in September; statistics and descriptions of the 23 Diocesan reports of the Missionary Society, Woma Auxiliary, Brotherhood of St. Andrew, Lay Help, Interdiocesan Sunday School Committee; and a complete list of the Bishops and Clergy with dates of ordination, etc.

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THE CANADIAN NORTH-WEST
HOMESTEAD
REGULATIONS.

Any even numbered section of Dominion Lands in Manitoba or the North-West Territories, excepting 3 and 26, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one quarter section, of 160 acres, more or less.

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

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

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

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

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

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

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

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

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

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

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

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

W. W. CORY,
 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 owners.

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Canadian Churchman.

TORONTO, THURSDAY, JANUARY 18, 1906.

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

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

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POSTAL NOTES.—Send all subscriptions by Postal Note.

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

Address all communications,
FRANK WOOTTEN,
Box 34, TORONTO.

Phone Main 4643. Offices—Union Block, 36 Toronto Street.

LESSONS FOR SUNDAYS AND HOLY DAYS.

January 21—Third Sunday after Epiphany.
Morning—Isaiah 62; Matthew 12, 22.
Evening—Isaiah 65 or 66; Acts 13, to 26.
January 23—Fourth Sunday after Epiphany.
Morning—Job 27; Matthew 15, 21.
Evening—Job 28 or 29; Acts 17, to 16.
February 4—Fifth Sunday after Epiphany.
Morning—Proverbs 1; Matthew 19, 27—20, 17.
Evening—Proverbs 3 or 8; Acts 21, to 17.
February 11—Septuagesima.
Morning—Genesis 1 & 2, to 4; Rev. 21, to 9.
Evening—Genesis 2, 4; or Job 38; Rev. 21, 9—22, 6.

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

THIRD SUNDAY AFTER EPIPHANY.

Holy Communion: 191, 193, 319, 553.
Processional: 76, 235, 239, 270.
Offertory: 75, 57, 172, 281.
Children's Hymns: 78, 334, 341, 568.
General Hymns: 186, 213, 285, 477.

FOURTH SUNDAY AFTER EPIPHANY.

Holy Communion: 551, 552, 557, 559.
Processional: 82, 226, 407, 550.
Offertory: 564, 565, 569, 570.
Children's Hymns: 213, 218, 219, 449.
General Hymns: 76, 178, 198, 450.

Infirmities.

A mark of the true Christian is his keen sense of his own infirmities, his experimental knowledge, founded upon scores of deplorable instances, that, as a human instrument, he responds all too readily to the seductive touch of the world, the flesh, and the devil; and his firm conviction that single-handed against such determined and masterful foes, his own strength is unavailing. Therefore, it was most wise and fitting that the Church should put in the mouths of her children the ever availing prayer that the Almighty and everlasting Father would mercifully look upon their infirmities and in all their dangers and necessities stretch forth his right hand to help and defend them through the grace of their Saviour and Lord.

Municipal Corruption.

As long as men of loose morals and unscrupulous character are permitted by the votes

of the people to obtain positions of prominence and power in municipal government just so long will such men, as they have opportunity, avail themselves of such positions—in plain English—to put money in their own pockets, or to obtain money's worth by underhanded and discreditable means. The remedy is in the hands of the electors, and though it may seem impossible to secure the services, in all cases, of men who are not only capable, but incorruptible, there should be a constant and determined effort to raise the standard of municipal life and to arraign those who degrade it before the bar of public opinion. The services of men of capacity and character should always be highly valued, and those who prove themselves unworthy of public trust and confidence should be compelled to confine their operations within the narrowest possible limits.

Church Services.

Let nothing make us think lightly of our Church services. Those who in a devout spirit attend service either on Sunday or week-day know full well the blessing that has thus come to them. We are living in a time when money-getting, and money-keeping, social functions, and recreative pleasure have been permitted to gain great hold on the hearts and affections of men and women. When the world has largely deadened and paralyzed the conviction that God still rules in Heaven and that His hand reaches down to earth, as of yore. Though man may change, the Almighty is as immutable to-day as yesterday. The sanctified blessing and divinely ordained strength are just as certainly bestowed on the two or three gathered together in the Father's name and house to-day as ever heretofore. The Father's hand is not shortened though our wills may be slack and irresponsible.

France and Germany.

The German Emperor's military ardour, the threat that came not long ago from Germany to France, and the rumours of quiet but earnest preparation by each nation for possible eventualities are by no means convincing to onlookers that all is well in the relations of the past and present owners of the fair provinces of Alsace and Lorraine. These wars and rumours of war are certainly disquieting and far from re-assuring to those who are longing and striving for the dawn of the day when peace shall prevail amongst the nations of earth. It is bad enough to have the seemingly unavoidable clashes between advancing civilization and opposing savagery. Far worse would be the appeal to arms of two of the most civilized of nations—the more especially as one has for its sovereign a monarch who publicly seeks to inculcate the teaching of the Prince of Peace.

New Features.

No Church paper can long retain its influence which does not sedulously and persistently strive not only to keep its readers informed on current Church topics but to stimulate them by individual and corporate effort to help on the work of the Church in every conceivable way. We should one and all remember that the motive power behind a Church paper is the brains, energy, labour and determination of the proprietor, and his staff of co-workers, and a spirit of by no means small self-sacrifice, combined in an effort to do their utmost, not for themselves alone, but for the Church they love and serve to the utmost of their power. It is evident to every thinking Churchman that no branch of the Church can be thoroughly alive, unless it be persistently progressive along sound and well established lines.

It is to aid in this forward work that we have, not before they were needed, provided certain new features for the consideration and information of our readers. The truest mark of appreciation of these efforts of ours on their behalf, that our readers can show us, will be their contributing to these departments items of work and interest as they occur in the Church life about them. Let Nova Scotia join hands with British Columbia and so from the farthest south to the farthest north let Churchman speak to Churchman in the open columns of their own Church paper of the common work and labour of love in which we are all so vitally interested as brothers and sisters and glad co-workers in the Church Militant here on earth.

Forest Preservation.

It is with great satisfaction we observe the important and effective steps which are being taken to preserve our forest wealth. A satisfaction the more keen because ours is a comparatively young country, and the value of this magnificent source of wealth, beauty and advantage to any country is simply incalculable. The large areas that have already been devastated through the carelessness of campers, or the recklessness of settlers, and the consequent and often irreparable damage to the countryside have been a source of sincere regret, not only to Canadians themselves, but as well to the passing traveller. Sir Henry Holland, in his interesting "Recollections of Past Life," gives a graphic picture of the scene of one of our early forest fires: "In this journey up the Ottawa, I passed through ten or twelve miles of forest thus blasted by fire in 1852. The total length of conflagration here was nearly sixty miles, with a breadth varying from local circumstances. Nothing can be conceived more striking than this vast wilderness of gaunt, gigantic trunks, denuded of branches and foliage, and blackly charred by fire. Forestry has from its importance to the farmer become incorporated as a study with agriculture. Its practice assures an ever increasing means of national wealth. Its relation to the various manufacturing industries is almost universal, and it provides the product of a vast and world-wide trade. The effect of forests on climate is most marked and beneficial. A landscape shorn of trees presents a scene lacking in one of the most beautiful objects provided by the bounty of Providence for the sustenance, comfort and protection of birds and beasts—and even man himself—when resting in the summer noon-day hour beneath its refreshing shade. Each patriotic Canadian should interest himself in the study of forest preservation and thus either directly or indirectly aid in adding to the beauty of his country and developing her natural resources and wealth.

A Mild Winter.

Forecasts of a mild winter had been made by some of those weather prophets who make the study of natural signs as applied to the character of a coming season a hobby, and so far at least to the time of writing, these forecasts have been singularly verified. A gratifying feature of the season is the fact that its prevalent mildness does not seem, so far as we know, to have done injury to any of the staple crops. We hope sincerely that this may be the rule all through the winter. How important its bearing is on our crops may be seen from the following values taken from a contemporary, which, of course, is only applicable to the Province of Ontario:—"In the year 1904 Ontario's hay crop was valued at \$42,000,000; oats, \$33,000,000; corn and barley, \$11,000,000; spring wheat, \$3,000,000; peas, \$4,000,000; potatoes, \$8,000,000; and fall wheat, \$9,000,000."

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A Word to the Reader.

There is just one word we would like to say to a large and appreciated class of our readers, and we wish to say it now while the New Year is still quite young. The class of readers to whom we refer is that large, respectable and friendly class of people who are interested in the *Churchman*, look for its weekly coming and enjoy its contents, but who cannot as yet conscientiously call it their own paper, to keep on file or give away or send to absent friends. Now, if we are giving to such readers the information and satisfaction which we are sure they derive each week from our columns, and it costs us so much time, labour and outlay to provide it, surely they cannot take it amiss if we invite each of them to send us one dollar and become a subscriber in their own right of the *Canadian Churchman* for at least one year. It will cost but little to establish this nearer and truer bond between us, and it will enable each of them, either to file the paper for his own future reference, or to send it as an acceptable gift to some one else whose life's burden it may help to lighten, or, at least, to add some strength and brightness to some of his weary days.

1760.

A romantic story is told by Col. F. S. Mackay of the 65th Regiment, Montreal, which deserves more than local notice. Stephen Mackay was one of three brothers of the Mackay family who obtained commissions and served with their regiment under General Amherst in the operations which caused the capitulation of Montreal in 1760. At the capitulation of Montreal, all the windows and shutters of the houses in the narrow streets of the old city were closed, but a very curious and handsome young lady opened her shutters just enough to have a look at the troops which were marching into the city. She was observed by Lieut. S. Mackay, who took note of the house, and returned to pay his respects to the young lady on such excuse as a well-born travelled, young Highland officer could make. The young lady was Miss Marguerite Louise Erbin, the daughter of a French commanding officer and the wedding was the first between a British officer and a French Canadian lady. Mr. Mackay took up arms for his King on the rebellion and died in 1779. For his services his widow received a pension. His posthumous son served as captain in the war of 1812 at Detroit and Chateaugay under de Salaberry, and was the grandfather of Colonel Mackay who told the stories of the family.

A Temperance Movement.

Among the English Canadians there have been many temperance crusades, some wise, others unwise. But our French friends in Quebec, who we always thought were abstemious are to be stirred up to lead the van in temperance. Archbishop Bruchesi, of Montreal, has issued a mandement which is to be enforced by the Franciscans, of Montreal. It recalls the work of one of their order, in this same cause of temperance in Ireland, Father Mathew, the great apostle of temperance. Under the zealous charge of this earnest preacher of temperance principles, nearly one-half of the adult population of Ireland is said to have been won over to his side, and in consequence the duties on Irish spirits fell from about a million and a half pounds in 1839 to some eight hundred thousand in 1844, a loss of nearly fifty per cent.

The Crusade.

The work is to be started by the priest in each parish, who is to awaken the minds of his flock to the evils of the treating and drinking habit and to start parochial leagues pledged to abstain from spirituous liquors, except in cases of sickness. The work is not only to be that of priest and

people and the Franciscans, but it is to be taken up seriously in the educational institutions, and instruction is to be given in it by the teachers. Societies are to be formed in the colleges and universities, in order that the young men may be reached in their student days and be fully instructed in the harm that the drinking habit would bring to them, and it is to be emphasized that their usefulness to their profession, work or country depends upon their temperate habits of life. The Archbishop is acting on the statement that "Legal as well as tax remedies will remain powerless to stop the evil of intemperance and the plague of alcoholism if they are not supported by moral and religious remedies." Nothing can be done until the people are educated to think for themselves. But even education has not solved the problem. The Archbishop states that education must be attended by religion; that the Church should conduct the campaign, and volunteers to give the world a proof of her belief.

Typhoid Hatcheries.

We confess to a feeling of despair at the uncleanness of our city fathers, or rather their failure to appreciate their surroundings. For twenty years and over the mayors of Toronto have yearly in a placid half-hearted way pointed out the need of a trunk sewer, and then turned with zest to fighting the railways and other industries with the tax-payers' money. Even the refusal of Mr. Tarte to spend any money on the harbour until the Bay was dredged, and the sewer built had no effect. On the contrary the boys are expected to bathe in the contaminated waters, which are yearly becoming more foul. Further down the St. Lawrence, the suburbs of Montreal are in much the same, even worse plight than Toronto, although they have a flowing river, and not a bay to be made a cess-pool, the result is the same, and typhoid, which is always present, threatens to be epidemic.

IMPRESSIONS OF THE FIRST MEETING OF THE COMPILATION COMMITTEE, BY ONE WHO WAS THERE.

The first impression of that meeting in the Church of the Redeemer school-house, Toronto, to compile the Canadian Church Hymnal, was that in that little body of men were representatives of every section of the Church, and every shade of recognized Church opinion. There were men from the East and from the West; men from great cities and small country towns; Bishops, and clergy, and laity; men of widely different experience and largely different views. In one word it was thoroughly typical of the inclusiveness of our great Church of England. Second.—The next impression was the enormous amount of work to be done, and at the same time the great advantages possessed. Before them on a table littered with books lay the accumulated labours of the hymnologists of many ages, primitive, mediæval, and modern. Not a hymnal of any standard name whatever was wanting. Thousands and thousands of hymns and tunes were there; yet out of all these hymnals it was not difficult to select those ever famous and justly loved hymns which by the gravity of their own worth have settled down into the affections of Christendom, and to distinguish them from those which have been like the chaff that the wind driveth away. Third.—The next impression was the evident spirit of unanimity and courtesy. No one could have been present without being struck with the underlying desire on the part of all to manifest the fair-mindedness of Englishmen, the courtesy of Churchmen, and the consideration of Christians. As to the great bulk of hymns selected as a basis for the Canadian Hymnal, there was absolute agreement; all were unanimous in the selection and inclusion of hymns that have

become endeared to all sorts and conditions of Churchmen. The assistance rendered by the lists from the clergy, organists, and women's auxiliaries was very great, and it was significant that in almost every case the returns coincided with the judgments of the committee, showing that the unanimity of the committee only reflected the wonderful harmony and unanimity of judgment of the greater Church world of the dioceses of Canada. One point was especially significant, that scarcely any hymn was voted for as indispensable which had an unsingable tune, and that the hymns marked as practically never used were almost invariably those that had tunes to them that cannot be sung. The fourth impression was the very practical and business-like tone of the meeting. Very little time was spent on technicalities or the discussion of words and phrases in the spirit of pedantic scholasticism. The discussions were rarely academic. They were practical to a degree. The first thing settled was the general form of the book, and then the style and number of indexes along the latest and best ideas of the latest and best English and American hymnals. It was decided also to secure the counsel and advice of some of the expert musicians amongst the organists of the Church in Canada, instructions being given to the musical committee to that effect. The fifth and last impression was that of the combination in happy unanimity of the spirit of conservatism and progressiveness. On the one hand each seemed resolved to hold fast everything that was linked with the traditional dignity and power of Anglican hymnology; all that was sweet and strong and hallowed amongst English Church hymns was retained without remonstrance. No fear need lurk in the heart of any Churchman on this score. On the other hand, a desire to have all that was best suited to Canadian Church life in city, town, and village, and country, was manifest also; e.g., hymns like "Stand up for Jesus," "Rescue the Perishing," "Jesus I will trust Thee," "Thou didst leave Thy Throne," and others found in the last edition of the Ancient and Modern, and the Church Hymns. That the spirit of God invoked at this the first meeting of the Compilation Committee of the Book of Common Praise was present throughout no one could doubt.

TITLES.

There is a tendency in this country to forget that Canada is a monarchy, and that monarchical institutions and ideas have been preserved here from choice, as being more desirable and more in the interests of society than those more democratic or republican in character. We live near enough to a republic to see, that under it, as under a monarchy, or even an autocratic government, great evils and inequalities may exist, and that no form of government, however perfect theoretically can secure freedom from all ills, or guarantee a Utopian condition of affairs. We have inherited monarchical institutions, and our fathers made great sacrifices to maintain them, and hence they, and what they imply, are not to be lightly regarded, nor to be discarded, as though they were of little worth. Among the things which distinguish a monarchy from a republic are titles, and the use-made of them. Titles are useful, as conferring honourable distinction on those entitled to it, and assigning to merit and service to the State, or society, the recognition they deserve. If this is to be done, there must be some one, or some body to do it, and by long prescription in the British Empire, the King is the fountain of honour, and in all walks of life men are selected by him, whose personal character, and public services mark them out for recognition and distinction. Men eminent for their services to the State, art, science, discovery, and the public good generally, are honoured by

the peerage, k recognize that be so, and do i who by their and are deserv be a man of late Mr. Glads lustre, or who remain untitled by the King, o of our great u is appreciated lic at large. their use and confusion and extent to wh United States he said "The 60,000,000, mo that D.D. is obtained in th to have any v; is neither pos tion of Indepe contrary, notv had better fo methods of th cracy of birth tions to find t crats, and self disposition to immemorially of the tenden nevertheless, l of its long use use it, and the ing it. Titles and so long a by the King a are a recognit conferred on Irving, Millais, ments of huma the public rec of something world ought b

FROM

Spectator's Co

"Spectator" Board of Man: as definite an progress of ou ditions permit, a response. If ing "Spectator, attitude of the of opinion. Bt body of Churc which someone to give. If work then the If they show would say tha nounced. We sands of people has the Church it, if not, then told as an ind sonary funds the Churchma someone tell the Churchma past three yea for if answer source of the possibly be ma answers would with an argum of the necess thread-bare wi

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the peerage, knighthood, etc., and men generally recognize that it is well and fitting that it should be so, and do not grudge this recognition to those who by their talents, or efforts, have earned it, and are deserving of it. Occasionally there may be a man of such marked personality, as the late Mr. Gladstone, to whom a title could add no lustre, or who for private reasons might desire to remain untitled, but as a rule a title conferred by the King, or by some public body such as one of our great universities, does have a value, which is appreciated both by the possessor, and the public at large. It is in republics, where titles and their use and place have been disregarded, that confusion and abuse of titles chiefly prevail. The extent to which this has been carried in the United States is shown up by Max O'Rell, when he said "The population of the United States is 60,000,000, mostly colonels." It is well known that D.D. is so common a title, and so easily obtained in the United States that it has ceased to have any value, or meaning. Perfect equality is neither possible nor desirable. The Declaration of Independence of the United States to the contrary, notwithstanding, and we in Canada had better follow and adhere to the well-tried methods of the Motherland, and have an aristocracy of birth and merit, than abolish all distinctions to find themselves under the heel of plutocrats, and self-assertive men and women. The disposition to discard the distinctive appellation immemorially applied to our Bishops is a sign of the tendency we deplore. It will survive, nevertheless, because of its fitness, and because of its long use. The Roman Catholic hierarchy use it, and they are too wise to think of abandoning it. Titles are useful, as well as ornamental, and so long as they are as judiciously conferred by the King and others as they have been, and are a recognition of merit, or service, as when conferred on such men as Lord Strathcona, Irving, Millais, and a host of others in all departments of human activity and affairs, so long will the public recognize them as being expressive of something in their possession which the world ought both to know and to esteem.

FROM WEEK TO WEEK.

Spectator's Comments on Questions of Public Interest.

"Spectator" has frequently asked that the Board of Management should give to the public as definite and explicit information about the progress of our work in Western Canada as conditions permit, but he has not been favoured with a response. If it were simply a matter of gratifying "Spectator," of course, the correctness of the attitude of the Board would simply be a matter of opinion. But we feel that we speak for a large body of Church public in asking for information which someone ought to be qualified and willing to give. If Churchmen are interested in this work then they want to know of its progress. If they show no signs of inquisitiveness we would say that their interest is not very pronounced. We have been told of the tens of thousands of people pouring into the West every year, has the Church met the demands thus made upon it, if not, then what is the reason? We are being told as an inducement to contribute to our missionary funds that the next five years will settle the Churchmanship of the West. Could not someone tell us how our efforts have affected the Churchmanship of that country during the past three years? These are not idle questions, for if answered satisfactorily, they would be the source of the most powerful appeal that could possibly be made for increased generosity. Such answers would furnish every advocate of missions with an argument difficult to resist, and relieve us of the necessity of listening to appeals now thread-bare with age. If we can only hear that

new missions have been opened as a result of our efforts it will encourage the contributors. If any Bishop in the West can show that a mission here and there is calling for the ministrations of the Church, and that these calls cannot be hearkened to because of lack of money, then we are greatly mistaken if the Church in Canada will withhold what is needful. Why should men continue to speak in a big, indefinite way when direct and definite statements ought to be possible; and if possible, then far more telling.

"Spectator" has looked over the tables of statistics furnished to General Synod, and the report of the Board of Management to the same body, and he ventures to make a few combinations of figures which may or may not be useful. We have seen before that these tables cannot always be relied upon, partly because they are incomplete, and partly from lack of confidence in the accuracy of the figures given in some cases. However, it would seem as though there could be little room for error in the number of clergy and missions in a diocese of a given time, and we have definite information concerning the amounts granted to each diocese from our general missionary fund. The following tabulated summaries will show what progress has been made in the increased number of clergy, and number of churches in use, during the three years that the General Missionary Society has been in operation:

Clergy.

Diocese.	1902.	1905.	In-crease.	Per Cent.
Rupert's Land	81	91	10	12
Calgary	26	36	10	38
Qu'Appelle	24	41	17	70
Algoma	36	38	2	5
Saskatchewan	17	—	—	—
New Westminster	27	28	1	3
Columbia	27	27	0	0
Kootenay	19	18	1	—

These figures will show that Rupert's Land has made appreciable progress so far as increasing its list of clergy is concerned. Calgary's increase while the same in point of numbers as that of Rupert's Land represents a gain of 38 per cent. Qu'Appelle easily takes the lead in these columns, and shows a long step forward. It has seventeen more clergy to-day than in 1902, which is a gain of 70 per cent in three years. We have no data from Saskatchewan to work upon, hence its progress cannot be estimated. It will be observed that Algoma and the three dioceses in British Columbia have practically stood still so far as the clergy are concerned. Let us now turn to the number of churches in actual use as an instructive indication of Church activity:

Churches.

Dioceses.	1902.	1905.	In-crease.	Per Cent.
Rupert's Land	117	135	18	15
Calgary	27	34	7	25
Qu'Appelle	46	54	8	17
Algoma	82	91	9	11
Saskatchewan	17	—	—	—
New Westminster	43	50	7	16
Columbia	31	31	0	0
Kootenay	25	27	2	4

It is impossible with the information available to make a satisfactory analysis of the situation. Only those who have more complete data can do this. We will moreover venture a few comments. During the three years under consideration, we will give the amount contributed by the General Missionary Society, and the number of clergy and churches added in each diocese.

Dioceses.	Missionary grants for three years.	No. of clergy added.	No. of churches added.
Rupert's Land	\$26,026	10	18
Calgary	24,970	10	7

Qu'Appelle	13,500	17	8
Algoma	21,000	2	9
Saskatchewan	11,228	—	—
New Westminster	7,130	1	7
Columbia	7,200	0	0
Kootenay	9,344	1	2
	\$120,398	39	51

Thus after three years' work we have contributed to the above-named dioceses the sum of \$120,398, and find that within their boundaries there are 39 more clergymen engaged, and fifty-one new churches. If our missionary grants went solely to the establishing and maintaining of new missions the increase would represent an outlay of over \$1,000 per mission. But missionary grants, we understand, are devoted to maintaining old work as well as calling new missions into existence. It may, therefore, not be without interest to compare the grants to the various dioceses in relation to the number of assisted parishes or missions therein. In this way we will see how some dioceses have much more to spend upon missions than others.

Dioceses	No. of assisted missions.	Grants for 3 years.	Representing per annum.
Rupert's Land	74	\$26,026	\$117
Calgary	28	24,970	297
Qu'Appelle	24	13,500	187
Algoma	—	—	—
Saskatchewan	—	—	—
New Westminster	20	7,130	118
Columbia	17	7,200	141
Kootenay	8	9,344	389

From this it appears that the diocese of Kootenay is receiving by far the most generous allowance, while Calgary comes second, having a good long lead on all the others. The last figures we will give will show the growth of self-supporting parishes in the last two years. Rupert's Land seven, Calgary two, Qu'Appelle three, Columbia none, New Westminster one, Kootenay three. We have ventured to lay these facts before the public for further consideration. We have not taken note of fractions or cents, but given the figures in round numbers. We have also omitted the dioceses of Keewatin, Athabasca, Mackenzie River, Caledonia, Moosonee, and Selkirk, from these considerations, as they probably represent conditions which cannot fairly bring them into comparison with the others we have chosen. We would be glad to have the above facts considered carefully, and if further explanations are necessary to an understanding of the situation now is the time to make them.

In looking over the reports of the committees of General Synod one is impressed with the small amount of real work that has been done. It gives "Spectator" no pleasure to say this, but if he is faithful to his idea of duty he must thus express himself. It would be far more agreeable to be able to congratulate men on their signal services to the Church, and to praise their acts. But to be useful it must be true. We will leave to others the task of flattery, and the rewards that may come with it, but the day is surely coming when men will take no pleasure in smooth speeches, and erroneous prophecies. They shall want to get at the heart of every problem in the most direct way and apply their knowledge forthwith. If men see the weakness of our representatives in General Synod, and yet refrain from speaking out and doing their part to generate strength, then we lay the responsibility of their inactivity upon their consciences, and ask them how they justify themselves in the sight of either God or man. Space will not permit us to consider all the reports, but we can at all events glance at a few. The test that we would apply is this: Do these reports really illuminate the subjects they discuss, and are they calculated to

set forward the efficiency of the Church? Is the Church any further ahead in the realization of its ideal after receiving the reports? Let us briefly refer to them in the order in which they are printed. The report on the admission of a new diocese is one dealing with a matter of routine concerning which no comment is necessary. The report on "beneficiary funds," makes two suggestions. First, that "a thank-offering" to be made at the Pan-Anglican Congress in 1908 should be devoted towards the formation of a Superannuation Fund, and Widows' and Orphans' Fund in the whole Dominion; second, that all dioceses should reciprocate in the matter of such funds similarly to the dioceses of Huron and Niagara. This seems all right as far as it goes, but if we are permitted to express ourselves frankly, it is the report of a committee of on-lookers rather than that of a body of men formulating a policy and directing public opinion upon this question. Before a general scheme of reciprocity can be arranged, a central committee will have to correspond and urge and discuss. If dioceses have not taken action already, there must be reasons for their inactivity, and a knowledge of these reasons is necessary before they can be stirred to move in the matter. There is no attempt, so far as we can see, to gather such information, or to exert such influence.

The report of the committee on Christian reunion is to our mind purely academic. It keeps a subject before the public, but we do not see the value of such publicity unless there is a real effort made to accomplish what we say is desirable. The committee on the Colonial Clergy Act has certainly worked. It has disposed of a subject that has been a cause of much petty irritation to clergy colonially ordained, going back to England to officiate temporarily. "Spectator" has never looked upon this question as one of much importance, but others apparently did not share that view. He congratulates the committee nevertheless for having removed this subject from further appearance upon the agenda, and reaching a solution apparently satisfactory to those likely to be affected thereby. We have already spoken of the thoroughness of the committee work in connection with the question of the permanent diaconate, and the love and energy which Mr. Jenkins has put into that movement. In this last report we find that the various Anglican convocations and Synods throughout the world to which it was referred, with one accord, seem to bless it and bury it. There is no attitude of mind so unsatisfactory as the disposition to approve, and forthwith neglect. Whatever else may be said, no one can say that the permanent diaconate has not been established for lack of energetic and able advocacy.

SPECTATOR.

ENGLISH CHURCH MUSIC.

Part III.

By Rev. Dyson Hague.

At the beginning of the nineteenth century music was at a very low ebb in England, for the eighteenth century, from the Church musical standpoint, was an age of degeneration. Until it was vivified by the evangelical movement under Wesley and his school, religion also was at a very low ebb, and the Churches very dead. As far as Church music was concerned in town and city churches, music was almost wholly relegated to charity children, who used to sit in the gallery at the back of the church, and sing without much taste in a shrill and somewhat nasal unison. In the country and village churches there were, as a rule, no organs, and harmoniums and melodians were not yet invented. Their only music, as a rule, was the singing of the Tait and Brady Psalms. This was a collection by two Irish clergymen, first published in 1696, and authorized, with a few paraphrases, by an order of Queen Anne in 1703 for use in churches. Readers of "Tom Brown at Oxford" will remember the vivid picture of the choir in the gallery of the church at Engle-

CANADIAN CHURCHMAN.

bourne. Led by the bass viol, fiddle and clarinet, they all sang with great vigour:

"On the old lion He shall go,
The adder fell and long."

Then the trebles, the young women with the Berkshire drawl, took up the last line and repeated:

"With dragons stout and strong."

Then the whole strength of the gallery chorused again:

"With dra-gons stout and strong."

Doubtless, also, they will recall the protest of the old tailor against the innovation of chanting of the Psalms and Canticles, and how he said of the new curate: "'Tis narra mossel o' use for we to try his 'goriums and sich like," meaning his Gregorians.

The two great movements of the nineteenth century, the later evangelical and the tractarian, both contributed their influence to the revolutionizing of music in the Church of England. The hymns of the great writers of the former century, Cowper, Newton, and, above all, Charles Wesley, Churchmen all, were supplemented by the hymns of the leaders of the later movements. Keble became the hymnologist of the Oxford movement and Pusey was its theologian. It was not, however, broadly speaking, until about the middle of the nineteenth century that hymn books came generally into use in the country and city churches, and gradually supplanted the antiquated Psalms of Tait and Brady. It is said that no legal authorization for the use of hymns has been given since 1703, and that these books just arose as a natural supply for a Church demand. The almost simultaneous appearance of the first edition of the Hymns Ancient and Modern, and the first edition of the Hymnal Companion, under the editorship of Bishop Bickersteth, may be said to mark an epoch in the musical history of the Church of England. Regarding the Ancient and Modern, it may be said that it was practically made by Monk and Dykes, while the hymns of Keble, Neale, Faber, Williams, Wordsworth, Bright, Walsham Howe, Newman, and Ellerton, took at once a recognized place in Anglican hymnology. There can be no doubt that the genius of Gore-Ouseley, Elvey, Stainer, Barnby, Hopkins, and above all of Monk and Dykes, lifted that Hymnal into its eminent position. The recognition of the need of melodies, as well as harmonies, the wise rules with regard to speed and pace, and above all the sagacious suggestions with regard to the pitch of the tunes, and the necessity of transposition when necessity requires, all indicated a modern and up-to-date adaptation to latter day conditions that in themselves were certain to ensure popularity and permanence. Since the first editions of the Ancient and Modern and Hymnal Companion, that is, broadly speaking, within the last forty years, a further change has taken place in English Church music. More taking and popular tunes, characterized by melody rather than harmony, have come into use, even amongst the most conservative, and swinging tunes of the style of Princesborough by Pitts, and Ellecombe by Kocher, and Pentecost by Boyd, and such melodies as "Peace, Perfect Peace," etc., have found their way into universal Church use. In fact, the music of the Church of England to-day, as far as the Church of England is concerned, may be said to have reached a very high point in the matter of dignity and musical excellence, and English Church music can compare favourably with any in the world. At the same time it is gratifying for those who believe our great Church to be the Church of the nation, and long for her to be the Church of the English-speaking people, that there are indications in the last edition of these Hymnals of the desire to keep in touch with the masses of the people by including also a limited number of melodies that are of a character to be popular with the great body of the people. To-day in Englebourne there is not only an organ, but probably a well-trained choir, who sing the grand hymns of the Church to the stately tunes of Stainer, or Sullivan, or Smart, or Dykes, or Barnby, and chant the canticles and responses to the world-renowned chants of Tallis, or Turner, or Hayes, or Crotch. And even in this Canada of ours, in the remotest country or village parish, there is a wealth of musical advantages, as far as Hymnals are concerned, undreamed of, and unattainable a hundred years ago. Nor can the tide of popular taste be turned back. To the great masses of the people music of melody will ever be preferable to music of harmony, a fact which the last edition of the A. and M. has apparently conceded, and the Church's music of the twentieth century is now

[JANUARY 18, 1906.]

happily characterized by that elegance and dignity which satisfies the taste of the most severely classical, and that simplicity of rhythm and catchiness of swing which evokes the admiration and wins the affection of the far larger body of her children.

The Churchwoman.

NIAGARA.

Hamilton.—St. Philip's.—The election of officers at the first annual meeting of the Ladies' Aid of St. Philip's Church resulted as follows: Honorary president, Mrs. Leake; president, Mrs. Portlock; vice-president, Mrs. J. E. Cooper; secretary, Mrs. J. T. Pantou; assistant secretary, Mrs. Charles Clark; treasurer, Mrs. MacMahon; Visiting Committee, Mesdames Brown, Kirkpatrick, Foster and McCoy; sewing directress, Mrs. C. W. Emory.

Mrs. Leather, president of the Woman's Auxiliary of this diocese, presided at the quarterly gathering of mission workers, which was held on Thursday, January 11th, and the attendance was large. Bishop Du Moulin gave a noontide address. The other speakers were: Miss Cartwright, of St. Hilda's College, Toronto; the Rev. E. Cartwright, Missionary from Corea, and Mrs. Stocken, Missionary from the North-West. Letters were read from Miss Wade, describing her trip to China. Luncheon was served at noon by the ladies of the Church of the Ascension. The meeting was preceded by a celebration of the Holy Communion at ten o'clock in the Church of the Ascension, conducted by the Rev. Canon Wade.

OTTAWA.

The regular monthly meeting of the Diocesan Board of the W. A. was held last week, Mrs. Tilton presiding. Much satisfaction was expressed at the announcement that a Cornwall lady had offered herself for the mission field, and was now preparing for the work. A letter from Miss Sorabji, a Parsee lady, who had been lecturing in Canada and the States in an effort to raise \$10,000 for her work among the Parsee children, announced that Miss Helen Gould had generously donated sufficient to make up the amount required, thus enabling Miss Sorabji, who was well known in Ottawa, to return at once to her work. Miss Cameron, assistant matron of the Indian school at Lesser Slave Lake, wrote, urging the establishing of a hospital at that point, and it was decided to obtain further information; the hope was expressed, however, that possibly a Lady Minto Cottage Hospital might be opened there. A letter was read from Miss Strickland, one of the lady Missionaries supported in India by the Canadian Church. It was reported that a decrease of \$1,500 in the amount subscribed last year to the support of the Zenana Mission had left them in much need of more generous aid. Another Indian Missionary, the Rev. Mr. Haslam, wrote from Amritsar, thanking the Auxiliary for aid sent to him. A letter was submitted from the Rev. Mr. Antle, captain of the hospital ship "Columbia," acknowledging a contribution of \$25 to the support of the ship, and giving much interesting information of the work in which he is engaged. The Dorcas secretary, Mrs. George Greene, reported that eleven and a half bales of clothing, groceries, etc., valued at \$275, had been sent to the Missions in the North-West during the month of December. An appeal was received from the general Dorcas secretary to assist in raising the means to provide certain needed supplies required by the Rev. Cooper Robinson, an old Ottawan, who is returning to the mission field in Japan. A generous response was at once made thereto. The committee appointed to communicate with all the Woman's Auxiliary branches concerning the choice of hymns for a new Church Hymnal reported as follows: That of the forty lists sent out, twenty-seven have been returned, and of the 638 hymns in the present Ancient and Modern edition, 278 are practically never used, 231 are actually in use, and of this number 136 are considered indispensable. The treasurer, Mrs. Perley, reported receipts for the month \$120.13 and disbursements, \$120.22. The Extra-Cent-a-Day treasurer, Mrs. Doney, reported a balance of \$26.75. Out of this fund it was decided to vote \$25 towards the rebuilding of Bear Brook rectory. A similar amount was voted towards the support and education of Grace Ganders, an Indian child, this

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note being the life membership fee of Mrs. Hawkens. The Junior secretary, Miss Bessie Parmelee, reported acknowledgment from the Mission at Combermere of a box of Christmas cheer sent by the Juniors of All Saints'. Combermere was the first charge of the Rev. A. W. Mackay, the first and only rector of All Saints'. The same Mission also acknowledged receipt of a barrel of good things from St. George's Juniors. Many similar letters of thanks were also laid before the board. This concluded the business of an unusually interesting session.

Brotherhood of St. Andrew.

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

If readers of the "Canadian Churchman" know of any men or boys who might be held or won for God and the Church through the sympathy and friendship of a member of the Brotherhood of St. Andrew, their names and addresses might be sent in to the General Secretary, 23 Scott St., Toronto. Names so sent, will be forwarded to Local Chapters in any part of the world. The names of men and boys leaving home to live or study in cities of Canada or elsewhere, are particularly desired.

With the Travelling Secretary.—On Saturday, 6th inst., train was taken for Picton, and on arrival a hearty welcome was extended by the vicar, the Rev. W. L. Armitage. A few calls were made on the way from the station, and then Brotherhood matters were thoroughly discussed for the rest of the evening. Morning service was attended in the historic old church, built in 1827, and it was a great inspiration to see the goodly number of communicants (sixty-six in all) who gathered there that morning at the Lord's Table. At 4.15 Sunday afternoon about seventy-five men gathered in the parish hall, and listened to an address by the Travelling Secretary on "The Indifferent Man." Mr. Thomas spoke strongly and earnestly, urging the men on the first Sunday in the new year to take a definite stand for God and for His Church. At evening service a good congregation was present, and in place of the sermon Mr. Thomas gave an address on Brotherhood work, afterwards meeting the members of St. Mary Magdalen Chapter and a number of other men, and laying before them a number of practical ideas for doing better Brotherhood work. This Chapter has for some years been doing good, earnest work, and the visit of the Travelling Secretary will do much to inspire them to go forward with even greater energy. Monday morning a visit was paid to Trenton. Rural Dean Armstrong had announced the meeting and done everything to make it a success, and a good number of men gathered in the evening at Canterbury Hall, and listened with great interest to the address given. St. George's Chapter, Trenton, has been dormant for some years owing to removal of members to other places, but work has again been taken up, and nine members were admitted by the rector on night of meeting. Others will be added to this number later, and the prospects for good, effective work being done are bright. Officers were elected and night of meeting chosen, the director being Mr. Irwin Galna, and Mr. Reginald Armstrong, secretary. Belleville was next called at, and two days given to this important centre. The rector of St. Thomas' Church, Rural Dean Beamish, entertained the Travelling Secretary during his stay in that city. Mr. Thomas called upon thirty-six men of St. Thomas' Church (where the Chapter had been inactive for some years), and in each case left some Brotherhood literature, afterwards writing to a number of the men. Three former members of the Brotherhood were found, and at the meeting in the evening, after a thorough discussion, it was decided to take active measures to revive the Chapter after evening service on Sunday next. The men met by the Travelling Secretary were a splendid lot of earnest and intelligent men, and a Chapter of about fourteen men will likely enter upon active service at once. They are fortunate in having as rector a clergyman who knows all about the Brotherhood of St. Andrew, who has attended many conventions, and in years past has taken a leading part in it, and who has had active Chapters in his former charges. The rector of Christ Church, the Rev. R. C. Blagrove, has been but recently appointed, and has been so crowded with work that the Brotherhood of St. Andrew has not received any

special attention. This Chapter has done excellent work in the past, and had the honour of sending out its former rector as first Travelling Secretary, so the Brotherhood throughout Canada naturally look to Christ Church Chapter to stand right in the front rank. A number of men were seen, and in the evening the matter was talked over, and it was decided to enter upon the new year's work with greater energy, and a successful year's work is looked for under the guidance of the energetic rector. Splendid work can be done in Belleville amongst the colleges and in the hotels, and the members will take hold of this work with greater activity. A call was next made at Napanee, and the Travelling Secretary had the pleasure of again meeting Mr. G. F. Ruttan, a former member of Dominion Council, and Mr. Dudley Hill, of the Dominion Bank, so well known for his interest in Sunday School work. The Chapter at Napanee for some reason is in a dormant condition, and has been so for years, but it is hoped that the great growth and development of the Brotherhood on all sides will shortly influence Napanee, and that before long an active Chapter may be at work. Only a short stay was made at Napanee as a lot of work had to be done at Deseronto, where the rector, the Rev. E. Costigan, gave Mr. Thomas a warm welcome. Owing to some mistake no announcement had been made, so work had to be taken up at once, and the men called upon and invited to evening meeting. Quite a number of men were met, and the matter was talked over in the evening, after a practical address had been given, and on Sunday next, after evening service, the Chapter will be formed, and enter upon active work. Three of the members of the old Chapter were present, and gladly took up the work again, and the outlook is very promising, indeed, as many men are to be found in Deseronto. Junior work will likely be taken up shortly, as the rector has a number of promising boys in the surpliced choir. Another short stay was made at Napanee, and a few men called upon on Friday, and then train was taken for home, and a few days given to very active work at head office before leaving for the Pacific coast for a three months' trip.

Sabbath School Corner.

The Season of the Epiphany, or the manifestation of Christ to the Gentiles, leads our thoughts to the intimate relation existing between the Sunday School and Missions, and we will venture to indicate a few ways in which the missionary ardour may be promoted.

The Need of the World.—In the December "Missionary Magazine" there is a striking article by Archdeacon Ker, D.D., on this subject which would form a very useful "talk" to the class on almost any of the lessons, and fill in that uncomfortable void when the lesson matter is exhausted and the tinkle of the closing bell is yet a great way off, or procure one or more of the cheap inspiring lives of Bishop Horden, and take the class on a trip along the line of his experiences—a personally-conducted tour. They will enjoy hearing of the great forests, rivers, Indians and hunters, and you can get vivid descriptions of those things from one of Ballantyne's books, and then let them see the sunny spirit, the persevering effort, the ingenious devices of that great man in their proper setting. If you have an artistic bent or a willing friend, with coloured paper, or on the blackboard, you can show them the strikingly suggestive "coat of arms" of Moosonee. You will find it in I. P. Clougher's Church of England Year Book. (See advertisement), on front page.

Cannot you form a little class missionary society, and get in touch with some Missionary in the field? There are many to choose from. See Dr. T. W. W. Crawford's interesting paper in December number above referred to. If boys, or girls either, don't enjoy that paper, then the juvenile character must be degenerating.

To the thoughtful teacher:
Psychology, perhaps, sounds abstruse and impossible to some, but if we are not mistaken St. Paul was in the true sense one of the grandest of psychologists. To understand the distinction between the "natural man" and the "spiritual man" psychology is needed. You need not be deep, or obscure, or technical, or incomprehensible. There are systematic psychologists and unsystematic ones, like Browning and Wordsworth, and hundreds more. Children are born psychologists—more in touch with real soul-thought than the teacher, who has lost his

A NEW YEAR
BEGIN **SYSTEMATICALLY**
IT BY **SAVING**

A dollar or more at a time may be deposited with us and we will add interest twice a year at THREE AND ONE-HALF PER CENT. PER ANNUM. One dollar will open an account. Deposits may be made and withdrawn by mail.

CANADA PERMANENT MORTGAGE CORPORATION
TORONTO STREET, - TORONTO

wings, and plods a weary round of daily routine.
We don't want you to put this study in place of Christianity, but if any teacher could be familiar with the profound and luminous reflections of a great teacher like Herbart, from whose mines many modern diggers have dug out books and reputations, it would vastly benefit the teacher and lead to a better understanding of the aims of Christianity. "Sensations, ideas, feelings, and acts of will constitute the well-known facts, the whole of which we are accustomed to designate, although with the proviso of future proof, as the life of a peculiar entity called 'the soul.'"—Lotze. These are the subject matter, both of psychology and of Christianity.
A Hope.—We hope that by the Divine blessing this winter of 1906 may be the time of an energetic forward movement in our schools. Teachers, scholars, officers, buckle on your armour. Make every Sunday a special one. Emulate the spirit of the Scottish Agnew, who, catching sight of the enemy on an opposite hill, thus addressed his soldiers: "D'ye ken you chieils? If ye dinna kill them they'll kill ye!" The attack was made with spirit and success.

A Good Book.—There is a small book published by the S.P.C.K. by Benjamin Elliott Nichols, M.A., called the "Book of Proverbs Explained and Illustrated from Other Portions of Holy Scriptures." This book, for the teacher who explores, is a very mine of gold. There are very few topics of Christian faith and practice which are not treated of in this book. Dear friends, do not neglect the noble wisdom of the Book of Proverbs. At one time it (the Proverbs) was a text book in Scottish schools, and who knows to what extent Scottish sagacity has emanated from it. The short, terse marginal quotations from the classical writers of the Church of England are wonderfully stimulating, and the illustrations of the Proverbs from the other parts of Scripture are models of ingenuity. It is the sort of musing which makes the fire burn.
Look on pleasure taking flight
With a calm and cheerful eye;
God permits—it must be right—
Earthly blandishments must die.

Home & Foreign Church News
From our own Correspondents.

NOVA SCOTIA.
Clarendon Lamb Worrell, D.D., Bishop, Halifax
Halifax.—St. Luke's Cathedral.—Probably one of the largest meetings of the parishioners ever held in connection with this parish was held Wednesday evening, January 3rd, in St. Luke's Hall. The object of the meeting was to decide upon the rebuilding of a new church, and also to receive tenders for the proposed alterations to St. Luke's Hall, the seating capacity of which will be severely taxed until the new church is erected. The question of rebuilding was considered at length, and remarks bearing upon the subject were made by the rector, Very Rev. Sub-Dean Crawford, Rev. Canon Bullock, Rev. W. I. Ancient, Mr. W. L. Brown, Mr. Russell Twining, Mr. Thomas Brown, Mr. A. B. Wiswell, Mr. W. H. Wiswell, Mr. T. R. Robertson, Dr. Slater, Dr. Cowie, and others. Two resolutions were discussed. One, that of the vestry, for the building of a cathedral which would not be a parish church, and the other was an amendment thereto, that the parish church

should be rebuilt, and, if necessary, the corporation be authorized to renew, if possible, the arrangement previously made as to its being the pro-cathedral. A small minority supported the amendment, the majority seeming to be in favour of the vestry's resolution, except as to its particular wording. The result was that a third resolution was placed before the meeting as a substitute, and the other two were withdrawn. The resolution read as follows: "Resolved, that in the opinion of this meeting of parishioners of St. Luke's it is advisable to combine with the Cathedral Committee for the erection of a cathedral church in the city of Halifax." This motion passed without a dissenting voice, and a committee of ten was appointed to meet the Cathedral Committee and go into the matter of details, reporting later to another parish meeting. The committee is as follows: A. H. Whitman (convener), T. R. Robertson, Thomas Brown, W. H. Wiswell, James Morrow, Dr. Slater, J. W. Allison, C. J. Wylde, W. H. Hill, Canon Bullock. In the matter of improvements to St. Luke's Hall, the committee reported that the cost of taking down the south wall and building a vestry on the east side would be from \$800 to \$1,000, but a much more economical scheme would be the building of a gallery at the north end, which would cost about \$200. The meeting did not approve of either scheme. The first one was considered an expenditure of too much money, and it was thought that the gallery, unless with perfect ventilation, would be unpopular, so that the whole matter remained in abeyance. A hearty resolution of appreciation of the action of the insurance companies in making prompt payment of all claims was passed unanimously. The debt upon the church is less than \$6,000, so that there will be at least \$20,000 to be devoted to rebuilding. The meeting closed with the repetition of a special prayer, which will probably be used by the members of the congregation in the interval during which the cathedral is being erected.

St. Paul's.—The Rev. Dr. Armitage, the rector, told the Sunday School scholars as they were gathered in their annual entertainment lately that it is an easy matter this year to remember the age of St. Paul's Sunday School. 1, 2, 3, one hundred and twenty-three years ago it was founded by the Rev. Dr. Breynton, the first rector of St. Paul's, and, strange to say, there is a teacher in active service at old St. Paul's whose term of service covers more than one-half of the period. Miss Jane Tremaine; and there died on Christmas Day a parishioner whose life of ninety-four years covered more than three-fourths of the time, and she was baptized in infancy in St. Paul's Church. The rector stated that the year which has just closed was the most prosperous in the history of the school, witnessing the largest number on the roll at Easter of 1,000, the total enrollment for the year being 1,117. Of this number 401 were enrolled in the primary department, 221 in the senior, and 180 in the junior, or kindergarten. The number in Bible classes was 275. In the Chinese school there are 21 scholars. The staff of officers and teachers now numbers 80. There has been an average attendance at the school of 650 scholars, Sunday by Sunday.

Kensington.—St. Mark's.—On Thursday, December 28th, at the parish hall, a Christmas concert and tree was held, and a very creditable entertainment was given by the little ones, consisting of recitations, dialogues, choruses, etc. After the entertainment the tree was stripped, each child receiving a gift to remind them of the Great Gift from our Heavenly Father. The teachers were not forgotten, each one being the recipient of a handsome present. During the evening the new rector vacated the chair, which was then taken by Mr. James Howard, who called upon Mr. Wm. Pidgeon to read an address to the rector and his wife, accompanied by very appropriate gifts. The rector, who has just completed the first half year in the parish, feelingly replied for Mrs. Nicholis and himself, in which he stated that he had endeavoured to preach "Christ, and Him crucified," and urged the people to look away from the preacher and fix their gaze, their thoughts, their love, upon the One Preacher. The gifts to the rector and his wife consisted of a pair of dogskin gauntlets to himself, a pair of sealskin gauntlets and kid gloves to Mrs. Nicholis, while from the tree they received a number of presents amongst which was a small gift of money. Their little daughter, Miss Vivian Nicholis, received a very handsome doll.

Oxford Junction.—The Rev. H. Beers, who only two or three weeks ago came here from

Lockport to take charge of this parish, dropped dead in this place on the evening of the 8th inst. Heart disease was the cause. He was about sixty-five years old, and belonged to Prince Edward Island. His wife is dead. The deceased clergyman was a native of Cherry Valley, P.E.I. He had been stationed at Georgetown and other places on the Island. For a few months he was once a lay reader in St. John's Parish, Truro. It is a strange coincidence that the late Rev. W. A. De-brisay, whose successor Mr. Beers was, dropped dead in the Springhill post office in October last under similar circumstances.

FREDERICTON.

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

St. John.—Trinity.—The Rev. Canon Richardson, the rector of this church, during the course of a sermon which he preached therein on Sunday morning, the 7th inst., made an eloquent reference to the services rendered to the parish by the Rev. G. R. E. Macdonald, who recently resigned the curacy in order to take up work in California. Mr. Westra B. Stewart has been offered, and has accepted, the vacant curacy. He is well known and esteemed in this city, and will receive a hearty welcome from his many friends in the congregation. Mr. Stewart is a graduate of King's College, Windsor, and is at the present time completing his theological course at Berkeley Divinity School. He expects to be ordained and enter upon his work in this parish some time in February next.

ONTARIO.

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

Kingston.—St. George's Cathedral.—On Sunday morning, January 7th, the Lord Bishop of the diocese preached to a large congregation.

St. Paul's.—On Sunday evening, January 7th, Bishop Mills preached to a large congregation from the text, St. Matt. 1:23, "And they shall call His name Emmanuel, which, being interpreted, is, God with us." He gave a brief review of the past year. He spoke of the blessings which many had received during the past year, and he also referred to the deep waters through which some were obliged to pass. He also referred to the many lives which had been lost through the Russo-Japanese war. He alluded in eloquent words to the Peace Congress, which brought the war to a happy end.

St. Luke's.—On Thursday, January 4th, the St. Luke's Club held a very nice sale and concert in their rooms. The rooms were filled, and a nice sum was realized.

Burrill's Rapids.—The Christmas entertainment under the auspices of the church in this place was a decided success. An exceptionally interesting programme was put on, and proved conclusively that considerable histrionic abilities dormant in this locality. The proceeds amounted to \$70.

Brockville.—St. Paul's.—The Rev. Rural Dean and Mrs. Dobbs celebrated their silver wedding on January 5th last, and they were the recipients of very many hearty congratulations thereupon. Mr. and Mrs. Dobbs are among this town's most esteemed citizens, and are very popular with their fellow townspeople. Mr. Dobbs has been rector of this parish for the past fifteen years.

Elgin.—St. Paul's.—Wednesday, January 3rd, was a red letter day in this parish, when the handsome new church, the corner-stone of which had been laid by the Lord Bishop of the diocese a short time ago, was formally dedicated by the Ven. Archdeacon Carey, of Kingston. This church is a great credit to the energy and determination of the parishioners. Many and great were the obstacles to overcome, but those who had it in charge were indefatigable in their efforts, and the concerted action has told in one of the finest temples to be found in Canada. While all worked with praiseworthy zeal, too much credit for the success of the movement cannot be given to Mr. and Mrs. John R. Dargavel and family, and the rector, the Rev. J. Stanton. In the afternoon a public meeting was held in the town hall, when several addresses

were delivered. His Honour Judge McDonald was selected as chairman, and he discharged the duties to the satisfaction of all. Seated on the platform with him were Ven. Archdeacon Carey, Ven. Rev. Rural Dean Dobbs, Brockville; Rev. Mr. Fitzgerald, Lyndhurst; Rev. Mr. Woodcock, Westport; Rev. Mr. Woodcock, Brockville; Mr. R. G. Murphy, Brockville; John R. Dargavel, M. P. P., Elgin; Dr. Preston, Newboro'; Geo. Taylor, M.P., Gananoque; and the representatives of the press. Messrs. R. G. Murphy and George Taylor, M.P., were appointed to receive subscriptions, and the cash was handed to them in regular banking style, and when they had finished Mr. Dargavel announced that the collections of the day had amounted to over \$300. The proceedings closed with the singing of the Doxology and the Benediction pronounced by Archdeacon Carey. Among the gifts was a surplice of fine Irish linen, given by Mrs. R. Waldron, sr., and made by two members of the Sanctuary Guild of St. George's Cathedral, Kingston.

Tweed.—The Christmas services in this parish commenced with a celebration of Holy Communion in Holy Trinity Church, Hungerford Station, at 10.30 a.m. on Christmas Eve. There was a good congregation and five communicants. The offertory was better than last year, and the church was appropriately decorated. On Christmas at 8 a.m. there was a celebration at Actonville, nineteen being present and ten communicating. The offertory, although not as good as last year, was a very fair one. At 10.30 a.m. Matins was said, and Holy Communion celebrated at St. James', Tweed. There were twenty-nine communicants, and a good congregation. The offertory was in advance of last year. On the evening of December 28th there was an excellent entertainment in Tweed town hall under the auspices of the Sunday School. The programme consisted of recitations, songs, dialogues, character sketches, etc. Everyone did well, and the hall was crowded to the doors. A feature of the entertainment was the presentation by the scholars to Mrs. French of a handsome comb, brush and hand-glass, and to Miss Gracie Taft, organist of the Sunday School, a "lady's companion." The proceeds amounted to \$22.15. A handsome addition has been made to the library of sixty-four first-class volumes through the kindness of the Prayer Book and Bible Society, the Sunday School paying one-half of the cost. The Woman's Guild is busy preparing for an apron and handkerchief sale, to be held after Easter.

Belleville.—Christmas services were altogether successful here. Besides the collections, which were very good, the rector was presented with a beautiful white stole, and at the Christmas tree, with an umbrella and a brass mounted thermometer. The Rt. Rev. Bishop Anderson, of Chicago, preached in this church on Sunday, evening December 31st. The week before Christmas the annual sale was held under the auspices of the Ladies' Aid in the Alberta Hall. The net proceeds amounted to \$75. A Sunday School Christmas tree, held on the Thursday in Christmas week, is considered to have been the best display of talent presented at any such entertainment in this city this year, from the viewpoint of the programme. A Christmas tree and dinner was given by the Bible Class of Christ Church to the poorer children of the congregation on New Year's Day. This is the time of clearing off debts. A special effort is being made to clear off the mortgage of \$3,200 standing against Christ Church. A system of payment has been established, and a canvass, man to man, is being made. The success so far has been a surprise to everybody. About \$2,300 has been already subscribed, and a large number have not yet been approached. It is very hopeful that the church may be free of debt in eighteen months' time, which is the time the system covers. A branch of the W. A. has been organized in this parish, and though the number of members is small, it promises well. A Boys' Brigade is to be organized this week.

OTTAWA.

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

Ottawa.—The Epiphany appeal, read in all the churches in this and other dioceses a week ago last Sunday will doubtless lead to as hearty a response here as it has done on previous occa-

sions. Ottawa among the dioceses years exceeded 1905 being \$40 returns yet to

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sions. Ottawa has the satisfaction of being among the dioceses that have on both previous years exceeded their allotment, the excess in 1905 being \$400, or \$7,200 altogether, with some returns yet to come in.

Christ Church Cathedral.—The annual Sunday School festival, which took place on the 9th inst., was as pleasant an event and as greatly enjoyed by the youngsters as any of its predecessors. After a bountiful tea, a capital programme was rendered by the children, including an infants' nursery rhyme act, a parosol drill by twelve older girls, and a funny little play, "A Frog: He Would a-Wooing Go." Christmas carols were a feature of the programme. The entertainment closed with some capital lantern views, moving pictures and illustrated songs. During the evening prizes were distributed for class work and attendance during the year.

All Saints.—The Sunday School festival of this church was held last Thursday, and was a source of great pleasure to the young people. Santa Claus distributed 130 prizes for good work in the past year, after which a good programme was enjoyed, the principal item of which was a play, called "The Queen's Surprise," in which twenty-six little actors participated.

Bishop Anderson, of Chicago, one of the very many Canadians whose successful careers in the neighbouring republic bring pride and rejoicing to the hearts of all true Britishers, was visiting in Ottawa last week, the guest of the Rev. W. A. Reed, rector of St. Luke's. His Lordship has very many friends throughout the Province, and not a few of them are in the capital, as evidenced by the number who called upon him during his all too brief stay. He left on Saturday for Philadelphia.

An interesting visitor in Ottawa at present is the Rev. D. J. Neugevirtz, of Montreal, who for the past two years has been in charge of Jewish missionary work in that city. It was arranged at a recent meeting of the Bishop and clergy of the Church of England to commence work here, and Mr. Neugevirtz spends two or three days each week in the city. He is an enthusiastic believer in the future of his own race, and is fully conversant with all the questions which arise in connection with a Jew accepting Jesus as the Messiah. His work in Montreal is prospering, and it is expected that similar success will attend his efforts in Ottawa. Mr. Neugevirtz preached in St. Matthew's Church on Sunday morning.

Grace Church.—The Ottawa City Clerical Guild held its annual dinner in the church hall on Monday night. The occasion was as enjoyable as any of its predecessors.

Carleton Place.—St. James'.—On Sunday, December 31st, a children's service was held in this church. The Rev. Stearne Tighe, of Kingston, preached on Sunday morning.

Cumberland.—During the past year much new vigour has been infused into the parochial life of this pretty village in the Ottawa valley. The wonder is that in so short a time so much should have been accomplished. As the result of a successful bazaar a beautiful set of altar vessels has been provided. They consist of a chalice and paten of silver-gilt, engraved with the name of the church, and they might be the envy of many city congregations. On the Sunday before Christmas there were used for the first time a handsome altar-cloth of red, bearing the sacred monogram in gold, and falls and book-marks for the prayer-desk and lectern similarly embroidered. A set of altar linen has also been provided by some friends in England. All these happy and gratifying results are primarily due to the unselfish and untiring energy of Mrs. Weston, the wife of Captain Weston, who is a licensed lay reader in the Diocese of Ottawa, and who renders invaluable assistance to the rector by taking services at Cumberland and elsewhere as required. Mrs. Weston has organized bazaars and fetes, collected subscriptions, and has, with her own hands, done the embroidery of the altar-cloth, book-marks, etc. She enlisted the kind co-operation of the members of the Anglesea Square Woman's Auxiliary, of Ottawa, who provided the cloth for the altar frontal, etc. From relatives in England she obtained the gift of the altar linen, and it was as a result of a bazaar organized by her that the handsome Communion vessels were obtained. Ungrateful, indeed, would be the parish that could forget such unselfish labours. One indispensable article of Church furniture is still lacking, a font for baptisms. It is hoped that some reader, learning how much a small

parish has done for itself, may feel moved to present one, or at least start a fund with a handsome subscription. Perhaps some former parishioner, far away from his old home on the banks of the Ottawa, may let his gratitude for God's favours find expression in this very excellent way.

Navin.—The Lord Bishop of the diocese has nominated the Rev. John Osborne, incumbent of this parish, Rural Dean of Prescott and Russell.

TORONTO.
—

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

Toronto.—St. Simon's.—The Rev. Prof. Clark, of Trinity College, preached in this church last Sunday morning.

St. Philip's.—The Rev. Arthur Lea preached in this church on Sunday morning last, and the Right Rev. I. O. Stringer, D.D., Bishop of Selkirk, in the evening.

St. Luke's.—The Rev. R. B. Nevitt, M.A., who has just returned from England, where he has been working in the diocese of Ripon, in Leeds, for some time past, will assist in the work of this parish until next Easter. The Ven. Archdeacon Langtry, who has not been in good health for some time, has gone away to Preston Springs for change of air. He expects to be away for two or three weeks.

The Rev. Dr. Lewis preached in this church on Sunday morning last.

Church of the Ascension.—A reception was tendered on Friday evening, the 12th inst., by the members of the congregation of this church to the Rev. and Mrs. W. H. Vance, who have just returned from their wedding trip. The school room was crowded to the doors. Mr. M. Currey, the people's warden, occupied the chair, and extended the congratulations of all to the young couple. A choice musical programme was provided by Mrs. Schmidt, Miss Tough, Miss Montgomery, Miss Keefer, Miss Delamere, Miss Corey and Miss Mills. Little Miss Madeleine Currey on behalf of the congregation presented Mrs. Vance with a choice spray of roses and Mr. T. D. Delamere, K.C., on behalf of the congregation presented Mr. Vance with a purse of gold. Congratulatory speeches were also made by the Rev. Canon Farncombe and Mr. R. Kincade, the rector's warden. Since the appointment of Mr. Vance in July last the attendance has very largely increased, and the church is now in a flourishing condition.

Wycliffe College.—The Rev. Principal Sheraton, of this college, has been confined to his house for some time, and it is expected that he will have to take a prolonged rest. Under the advice of his physician he has given up all expectation of resuming his lectures for some time, and it is not considered likely that he will be able to attend to them again during the present academic term. He is suffering from nervous collapse, and the only effective remedy is quiet and rest. Under these conditions it has been necessary to make a number of alterations in the lecture course at Wycliffe. The Rev. T. R. O'Meara is taking charge of the office work. The Rev. Dyson Hague will come to the city for ten days during February and ten days during March to give a course of lectures on liturgics and Church doctrine. The Rev. H. R. Tupper, a graduate of the college, who is the curate at the Church of the Redeemer, will take tutorial work in New Testament Greek. The Rev. R. M. Millman, of St. Anne's, will continue the course of lectures upon the canon of the New Testament, and the Rev. Canon Cody is lecturing upon the introduction to the New Testament.

Balmy Beach.—The Rev. Canon and Mrs. Dixon have presented the churchwardens of the Church of England Pavilion, Balmy Beach, with a magnificent lectern, and a handsome communion service. This is another evidence of the love and attachment which exists between Canon Dixon and the congregation at the Pavilion.

Haliburton.—The Bishop has appointed the Rev. A. C. Cummer to the charge of the Galway Mission in this parish in succession to the Rev. E. Soward, R.D., who has been superannuated. The Mission includes the churches of Kinmount, Silver Lake, Walker School, Mink Row and Burnt River. The Rev. A. C. Cummer, the new incumbent, was formerly stationed at Pickering.

Uxbridge.—St. Paul's.—Successful anniversary services were held in this church recently. The Rev. Dr. Norman Tucker preached at both the

services. The musical portions of the services were well rendered by the choir, the congregations were large and the offertories throughout the day amounted to the sum of \$400.

Brighton.—St. Paul's.—This parish, by the removal of Miss Helena Bullock to Dansville, N.Y., and of Mrs. L. P. Flagler, president of the W.A. to Toronto loses two of its most energetic workers. Mrs. Flagler received a parting gift of silverware from the W.A., and the young people are sending Miss Bullock a gold cross as an expression of their appreciation of her long connection with the Sunday school and choir. A beautiful brass altar rail has been placed in this church by the W.A. The altar is also enriched by a brass altar cross, the gift of an anonymous donor. A vested choir of twenty-two voices has been organized, and assisted at the services for the first time on Christmas day. At the recent municipal elections here, the Rev. W. Creswick was one of the successful candidates for election to the School Board.

NIAGARA.
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John Phillip Du Moulin, D.D., Bishop, Hamilton.

Hamilton.—St. Luke's.—The annual Epiphany Sunday School treat took place in the school-house on Thursday evening, the 11th inst. A pleasing feature of the evening was the presentation to the rector by the parents of the children of a purse of money.

All Saints.—On Sunday, January 7th, the Rev. Canon Forneret completed twenty years' ministry in this parish. The reverend gentleman was the recipient of many hearty congratulations and good wishes on this auspicious occasion. The congregation has grown greatly and prospered much during this period under the Canon's fostering care. At the evening service the Lord Bishop of the diocese preached, and he referred during the course of his sermon in very kindly terms to the rector, and spoke of the large amount of good work which he had been permitted, under God, to accomplish in the parish during the past two decades.

Port Maitland and South Cayuga.—Successful Christmas trees have been held in connection with both Sunday Schools in this parish. At South Cayuga the programme and proceeds were particularly good. At Port Maitland the attendance report showed seven pupils out of thirty on the roll to have attended the full number of Sundays in the half-year.

Milton.—Grace Church.—The members of the choir, which now numbers thirty-two, appeared for the first time in surplices on Sunday, January 7th. The congregation are well pleased with the change.

Dunnville.—A meeting of the Rural Deanery of Haldimand was held here on Wednesday, the 10th inst. Holy Communion was celebrated in St. Paul's Church at eight o'clock, and the Chapter met at the rectory for business at ten. A service had been announced for the evening previous, at which addresses were to be given by visiting clergy, but owing to the train being one and a half hours' late the speakers did not arrive in time for the service. The rector said the Litany and dismissed the congregation. The morning was given to Greek Testament study and to listening to a sympathetic review by the Rev. J. R. Godden of Dr. Langtry's latest book. From the discussion which followed it was evident that all present were not in absolute accord with the ideas and conclusions of the writer. In the afternoon consideration was given to various matters of business. Only four members were present at this meeting, and a desire was expressed, owing to the difficulty of getting good meetings in small deaneries to join with Wentworth for one or more meetings a year. It was felt also that something should be done to raise the minimum standard of clerical stipends. The brethren were hospitably entertained by the Rev. and Mrs. Perdue.

Dunnville.—St. Paul's.—A beautiful stained glass window, to the memory of Elizabeth Haskins, wife of Mr. William Haskins, has been placed in the north-east end of the above church. The subject is Christ blessing the little children. The church has also received the generous offer of a pipe organ from our esteemed M. P. Mr. Frank Lalor. The organ, a two manual

one is to be placed about the 1st of April, and the other in the memory of the late Budd Lator, in the name of Mr. Frank Lator, M.P. Messrs. Lye & Sons, of Toronto, have secured the contract.

Caledonia, St. Paul's.—The re-opening of this church after extensive repairs, took place on Friday evening, the 5th inst. The church has been re-seated with very handsome ash seats purchased from the Valley City Seating Co., Dundas, placed in the church so as to give a centre aisle and two narrow side aisles, and seats for the choir in the chancel. New windows, of murrhine and pebble glass respectively in shades of amber, pink and green, blended most suitably together, take the place of the old ones of fifty-six years' standing, and form a beautiful contrast. All the dado work around the church, and the doors, were painted to match the seats. The chancel has undergone a course of tinting and graining, which has made the sanctuary very neat and beautiful; and by the extension of the chancel floor the choir is now placed in the chancel, and so not only helps the choir to render better service, but gives a uniformity to the whole interior of the church. The service on Friday evening was very bright and interesting, but all were much disappointed that the Bishop was prevented from coming through illness, though he sent a very worthy and able substitute in Rev. F. Howitt, of St. George's Church, Hamilton, who delivered a most interesting sermon on "The Temple," and congratulated the people on their improvement. The rector, J. K. Godden, M.A., read the service, and said very appropriate dedicatory prayers. There was a large congregation present, and the offertory a very good one. On the Sunday following, the 7th inst., the services were very bright and interesting; large congregations being present both morning and evening. The preacher at these services was the Rev. Rural Dean Bevan, of Niagara Falls South, a former rector, who delivered two very fine sermons, and who received a warm welcome from many of his old parishioners. This thorough and beautiful transformation of the church will undoubtedly tend to the greater glory of God, and we trust also to renewed life and vigor throughout the parish.

HURON.

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

London, Huron College.—The committee appointed by the Synod of the Diocese of Huron last year to devise a scheme to give effect to the proposed foundation, at this college, of a missionary scholarship as a memorial to the late Bishop Baldwin have decided on raising a fund of \$3,000 for the purpose. The idea is to invest this sum and apply the interest towards the education of a student or students for service in either the home or foreign mission field. This is heartily approved of by the Bishop of Huron. The committee, of whom the Ven. Archdeacon Evans Davis is chairman, appeal to members of the Church as well as to members of other bodies, to avail themselves of this opportunity of perpetuating the memory of Bishop Baldwin, who was so universally beloved. Mr. J. H. A. Beattie, Synod office, London, has been appointed treasurer for this special fund.

Leamington, St. John's.—At a recent meeting of the churchwardens of this church the salary of the rector, the Rev. J. Edmunds, was increased to \$870. Mr. Edmunds is doing a splendid work in this place, and is rapidly gaining the friendship and esteem of all the members of his congregation.

The Baldwin Scholarship.—A committee was appointed at the synod in June last, to give effect to the report adopted by the synod, of a special committee, recommending a memorial to the late Bishop in the form of a missionary scholarship to be called "The Baldwin Scholarship," in connection with our diocesan theological college. The committee, after some deliberation, have agreed upon these three points of action, viz: (1) That an effort be made to raise at least \$3,000 as a capital sum for a missionary scholarship for Huron College, the net interest of which shall be devoted towards the education of a student or students for service in the Canadian or foreign mission field. (2) That a circular be issued to the clergy of the diocese, calling attention to such an undertaking and asking subscriptions thereto, and that the rural deans be also asked to further this object by bringing it

before their respective chapters in January. (3) That the secretary-treasurer of the synod be appointed treasurer for this special object, to whom all subscriptions should be sent. The scheme has been submitted to the Bishop of Huron, and meets with his hearty approval. He fully endorses the action of the committee, and desires that such a scholarship as has been decided on be founded, and according to the aforesaid terms. The committee appeal to all—clergymen to bring the matter before their people, to members of the Church and to our fellow Christians of other bodies, many of whom would doubtless be pleased to avail themselves of this opportunity of perpetuating the memory of one so universally beloved to all who will, to co-operate without delay for the accomplishment of this most worthy object. For nearly twenty-one years of his episcopate, Bishop Baldwin laboured and preached with intense earnestness through the length and breadth of the diocese of Huron and much beyond it. His spiritual influence has resulted in a mighty uplift to all classes of men, and his consuming missionary zeal has moved many hearts for the spread of the Gospel of Christ. The committee therefore feel assured that the above proposals need only to be presented to the clergy and laity in order to call forth a prompt generous and whole-hearted response. By direction of the committee, Evans Davis, chairman; J. B. Richardson, secretary; Dyson Hague, John Ransford, Bishop Crownin Hall, London, Ont., January 1st, 1906. Subscriptions may be forwarded to Mr. J. H. A. Beattie, Synod Office, London, Ont.

Meaford, Christ Church.—A handsome oak pulpit, mounted on fluted pillars, and furnished with a brass book-rest, has been presented to the church here by Mrs. Fuller and her two daughters. A brass plate bears the following inscription: "This pulpit is to the Glory of God, and in loving memory of Peter Fuller, who entered into rest July 21st, 1890, erected by his wife and children." The wood-work, which is a most creditable piece of workmanship, was turned out by the Seaman-Kent Co., Ltd. of this town, the brass-work being by Chapwick Bros. of Hamilton. It was occupied for the first time on Sunday Dec. 24th (Christmas Eve), by the rector, the Rev. T. H. Brown, who, after dedicating it to the worship of Almighty God, thanked the donors on behalf of the church and congregation for their beautiful gift, saying that no more suitable memorial could have been erected to the late Mr. Peter Fuller who was for so many years a devoted member and generous supporter of this church, and to whose efforts the congregation were largely indebted for the present fine stone house of worship they occupied, which was now free of debt.

RUPERT'S LAND.

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

Winnipeg, St. Peter's.—Sunday, December 31st, being the last day of the year, special services were arranged and special music rendered. Instead of the usual Sunday School at 3 p.m. a children's service was held, at which the rector, the Rev. S. Fen, M.A., preached a very appropriate sermon from St. Matthew 1:21, "And thou shalt call His name Jesus, for He shall save His people from their sins." A large congregation gathered for the watch-night service, which commenced at 11 p.m. The usual Evensong and sermon was followed by silent prayer at midnight, after which the Holy Communion was administered, a large number taking advantage of the great privilege. The annual social of the Sunday School was held on Friday evening, the 5th inst., in the schoolhouse. A pleasing event was the presentation during the evening of a pocket Communion set to the rector, Rev. Samuel Fen. It is in sterling silver, encased in an elegant case. The gift was from the Ladies' Auxiliary and was presented by Mrs. Thompson, the vice-president. The rector thanked the donors very feelingly, pointing out the great usefulness of the gift in administering the Holy Communion to the sick. In a short address the rector pointed out the rapid growth of the school during the year. With the accommodation double that of a year ago there is no space to spare. St. Peter's Sunday School is certainly in a most flourishing condition, and from the enthusiasm of all concerned it is evident that the end is not yet.

The regular meeting of the Local Council of the Brotherhood of St. Andrew was held on January 2nd, 1906, in the lower vestry of Holy Trinity Church. This was the happy New Year meeting and proved a very successful one. Each member volunteered to visit at least one chapter outside his own during the month, as it was thought this would be beneficial to all. The secretary was instructed to write the rectors of parishes in the city where new Chapters were working, and, if possible, to arrange meetings with a view to organizing. The work in country parishes was laid over until next meeting. The subject of midday meetings for men during Lent was discussed to some length and it was decided to get the opinion of each of the city rectors before taking any definite steps. This is a new work in Winnipeg, but it was thought to be a beneficial one. The meeting closed with prayer by the chairman. All the members were well satisfied with the prospect for this year's work.

Russell.—The many friends of the Rev. George Gill, formerly incumbent of the parishes of Treherne, Russell and Carberry, will be grieved to hear of his death in England after three years of great suffering, aged 42 years. The end of a singularly active and useful life came at St. Barnabas' Homes, East Grimstead, an institution for disabled clergymen. The reverend gentleman commenced his work in Manitoba in 1892, as curate to the Rev. W. A. Burman, at Middlechurch. In the same year he went to Treherne and Rathwell, where he became beloved as a zealous and faithful pastor. He remained there until 1895, when he was transferred to Russell. His energy and good works are still gratefully remembered by all classes and conditions of men. In the Barnardo Home he took the deepest interest, and many a boy who passed through that institution has cause to remember him for kind acts and counsel while there or in later life. One marked feature of Mr. Gill's work, indeed, was the interest he took in young men and boys. Not only did he win their affection and trust, but he was able to inspire many to higher hopes and ideals, and some through his influence became possessed of a desire to follow in his steps as helpers of others. From Russell Mr. Gill went to Carberry, where he made the same record as elsewhere, where he still has a large circle of friends who will mourn his loss. The arduous labours and long drives incidental to mission work in Manitoba finally proved too much for Mr. Gill's health, and he returned to England for a rest. Thinking a warmer climate might suit him better than Manitoba, with its rigorous winters, he went out to Australia for a time, but was finally obliged to return to England, and becoming a victim of almost complete paralysis was given a place and kind attention at the Homes of St. Barnabas.

Kenton, St. George's.—This church was opened on Sunday, 7th inst., by the Rev. J. W. Matheson, of St. John's College, Winnipeg, assisted by the rector, Rev. J. H. Gibson, and the Rev. R. Hugh Wilson, of Hamiota. Professor Matheson preached his opening sermon from Josh. IV:5, "What mean ye by these stones," and in the evening his subject was "Trust," Matt. XVII:20. St. George's is a neat comfortably furnished little church, capable of seating 150 people, and is erected practically free of debt, a legacy of \$1,000 having been left it by the late Mr. John Ferguson, a brother of one of the wardens, and the handsome structure reflects great credit upon the building committee and Church people of Kenton.

Brant, St. John's.—It was a red letter day to the Church of England people in this section when Archbishop Matheson, assisted by the Ven. Archdeacon Vincent, and Rev. E. L. Howe, the incumbent, opened a prettily designed and comfortable church. The Archbishop complimented the executive committee on the new building, free from debt, and in a district long in need of a church. The east gothic window of coloured and ornamental lights, as well as the west and other windows, add to the appearance of the building. The church is 21'x26', with a tower at the south-west corner. The executive committee desire to thank the following persons and societies for gifts: The late Mrs. Polson, Brant, for a large pulpit Bible; Mrs. W. W. Coleman, for lectern, prayer desk and seat; Rev. Mr. Howe for the Bishop's chair; the Winnipeg Woman's Auxiliary for cover and nicely worked frontal for the Holy Communion table, antependium for lectern and prayer desk, surplice, communion linen and silver paten and chalice; the S. P. C. K.

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London, for \$45 worth of Prayer Books, Bibles and Sunday School books. At the evening service the Archbishop confirmed eleven candidates. Both services were overcrowded, but the earnest and eloquent words of the Archbishop were listened to with the greatest attention.

Stonewall.—Church of the Ascension.—The congregation of this church are waiting for the spring to finish building a chancel, vestry and organ room, as an addition to the church. Mr. S. J. Jackson, M.P., has given a memorial window in loving remembrance of his deceased daughter, Anna Claire, to be placed in the east of the new chancel. The Woman's Auxiliary have largely assisted in removing a debt of about \$300 on the parish hall, besides having made improvements around the vicarage, to the extent of about \$150. A new feature of the past year was setting apart one Sunday in the autumn for a thanksgiving service at which a thanksgiving offertory was asked to go towards the synod assessments and home and foreign mission funds. A generous response of over \$140 was made in All Saints', Victoria, and the Church of the Ascension, Stonewall, to meet all obligations. The young people have organized a flourishing branch of the A. Y. P. A., and a good programme for the winter has been outlined. The opening meeting was a Japanese at-home. The members transformed the hall into an oriental tea house, and the young ladies in Japanese costumes served refreshments. Three papers containing the historical, social and religious side of the nation were given, also a number of Japanese solos and choruses.

Since taking charge of Stonewall, the Rev. E. L. Howe has opened up Stony Mountain, Lilyfield and Erinview. With student supply from St. John's College on Sundays, and with the assistance of Mr. T. D. Bell, of Wycliffe College, last summer, services have been held at each place. The congregation at Stony Mountain are preparing plans to build a stone church in the spring.

KEEWATIN.

Joseph Lofthouse, D.D., Bishop Kenora.

Kenora.—St. Alban's Pro-Cathedral.—The cantata and Christmas tree held December 21st in St. Alban's school room, was a splendid success, the room being crowded to its utmost capacity. The Rev. W. H. Cassap presided, and after a short programme, contributed by Gertie Ferrier, Lizzie Kennedy, Maggie Mansfield, a cantata entitled "Mother Goose's Courtship," was given by a number of the scholars of the Sunday School. Among so many who acquitted themselves so well it is not wise to make comparisons, but it is only right to mention that Birdie Swanson made a charming "Mother Goose," and her wooing by "St. Nick," (Mr. Wilkie), was very realistic. "The Man in the Moon," (Frank Maunsell) looked very forlorn indeed, after being rejected by "Mother Goose." As the "Bishop of Canterbury" he had the satisfaction of tying her up to St. Nicholas, and banishing her to the north pole. Joe Maunsell made an ideal "Jack Horner," and one could easily believe that he was used to taking plums (or anything else) out of pies. There was "Little Bo-Peep," and "Jack and Jill," the latter with a badly broken head, and the "Old Woman in the Shoe," with her many children. The successful carrying out of the cantata is largely due to Miss Robinson, who originated the idea, and to whom, with those who assisted her, the warmest thanks of the officers and teachers were tendered. After the cantata came the Christmas tree and prize-giving, the prizes being presented by His Lordship the Bishop of Keewatin. Mrs. Lofthouse was unavoidably absent, to the regret of all. The entertainment closed about 9.30 with the singing of "Hark the Herald Angels Sing." A very happy crowd of children wended their way home, all being presented with a bag of candy and nuts at the door before leaving, thoroughly satisfied with the entertainment and their gifts.

The Christmas service held in this church was largely attended. Rev. W. H. Cassap preached and the Bishop of Keewatin celebrated Holy Communion at the close of the service. The music by the choir was exceptionally good and the decorations of a simple and chaste character. A handsome arch of club moss and holly at the entrance to the chancel proved very effective, and the walls of the nave were festooned with club moss and at intervals wreaths with stars in centre. Two large mottoes were at the west end of the church, in silver letters on red background and the front was banked with

cedar and a handsome bouquet of flowers placed in the centre. It was frequently remarked that never did the church look more beautiful at the Christmas season, and the chancel guild deserve great praise for their efforts.

Rev. W. H. Cassap, who is assisting at St. Alban's, spent New Year's with his people at Lorette, Man., preaching at Rainy River on Sunday, December 31st, returning to Kenora on January 3rd.

Lac du Bonnet.—A most successful sale of work was recently held at this place under the auspices of the ladies of the Church Mission. On Monday, December 11th, Rev. A. A. Adams, the diocesan missionary opened the sale, and it was continued on the following evening. There was a splendid lot of useful and fancy articles, and the handsome sum of nearly \$150 was realized from the sale and concert, which was held on the Wednesday evening. A very enjoyable programme of vocal and instrumental music was rendered by local talent, assisted by several visitors from Whitemouth and Selkirk. The Mission is in a very flourishing condition, and the plans for a church have been prepared, and work will be begun early in the spring. The Bishop of Keewatin visited Lac du Bonnet and Fort Alexander the first week in the New Year.

The Rev. A. A. Adams, secretary of the diocese, has gone to Rainy River for the month of January, and will visit several of the Missions along the river, spending most of the time at St. James' Church, Rainy River town. The Rev. M. H. Jackson, the missionary in charge, has returned to Wycliffe College, Toronto, for his final examination. At a sale and concert recently held under the auspices of the Ladies' Aid of the above church, about \$130 was raised toward the furnishing fund of the church.

Whitemouth.—Christ Church.—The Christmas entertainment given on Saturday, December 23rd, to the pupils of Christ Church Sunday School was much enjoyed by them. About sixty-five persons were present, and after Christmas carols and several recitations, Santa Claus distributed the gifts from the very bountifully laden tree. There were gifts for all—children and adults, and everyone was pleased. This was the first Christmas entertainment of Christ Church and marked an epoch in the history of the congregation. On Sunday special Christmas services were held, the church being beautifully decorated for the occasion with mottoes and cedar. There was a celebration of Holy Communion after the morning service, and a good attendance at the Sunday School and afternoon service. Rev. A. A. Adams preached at both services.

NEW WESTMINSTER.

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

Vancouver.—Christ Church Cathedral.—The first annual council of the Daughters of the King has been held in the parish room. Thirty-six members were present. The officers elected were: President, Mrs. J. E. Bird; Vice-Pres., Mrs. G. H. Wilson; Sec.-Treas., Miss Van Horne. Rev. G. H. Wilson gave a helpful address on the words "For His Sake."

All Saints.—The Rev. E. W. Summerscales has resigned the Mission of All Saints, and has accepted a position as assistant master in King's College School. He will also take Sunday School duty at Maple Ridge and Port Moody.

All Hallows' School.—The New England Company, the oldest missionary society in England, has made a grant of four hundred pounds to the building fund of the school chapel at All Hallows' School, Yale. This brings the fund up to \$3,600, and the building will be begun in the spring. The New England Company has also, after an interview with the Bishop, given three hundred pounds to the building fund of the proposed theological college at Vancouver.

St. Paul's.—Divine service was celebrated for the first time in this new church on Sunday, December 24th. The attendance was large. The handsome new structure cost about \$15,000, and has a seating capacity of five hundred and seventy-five. It was very tastefully decorated for the occasion. Special anthems were given by an augmented choir of fifty voices. The rector, the Rev. H. J. Underhill, preached a very eloquent sermon, taking for his text the words of the epistle of the day, "Rejoice in the Lord always; and again I say, rejoice." He said it was indeed a matter of congratulation and thankfulness that the congregation, despite the ob-

stacles encountered, was able to hold services in the new church. The text, therefore, had a special significance under the circumstances, especially as the work it had undertaken was now virtually complete. He also announced that on January 25th the festival of the consecration of the church will take place. It will be dedicated by the Archdeacon of Columbia as commissary for the Bishop. The sermon will be preached by the Right Rev. Dr. Keator, of Olympia, Wash.

Hedley.—The Rev. E. P. Flewelling has undergone an operation in St. Luke's Home, Vancouver. While the operation was successful, he has, on the advice of his doctor, resigned the Mission of Hedley and Princeton, and accepted Christ Church, Cranbrook, in the diocese of Kootenay, where there is no driving.

COLUMBIA.

Wm. Wilcox Perrin, D.D., Bishop, Victoria, B.C.

Victoria.—St. Saviour's.—A very impressive service was held in this church, on Sunday morning, December 31st, on the occasion of the unveiling and dedication of a memorial brass tablet, commemorative of two members of the garrison, and a sailor who were drowned by the upsetting of a boat in September of 1904. The ceremony of unveiling was performed by the officer in command of the garrison, Lieut.-Col. C. E. English, R. A., after which the Lord Bishop of Columbia, on behalf of the church, accepted the memorial and dedicated it, by a solemn prayer to the glory of God and in memory of the deceased. The Bishop afterwards preached an earnest sermon on Rev. xx. 12, "I saw the dead, small and great, stand before God," in which he spoke of the pious custom of raising memorials to the dead and referred to the forlorn condition of the old graveyard where so many of the pioneers of the province are lying uncared for; he then recalled in a graphic manner the circumstances of the drowning of the three men, and drew appropriate lessons from the sad event. The memorial brass is an admirable piece of work, and does great credit both to Sapper Sutherland, who made the design, and to Mr. W. H. Phillips, of Douglas Street, who was responsible for its execution. It is surrounded by a graceful border of oak leaves and acorns, and is surmounted by the devices of the Royal Engineers and of the Army Service Corps, and an anchor. The inscription is: "Sacred to the memory of Staff-Serjt. Major F. W. Ellicott, A. S. C. Staff Serjt. H. W. Shorey, R.E. Second Mate Owen Hartoon, who were drowned by the upsetting of a boat in the Royal Roads, Esquimalt, B. C., September 25th, 1904. And the sea gave up its dead." This tablet was erected by the garrison of Esquimalt.

Our daily work, the constant occupation of our life, needs to be done in God's presence, and to be shone through and through by Him. Often it is the hardest part of our religion.

Correspondence.

THE PERMANENT DIACONATE.

Sir,—I am much pleased to see from time to time in your correspondence columns, communications on the above subject. There should not be two opinions on the subject. That the permanent diaconate is a present day necessity must be evident to every one who is at all familiar with the needs of our Church in this Dominion. And more especially so in the outlying districts where the regular ministrations of a priest cannot be had. It is here where our beloved Church is losing ground, while our Methodist and Presbyterian brethren will accept and loyally support by their influence, the services of one of their number who is willing to give his time to the work, and thus hold their people together. We must needs send one who is an ordained man, or none at all. Is it not in a large degree the secret of the almost phenomenal success of our separatist brethren? They have been able to work districts that are isolated and far removed from centres of church life by the instrumentality of local preachers, etc., while we are only able to do so by utilizing the services of divinity students during five months of the year. Surely we have just as many godly, earnest and intelligent men in the Anglican Church who would be willing to

do that same work, and they would certainly be acceptable if given the proper authority to do such work. If there is a canon enacted by the Provincial Synod of Canada, authorizing the restoration of the diaconate, why not set it in operation? It would not be long before the whole Canadian Church would follow the lead. All that is necessary is a little determined effort and the laying aside of prejudice. What was good for the Church in the days of the founders of our Church is surely good and absolutely necessary for their successors.

A. W. WOODS.

EPISCOPAL TITLES.

Sir,—The letters you have published under the above heading have been very entertaining. The rather pompous dicta of those who love to roll out the courtly titles or chide in heavy paternal style poor Bishop Lofthouse serve "pour rire" here in the West, where we—a plain people—like to regard our Bishops as spiritual pastors, yea even as friends. Surely it is clear that, when a Bishop goes to court or to some state function, it is altogether likely that he will receive the full titles by courtesy, so as to avoid invidious distinctions. There, in a proper setting, the title of "Lord Bishop" has no incongruity. Far superior to the appellation of "Lord" is the spiritual title of "Bishop," when the spiritual overseer of a diocese is among his people. As a son of a Bishop, I always felt that there was something out of proportion when my father—a missionary Bishop—was accosted as "My Lord," or described as the Lord Bishop of Travancore and Cochin. The prefix "Lord" in practical work-a-day life sets a Bishop on a pedestal of apparent social superiority which is awkward and incongruous to my mind. I believe the vast majority of Churchmen feel an odd want of proportion when they are expected to "My Lord" a man whom they respect greatly, and all the more if he is divested of what I trust I may call without offence, the snobbish prefix. Another aspect of this discussion is that to style your Bishop "My Lord," is "of the earth earthly." With this I personally sympathize. If we of the laity are to be influenced by our Bishops, we want them to approach us as spiritual pastors of high grade, not even as "Domini." We are prepared to revere them, even to be passionately devoted to them, not because of their social standing or capacity, but because of their living and deep spirituality. Luckily in this diocese our most respected Archbishop can be addressed by the pleasing "your Grace." I would advocate some respectful method of appellation such as "Your Reverence" for use in addressing our Bishops, instead of "My Lord." Only illiterate people could be so ridiculous as to say "Mr. Bishop." But really in default of anything better there is nothing derogatory or offensive to a Bishop in addressing him directly as "Bishop," except on certain state or ceremonial occasions. I yield to no one in rendering due and loyal respect to the Bishops of our Church, and therefore would like to see them divested of misleading prefixes when they get down to their work amongst their people. It is anticipated in the West that the Bishop of Keewatin will survive the judicial rebuke recently delivered by one of your correspondents.

H. M. SPEECHLY.

THE DIACONATE.

Sir,—I have often wondered why there is any opposition to a proposal so eminently scriptural, so well suited to the requirements of to-day, as the restoration of the permanent diaconate. I have watched my esteemed friend, Mr. Charles Jenkins, in his various efforts in this direction, and like most people, have been filled with admiration at the able and masterly manner with which he has made effort after effort, but hitherto without success, save in the direction of educating those who have been fortunate enough to come into contact with him. Of course repulses, difficulties, objections and general opposition are as the breath of life, to the gentleman in question. He comes of a race that has somewhat of a grim reputation for not being easily put down, and in fact he much resembles the celebrated picture of Job's imaginative war horse, of whom it was said "He mocketh at fear. He saith among the trumpets, Ha, Ha, and he smelleth the battle afar off, the thunder of the captains and the shouting." I think, however, possibly the trouble is that Charles Jenkins is Charles Jenkins, "Only that and nothing more."

Where does the opposition to the permanent diaconate come from? From the clergy, and from those high in authority among them. The question might be asked, how could a Bishop, much less an Archbishop, support a movement, which once under weight, would practically revolutionize Church life, which emanated from a humble layman? Had Mr. Jenkins asked the Archbishop of Canterbury to initiate a movement to restore the permanent diaconate, instead of asking that eminent prelate to support Mr. Jenkins' proposal, and had Mr. Jenkins adopted a similar policy with regard to all other ecclesiastical dignitaries, or in other words, had assumed the position of humbly suggesting, instead of boldly leading, can we conceive that the result might have been different? Charles Dickens tells us that even a headle, despite his cloak, his official stick, even his cocked hat, is but a man; that even he has a vulnerable spot, and all said and done, all clericals are human, and humanity is weak. Let me suggest to my most worthy friend that he should call a halt, commence de novo, and try the plan of bending all his energies and directing the concentrated fire of his most powerful persuasion along the lines of inducing some high Church dignitary or dignitaries to take up the task. He, himself, in his last letter published in your issue, sir, of December 28th, lays stress upon "more authority being given to workers." Therefore it is evident that to Mr. Jenkins' mind, to render workers successful, they must have more authority. When he has been ordained, and thereby obtained more authority, his utterances may have more influence upon the minds of those in authority than at present.

JOHN RANSFORD.

MY LORD.

Sir,—The term "My Lord" should be preserved. It is an undoubted fact that upon all seas created by Royal Letters Patent, of which Ontario, 1861, is the last instance, the Crown bestowed the right that their occupants should be "Lord Bishop." A seat in the House of Lords has nothing whatever to do with the question. Some people have the notion that Bishops are styled "My Lord" because some of them are members of the House of Lords. Such people forget that Bishops, with the dignity which has been accorded to them from age to age, long antedate the House of Lords. There are no lay members of the House of Lords who are legally styled "Lord," which, on the other hand, is the legal designation of the Bishops, and that not because they are members of that House, but because they are Bishops.

LAY AUXILIARY—DIACONATE.

Sir,—Mr. Charles Jenkins misconceives my position. He says, "Get into the atmosphere of Pentecost, and consider the Divine manifestation." I protest, I do more than that. The Pentecostal manifestation, like other spiritual things pertaining to the kingdom of heaven, was sacramental, being the outward and visible sign of that inward and spiritual part, which we read of in St. John's gospel. The inward grace, the thing signified, being the more important, the true inwardness of Pentecost is to be found in Christ's promises in the upper room at Jerusalem. I am better than in the atmosphere (environment) of Pentecost. I am in the upper room, the Church which is Christ's body; and being confirmed, the Holy Ghost is in "me, and all the elect people of God." The Holy Spirit, which forbade St. Paul to go into Bithynia, may have hindered the premature extension of the diaconate at our General Synod. I do not like piecemeal legislation, especially when it begins to build at the wrong end. May I ask Mr. Jenkins to read my open letter to the Bishop of Fredericton re "ordering of all Church work auxiliary to the priesthood." If a small committee of laymen could be formed to undertake the educational and preparatory work for presentation to the General Synod, a structure of properly organized lay work could be built up from the foundations, occupying the whole ground, in which the permanent diaconate would hold its proper position, as the link between the clerical and the lay. There is no need of hurry. Let us commence to build upon the foundations, even if it take centuries to complete. The fundamental basis would be, that all lay members of the Canadian Church are, *ipso facto*, members of its Lay Auxiliary; and a declaration by the General

Synod, to that effect, would be the necessary starting point. As in some other matters, the ladies already lead. There is a Woman's Auxiliary, though limited to the Church as a Missionary Society. The Orders of Deaconesses, in some dioceses in England, might also serve as a precedent, re permanent diaconate in Canada. But the finest precedent is the existing declaration of the General Synod that all her Church members are, *ipso facto*, members of her Missionary Society. Why this should have been done in one of her specific works, and not of all Church work in general, seems to betray a lack of outlook into the condition and affairs of the Church. It is not too late to remedy this, if broad-minded Churchmen will unite for that purpose.

WALTER J. WALKER.

THE ATHANASIAN CREED.

Sir,—I have just read again a letter by "E. Soward," in which he writes concerning the minatory clauses of the Athanasian Creed. And as one who values the Creed itself very highly, and yet have not been able to recite it because of the expressions, "except a man keep whole and undefiled without doubt," and "which except a man believe faithfully he cannot be saved," I wish to give my impressions regarding these clauses. These clauses applying to such an extended statement expressed in theological terms strike me as being at variance with the simplicity of the Gospel statement, "Believe on the Lord Jesus Christ and thou shalt be saved." The dying thief and the Philippian jailor were able to put their trust in a Person, the Lord Jesus Christ, and were saved. I remember reading in a sermon upon the Holy Ghost, in which the personality of the Holy Ghost was particularly emphasized, that the eminent, and without doubt, godly and sound preacher said, that for some years after his conversion, he looked upon the Holy Spirit as an influence, and not as a Person. This, of course, was through want of knowledge, and would come under Mr. Soward's quotation; "If I had not come and spoken unto them they had not had sin."—yet for all that I cannot conscientiously say, "which faith, except a man do keep whole and undefiled, without doubt he shall everlastingly perish," without feeling that I am going beyond the simplicity of the Scripture in pointing to the Lamb of God, the Son of God in whom a person might believe and be saved, without so much as knowing anything about the Holy Spirit as yet. A former principal of one of our theological colleges used to speak of the Athanasian Creed as the creed of the educated, and plead for its use six times in the year, on the ground that there should be something especially for the educated in the Prayer-Book. Would not a new convert not well instructed, already believing in Jesus Christ as his Saviour be crushed if he came across the Athanasian Creed, and really believed that in spite of his trust in and new life in the Saviour, he would "without doubt everlastingly perish," unless he believed all these statements which might be, many of them, quite incomprehensible to him. It seems to me that this would, if really believed by the convert, utterly crush and grind to powder, "one of these little ones which believe in me," Matt. 13:6. It may be difficult for those brought up to use and to understand the Athanasian Creed to see in this light, but this is how it appears to me. "Believe on the Lord Jesus Christ and thou shalt be saved." "Behold the Lamb of God which taketh away the sin of the world." Extreme simplicity marks the Gospel invitation, and the Gospel story, so that it is comprehended by the most unlearned. It is hardly fair to press so far that which is required of clergyman at ordination, since these statements are not so much the Creed itself, as embodied statements concerning it, and most statements of faith as extended as the Thirty-Nine Articles are subject to revision, more or less, in the course of time. May I also write in connection with Principal Waller's letter on "Prophets," that Evan Roberts, the Welsh revivalist, preached in one of the churches of the establishment in Wales in the month of June, and with the knowledge of the Bishop of Bangor, as the rector said to allay the fears of some timid parishioners that the Bishop had said nothing to prevent the revivalist preaching in his church, and that he was in sympathy with the Welsh revival movement. There were numbers of conversions at the close of the service, and therefore, "joy amongst the angels of heaven." Supposing them to have been true conversions, and I am sure there will be true joy in the hearts of many Christians as the Church of England becomes more open to the

services of such und.
Roberts, or Dr. Torre
A. I

PRAYERS

Sir,—In answer to your issue of Decer prayers for the dead to the commemorat Church Militant Pray be partakers of Thy to the prayer in the a'l those that are d Thy holy name ma mation and bliss, be eternal and everlas the doctrine is not Articles is not an a favour, for from t learn, that as origin tained a condemnat but when it was p doctrine had disapp son, the new Bish highly significant, deliberately abstain any condemnation the fact that this by a large section against it, for the s Succession, the Euc Baptismal Regener: Ghost in Confirri Anointing of the S

It merely shows still have those wi of or prejudiced a While we undou of our own brancl are to believe and that we are but a in doubt about e must look to the l Church of God— early and undivid formers of the An; The authority always: 1. Holy practice of the P mony of the Fat of the Church as 1. Scriptural au 45. we learn that garded as a pious that day.

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Also from the Clement, Mark, Ambrosian, and ory.

3. These early one universally —SS. Augustine phanius, Eusebi

4. At the Co one Dioscurus praying for the made provision had appointed This practice Catholic Churcl teaching should —the Sunday :

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Sir,—I have of the Rev. I your issue of words of con

services of such undoubted men of God as Evan Roberts, or Dr. Torrey.

A. H. RHODES, Holmesville.



"PRAYERS FOR THE DEAD."

Sir,—In answer to the enquiry of G. S. W. in your issue of December 28th, re authority for prayers for the dead, I would draw his attention to the commemoration of the departed in the Church Militant Prayer, "that with them we may be partakers of Thy heavenly Kingdom." Also to the prayer in the Burial Office, "That we with all those that are departed in the true faith of Thy holy name may have our perfect consummation and bliss, both in body and soul, in Thy eternal and everlasting glory." The fact that the doctrine is not contained in the Thirty-nine Articles is not an argument against it, but in its favour, for from the history of Art. XXII. we learn, that as originally drafted, that article contained a condemnation of prayers for the dead; but when it was published all reference to this doctrine had disappeared, "a fact," says Dr. Gibson, the new Bishop of Gloucester, "which is highly significant that the Church of England deliberately abstained from seeming to express any condemnation of the practice." Neither is the fact that this doctrine is strongly opposed by a large section of our Church any argument against it, for the same may be said of Apostolic Succession, the Eucharistic Presence of our Lord, Baptismal Regeneration, the Gift of the Holy Ghost in Confirmation, Priestly Absolution, Anointing of the Sick and Eternal Punishment.

It merely shows the unfortunate fact that we still have those with us who are either ignorant of or prejudiced against true Catholic doctrine.

While we undoubtedly look to the formularies of our own branch of the Church for what we are to believe and practise, we must not forget that we are but a branch and that when we are in doubt about either doctrine or practice we must look to the belief and practice of the whole Church of God—and particularly to that of the early and undivided Church—to which the Reformers of the Anglican Church so often referred.

The authority for the Church's doctrines is always: 1. Holy Scripture; 2. The belief and practice of the Primitive Church; 3. The testimony of the Fathers; 4. The unanimous voice of the Church as expressed in Church councils.

1. Scriptural authority. From 2 Macc. xii. 39-45, we learn that prayer for the dead was regarded as a pious practice amongst the Jews of that day.

Maccabees 1 and 2 are Deuterocanonical books, and the Church does not use them to establish any doctrine, but they certainly are valuable witnesses to prevalent doctrines and practices.

The practice was undoubtedly prevalent while our Lord was on earth, and we do not read of Him denouncing it as He did divorce and some other wrong practices.

In 2 Tim. i. 18, St. Paul prays for the soul of Onesiphorus.

One text only from the New Testament seems very slight authority for this doctrine, but we must bear in mind the fact that it was then a prevalent custom and people did not require to be told to do it. (Is there more authority for keeping Sunday instead of Saturday?)

2. The belief and practice of the early Church are known from the inscriptions on the walls and tombs in the catacombs at Rome.

Prayers on behalf of departed relatives and friends for light, refreshment and peace.

Also from the Primitive liturgies—SS. James, Clement, Mark, Cyril, Gallican, Mozarabic and Ambrosian, and the Sacramentary of St. Gregory.

3. These early Fathers write of this doctrine as one universally held and practised in the Church—SS. Augustine, Ambrose and Chrysostom, Epiphanius, Eusebius, Arnobius and Terullian.

4. At the Council of Chalcedon in 451 A.D. one Dioscurus was accused and censured for not praying for the soul of a holy woman who had made provision in her will for that practice and had appointed Dioscurus executor.

This practice obtains in every branch of the Catholic Church to-day, and it is only right such teaching should commence at the mother's knees—the Sunday school.

F. H. HARTLEY.



ENGLISH CHURCH MUSIC.

Sir,—I have read with interest the first paper of the Rev. Dyson Hague on church music in your issue of Jan. 4. May I be permitted a few words of comment?

1. He says (p. 5) "Up to the time of the Reformation there was, practically speaking and in the modern sense of the term, no congregational singing, no hymn singing, and no hymn tunes."

Before the Reformation the English Church shared in the common worship of the Western Church. Of that worship, from the most ancient times, the singing of the canticles, Psalms and hymns, together with the chant of the Mass, always formed the principal features. This singing was to a considerable extent, and in the truest sense, congregational. St. Jerome relates how the people [not the choir] made the gilded roof of the church to ring with their Psalms and Alleluias.

St. Augustine in the fifth century speaks of the hymns composed by St. Ambrose and of his introducing from the East the anti-phonal mode of singing the Psalms and hymns, and the effect produced upon himself by this singing. He says expressly: "There is no time unsuitable for the people [not the choir] to sing holy Psalms and hymns in church except when the Scriptures are read, sermons preached or the prayers being offered."

The old morning and evening hymns, with some of the hymns of the seasons, like the Vexilla Regis and Pange Lingua, date back almost if not quite to the time of St. Ambrose. When we realize that all through the Middle Ages all education was given by the clergy and that children learnt as part of their education to join in the services of the Church, we must say that even the peasants would be familiar from childhood with the chants and hymns, and therefore be able to take their full popular part in the Church services.

At the Reformation Cranmer desired to translate the old hymns into English (especial mention is made of Hail Festal Day), but failed to satisfy himself and gave up the attempt. Had a Dr. Neale been living then we should not have lost from our Prayer Book one of the most beautiful and popular features of the older offices—the ancient hymns of the Church.

2. I have no quarrel with Mr. Hague for disparaging Gregorian music as "dull, monotonous and a dead hand on Church music for 1,000 years." Tastes differ in Church music as in other arts, and assertions of this sort can, I suppose, be only met by those who utterly disagree with them by equally emphatic assertions on the other side. Thus to one who has for years been familiar with and loved plain song services no modern Anglican chant can equal in sweet solemnity the "First Tone," nor in brightness and spirit the "Fifth" and "Eight" tones, which such melodies as the Urbs Beata, Veni-Emanuel, Pange Lingua, etc., are at least equal to the very finest tunes of modern composers.

3. But when Mr. Hague speaks of pre-Reformation services and singing as being uncongregational, and that apparently on the ground that the music was plain song and unharmonious, I venture to join issue. I have heard the great congregations of habitants in Quebec in country churches chanting the Missa de Angelis as one man, and in those services we have an object lesson of what ordinary parish services were like in England before the Reformation. I venture to assert that the singing then was far more congregational than was ever heard in English parish churches again until the Wesleyan and evangelical revival at the close of the eighteenth century!

It is not the simple chant and hymn of plain song that is the forte of congregational singing (witness the grand body of voices one used to hear at St. Barnabas, Oxford, or St. Peter's, London Docks) but the cathedral style of elaborately harmonized chants, anthems and services.

The average congregation will always sing the melody, not the parts; therefore unison singing (per se) is and must always be much more congregational than harmonized. Where plain song music is properly sung in true anti-phonal fashion (as in St. Ambrose's day) is when the men sing in unison the first half of each verse of the Psalms and the alternate verses of the Office Hymn, and the boys and women respond in unison with the other half of the verse in the Psalms and the alternate verses in hymns, there you get the ideal for congregational singing, however, musicians may criticize the method or the effect.

You see, Mr. Editor, judging from the various suggestions published in your last issue, I stand almost alone in pleading for the retention of the cream of the ancient hymns and melodies (perhaps 37 in all) in our new hymnal, and must therefore claim the privilege of the minority and the indulgence of the majority in urging these considerations. I am not a "plain song crank," for I love all good Church music, whether ancient or modern, but I hold firmly and from some experience that where plain song is properly sung

and congregations given time to get accustomed to it, some of the Gregorian chants and hymns are, for congregational purposes, fully equal to some of the best modern hymns and chants.

EDWARD C. PAGET, Dean of Calgary.



CANADIAN BOOK OF COMMON PRAISE.

Sir,—I cannot quite agree with an opinion quoted in the "Canadian Churchman" that no new tunes should be used in the Canadian "Book of Common Praise," except as alternatives, and set to new hymns, for there are many very beautiful and valuable hymns in our present Hymnals which are seldom or never used simply because of the uninviting music to which they have been set. The popularity of hymns depends very greatly on the music, and one which is now marked, in a large majority of circulars, with a nought as never or very rarely used, and so condemned as unpopular, would, perhaps, if it had had a more attractive musical accompaniment, be adorned with a double A, and deemed one of the most popular. For instance, various hymns wedded to unattractive tunes in H.A.M. have been sung in various parishes of mine to my own music, which, whatever its merits or demerits otherwise, have commended itself to my people, and the hymns are consequently much liked. I may mention the Christmas hymn (56), "Of the Father's love begotten," as one, and 204, "O, quickly come," another, the tune to which latter in the book, though written by my great favourite, Dr. Dykes, is not generally attractive. I would, therefore, humbly suggest to the Compilation Committee that they should not reject from the new Hymnal hymns which have decided merit, but unused in the past because in the past they have been mismated, but try them again with other well-constituted and attractive partners, though some may be very youthful, and the unions may be productive of much edification, religious fervour, and holy joy.

WILLIAM ROBERTS.



ABOVE ALL, BE TRUE.

I remember once speaking to a friend of mine, who, giving me his experience of his own childhood, said: "I can remember when my mother cried when she cut the bread for our breakfast, keeping none back for herself, for it was the last crust that she was dividing. I, the eldest born, inquired the reason why this was done. It has kept me straight in this world ever since under terrible temptation." She said: "My lad, your father has been dismissed from his situation because he would not lie and we have come to our last loaf, but I am proud of your father, and you must grow up like him, too." "And," said my friend, "I have tried to do it. The example of that great sacrifice is before me, that solemn, sad morning when it seemed as if we had come to the last, and God let us go through and remained silent." But it was not the last."



POISON.

In all cases of poison give an emetic at once—common salt and lukewarm water, or mustard and water, or yellow soap and warm water, are the simplest emetics, and are almost sure to be at hand. The patient should be made to drink plenty of warm water, or flour and water, and if inclined to be sleepy—a sign of narcotic poisoning—he must be roused and kept awake at all cost, for sleep will be fatal; strong coffee is a good remedy in this case. If the poison causes pain in the stomach, raw eggs or milk or a dose of magnesia will give relief; if there be no magnesia at hand, chalk will answer the purpose.



One of the most persistent enemies that a man has to fight with is himself. That enemy has to be fought with at unexpected times and at all times. Yet, if a man is determined to win the victory, he can be successful even in spite of all the advantages which self has in the contest. And what a victory it is to win in such a fight! Henry Ward Beecher says, forcefully: "No man is such a conqueror as the man who has defeted himself." God is with us in the struggle, and through Him we shall have the sure victory.

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Children's Department.

MOTHER'S STORY.

Six children in the nursery were having a warm discussion, and mother, coming in quietly, listened a while without saying anything, and before they noticed that she was there.

"I don't care!" said Teddy, the oldest one. "I think it's worse even to know how a thing happened, and pretend you don't; for then you're kind of lying, and kind of sneaking, and that's two things!"

"But if no one thinks about it," said Don.

"Walk up and take your medicine, and tell about it, even if they think it was the dog did it!"

"Ugh, huh," said Polly, a little thickly, owing to a long stick of peppermint candy, one end of which was in her mouth. "I think so, too, and I thought we all did."

"We do," said five voices at once. Only Don shook his head; he hated to be blamed for things.

"Once, a long time ago," began mother, sitting down; and five children instantly came around her chair, while Dummy Dee climbed in her lap, "a little girl went to visit her grandfather, who was a very stately old gentleman, indeed, and who had been a general in the army. So this little girl, whose name was Mary Noble, was very greatly admired, but was a little afraid of her grandfather.

"He was very kind to her, though, and the morning after she came he took her down into the most beautiful old orchard, where the peaches and pears were ripe, and said: 'Now,

Mary Noble, these peaches and pears are very ripe, and you can pick some from any tree you wish, but this little one, has only one peach on it, and I am letting it get ripe because the tree is a new kind, and I want to taste one when it is perfect.'

"Then he went away, and Mary Noble—who ought to have been named Eve—looked and looked at that little tree, and it seemed as though she did not care at all for any peaches but the one on the little tree, and now—I am very much ashamed to tell you about it—but she thought how her grandfather had asked her not to pick it, so she climbed up and ate it off the stone, and left the stone hanging there!

"But, like her mother Eve, after that nothing was right, and she was most unhappy.

"I've got to tell my General grandfather," she said, turning pale, 'and probably he will never speak to me again.' The very thought made her cry, so she knelt down under the tree a minute, and then she went back very slowly to the house, where her grandfather was walking up and down on the porch, looking taller and more stately than ever.

"Mary Noble leaned against the lower step, feeling very weak.

"Well, dear!" said grandfather, 'how did you like the peaches?'

"I ate one off from the stone on the tree you told me not to," said Mary Noble, in a little way-off voice.

"Her grandfather stopped, and she felt him looking at her, though her eyes were shut, and she could not see the tears in his eyes, nor the smile under his moustache.

"But while she waited her doom, he stepped down, and took her up and kissed her. 'Ah, little Eve, the test was hard, but I am glad you told—very, very glad,' he said.

"Then Mary Noble opened her eyes, and looked into her grandfather's kind ones, and straightway forgot to be afraid of him any more. "They sat together on the porch a long time, and grew very well acquainted. But General grandfather always called me Eve—"

"Mother!" cried six voices at once, "was it you?"

Then Don straightened up and set his lips tightly together.

"Excuse me a minute, mother, please," he said, "I have to go and explain about something next door." —Charlotte E. Chittenden, in *Young Churchman*.

THE QUARRELSOME MONKEYS.

It was Tommy's sixth birthday, and he was having a birthday picnic in the park with half a dozen of his little friends. A picnic in the beautiful park was always a delight; and to-day there were favours, a birthday cake, and other things belonging to parties, besides.

Whenever the children tired of games, they went to watch the animals awhile. There was a bears' den, built of great stones, with a pole in the middle for the bears to climb; and there were wolves, foxes, wildcats, and a great many other

animals, besides the owls, and herons, the cranes, and storks. The deer, buffalo and ostriches had little parks of their own, fenced in with iron netting; and the prairie dogs were happy in their queer round temple, burrowing out of sight in the soft earth, or sitting up gravely on their hind legs to stare back at the children.

At the place of all others which the children enjoyed most was a large pavilion in which the parrots

WHAT DO YOU CARE? YOU'VE GOT YOUR HEALTH.

Great Natures Do Not Despair at
Disappointment—They Look for
Something Else to Do.

The broad-gauged man of to-day does not get blue because things don't always come his way unless there is something the matter with him. If he "falls down" on one proposition he immediately starts to look up another. He always looks forward and keeps on hustling. A man with his health and faculties has plenty of opportunities, and the man who gives up or even feels like it has either a small nature or some physical weakness.

Dyspepsia certainly puts the best of men out of condition for work of any kind. You cannot blame the dyspeptic for getting blue. The very nature of his disease is most depressing and calculated to deprive him of ambition, energy and hope. There is hope for him, however, certain and sure.

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and monkeys lived. Here at one side were parrots of all kinds and sizes, with beautiful, brilliant plumage and loud, harsh voices. In the centre of the room was a circular tank, in which were a great many fishes, whose backs the children could touch as they went swimming by. The fishes were not at all afraid.

And last of all—monkeys! They always kept those to the last, did the children; for they were the most fun of all. Was ever anything more comical than a case of monkeys, swinging from perch to perch, playing tricks, climbing up the sides of their cage, chattering, scolding, eating, and looking around anxiously with their wrinkled faces, like very active little old men!

Tommy had just slipped a peanut into the outstretched hand of one of the monkeys, when a larger one swung himself head downward by his tail, snatched the peanut, and scampered up the side of the cage. The smaller monkey raced after him, scolding angrily; and a fierce quarrel began. In the excitement the peanut was dropped, and a third monkey, hunting through the sawdust for something to eat, found and ate it, smacking his lips with great enjoyment.

The quarrel grew louder and louder. Tommy tried to stop it by offering a whole handful of peanuts; but the monkeys were too angry to notice him. So he dropped the peanuts on the floor of the cage and turned away. And when they looked back from the door of the pavilion, the children saw the two monkeys still quarreling on the high shelf, and the third calmly eating the nuts, turning his head from side to side with quick, comical glances.

"Weren't they silly to quarrel over

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[JANUARY 18, 1906.]

CANADIAN CHURCHMAN.

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In order to encourage this custom, which is not only of interest but of considerable value to the person keeping this diary, we have decided to give prizes amounting to \$200 in gold, and to be divided as follows:—First prize, \$100 in gold; second prize, \$50 in gold; third prize, \$25 in gold; fourth to ninth, (each), \$5 in gold.

Anyone who has kept a memorandum of events in Dr. Chase's Calendar Almanac during 1905 is eligible for a prize. The preference will be shown for the record which is most likely to prove useful for future reference.

The competition will close on January 15, 1906, and it will be necessary for your almanac to reach our offices on or before that date.

The awarding of prizes will be entrusted to a committee of three well-known newspaper men, and the names of the winners announced in the newspapers throughout Canada.

It is not necessary to send a letter, but be sure to write your name and address on the front cover of your almanac and mail it to Edmanson, Bates & Co., Toronto. If you desire it, we shall return your almanac, at our expense, as soon as the competition is closed.

If you have not been keeping a record of events during 1905 you will be interested in this contest next year, as the prizes will be of the same value.

Dr. Chase's Calendar Almanac for 1906 will be mailed to every name on the voter's lists throughout Canada, and if you do not receive a copy by the first of January it will be sent free on receipt of your request.

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a little thing like that!" said Tommy. "Of course, though, it was mean in the big one to snatch the peanut away."

"But if the little one had kept his temper, he'd have been lots better off," said Doris. "He needn't have been impolite, even if the big one was."

"I guess mamma's right," laughed Ralph, as they stopped again to watch the gentle prairie dogs; "she says it never pays to quarrel. Oh, did you see that little fellow go down out of sight in that hole!"

THE WHITE ROSE.

The fairies of the water lilies were holding their midnight revels on Midsummer Eve. Some of them were dancing, some singing, some were feasting, and some—two in particular were sitting apart and whispering to each other of love, for fairies love and get married just the same as human beings.

Suddenly the silver tinkle of a bell broke in upon the revels, and the fairies hushed their happy voices, and all gathered swiftly together upon a large water lily leaf to listen to their queen.

"To-night," she said, in her clear, silvery voice, "is, as you all know, the night of the full moon, and the time when those of you who wish to be married may make known your wishes to me. If there be any such fairy here he may come forward."

Then Tino left Stella's side and came and bent on one knee before his queen.

"Your Most Noble Majesty," he said, "I would wish to wed Stella, Child of the Stars, and the task you set me to do I will do it with my whole might." For in Fairyland a fairy may not have his wife for the asking; he has first to do something to prove himself worthy of her.

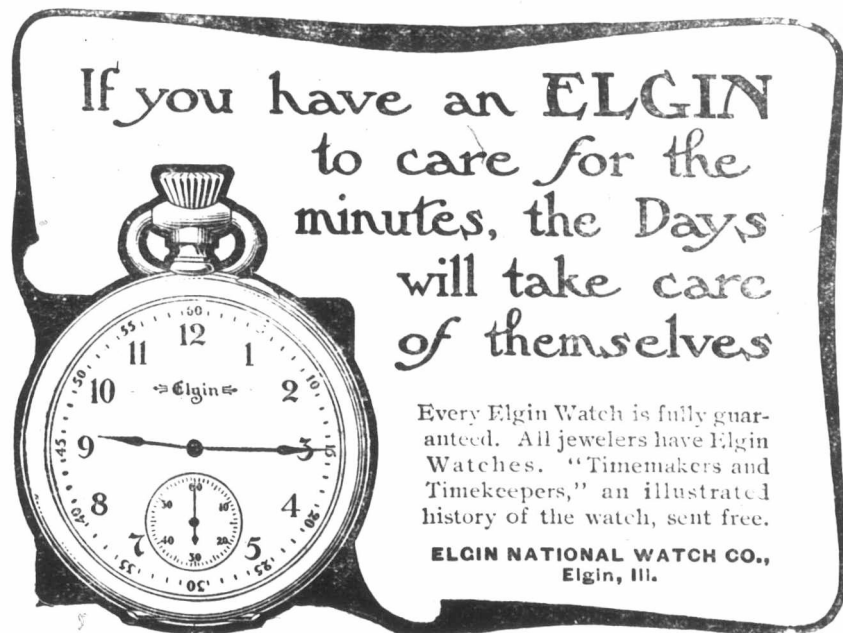
The queen looked down upon him as he knelt before her; then, she stood, lost in thought.

"I grant your request," she said at last, "on the condition that in three days from now you bring me a pure white rose from the garden of the Sun Queen."

Then Tino rose and bowed. "With your most gracious permission," he said. "I will start at once"; and when he had taken leave of Stella they rowed him ashore in a boat made from the petal of a water lily.

It was the evening of the third day, and Tino was hurrying homeward as fast as he could go. Before she would let him have the white rose the Sun Queen had put him through a long examination in botany, and Tino had not been fond of botany when he was at school, and he found some of the questions very long and difficult.

But, suddenly, as he was running along, with happiness in his heart and the rose in his hand, he tripped over something in the gathering twilight and almost fell, and, looking down, he beheld another little fairy lying on the ground and crying bitterly.



"I beg your pardon," said Tino, politely; "I hope I didn't hurt you." Then, as she continued to cry, he added rather crossly, "but you shouldn't lie right across the middle of the path, should you. You couldn't expect me—"

"It isn't that," said the other fairy, disconsolately, and then she told Tino that she was one of the Bluebell fairies, and that long, long ago she had stolen something which belonged to the Bluebell queen, and had been turned out from among them, and that she might never go back till she could find a white rose to show them at the door. She had walked so many miles," she said, piteously, "but could not find one, and now she despaired of ever getting back at all."

Then Tino, with a terrible sorrow at his heart, gave her his pure white rose, and went slowly and sadly on his way back to Fairyland.

It wanted five minutes to midnight, and the fairies were all waiting for Tino's return. He came at last, looking strangely weary and dejected, but the fairies received him with cheers and shouts of welcome, and the queen came down from her throne with a tender smile.

"The fairy who keeps the record of good deeds," she said, gently, "has flown over and told us what has happened, and we know why it is that you have returned to us empty-handed. But the doing of one kind and unselfish act is better than many roses, however white and pure. You may take your reward."

And the next night in Fairyland there was a fairy wedding.

THE DEAR LITTLE "FORGET-ME-NOT."

When the queen of the fairies was naming the flowers, she called one a rose, another a lily, another a violet, etc.

Nestling in the grasses at her feet she spied the most beautiful little blossoms, with hearts of gold and petals as blue as the heavens above!

As she stood looking down at them, one modest little flower raised its head and said, "O, gentle fairy, forget me not!"

Stooping to caress it, she said: "How could I forget you? Hence-

forth your request shall be your name."

Then she knelt beside it and pressing her lips to its dainty petals, she softly whispered, "I kiss you because I love you, you dear little forget-me-not."

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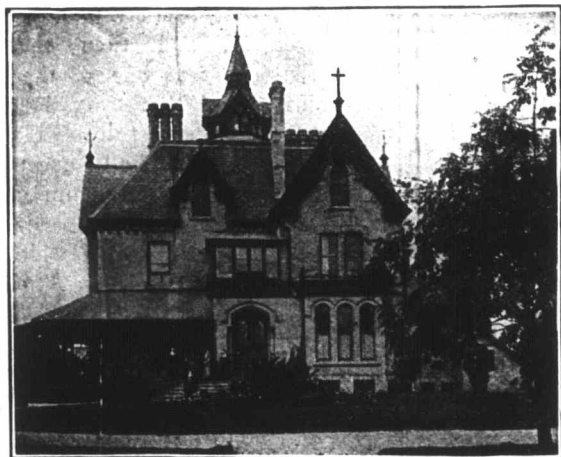
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