

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD

THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.

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TORONTO, CANADA, THURSDAY, JANUARY 26, 1905.

[No. 4.]

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All Church people will find the Year Book an indispensable guide to Church Work in Canada.

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ALEXANDRIA, Dec. 20th, 1901.
Dear Sir:—
Speaking from personal experience I can state that your Stout is excellent in building up the system—I was very much run down and was advised to use Labatt's Porter—this I have done for some time and I largely attribute to its effects my steady improvement in strength and weight. I deem it but justice to you, and it certainly is a pleasure to me, to add my testimony to its sterling qualities, and I gladly recommend your Stout as an excellent tonic and food in cases where such is required.
Yours truly,
G. S. TIFFANY, M.D.
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THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

Any even numbered section of Dominion Lands in Manitoba or the North-West Territories, excepting 8 and 26, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one quarter section, of 160 acres, more or less.
ENTRY
Entry may be made personally at the local land office or the district in which the land to be taken is situated, or if the homesteader desires, he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the local agent for the district in which the land is situated, receive authority for some one to make entry for him. A fee of \$10.00 is charged for a homestead entry.

HOMESTEAD DUTIES.
A settler who has been granted an entry for a homestead is required by the provisions of the Dominion Lands Act and the amendments thereto to perform the conditions connected therewith, under one of the following plans:—
(1) At least six months' residence upon and cultivation of the land in each year during the term of three years.
(2) If the father (or mother, if the father is deceased) of any person who is eligible to make a homestead entry under the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.
(3) If a settler was entitled to and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.
(4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land.

The term "vicinity" used above is meant to indicate the same town, township or an adjoining or cornering township.
A settler who avails himself of the provisions of Clause (2), (3) or (4) must cultivate 30 acres of his homestead, or substitute 20 acres of head of stock, with buildings for their accommodation, and have besides 80 acres substantially fenced.
The privilege of a second entry is restricted by law to those settlers only who completed the duties upon their first homesteads to entitle them to patent on or before the 2nd June, 1889.
Every homesteader who fails to comply with the requirements of the homestead law is liable to have his entry cancelled, and the land may be again thrown open for entry.

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

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

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

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Shirt Waist Lengths
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@ \$3.00 each - Dainty.
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—each length sufficient—for a pretty Shirt Waist.
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LESSONS FOR
Jan. 29
Morning—Job 27
Evening—Job 28
Feb. 5
Morning—Prover
Evening—Prover
Feb. 12
Morning—Prove
Evening—Prove
Morning—Gen
Evening—Gen.

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

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Holy Comm
Processional
Offertory:
Children's J
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FIFTH S
Holy Comm
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The New articles on th in the United state of affair evil of race, plore the mo eyes should touched. " of infant b municants is Church. If reproduce th ent for the i her number Churchmen still holding by its natur

Canadian Churchman.

TORONTO, THURSDAY, JAN. 26th, 1905.

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

NOTICE.—Subscription price to subscribers in the City of Toronto owing to the cost of delivery, \$2.00 per year; IF PAID IN ADVANCE \$1.50.

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

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

Address all communications, **FRANK WOOTTEN**

Box 2640, TORONTO

Offices—Union Block, 36 Toronto Street

LESSONS FOR SUNDAYS AND HOLY DAYS.

Jan. 29—Fourth Sunday after Epiphany.
Morning—Job 27; Matthew 16, to 24.
Evening—Job 28 or 29; Acts 17, 16.

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

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

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

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

FOURTH SUNDAY AFTER EPIPHANY.

Holy Communion: 172, 309, 314, 318, 520.
Processional: 33, 288, 305, 306, 601.
Offertory: 36, 81, 167, 293, 487.
Children's Hymns: 178, 336, 343, 542.
General Hymns: 229, 80, 474, 534, 545.

FIFTH SUNDAY AFTER EPIPHANY.

Holy Communion: 294, 362, 317, 320.
Processional: 34, 35, 302, 304, 585.
Offertory: 290, 308, 512, 541, 543.
Children's Hymns: 331, 334, 338, 362, 630.
General Hymns: 295, 303, 474, 513, 583.

The Loss to the Church.

The New York Churchman, in continuing its articles on the failure of the Church to advance in the United States, develops the most serious state of affairs, and throws a new light upon the evil of race suicide. We are all ready to deplore the mote in our brother's eye, but our own eyes should be opened and our own consciences touched. "The relation," says the Churchman, "of infant baptism to marriages and to communicants is the test of a standing or falling Church. If the families of Churchmen do not reproduce themselves, if the Church is dependent for the increase or even the maintenance of her numbers on accessions from without, Churchmen ought to know it. If the Church is still holding its own in this matter, or growing by its natural increase, Churchmen ought to

know it." The article then goes into very elaborate calculations, dreadful to believers in a patriotic Christian life, as to the average size of a Churchman's family. Then it is assumed that statistics show that where the average number of children to a family is less than three, a community is not reproducing itself. The Churchman tries in this, like the other calculations, to side with the people it brings to judgment, because the real figures require four in a family, and in a country peopled by a sterile nation, the number required would be nearer six than three. Leaving that aside, the Churchman finds that in the Church in the States ten families will have together twenty-five children, and adds: "This, we believe, to represent fairly the condition of Church families to-day." This figure is not a stationary one, but is a point in a steady, gradual decline which our people in the States have reached, and it is still steadily degrading. It would be some relief could we think that this evil stops at the boundary line. All an ordinary observer has to do is to look around him and see what the average family now consists of. Instead of the flock of from four to eight, which was common fifty years ago, from one to three constitute the births of a pair. The families have disappeared. Everything, everywhere shows it. The country schools, which could not hold the children, are now too large. This cursed transgression of God's law lies at the base of the divorce and other social evils which we all deplore. We commend our contemporary for its courage, but it requires to be followed up by the bishops and clergy falling in line behind it and President Roosevelt. Let them take courage by his example. It will require a great deal of courage and the very plainest speaking by, say, the Bishop and clergy of the diocese of Easton, where the ratio of baptism of children has fallen to twelve in ten marriages; or in Maine where there are only fifteen. Don't let us shirk our own duty, the question at once forces itself on our minds. What is the proportion in the dioceses of Nova Scotia and New Brunswick, and what is the duty of our own bishops and clergy? As the Churchman says: "Comment on these statistics seems hardly necessary. They point their own moral and teach their own lesson."

The Archbishop of York

Is getting on in years, and naturally we seldom hear much of him in public matters of late. But from an exchange we read that he held his hundredth ordination a few weeks ago, and although not of robust health, still actively superintends the work of his great diocese. As an old Army man, the Archbishop believes in discipline and in the provision of men for the ministry. "To him we owe the recognition of a body of postulants—young men in his diocese who intend to take Holy Orders. Once a year he tries to meet all these men and to address them on the sacredness and duty of their vocation, and his quiet, gentle spirit makes a deep impression on all brought into close personal contact with him."

A Church Settlement.

We are indebted to the Algoma Missionary News for a cheering piece of information. Our readers know how often, how importunately, we have urged the creation in new, or barren, districts, where population is scanty, of missionary settlements and at last we have the following unpretentious start: "A log school. Such a building is not seldom described as existing years ago in the older parts of the province for the accommodation of children. Nor is it by any means a thing of the past in 'New' Ontario. But a log-house for use by young men in training for matriculation in the university as a

necessary part of their preparation for Holy Orders is a new thing. Such a building, however, has been erected in the thick of the bush in Muskoka, where Rev. R. Clark has settled and made himself a home. Mr. Clark, unable to perform the ordinary duties of a parish priest, has interested himself in the preparation of young men for the ministry. Near to his house his son and Mr. T. H. Young have erected a log house, about 12 feet by 20 feet, in which they are to live and study. The young men have also chopped their winter's wood and are doubtless before this busily engaged with their books. Mr. Clark devotes a part of each day as tutor. Who knows but that he may be the founder of a diocesan school, in which students reading for Holy Orders may be trained? Certainly he is doing a good work. At present there are but two students, though room for one or two more. Besides, it is learned that Mr. Young is zealously engaged in gathering the settlers of the country round about in a school-house on Sundays for public worship—establishing a new mission, in fact. So many places are untouched by the Church. Those interested and who wish to communicate with Rev. Mr. Clark had better send their letter care of the Rev. Charles Piercy, Box 66, Sault Ste. Marie West, Ont., to be forwarded.

Jeremy Taylor Society.

Our rural deaneries have very generally adopted the custom of meeting to read essays and to discuss certain subjects. They will be interested in an account in the Church of Ireland Gazette of the Jeremy Taylor Church Reading Society, "which," it says, "under the secretaryship of Rev. E. D. Atkinson, has done such good and useful work. The society now numbers over 130 members, and in its library has two hundred of the chief modern theological books." The Gazette adds: "We heartily wish the society every success, and a much more extended membership. It ought especially to prove to be of the greatest service to young clergymen just ordained who, at the outset of their ministry are apt to fall, if not into absolute neglect of theological reading, at least into loose and unsystematic methods of study which in the end profit but little." "Reading," said Lord Bacon, "maketh a full man." From the report of the thirty-ninth half-yearly meeting held at Belfast, we find that the course of reading selected for the coming half-year was: I.—Theology, etc.; Bishop Jeremy Taylor, Works; Dean Robinson, "Epistle to the Ephesians," "The Faith of a Christian;" Bishop Lightfoot, "Notes of Epistles of St. Paul," "The Atonement and Modern Life;" A Mission Priest "Unbelief in Modern England." II.—Ecclesiastical History; Robertson, "History of the Christian Church;" Johnston, "Life of Canon Liddon," "Dux Christus;" Ramsay, "Letters to the Seven Churches;" Bishop Collins, "The Study of Ecclesiastical History;" Bishop Boyd Carpenter, "English Church History." III.—Literature: Alexander, "The Rambling Rector;" Kipling, "Traffics and Discoveries;" Wagner, "The Simple Life;" Stopford Brooke, "Browning;" Boas, "Shakespeare's England;" Mark Twain, "More Tramps Abroad." In this course is included, as a necessary part of it, the consecutive study of the Holy Scriptures in Greek or Hebrew. All information will be given, and applications for membership received, by the present secretary, Rev. J. H. Mervyn, 5 Rosemount Gardens, Belfast.

Jeremy Taylor.

So few people really know who or what Jeremy Taylor was that we think a short notice would be appropriate now. He was born in 1613 and died in 1667, a period of English history, especially Church history, of extreme importance. It covers the great civil war, Archbishop Laud's rise and fall, the time of the Commonwealth, the

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aging Director.
A., LL.B., Sec.

Restoration, the Savoy Conference, and the ultimate settlement of the Prayer Book on its present basis. During the forty years from the time when Jeremy Taylor went to Caius College, at Cambridge, he was able to study the thoughts and deeds of men which followed upon the Reformation and revival of religion. He was a great preacher from the outset of his career. An accident led to his preaching at St. Paul's Cathedral and made him a marked man, and his singular ability was quickly recognized by Archbishop Laud. After a sojourn at Oxford, where he became Fellow of All Souls, he was made rector of Uppingham, in 1638, and in the same year preached his famous Gunpowder Treason sermon at St. Mary's, Oxford. Seven years later Laud was executed, and troubles came thick and fast. Not until the restoration in 1660 did Taylor receive any adequate recognition for his learning, and for the supreme excellence of his many writings, by his appointment to the Bishopric of Down and Connor. A sketch of his life and writings has just been published by Longmans, written by George Morley.

The Subway Tavern.

In August last, Bishop Potter, of New York, took part in the opening of the Subway Tavern, and so brought on himself an outburst of unreasoning obloquy and misrepresentation. The Bishop's reason is the one which appeals to our common sense (without now claiming any higher authority), that in casting out an evil habit it is necessary to fill the void by a better one. Drinking, as well as eating, is a natural appetite. If a class is in the habit of eating deleterious substances, another must be substituted for it, and so with drinking. This in outline—a very bald outline—is the idea which dominates reformers who initiate enterprises like the Subway Tavern. The "Outlook" has recently visited it and says there are two stories, thus providing for a separation of the crowd; there are three entrances and an absence of loafers. The quick lunch is ruled out; there is plenty of opportunity to sit down at clean tables; two hundred working men lunch at noon each day. The first floor is divided into two distinct parts, the water wagon and the bar, both supplied with tables. At the first the summer receipts reached \$60 a day meaning twelve hundred "soft" drinks. The bar is by no means a temperance one, beer, wine and spirits, of high-class quality only, can be had. The bar tender loses his place if a guest shows signs of intoxication by reason of drink obtained on the premises. The aim of the managers is to prevent excess by taking away artificial incitements. Drinking is only an incident of the good-fellowship. Three saloons in the immediate neighbourhood have been closed and abandoned, throwing, says the Outlook, significant light on the genuine temperance work already accomplished. We have no record, it adds, of the closing of saloons by the old-fashioned denunciatory methods.

Lay Work.

The chief recommendation by our Synods was the increased use of the lay element. The men in all directions, lay readers, catechists, deacons, Sunday school superintendents, the women in all the branches in which the Romanists have been so successful in extending their influence. And among the clergy there was to have been a greater increase of exchange. A writer in the Guardian recently sneered at the fact that in Australia, upon a vacancy, there was a sort of general post, that is, a game where all change places. This at once brought out the reply: Why not in England? "It would be a happy thing if it were so. The rule of the Wesleyans, which compels their ministers to change every three years, is too hard and rigid, but in the Established Church we go to the opposite extreme, and, generally speaking, the changes of its pastors are few and far between. . . . A former Bishop of Ely, Dr.

CANADIAN CHURCHMAN

Woodford, said that 'he knew no single enemy to clerical efficiency, and to true manhood, so much to be dreaded as the peril of intellectual and spiritual stagnation which affects so many country clergymen, whose lives are lost in the back eddies of the national life.' And in similar language the need of the change from town and city to country and village, which was so eloquently advocated in our columns, is again being advocated in England. Has there been such a shaking up in our own dioceses since the revelations of the census?

Archdeacon Pentreath.

The Ven. Archdeacon Pentreath, D.D., is a native of New Brunswick, of Loyalist descent on his mother's side. He was educated in the Maritime Provinces and in England, and graduated at the General Theological Seminary, New York, in the class of 1872. He was incumbent of Grace Church, Rutherford, N.J., 1872-74, and was rector of St. George's Church, Moncton, N.B., 1874-82. In 1882 he went West to take charge of Christ Church, Winnipeg, and subsequently became Rural Dean and honorary Canon of St. John's Cathedral. He remained there for fourteen years, and was then appointed to the Archdeaconry of Columbia (diocese of New



The Venerable Archdeacon Pentreath.

Westminster), where he has been the missionary and financial organizing officer, and assistant to the Bishop in the administration of the diocese. He was also for four years acting Archdeacon of the diocese of Kootenay. The Archdeaconry of Columbia was endowed in 1860 by Miss Burdett Coutts. He represented the Province of Rupert's Land at the General Convention at Baltimore, in 1892, and was one of the Canadian delegation at the General Convention in San Francisco in 1901. He is married and has three children. Mrs. Pentreath, nee Miss Clara Woodford Sayre, is a daughter of the late Thomas Sayre, barrister, of Dorchester, N.B. Mr. Sayre was a grandson of the Rev. John Sayre, one of the "Tory clergy of the Revolution," who was driven out of his parish at Fairfield, Conn., and landed with the Loyalists at St. John in 1773. He had previously been one of the commissioners to select the land for the Loyalist settlers. His daughter, Esther, married Christopher Robinson, father of the late Sir John Beverley Robinson, Bart. The selection of Archdeacon Pentreath as joint nominee with Bishop Matheson for the Archbishopric is a recognition of his twenty-two years of work in Rupert's Land and British Columbia.

The Decline of the Church

Was the dread heading which for some months appeared in this paper, upon the publication of the result of the census a few years ago. It is worth remembering, and it is desirable that the members of our Diocesan Synods, both clerical

and lay, should keep it well in mind and be able to say at the Easter vestry meetings, and at the Synod meetings to follow, whether the Church in the parish or in the diocese has regained any lost ground, or whether it is standing still or going back. It is a severe duty but a salutary one to look back to what has taken place during the last fifty years. The census of 1851 gave the following figures: Church of England, 224,000; Presbyterians, 204,000; Methodists, 208,000. That of 1901 gave: Church of England, 368,000; Presbyterians, 453,000; Methodists, 666,000. How often our want of adaptability during these years and miserable party squabbles, alienated the people. Are we covering the ground now? Have we missionaries through the dioceses for the backs of the parishes, and have we meeting-places and Sunday schools where it is impossible to support a clergyman? These are some of the recommendations which were agreed on. Are they being carried out? Here is what the Archbishop of Canterbury wrote while the Christmas bells of his cathedral were sounding in his ears, a New Year's message to his diocese. He recalled last year's warning against "mental slackness," and urged his people to realize with calm deliberations the lessons which have come down to them in the storied life of the Church. He calls on every Churchman to spend and be spent for the well-being of the English people as a whole. "God give us grace to use in that sacred cause every ennobling memory, every present advantage which is ours, and to use it in a spirit of deliberate and generous sympathy with brother Englishmen, who see not eye to eye with ourselves, but whose final aim is identical with our own. God help us in the new year, whatever changes and chances its months may bring, to make progress mean, what progress ought to mean—a genuine step forward in public spirit and self-discipline, in reverent thoughtfulness of purpose, in purity of social life, in the power and practice of helping forward and upward the ignorant, the tempted, and the weak, and in securing—by whatever means it can—that our children shall be taught as a living thing the faith into which they have been baptized. With that task we are charged by every memory of the past, and every hope of the future. He concluded by pointing out the grave responsibilities of Churchmen, who will incur a heavy burden of shame if they fail to live up to the incomparable trust that is theirs.

The Welsh Revival

Is a subject which we intended to pass by in this number, but we cannot refrain from publishing the excellent and historically interesting letter of the Bishop of Durham to the Record: "Those of us who remember the great days of forty-five years ago (shall I ever forget what I then saw in my dear father's parish?) feel as if again one of those times of mysterious but manifest blessing might be at our doors, not in Wales only, but over England, when—by means transcending great organizations and striking personalities, by a power secret and Divine—the old cry of the soul for a true salvation is met by the eternal answer, the Lord Jesus Christ, with results immediate, wonderful, and on a mighty scale. Of course, every such movement, and every such period, has its drawbacks and perils, and they will call for watching and prayer. But I write to appeal meanwhile for not watching only, but welcome. I appeal to my brethren in the ministry, and not least to those of us who presume to call ourselves Evangelicals (that great, that searching word,) to observe this movement with a reverent welcome and a sacred hope." In connection with the fact that this movement is one of the young men and women, the "Standard's" correspondent at Maesteg mentions a baptism conducted at a deep part of the river by one of our clergy, who, after prayer and praise, stepped into the water in his surplice and baptized a number of converts.

THE VISIT

Arrangements for the Master of St. John's, expected to arrive on Sunday, April 23, and deliver a course of lectures to St. John's, given. At Quebec on Sunday, April 23, and at Leamington on Sunday, April 23, by the Bishop of the diocese, and by the Queen's University at Toronto, where the authorities of the diocese and Wycliffe. deliver the University and occupy the evening. Psalter in Wycliffe. his time allow, have been glad London, where pressed a warm claims of his C call him back is a great privilege able to hear a position academic work and devout scholar with his father and Westcott. Chaplain to the bury was a com the head of the

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We referred features of an progress in Scotland attracted widespread report, is being sults. Prominent articles to the Times" and the merits of the journals are seen the temper and view the movement, consideration, commendable hope may in this and the comm transpiring. It should be pre and awakened and legitimate new life will be lished for the the undertow stability, which the feverish ru A young mind parently the le sisted by wh hood." A ma is the promi fourths of the singing. "The known English them, one M singer—are as ment as Evar scelos are wor peal. Nor is the singers, down in sob breaks out until the solo rises from her praying and more impress

THE VISIT OF DR. KIRKPATRICK.

Arrangements have now been completed for the Master of Selwyn's visit to Canada. He is expected to arrive at Halifax on the 25th of March, where he will preach at the pro-Cathedral and deliver a course of lectures. He then proceeds to St. John, where two lectures are to be given. At Quebec he will preach in the Cathedral on Sunday, April 2nd, and lecture both in that city and at Lennoxville College. Thence he goes to Kingston, where he has been invited by the Bishop of Ontario to preach in his Cathedral, and by Principal Gordon to lecture at Queen's University. Finally he will spend a week at Toronto, where he will be welcomed by the authorities of the Provincial University, Trinity, and Wycliffe. On Sunday, April 16th, he will deliver the University sermon in the morning and occupy the pulpit at St. James' Church in the evening. He will give a course upon the Psalter in Wycliffe Convocation Hall. Did his time allow, the Master of Selwyn would have been glad to visit other centres, notably London, where the Bishop of Huron has expressed a warm desire to receive him. But the claims of his College and his professorial duties call him back to Cambridge early in May. It is a great privilege for Canadian Churchmen to be able to hear one who occupies so conspicuous a position in the English ecclesiastical and academical world, and who represents that sober and devout school of Biblical scholarship identified with his former teachers, Bishops Lightfoot and Westcott. His appointment as Examining Chaplain to the present Archbishop of Canterbury was a conspicuous sign of recognition by the head of the Church of England.—J. de S.

THE REVIVAL IN WALES.

We referred in a previous issue to some of the features of an extraordinary revival which is in progress in South Wales. The movement has attracted widespread attention, and, according to report, is being attended with remarkable results. Prominent journals have devoted leading articles to the subject—notably the "Church Times" and the "Guardian"—and whilst the comments of the editorial writers in each of these journals are sane, judicious and in keeping with the temper and traditions of the Church, they view the movement with becoming gravity and consideration, and give expression to the commendable hope that marked and permanent good may in this indirect way accrue to individuals and the community where the events recorded are transpiring. It is also intimated that the Church should be prepared to offer to those stirred and awakened by the revival the authorized and legitimate means of grace by which the new life will be assured, strengthened and established for them, and they will be rescued from the undertow of coldness, ignorance and instability, which succeeds so often, and so fatally, the feverish rush of a flood of revival excitement. A young miner, Evan Roberts by name, is apparently the leader of the movement. He is assisted by what is called the "Singing Sisterhood." A marked peculiarity of the gatherings is the prominence given to singing. Three-fourths of the meeting consists, it is said, of singing. "The Singing Sisters," writes a well-known English journalist—"there are five of them, one Mme. Morgan, who was a professional singer—as conspicuous figures in the movement as Evan Roberts himself. Some of their solos are wonders of dramatic and musical appeal. Nor is the effect lessened by the fact that the singers, like the speakers, sometimes break down in sobs and tears. The meeting always breaks out into a passionate and consoling song, until the soloist, having recovered her breath, rises from her knees and resumes her song. The praying and singing are both wonderful, but more impressive than either are the breaks

which occur when utterance fails, and the sobbing in the silence momentarily heard is drowned in a tempest of melody. No need for an organ. The assembly was its own organ; as a thousand sorrowing or rejoicing hearts found expression in the sacred psalmody of their native hills." The "Guardian" thus refers to the results of the movement: "Large numbers of 'sudden conversions' are reported, and men of careless or evil lives stand up and 'testify' to their faith in Christ. In some places the public-houses are almost deserted, the police magistrates find their work materially reduced, and colliery managers are surprised at the steadier work and the absence of the accustomed blasphemies from the pit galleries. In not a few cases football matches, which in Wales, no less than in many regions of England, have been tainted by gambling and brutality, have been abandoned because the members of the teams were ashamed of their 'former conversation.' Prayer meetings have been held at the bottom of mine shafts, and open air services on the deserted football grounds. Even if we allow for possible exaggeration by sensational journalists, and if we take into account the emotional nature which distinguishes the Welsh, even more perhaps than the Celts of other lands, there can be no doubt that an extraordinary wave of religious excitement is rushing over the principality, and, for the time at all events, is changing the lives of thousands of its inhabitants." Another journal reports that "at Bethesda, the chief centre of disturbance during the Penrhyn quarry conflict, the revival is said to have done more in a week than the most sanguine hoped could be accomplished in ten years to heal the social, religious, and domestic breaches caused by the great strike." "We hear news of a great religious movement in Wales," says that staunch Church organ, the "Church Times," in a leader on the subject. "All who see what is being done appear to be deeply impressed. They go to investigate phenomena and are mastered by a sense of realities; they criticize the passing wave, and are carried off their feet. The student of human nature gathers facts of surpassing interest; the man whose eyes fail with looking upward sees a great light breaking about him; the servant of God looks on with earnest desire to recognize the working of the spirit." "What," says the "Guardian," "is to be the attitude of Churchmen to a movement like this? It is plain that the revival cannot be met with a sneer on the ground that the leaders are 'unlearned and ignorant men.' . . . It is impossible, either, to doubt the sincerity of the leaders of such a movement or to ignore the effect which is produced upon the lives of those who are converted. It is better for men to be praying, than to be gambling, to be singing hymns than to be drinking to excess at public houses, to feel the power of Christ in their lives than to be living without God and without hope in the world." "We are in sore need," continues the "Guardian," "of some special 'outpouring of the Spirit.' We must pray for it earnestly, and, wherever we find that men's religious feelings have been awakened, after long slumber, it must be our endeavour so to guide the process of 'revival' as to avert the danger of reaction." The apathy with which religion is regarded in England, and of which there can be no doubt from the testimony so frequently forthcoming has its counterpart in Canada, leads us to the conviction that we are sadly in need of a thorough and fruitful 'revival.'

SPIRITUAL APATHY.

It may seem strange, but it is nevertheless true, that the same word that in the first ages of the Church the Christians adopted to express a contempt of earthly concerns has been called into popular use to-day to denote the attitude of the world to the vital principle of the Christian religion. In a paper entitled: "The People and

the Churches," Mr. Mudie-Smith, the director of the "Daily News" Religious Census for London, points out that in that great city only twenty per cent. of the population go to any place of worship, and of these the bulk belong to the upper and middle classes. The masses are in "quiet antagonism" to any organized religion; and yet "there is the certainty present to each of us in our thoughtful moments, never entirely absent from the thought of those who seriously think at all, that an hour will come when we shall face the problem of problems for ourselves and alone; when we shall know by experience what really is beyond the veil, and how it is related to that which we see and are here." How comes it, then, that not in the great metropolis alone, but throughout those settled portions of the world to which the designation of Christian countries is applied, there is such apathy towards the faith and practice which are implied in the term "Christian?" Can it be said that our Lord's promise that He "would pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the spirit of truth," has failed us, and that His solemn declaration: "Heaven and earth shall pass away; but my words shall not pass away," are to-day void of meaning? Far from it. Whence come, then, the spiritual apathy, unfruitfulness, deadness? Largely, we answer, through false teachers, teachers who labour to subtly prove that our Lord's kingdom embraces this world, when His own clear words are: "My kingdom is not of this world." Hypocritical teachers, who with unctuous tongues profess to lead sinners into the paths of purity and peace from which they themselves are continually straying; teachers who glibly and complacently extol the innocent pleasures of the world, when our Lord said to His disciples: "These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world." More talk is needed from the pulpit about the "peace" and "good cheer" to which our Lord referred, and less about the innocent pleasures of this world, as to which no sincere and enlightened Churchman needs priestly flight and leading." Teachers whose learning is always in evidence; who, like Don Quixote, the erudite knight, have ever a lance in rest for some atheistic, agnostic, critical or scientific windmill, at which they charge at times with tremendous clamour and vigour, and with much the same result as befell the flower of Spanish chivalry. To such enthusiasts we commend the wise words of one of the most accomplished scholars, theologians, and orators of modern times: "Revelation was not given to satisfy doubts, but to make us better men, and it is as we become better men that it becomes light and peace to our souls, even though to the end of life we shall find difficulties in it and in the world around us." The best solution for this awful apathy is true teachers of the Christian faith, the Christian means of grace, and supremely of the Holy Scriptures. Of teachers who teach by the purity, consistency and gentleness of their lives even more effectively than by their words. Of teachers who teach, in the words of a great teacher: "That if men would find and know God they must begin by trying to do His will; they must act according to the greatness of the occasion, and to the laws not of one part only but of their whole human nature; they must prepare their souls, habits and tempers and will, as well as intellect. God the only God worth seeking by man, the God, not of scientific demonstration or theory, but the living God of Abraham, Isaac and Jacob, the God of Jesus Christ, is revealed only to the heart, the heart of the sincere, the modest, the patient, the self-governed, the loving. And as children who cannot walk, learn to walk by walking, so we learn to feel the meaning and greatness of moral truth by acting under the sense of it, by listening in detail to conscience,

by being true to what we hear in great things, and small. To know we must obey." Another vital branch of teaching to conquer apathy and inspire faith, and zeal, is embodied in our Lord's command: "Watch ye, therefore, and pray always." Full well does an editorial in the Church Times refer to the true foundation of efficacious prayer: "The man whose whole life is moulded by prayer, who, in that daring figure of the Old Testament 'wrestles with God and prevails,' he is as certain of prayer's efficacy as he is certain that he breathes. But the knowledge has not been derived from sixpenny books of apologetics. And the same principle holds good in the case of other truths. As scientific theory is tested by experiment, so Christian truth is verified by obedience. If any man will do the will of God, he shall know of the doctrine, whether it be of God—that is the profound saying which in these days we need to press home to the hearts of men."

FROM WEEK TO WEEK.

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

The most interesting event in the Anglican Communion for some months past has been the publication of the Bishop of London's balance sheet. When Dr. Ingram was Bishop of Stepney, he was in the habit of speaking in East End parks on Sunday afternoons, and of replying to the assaults of the secularist upon Christianity. One of the favourite reproaches against Christianity as expounded by the Anglican Church was the large salaries paid to the Bishops. Now that Dr. Ingram is the recipient of \$50,000 a year, he deems it advisable to show to his quondam antagonists, and to the world generally that this is barely enough to support him, in short a kind of starvation wage. In fact, the Bishop's balance sheet shows a deficit of about \$3,000, whilst the amount spent upon himself is absurdly small.

So far so good. The Bishop of London is a man universally trusted. No one believes that he is self-indulgent, nor that he spends in any way large sums of money upon himself. The expense of keeping up Fulham Palace and London House is enormous. Large sums of money are spent upon forms of entertainment that can only be described as charities. But none of the commenting papers we have seen, the Guardian, the Times, the Spectator, and others, seem to consider that the Bishop has met the real point of objection, which is that a Bishop in the Church of Christ ought not to be put into such a position that it costs him from \$15,000 to \$75,000 to live. The British Weekly raises rather a shrewd objection to one feature of the balance sheet. Whereas the expenditure upon the farm and gardens amounts to some \$4,000, the Bishop only spends \$150 on books and papers. This, it remarks, is not enough to keep the Bishop abreast of the times, and he can scarcely expect thoughtful people to attach much weight to his utterances upon current controversy. It seems likely that more will be said in the future upon this subject.

The Archbishop of Canterbury, whose visit to this Continent provoked such a remarkable outburst of enthusiasm, has somewhat surprised and perhaps offended our brethren in the United States, by his remarks in England to the effect that his experiences in America only strengthened his convictions as to the value and necessity of an Established Church. The New York Churchman is at a loss to understand how such a deduction can be drawn from his experiences in the States. Yet it may easily be the case that whilst the Primate perceived the advantages of freedom from State connection in America, he also observed that the environment and the genius of the people were so different from those

of England that what was a blessing in the United States might be a curse in England.

One of England's most eminent Bible scholars is to visit Canada early in the coming spring. Dr. Kirkpatrick, Master of Selywn College, Cambridge, was formerly Professor of Hebrew in that University, and has published several books on Old-Testament subjects, all of which have attracted considerable attention and meet with a steady sale. Dr. Kirkpatrick belongs to the school of Lightfoot, Westcott and Hort, and is a man of deep devotion as well as of fine scholarship. We understand that he will lecture in the dioceses of Nova Scotia, New Brunswick, Québec, Montreal, Ontario, Toronto, and perhaps some others. It is much to be desired that his welcome should be of the warmest, for we hope this visit may be followed up by visits from other scholars, which cannot fail to provoke enquiry and study amongst both the clergy and laity.

Do the clergy of Canada devote a sufficient amount of time to study? This is no merely theoretical question. The revelations of the recent Church census in London, England, have proved disquieting reading to those who had supposed that the Anglican Church was rapidly advancing. Those who comment upon the figures are almost unanimous in saying that the weakness of the Church of England is its pulpit. That people, and men especially, demand preaching that is interesting and informing, as well as inspiring, and this they do not get in our Church at home. Do they get it here in Canada? The present writer knows not a few Anglicans and others who have a mean opinion of the average Anglican sermon. Now it cannot be too often impressed upon the preacher, that he cannot maintain even a moderately high level of preaching unless he is a reader. It is not necessary that he should read on any particular line. He need not be up-to-date on Higher Criticism, nor need he be able to preach on all the questions of the day. But suppose that his forte be expository preaching. Then to sustain the interest and the inspiration of his preaching he must be an earnest student of the Bible, and he must refresh and stimulate his own mind by reference to the works of the great expositors, Lightfoot, Westcott, Gore, Dale, Maclaren, George Adam Smith and others. So with any other department of theology. The dogmatic preacher, the apologetic preacher, even the mission preacher, must cultivate his mind, and books are his best way, almost his only tools.

An attempt is being made in the dioceses of Montreal and Quebec to hold a summer school at Lennoxville, where the buildings have most kindly been offered, or elsewhere. It is too early to say yet whether or no the attempt will prove successful. Some of our readers will remember the delightful schools held some years ago at Lakefield and Port Hope, when they were privileged to hear lectures from such men as Drs. Crapsey, Peters, Roper, Clark, Bishop Brent, and others. A suggestion has been made that if an annual school were established in Quebec and Ontario, the one held immediately after the other, English scholars might be induced to come and deliver courses. We trust the proposition may some day be converted into fact.

Montreal is endeavouring to start an Anti-treating League. A committee of clergy and laity representatives of various denominations has been formed, and a constitution has been drawn up. It is felt that the treating habit is vicious and injurious, but that it is so deeply rooted that nothing but a determined and public effort can avail to eradicate it. None of our readers will doubt that even to weaken the strength of this habit, by arousing the common sense of the public, would mark a great stride in the direction of temperance amongst our people.

SPECTATOR.

MISSIONARY WORK IN THE NORTH-WEST.

By the Rev. John Hines, Prince Albert.

I am not aware of having communicated with your paper before, but possessing a little information which may interest some of its readers, I do so now, with the hope that you may be able to find room for it. Having been a missionary in the Saskatchewan for thirty years, my name is known to a few in the Eastern Provinces. The first fourteen years of my missionary experience was at Sandy Lake. This was an entirely new beginning, as prior to 1874 our Church had done no permanent work among the heathen of the Saskatchewan. God's blessing was with us, and our efforts very soon began to work a change among the Indians, and in 1888, when I was asked by Bishop Pinkham to reorganize the Indian work in the eastern half of the diocese, I was able to hand over the Sandy Lake mission to a native pastor, some five hundred souls having been baptized by me. In other words, three chiefs and most of their followers had embraced Christianity during our sojourn among them. In my new sphere, the work was vastly different from that at Sandy Lake. In the latter place I knew all the people in their heathen days, and having been allowed, under God, to admit them, one by one, into the Church Militant by baptism, I could regard them as my children in the Gospel. In my new sphere it was different. There the people and I were strangers to each other. The C.M.S. work was begun among these Indians nearly half a century before, and nearly all the Indians were professing Christians. They were accustomed to attend the different services of the Church with a punctiliousness that would compare favourably with any church in Toronto, and yet there was something lacking, both visible and invisible, which caused anxiety. We began our work here by re-organizing our schools, and multiplying their number, and in a few years we had eight well managed schools in place of two very inferior ones. There were in 1888 only two churches in all that area that could be used for public worship, and it was not safe to enter these during a high wind. I lost no time in making my wants known to friends in England and elsewhere, and again God was with us, so that in 1902, when I left that district, I had erected eight new churches, one of which is perhaps the largest in the diocese, and all were free of debt. But the people, what of them? The Roman Catholics, who had been making strenuous efforts for twenty years before I entered the field to proselytize our Indians, were "stood off," and the Plymouth Brethren, who were not a whit less determined to steal our sheep from us, found it necessary to withdraw from the district, and the Indians themselves became established in the faith, and many of them brought forth the fruits of good living. There were, however, some who failed to bring forth the fruits of the Spirit, and other few who lived notoriously bad lives, but these cases grew rapidly less. I taught the communicants not to fraternize with those who lived in open sin, as though they were walking in the straight and narrow road with themselves, but to let them see that the sentiments of the true Christian had nothing in harmony with an outward evil liver. This had a very good effect upon the wayward and worldly, and may I add, that if such a discipline were exercised among the higher races of Christianity, my belief is that many a wicked person would be arrested in his evil course. My present home is near Prince Albert, and the work that has been assigned me by our present Bishop is the oversight of all the Indian work in this neighbourhood. But the term neighbourhood carries with it a greater latitude here than it does in the older provinces, for instance, some of my outstations are eighty and one hundred miles from my present residence. I have occupied this position about a year, during which time, and in ad-

dition to my ministrations engaged, first, in building for myself house at Sturgeon agent there, and last two new churches, fifteen miles away. Settlement forty-five buildings have been the diocese. The use, the Bishop and opening services. A built on an Indian the service began a well filled, and the consisted of Eveni Bishop and the admunior. There we had hoped to have were under age, at asked them to wait we drove to Coxy f called at the house bers of that congre on our return. W and camped with a son, by the way, w two hours after our bride, being a first pastor with her f performed the cer and orderly weddij joyed a pleasant e the Bishop took f position of Scripti fairly unfrequented ment; here we had amined two candi Bishop arranged Sunday services. to Fort a La Cori camped with the day being Saturd: dian visitors and ness, and then w gentleman in cha- pany's business he any was both a J The morning ser- baptismal service. After this service for for the chure order was the co were confirmed, to had visited the da very practical ad and next to the not forget those not follow its to Holy Communior was now after on also called Glen and there lay our roads, with the below zero. The our dinner, was s the cold journey and it was 3 p.m at Pahoonan, wd and kind as in Bishop's address. ish. In the y interpreter; twel took Holy Com declared open fo the Church of t perienced over amount of work was forgotten b of people who h us there, and to camped on the settlers, who, y other respects next morning v Busters, and her the people the passing. The

dition to my ministerial work, I have been busily engaged, first, in building a new house and out-building for myself, then in building a new house at Sturgeon Lake for our missionary agent there, and last, but not least, in erecting two new churches, one on an Indian reserve, fifteen miles away, and the other at a half-breed settlement forty-five miles from here. All these buildings have been erected without any cost to the diocese. The new churches, being ready for use, the Bishop and I left on the 4th inst. for the opening services. At the first St. James', which is built on an Indian reserve, above referred to, the service began at 2.45 p.m. The church was well filled, and the service was very hearty. It consisted of Evening Prayer, sermon by the Bishop and the administration of the Holy Communion. There were a few at this mission who had hoped to have been confirmed, but as they were under age, and uninstructed, the Bishop asked them to wait another year. The next day we drove to Coxy for dinner, and in the afternoon called at the house of one of the leading members of that congregation to arrange for a service on our return. We drove fifteen miles further and camped with a settler at Glen Mary, whose son, by the way, was married in the house about two hours after our arrival, but not by us. The bride, being a Presbyterian, had brought her own pastor with her from another settlement, who performed the ceremony. It was a very quiet and orderly wedding, and we all, I am sure, enjoyed a pleasant evening. The next morning, the Bishop took family prayers, giving an exposition of Scripture. We then drove over a fairly unfrequented road to another Indian settlement; here we had Communion service, and examined two candidates for confirmation, and the Bishop arranged with the Indians for regular Sunday services. We left at 3.30 p.m. and drove to Fort a La Corne, a distance of 12 miles, and camped with the catechist in charge. The next day being Saturday, His Lordship received Indian visitors and discussed a good deal of business, and then we made a pleasant call on the gentleman in charge of the Hudson Bay Company's business here. Sunday first after Epiphany was both a busy and a cold day with us. The morning service began at 10.30 with the baptismal service. Three children were baptized. After this service was over, we had the service for the churching of women. The next in order was the confirmation service, at which 14 were confirmed, two coming from the mission we had visited the day before. The Bishop gave two very practical addresses, first to the confirmees, and next to the communicants, in which he did not forget those who professed religion but did not follow its teaching; the final service being Holy Communion, at which 43 communicated. It was now after one, and we were due at Pahoonan, also called Glen Mary, at 2.30, but between us and there lay our dinner and ten miles of drifted roads, with the thermometer standing 30 deg. below zero. The first part of the business, viz., our dinner, was soon disposed of and then began the cold journey, through deep snow and wind, and it was 3 p.m. before we began our services at Pahoonan, which were of the same number and kind as in the morning, except that the Bishop's addresses were delivered direct in English. In the morning he spoke through an interpreter; twelve were confirmed here, and 35 took Holy Communion. The new church was declared open for Divine service, and was named the Church of the Epiphany. The cold we experienced over the ten miles' drive, and the amount of work we had to do during the day was forgotten by us when we saw the number of people who had driven long distances to meet us there, and to witness the opening service. We camped on the floor of a house of one of the settlers, who, with his wife, did their best in other respects to make us comfortable. The next morning we left for Coxy, also called Busters, and here we spent the afternoon, giving the people the service we had promised when passing. The baptismal service was again in

requisition, as well as the Holy Communion service at which 19 communicated, and the Bishop gave the people an excellent address. The service being over, the Bishop made similar arrangements with these people about carrying on regular Sunday services. We then drove four miles and camped. The next day, Tuesday, 10th of January, we reached home, but the journey, who shall describe it! We sat in our sleigh for four hours, and drove twenty-four miles against a slight head wind, with the thermometer wavering between 45 and 50 deg. below zero. The Bishop had to get out and run to keep himself from freezing, and we had to watch each other's faces, and report at once when we discovered the first sign of frost bite, so that friction might be applied immediately, but in spite of all our watchfulness, the king of the north stole a march upon us and bit the Bishop on his cheeks and me on my nose! And now, sir, what is the most striking point in this communication. Surely it is the scarcity of efficient labourers in this diocese. The Bishop in his recent visitation conducted services at five places. At four of these there are good, substantial churches, but there is only one ordained man in the district to administer to the spiritual wants of the people, and this man is a pure Indian, now in the 78th year of his age. Until this winter he has tried to give the people referred to a monthly service, but his health has so completely broken down, that all he can be expected to do in the future is to keep the services going at St. James', where he lives. Will not some one who reads this put himself in communication with the Bishop of the diocese, and it may be that he will be provided with a sphere of usefulness that will be owned and blessed of God.



ST. ANDREW'S BROTHERHOOD.

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

The following particulars from the 14th annual report of the Dominion Council of the Brotherhood of St. Andrew in Canada show that the Brotherhood work in the Dominion is prospering and everything points to a steady increase in the number of both the chapters and the membership in the future. Much progress has been made during the past year. The report shows that there were 112 active chapters in the various dioceses of the Dominion in 1903, and that number was increased to 172 last year. Twenty-three chapters were revived in 1903, and 34 last year. Five charters were granted for the formation of new chapters in 1903, and 46 during the past year. At the end of 1903 there were two probationary chapters and at the close of last year there were ten. One hundred and fifteen active chapters have sent in annual reports to headquarters, and these report a membership of 970 in the aggregate and also 113 probationers. It is estimated at the present time that the actual number of active members of the Brotherhood in Canada is 1550. Messrs. F. W. Thomas, of St. Matthew's Chapter, Toronto, and Mr. W. G. Davis, of St. Mark's Chapter, Hamilton, were appointed in January last travelling secretary and assistant travelling secretary, respectively, by the Dominion Council. Both have done excellent work, and their efforts have borne much good fruit. It may be interesting to note that nearly 8,000 miles has been covered by Mr. Thomas by railroad alone, as well as distances covered by steamer, in one case a straight run of one hundred miles, and coach (in one instance alone a day's run of 65 miles), as well as stages, buggies, trolley lines and canoe trips. The total number of places, cities, towns and villages visited during the past year has been 90, and of course in many of the larger places a number of churches were visited and work generally done in all of them. Three services on a Sunday was a usual occurrence in Mr. Thomas' experience since taking up his work as Travelling Secretary.

REVIEWS.

The Hibbert Journal. A Quarterly Review of Religion, Theology, and Philosophy. London: Williams & Norgate. 10s. per Annum. Post Free.

Reading this magazine, one is convincingly established in the feeling that in the opinion of more than one of the writers in it, in order to know what kind of belief one should have, the only standard one can have is "the wisdom of the world." As one writer puts it: "Reason, not authority, is the arbiter in the fight," viz., between the old faith and the new. Again he says: "What the modern student wants to know is rather the value (his own value, of course), of those views for modern thought, be they descended from the apostle, the elder, or only "another man of the same name." These are the words of W. A. Pickard-Cambridge, Fellow of Magdalen College, Oxford, in his paper: "The Christ of Dogma." This is a paper that will delight the heart of Canon Cheyne, or even the most advanced of the highest of the Higher Critics. It contradicts in almost every page the faith of the Catholic Church. It is Unitarianism pure and simple, and not of the best kind. There are two most instructive papers on the Presbyterian Crisis in Scotland; one by the "highest legal exponent of 'Church' law" in Scotland, A. Taylor Innes, advocate, and the other by the well known Rev. Dr. John Watson. Both papers are instructive reading on many accounts. As an antidote to Mr. Pickard-Cambridge's paper, the editors have admitted (was it with such an object in view?) an excellent paper on "A Plea for Mysticism," by Rev. G. W. Allen, vicar of St. James', Bradford. We hope Mr. P. Cambridge will read it through. We have not space to do more than mention the two articles on "The Warp of the World," and "The Universe and Beyond;" they are reading only for hard heads, but the hard-headed will greatly enjoy them. Sir O. Lodge contributes a review of Haeckel, under the title: "Mind and Matter;" of course it is both most able and timely, for Haeckel is an authority among English workingmen. Prof. Kirsopp Lake writes a good paper on the new "Sayings of Jesus." Rev. C. J. Shebbeare contributes an exceedingly good apologia on "Liberal Theology." Dr. Bacon, of Yale University, concludes his papers on "The Johannine Problem." The journal concludes with Discussions, Reviews, and a Bibliography of Recent Literature.

The American Antiquarian and Oriental Journal. Stephen D. Peet, Ph.D., Editor. Chicago: Bi-monthly, \$4 per Annum.

This journal well maintains its excellent reputation. The present number is even better than usual. A mere mention of the contents is enough to show the value of this magazine. Recent discoveries in W. Asia, Ruins of the Mesa Verde (one of the abodes of those mysterious "Cave Dwellers"), Mythology of the Plains Indians; a most interesting paper. The Constellations; by the Editor. A very learned and useful contribution. Elohim, the object of primeval worship. Everybody ought to read it; it is both original and convincing, and is an eye-opener to the interpretation of early Genesis. The readers will be as astonished as we were to learn of the proposed (real) Medieval Tournament to be held in England next summer, under the auspices of the Prince of Wales, and the College of Heralds, Anthropology at the St. Louis Exposition. A notice of Prof. Sayce's book on Recent Discoveries in the East. Those who were not carried away by the Russian-like overbearingness of the destructive critics owe a deep debt of gratitude to Prof. Sayce. In fact, we rise from the reading of our magazine, with its varied antiquarian lore, feeling that the destroyers have been in too great a hurry with their conclusions. We learn that an enormous amount of material is being collected for an entirely new writing of Ancient History; and every fresh acquisition is uniformly tending towards the confirmation of

the truth of the position, with regard to the Scriptures, maintained by the Church, both Jewish and Christian. We would advise everyone to get and read Prof. Sayce's book.

The Princeton Theological Review. McCalla & Co., Philadelphia. \$3 per Annum. 80c. a Copy.

This number has an appreciative and favourable review of Sir George Trevelyan's very voluminous work on the American Revolution which has now reached its third volume, bringing the history down to the battle of Princeton, 1777. There is rather a heavy article on Greek Philosophy of Religion, yet one that is useful as the result of study by a thoughtful student. A defence, for such it really is, of "the Multitude of Denominations," by Dr. Williams. He has not eyes to see the New Testament doctrine concerning the Church. According to his views there could be no such thing as "schism." Dr. Warfield contributes a long, but very interesting paper on: "Augustine and His 'Confessions.'" There are reviews of various so-called theological books, under the heads of "Apologetic," "Exegetical," "Historical," "Systematic," "Practical," Theology. No wonder people are thinking "Theology" a formidable "science!" What is "Systematic" Theology? The book selected for review under this title is a treatise by Dr. Seakle, Kz, Greijdanus, on the "Humiliation of Christ." Dr. Warfield, his reviewer, does not agree with the author's view. This magazine is of interest to Churchmen chiefly as a record of the strange tenets of teachers outside the Catholic Church. It serves to keep us up with the shifting opinions of "the Churches."

Inspiration in Common Life. By W. L. Watkinson, Author of "The Transformed Sackcloth and other Sermons," etc. Price, 75c., net. New York: Thomas Whittaker.

There is a sound and cheerful ring in the teaching of these eight sermons, and a clear statement of social and moral principles. The very titles are suggestive: "Inspiration in Common Life," "High Latitudes," "The Guild of God," "Faith and Policy," "Strength and Sweetness," "The Canon of Conduct," "Acclimatization in Character," and "Christian Service and Influence." The golden thread that runs through and binds them together is the idea of "God's Fellow-workers;" and the persistent principle is: "For this is right." The language used is always full and expressive, and the thoughts are virile, just, and fertile. The teacher speaks as a man who is well acquainted with the world's ways and with the character of current thought. He is a polished writer, a vigorous thinker and a powerful witness for truth in righteousness.

Good Friday. The Seven Last Words in Their Significance for Life, with a Good Friday Address to Children. By Rev. Arthur J. Gammack, Rector of Christ Church, West Haven, Conn. 12 mo. pp. 67. Price 60c. net. (Longmans, Green & Co., New York.)

Acute, clear, and closely reasoned, this collection upon the themes associated with Lent is of unusual merit and each address is most interesting. The aim of all is to view our common life "through the eyes, by the mind, from the heart of the Son of Man at the supreme moment of His dying." This thought is closely adhered to, and gives a new meaning to the familiar Seven Words. There is no idea of novelty, but there is an earnest endeavour to compress a vast amount of thought into eight short addresses which must have made a very deep impression on account of their transparent earnestness. They are most excellent Lenten readings either for private edification or Church use, and the anecdotes introduced into the Good Friday address to children give it a special charm.

LITERARY NOTES.

Thomas Whittaker has placed upon the market a new edition of "Crumbs from the King's Table," by Mrs. Margaret Bottome, president of

the King's Daughters. It is a well known calendar book for daily reading that has for some time been unobtainable.

Thomas Whittaker has brought out a new edition of the "Wisdom of James the Just," by the Bishop of Ripon, who has just visited this country. The Bishop of Ripon is a voluminous writer on practical theology, particularly on New Testament topics. His monograph on the Sermon on the Mount and his work on New Testament characters are well known.

The Year Book.—We have received a copy of the Canadian Church Year Book for the current year. It contains, as usual, a great amount of very useful and interesting information in regard to the Church as a whole in the Dominion, not only giving full statistics concerning every diocese in Canada, and a complete list of the clergy, but also special articles giving information of the work which is being done in this country by such useful organizations as the Woman's Auxiliary and the St. Andrew's Brotherhood. It should be in the hands of every Churchman. It is published by J. P. Clougher, Toronto. Price, 25c.

Home & Foreign Church News

From our own Correspondents.

NOVA SCOTIA.

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

Windsor.—King's College.—At the last meeting of the Executive Committee of the Board of Governors of this college, Mr. A. Stewart Clarke, who has been so successful in his work in connection with the Church of England Institute, Halifax, was appointed agent or collector in connection with the increasing of the endowments of the University. It was agreed that Rev. S. Weston-Jones should collect and hand over all subscriptions promised to himself for the College, but Mr. Clarke will at once take up and carry on the work so successfully inaugurated and pushed forward by Mr. Jones, although all the while he has been responsible for his own work as rector at Windsor. Owing to the increase in the number of boys at the Collegiate School, the Executive Committee have decided that a larger building is a necessity, and increased accommodation will, it is believed, be required at the College itself at the commencement of next year. These matters have been referred to a special committee. Mr. Dahl, who was recently appointed Professor of Engineering, has arrived at Windsor, and has taken rooms in the College building.

Sydney.—St. John's.—The Lord Bishop of the diocese preached at the special service that was held here on the 11th inst. in connection with the meeting of the clergy of the archdeaconry. Subsequently the Bishop was presented with the following address of welcome by them: "To the Right Reverend Clare Lamb Worrell, D.D., D.C.L., Lord Bishop of Nova Scotia: Reverend Father in God: We, the clergy of the Archdeaconry of Cape Breton, desire to take this occasion to convey to you a most hearty welcome on this your first visit to our island; to congratulate you in person upon your elevation to the sacred office of a Bishop in the Church of God, and to assure you of our loyal sympathy and support in whatever work you may undertake for the welfare of our beloved Church. The Church of England in Cape Breton has both a past of great historic interest and a present full of manifold opportunities for the spread of the Master's kingdom. A tradition which we naturally cherish, asserts that as far back as the days of Elizabeth, Sir Humphrey Gilbert, the famous voyager, landed on the shores of our island, and that his chaplain, Master Wolfall, here celebrated the Divine mysteries. The authentic history of our Church's ministrations in Cape Breton dates back to the first siege of Louisburg, four years be-

fore your Cathedral City of Halifax was founded. To the New Hampshire regiment of the colonial forces, the celebrated preacher, George Whitefield, gave a motto which might well be adopted by the Church in this Archdeaconry: "Nil desperandum, Christo duce." and after the capture of the town, a garrison chaplain of our faith ministered to the spiritual needs of the visitors. Parochial work dates from the building of old St. George's, the foundation of the city of Sydney, and mother church of the island. In 1805 for the first time a Bishop, the Right Rev. Charles Inglis, the first occupant of your own historic See, ministered in this island. It is with pride that we recall the fact that the fourth Bishop of this diocese, the Right Rev. Hibbert Binney, was a native of this island, and a son of one of the most energetic rectors of St. George's. Within recent years this island has become the centre of a greatly increased industrial activity. While much yet remains to be done, our Church has striven to keep pace with the material growth about us, and during the past six years the number of her clergy in Cape Breton has been doubled. It afforded us great pleasure to know that a priest of your Lordship's ability and zeal had been called to preside over the destinies of this diocese. The ready energy and enthusiasm which you have already evinced in taking up your important work amongst us has still further increased that pleasure. We assure you that we appreciate to the full your kindness in visiting this section of your diocese at so early a date, and we look forward to many and profitable visits in the years to come. We pray that the great Bishop of Souls may abundantly bless your ministrations among us, and grant you a long and prosperous episcopate. We are, your Lordship's obedient servants, David Smith, T. Fraser Draper, Edward Ansell, J. Churchill Cox, S. J. Andrews, A. Gale, C. W. Vernon, Allan P. Shatford, Charles D. Schofield, Herbert Fearer, B. A. Bowman, George Beckhurst. The Bishop made a suitable reply.

Digby.—The Rev. T. R. Johnston died here on the 14th inst., aged 65. The deceased had been rector at Crapaud, P.E.I., and at Lockeport and Newport, N.S. His health had been failing for some time, and he had therefore retired from active work and during the last four years resided in this town. He married a Miss Starr, of St. John, and leaves one son in that city, who is a member of the firm of R. P. & W. Starr. The funeral was held from his late home at 11.30 a.m. on the 16th inst., the services being conducted by the Rev. H. A. Harley, rector of Holy Trinity church.

MONTREAL.

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

Montreal.—Preparations are going steadily forward for the Missionary Loan Exhibition, to be held in the Windsor Hall, from February 23rd to March 1st, under the auspices of the Woman's Auxiliary and the Gleaners' Union of Montreal. Already bands of workers are in training, who are to act as stewards for the different courts, to care for and exhibit the curios in conjunction with the various missionaries who will be in attendance. The exhibition is not to raise money. It is to awaken interest in the world-wide enterprise of missions. Financial profits, however, are at least some criterion of the interest that has been aroused by similar exhibitions elsewhere. In Toronto, after deducting all expenses, there was a balance of over six hundred dollars; and in London, three hundred dollars. Already some five thousand tickets (at ten cents each), are in circulation here, and everything gives promise of a unique and most successful affair. The courts arranged for, with the leaders in charge of them are as follows: Africa—The

Rev. E. Bushell, the Brander, Mrs. John China—The Rev. H. from St. George's c son Hall. India—M sions—Mr. D. J. N sions—Miss Eleanor Lands—Miss. Isabella ada, Mr. and Mrs. George Burns. Lite S. Boyle. Refreshment. The refreshment ant feature of the sible, for example, refreshments, to co afternoon, take tea evening. Such a necessary to obtain is to be seen. T charge of Mrs. Pen assisting her. The of the printing co Boyle, of the litera W. W. Craig is sec

Waterloo.—St. L the Chapter of th was held in the sch arly 17th. There w Dean Jeakins, R. I Emmett, F. C. Ire P. A. Curtis, A. Henry Rockwell, Wilson, B. Atkins meeting was prec Holy Communion elected secretary f Rev. R. Emmett, r of the several pari and discussed and It was decided to the Sunday Schoo 13th. The followi the Sunday Schoo Rural Dean Jeakin comb; secretary, C. Ireland and M as delegates to th socation. After D. Mills, which all who were eng was highly appreci nounced by the proceedings term has signified his i in June next.

Charles Har

Cobden.—St. I took place in th Miss Edna Gibb united in the bo James Henry W ing clergyman v Poole. The bri in a dress of w scms. The cl with flowers, an under Mr. Artl extreme. The dress and prese behalf of the co Edna Gibbens.

Arthur Swe

Toronto.—St. and Chapter o structed Mr. T parish list rev another appeal

Rev. E. Bushell, the Rev. James Ereaux, Mrs. Brander, Mrs. John Nelson, Mrs. Macfarlane. China—The Rev. H. P. Plumtre, with workers from St George's church. Japan—Mrs. Patterson Hall. India—Miss E. Lyman. Jewish Missions—Mr. D. J. Neurgewetz. Medical Missions—Miss Eleanor Gomery. Mohammedan Lands—Miss Isabelle Steacy. North-West Canada, Mr. and Mrs. Bond. South America—Mrs. George Burns. Literature Stall—The Rev. H. T. S. Boyle. Refreshment Department—Mrs. Pennell. The refreshment department is an important feature of the exhibition. It will be possible, for example, in addition to obtaining light refreshments, to come to the exhibition in the afternoon, take tea there, and stay on for the evening. Such a prolonged visit will be quite necessary to obtain an adequate view of all that is to be seen. This department is under the charge of Mrs. Pennell, and a committee of ladies assisting her. The Rev. J. J. Willis is convenor of the printing committee; the Rev. H. T. S. Boyle, of the literature committee, and the Rev. W. W. Craig is secretary.

Waterloo.—St. Luke's.—The annual meeting of the Chapter of the Rural Deanery of Shefford was held in the school-house, on Tuesday, January 17th. There were present: The Revs. Rural Dean Jeakins, R. D. Mills., Canon Longhurst, R. Emmett, F. C. Ireland, H. Britten and Messrs. P. A. Curtis, A. Whitcomb, George Young, Henry Rockwell, C. A. Martin, N. Potter, A. Wilson, B. Atkinson, and J. Kennedy. The meeting was preceded by a celebration of the Holy Communion. The Rev. B. Britten was elected secretary to the deanery in place of the Rev. R. Emmett, resigned. The detailed reports, of the several parishes in the deanery, were read and discussed and were considered satisfactory. It was decided to hold the annual meeting of the Sunday School Institute at Warden on June 13th. The following were chosen as officers of the Sunday School Institute: President, Rev. Rural Dean Jeakins; vice-president, Mr. A. Whitcomb; secretary, Rev. H. Britten. The Rev. F. C. Ireland and Mr West, of Granby, were chosen as delegates to the Diocesan Sunday School Association. After a short speech by the Rev. R. D. Mills, which was full of encouragement for all who were engaged in parish work, and which was highly appreciated, the Benediction was pronounced by the Rev. Canon Longhurst and the proceedings terminated. The Coadjutor-Bishop has signified his intention of visiting the deanery in June next.

OTTAWA.

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

Cobden.—St. Paul's.—A very pretty wedding took place in this church on the 4th inst., when Miss Edna Gibbens, organist of the church, was united in the bonds of holy matrimony to Mr. James Henry Warren, of Calgary. The officiating clergyman was the Rev. Rural Dean M. G. Poole. The bride looked particularly attractive in a dress of white with veil and orange blossoms. The church was beautifully decorated with flowers, and the music rendered by the choir, under Mr. Arthur Bennet, was pleasing in the extreme. The evening previous, a graceful address and presentation of a purse was made on behalf of the congregation by the rector to Miss Edna Gibbens.

TORONTO.

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

Toronto.—St. Alban's Cathedral.—The Bishop and Chapter of St. Alban's Cathedral have instructed Mr. Thomas E. Moberley to have the parish list revised for the purpose of making another appeal to the Church people to enlarge

the number of subscribers by envelopes to the Cathedral offertory for the purpose of making a material reduction of the debt on the Cathedral. We hope that there will be a large and generous response to this important appeal.

St. Phillip's.—Messrs. Lye and Barber, organist and choirmaster of this church, have resigned their positions, and the combined duties will, after March 1st, be fulfilled by Mr. B. Morton Jones, now of Christ Church, Deer Park. During his term of office there, Mr. Jones has succeeded in developing a musical service of great attractiveness, comparing favourably with that in many of the prominent city churches.

Toronto Church of England Sunday School Association.—The twenty-fifth annual meeting of this Association was held on Monday evening in the school-house of Holy Trinity church, the Bishop of Toronto in the chair. Some 350 teachers and scholars were present. Prayers were read by the Rev. John Pearson, D.D., pastor, after which the Rev. Canon Ingles, M.A., read the report of the last Interdiocesan Examination, held on the 26th November, and the Bishop distributed the prizes. For this examination there were 182 candidates, viz.: 17 teachers and 165 scholars, hailing from all the provinces of Ontario, Quebec, Nova Scotia and New Brunswick, and from localities as far apart as Bridgetown, Annapolis Co., Nova Scotia, to Sault Ste. Marie, Ont. The Teachers' Examination on the lessons of the year consisted of three papers, one on Scripture, one on Catechism, and one on Lesson Sketch. The first prize was not awarded. The second prize was won by Miss Eliza Fox, of the Church of St. John the Evangelist, London, Ont.; the third by Miss Elizabeth Wibby, of St. Matthew's, Toronto, and the fourth by Miss Fannie McClelland, of St. Phillip's, Toronto. Five other teachers obtained first-class honours. In the Scholars' Examination, the gold medal was awarded to Miss Florence Cork, of St. Mary's Sunday school, Dovercourt; the bronze medal to Miss Bessie Mundy, of St. Cyprian's, Toronto, and the remaining prizes to Miss Edith May Callow, St. Mary Magdalene's, Toronto; Miss Alice McClelland, St. Phillip's, Toronto; Miss Gertrude Neild, St. Margaret's, Toronto; Miss Grace McCullough, St. Mary's, Dovercourt; Miss Ena Blackburn, St. Paul's Cathedral, London, and Miss Edith Heron, St. Phillip's, Toronto. 22 other scholars obtained first-class honours, and thirty-five, second-class honours. Three teachers received prizes in the Three Years' Course of Study on the Art of Teaching, viz.: Miss Bessie C. Sifton, Christ Church, Deer Park (gold medal); Miss Laura Allan, Holy Trinity (silver medal); and Miss Emily A. Knott, St. Paul's Cathedral, London, Ont. (third prize.) The treasurer's report was read by the corresponding secretary, Mr. J. S. Barber, and showed the finances of the Association to be in a satisfactory condition. Mr. C. R. W. Biggar read the report of the Executive Committee, which referred to the fact that the Association had been formed in 1880 with nineteen Sunday schools and an average attendance of about fifty. It now included 45 Sunday schools and the attendance to-night was about 350. Reference was also made to the meetings held during the past year, and especially to the United Sunday School service held in St. James' church on June 17th, 1904. The following officers were elected for 1905: President, the Lord Bishop of Toronto (by a unanimous standing vote); clerical vice-presidents, Rev. Canon Sweeney, D.D., and Rev. Canon Baldwin; lay vice-presidents, Mr. George B. Kirkpatrick and Mr. Evelyn Macrae; honorary secretary, C. R. W. Biggar, M.A., K.C.; general secretary, Mr. J. S. Barber; treasurer, Mr. J. C. Wedd; council, Rev. W. J. Braine, Rev. J. S. Broughall, M.A.; Rev. Anthony Hart, Rev. C. J. James, M.A.; Rev. T. W. Powell, Rev. C. A. Seager, M.A.; Mrs. Anthony Hart, Miss M.

E. Cox, Mr. C. J. Agar, Mr. Geo. Brigden, Mr. Grant Helliwell, Mr. S. G. Wood, LL.B. The meeting was a very bright and interesting one, the hymns sung with great heartiness to the accompaniment of the orchestra of Holy Trinity Sunday School.

Programme of the Church of England Sunday School Convention for the Diocese of Toronto.—Tuesday, February 7th, 1905—10.30 a.m.—Address to clergy at the Synod Office, Rev. W. W. Smith, M.D., secretary Sunday School Commission, diocese of New York. 2.30 p.m.—Organization of the convention in St. James' school-house. 3 to 4.45 p.m.—The constitution of the Diocesan Sunday School Association. See pages 118 and 119, Synod Journal, 1904. Moved by the Rev. C. L. Ingles, seconded by Mr. G. B. Kirkpatrick, "That the draft Constitution of the Sunday School Association for the diocese of Toronto, as printed on pages 118 and 119 of Synod Journal, 1904, be adopted." 4.45 p.m.—Adjournment. 5 p.m.—Evening Prayer, St. James' church. Evening Session.—8 p.m.—Introductory address, the Right Rev. the Lord Bishop of the diocese. 8.20 p.m.—Modern Methods in Sunday School Work, the Rev. W. W. Smith, M.D., secretary Sunday School Commission, diocese of New York. Discussion. 10 p.m.—Adjournment. Wednesday, February 8th, 1905.—10.30 a.m.—Holy Communion, St. James' church, with address from the Rev. H. M. Little, Penetanguishene, followed by a quiet hour to be conducted by Mr. Little, to conclude at 12.30. Afternoon Session.—2 p.m.—The Sunday School in Relation to the Missionary Work of the Church, the Rev. L. N. Tucker, D.C.L., and the Rev. C. H. Marsh. 3 p.m.—Modern Methods in Sunday School Work, the Rev. W. W. Smith, M.D. Discussion. 5 p.m.—Adjournment. Evening Session.—8 p.m.—Modern Methods in Sunday School Work, the Rev. W. W. Smith, M.D. Discussion. 10 p.m.—Adjournment. Note.—The Rev. W. W. Smith will bring with him from New York an exhibit of requisites for modern Sunday school work, which all will have an opportunity to inspect.

Rev. Canon Chas. L. Ingles desires us to say that he is not on any committee in connection with the International Sunday School Convention. His name was used without his permission.

The 8th annual meeting of the Toronto branch of the Aberdeen Association was held on January 18th in the Parliament Buildings, Mr. J. G. Hodgins presiding. There was a large attendance of those interested in the work. The report of the corresponding secretary, Miss Muriel Macdougall, showed that there were 113 names on the list of those receiving literature, to each of which a monthly parcel of two pounds is sent. It was explained that a two-pound parcel is the limit allowed by the Government to be sent free, but that any recipient who wished an additional two pounds might have it by paying the postage themselves. Besides sending out the regular monthly parcels, the committee sent four large boxes of books to the following places: Rev. Mr. Lloyd, Lloydminster, Sask.; Mr. Murphy, Swan River, Man.; Mr. Kelsey, Dunchurch, Man.; the Free Sanitarium, Gravenhurst. The report of the treasurer, Mr. Leighton McCarthy, showed the receipts to be \$112.32, and the expenditure, \$58.48, leaving a balance of \$53.84. Very interesting addresses were given by Prof. Clark, the Rev. Dr. Bond, Rev. Dr. Sutherland, and the Rev. Ridley Beal, all of whom spoke warmly on the good work the Association is doing, and dwelt on the inestimable advantages derived by the settlers in remote parts of the country from the regular parcels of good literature received from the Aberdeen Association every month. Any contributions of up-to-date magazines, books and other good literature will be gratefully accepted by the committee, and may be sent to the Express Office, Parliament Buildings.

Port Hope.—St. Mark's.—The Rev. J. L. Holah, of Belleville, will act as locum tenens during the rector's absence on a cruise through the Mediterranean to Italy, Greece, Egypt and the Holy Land. Mr. Gustin will stop over for a visit in England on the return journey.

Toronto Junction.—St. John's.—The new rector of this church, the Rev. T. Beverley Smith, B.A., commenced his ministrations in this parish on Sunday, the 8th inst. He preached two powerful sermons which were greatly appreciated by the congregation.

Weston.—St. John's.—The Sunday School Christmas entertainment was held in the Town Hall on Thursday evening, the 12th inst. There was a good crowd present and the programme received well-merited applause. The prizes, presents, and bags of candies were distributed to the scholars of the school. Mrs. Jarley's wax works were well depicted and Mr. Bert Roberts, as Mrs. Jarley, performed the part well and had an able assistant in Mr. R. Wade. The one-act farce comedy: "The Boston Dip," was put on in good style. Those taking part in it were: Miss Fidler, Mrs. Mulligrub; H. G. Musson, Moses Mulligrub; Miss Bessie Foreman and Miss Ethel Savage, their two daughters; George Roberts, Monsieur Adonis, Dancing Master; J. C. Richardson, Mr. Lavender Kid; and Bert Roberts, Mr. Dasher, two society young men. There were also songs, drills, and choruses by the scholars. A presentation of a purse of gold was made to Miss Fidler, organist of the church and Sunday school.

Lloydtown.—On Thursday, January 12th, the Rev. Canon Dixon visited this parish. In the evening he addressed a large congregation in St. Mary Magdalene's Church on behalf of the Diocesan Mission Fund. After the address he showed a series of lime-light views on the Passion of Christ. These beautiful views were very much appreciated by the congregation, whose reverent behaviour and hearty congregational singing were remarked by the lecturer. The offertory amounted to \$8.10. On Friday the lecture was repeated at Nobleton. The offertory was \$6.30. Canon Dixon left for Toronto by the early train on Saturday morning.

The Mission of Minden and Stanhope.—The busy season of Advent having exhausted every effort to obtain a special preacher for the opening of the church of St. John the Evangelist, Gelert, it was decided to defer the event until a later date. An informal opening took place on the 13th December last, when the Rev. James E. Fenning, assisted by two lay readers, conducted the service. The sacred edifice originally stood on the top of a high hill, but the severe gales to which it had been exposed had so weakened the fabric, that it was rendered unsafe to continue the services there. While the present site was being chosen, Mr. A. J. Scott kindly placed his hall at our disposal, which enabled us to continue the services without interruption. The Toronto branch of the Woman's Auxiliary have kindly made a grant of \$80 from the E.C.D. Fund to assist in defraying the heavy expenses, consequent upon the removal of the church. A full report of the opening ceremony will be given later.

NIAGARA.

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

Hamilton.—A meeting of the Apportionment Committee of the diocese was recently held in the Synod Office. The scheme was somewhat modified by revision, and it was resolved to submit it to the Rural Deans for consideration at

the winter meetings of the rural-decanal chapters.

South Cayuga.—Mr. Thomas Merritt, of St. Catharines, has very generously presented to the parish a lot of land on which to build a parsonage. The lot is ample for the purpose, as it is large enough for house, stable, and garden. It is situated only a short distance from the south boundary line of the town of Dunnville. Preparations for building are proceeding.

Hagersville.—The winter meeting of the clergy and churchwardens of the Deanery of Haldimand has been appointed to be held in this parish on Tuesday, the 31st inst. A full attendance is hoped for, as business of unusual importance is to be transacted.

RUPERT'S LAND.

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

Fort Rouge.—St. Luke's.—The formal opening of this new church has been definitely fixed for Sunday, February 19th, when the Lord Bishop of Ontario will perform the dedication ceremony, and Bishop Matheson will preach. Bishop Mills will preach in the evening, and will hold special services in the church on each night of the following week. He will also preach on Sundays, February 26th and March 5th. The Rev. Canon Cody, of Toronto, has been asked to preach on Sunday, March 12th.

St. Phillip's, Norwood, Winnipeg, will be opened for service in a week or two.

1904 was a record-breaker in church building. Eighteen substantial and comely structures were built and opened in this diocese, last year, and the good work has not abated. 1905 will see many more.

\$1,400 was subscribed by the parish of Souris (Rev. N. Hewitt, rector), to the new St. John's College Fund, as the result of a two weeks' canvass by the Rev. W. John Garton.

The Rev. C. Cunningham, formerly incumbent of Poplar Point Mission, has been licensed by the Bishop of Minnesota to the cure of St. James, St. Paul, and St. Mark, Highwood, Minnesota.

The Rev. W. E. Edmonds, of Dominion City, and Mrs. Edmonds, are at present in England. Mr. Edmonds will return to his parochial duties in the spring.

The Rev. W. Maclean, of Emerson, has tendered his resignation of that charge to take effect when a successor is appointed.

The Rev. N. Hewitt, of Souris, spent Sunday, January 15th, at Manitou, where he had laboured for eleven years. He renewed many old acquaintances.

The Rev. W. H. Cassap, B.A., who has just returned from a few months' stay in Toronto, has accepted the call to the rectorship of St. Mark's church, Winnipeg.

Mrs. Leslie, wife of the Rev. T. H. Leslie, M.A., of the Synod Office, is spending the winter in California.

J. S. Brayfield, lay curate of Cartwright, spent last week in Brandon, his old home. His services were taken by the Rev. Thomas Walton, of Manitou.

Mrs. Smith, wife of the Rev. F. B. Smith, of All Saints', Winnipeg, will leave shortly for a six months' visit to relatives in England.

The Rev. J. W. Matheson, M.A., of Boissevain, has been confined to his house lately through a severe attack of quinsy.

KOOTENAY.

The Bishop of Kootenay and New Westminster visited the parish of Revelstoke during the month of December, and was present at a

meeting of the Executive Committee. Thence he went to Golden and Arrowhead at each of which places the Holy Rite of Confirmation was conferred on candidates presented by the clergy at these missions. The Archdeacon of Kootenay spent Christmas at Trout Lake, which is at present without a clergyman. Here he held service with a congregation of sixteen persons who were gathered together to worship that Saviour whose natal day was being commemorated by the world at large on that day. Steps have been taken to divide the diocese into rural deaneries, and the clergy of the various deaneries have been requested by the Bishop to elect their own Rural Deans. At Salmon Arm an attempt is being made by the people to build for themselves a small church. A lot for the purpose has been generously given to the congregation by Mr. Fraser, of Salmon Arm.

NEW WESTMINSTER.

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

Vancouver.—The Rev. John Antle has been appointed to take charge of the Columbia Coast Mission. The joint committee of the diocese of Columbia and New Westminster have settled on an agreement of details relating to the mission, and the contract has been let for the mission boat, which will be built at Vancouver. The raising of the \$2,000 required from the two dioceses is assured. The boat will be called the "Columbia," and will be completed in three months.

Holy Trinity.—The vacancy created by the resignation of the Rev. John Antle has been filled by the appointment of the Rev. Havelock Beacham, B.A., rector of Christ Church, Cranbrook, (diocese of Kootenay), who will take charge in March.

Correspondence.

ANOTHER DIVINITY SCHOOL NOT REQUIRED.

Sir,—I notice the suggestion that the proposal for another Divinity School in Halifax is partly prompted by a lack of clergymen, and in your issue of 12th inst., under Nova Scotian news, it is said there are many vacancies in the diocese, but no men offering. The real fact is, and there is no use disguising it, in many of the vacant parishes there is no money to pay a clergyman a living salary, and so our Church of England ministers in country districts are obliged to leave and go where they can live. Alone of all the dioceses of Eastern Canada, Nova Scotia has had for years a perpetual and ever-increasing deficit in her Home Mission Fund, and in this respect our Church standing is unique among the other Christian bodies in the Provinces. Last year the decrease was \$422, as compared with the year before; the year before it was \$36, as compared with the preceding year, and in the preceding year it was \$471, as compared with the next preceding, making a falling off of \$925 for the three years. The \$400 odd for last year necessarily means \$100 a piece docked from the salaries of four incumbents of non-supporting parishes, or four men resigning their places and going abroad for want of \$100 necessary to eke out a bare subsistence here. Appeal after appeal is made in reports of the Board to the Synod, but without the least effect. The reason why, I will give presently. Lately the system has been adopted, successful in other dioceses, of apportioning the amount to be raised among the parish according to the best estimate that can be made of their ability, and to notify the parishes of the amounts called for from them respectively. This scheme also has failed. A very little investigation showed us that the whole failure is the fault of the clergy in those parishes which are independent of the fund. The people are generous and quick to respond to any appeal for a

worthy object—any of them. A sermon on Missions is required Sunday in October, the Year Book with Home Missions, and ment are sent for many, parishes, the If it is preached it some abstract principle tithes, which re the vulgar mind tit idea of a tax for a S ness man knows tha ciple is impracticabl fact is that the con man refrains from money directly, lest with them. A slight the exactions of the tend, he thinks, to beloved among his as their advocate at the day appointed on two consecutive read to the congre of the Board of H of the amount the just as he reads e other appeals, and their contributions Sunday, and tell th would be called up handed in fell sho every one would I sure that every d lected. Instead of proportion require attention called to to the rector's wa thrown into the f those already inter if any, none bear but the parishion hasty and perfunc haps months later notices have been happened to notic things is disgracel our new Bishop. it? I am satisfied clergy. It all res Courtney once p ject in a country Eloquent appeals no effect. One w clergymen in the ordinary comfort men in their ow tions of the Ch well-to-do clergy half of our Hom They can make of the heathen in the North-W tical for the Ch leave painfully a

BAPTISM

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worthy object—any Church object plainly put to them. A sermon on behalf of the Board of Home Missions is required to be preached on the first Sunday in October, and coincidentally with this the Year Book with the report of the Board of Home Missions, and a notice of the apportionment are sent for distribution. In many, very many, parishes, the sermon is never preached. If it is preached it takes the form of a plea for some abstract principle, such as the duty of giving tithes, which revolts the people, because in the vulgar mind tithes are connected with the idea of a tax for a State Church, and every business man knows that the application of the principle is impracticable in modern conditions. The fact is that the comparatively well paid clergyman refrains from asking his people for the money directly, lest it may impair his popularity with them. A slight opposition or "kick" against the exactions of the central authority may even tend, he thinks, to make him more admired or beloved among his parishioners. He would pose as their advocate and defender. If, however, on the day appointed for the annual sermon, and on two consecutive Sundays the rector should read to the congregation the melancholy report of the Board of Home Missions, and the notice of the amount the parish is asked to contribute, just as he reads every year the Epiphany and other appeals, and should ask them to bring their contributions in envelopes the following Sunday, and tell them that all who did not do so would be called upon, and that if the amount thus handed in fell short of the amount asked for, every one would be called on, I am infallibly sure that every dollar asked for would be collected. Instead of this the notices specifying the proportion required is put into the seats without attention called to them, or perhaps thrown into the rector's waste-basket; the Year Book is thrown into the pews and taken out only by those already interested; no sermon preached, or if any, none bearing practically on the subject; but the parishioners finally skimmed over by a hasty and perfunctory collection; weeks or perhaps months later, when the Year Books and the notices have been forgotten, even by those who happened to notice them. The present state of things is disgraceful, and must be discouraging to our new Bishop. Can he do anything to remedy it? I am satisfied he can only do it through the clergy. It all rests with them, although Bishop Courtney once preached a sermon on the subject in a country town with excellent results. Eloquent appeals of his through the press had no effect. One would think sympathy for brother clergymen in the poor parishes, suffering for the ordinary comforts of life, or for fellow-Churchmen in their own diocese wanting the ministrations of the Church, would influence our more well-to-do clergy to make special efforts in behalf of our Home Mission Fund, but it does not. They can make strong general appeals in favour of the heathen far away, and the new settlers in the North-West, but the concrete, the practical for the Church in their own diocese, they leave painfully alone. NOVA SCOTIAN.

BAPTISMAL REGENERATION.

Sir,—I am utterly at a loss to know what I am to do under such conflicting statements as appear in your issue of the 12th of January. Mr. Biggar quotes the words of Rev. Mr. Lewis, of Iberville, P.Q., wherein he is made to say: "I agree entirely with the statement of Prof. Sheraton (in the School Lesson Helps), that infants first receive the seal of baptism, and afterwards when they repent and believe, they receive the blessing of which baptism is the sign and seal." Am I to understand that baptism is a mere form of initiation into the Church, just as an individual is admitted into some society or other? All my forbears were rigid Presbyterians, and were taught by the "Confession of Faith" that baptism was instituted by our Lord Jesus Christ;

that it is the seal of the covenant of grace, of our ingrafting into Christ, and of our union with Him, of remission of sins, regeneration, adoption, and life eternal." From this it is quite evident that the Presbyterian faith in the Rite of Baptism is far in advance of that taught by some of the instructors of Church doctrine. If there be nothing in baptism, merely a form of adoption into the Church, why is it made compulsory in the case of those who are about to take Holy Orders? A few Synods ago many—both clergy and laity—were greatly pained when our Diocesan publicly declared to the Synod, that "while many of his clergy believed in baptismal regeneration, he did not." From this it would seem that Prof. Sheraton and our Diocesan are in full accord on baptism—that it is merely an empty name. I should like to know how those reverend gentlemen would interpret the exhortation which follows baptism: "Seeing now, dearly beloved brethren, that this child is regenerate, and grafted into the body of Christ's Church, etc., etc." I feel more than a little astonished that Prof. Sheraton, who was (I understand), brought up in all the rigour of Presbyterianism, should hold such a loose idea of baptism. Surely he will not dare teach such loose doctrines to the students of Knox College, whatever he may do in Wycliffe. The whole of our baptismal service inculcates the doctrine of regeneration in its entirety, without so much as an "if" or a "but." In the case of infants, no actual sin has been committed in their persons, so they need not repentance. They were, however, born in original sin, but by the laver of baptism they are washed, and as our blessed Lord says: "For of such is the kingdom of heaven." GEO. HENDERSON.

ABERDEEN ASSOCIATION.

Sir,—I am in receipt of your marked copy of the 12th inst. I am glad to learn from your paragraph that our Association has been mentioned by you. As I do not often see the "Churchman," I was unaware of your repeated questions. Fortunately our work goes along so well that there is very little need to appeal through the papers for literature. Such appeals are made by the local secretary occasionally, and always meet with a ready response. We have not given the matter wider publicity simply because at all our branches the accommodation is so small that the workers are crowded, and have no room to undertake more work. We have plenty of volunteer workers, who meet regularly for the despatch of parcels. We seldom have to ask for literature from outside points, as enough is supplied in the town where the branch is located, so we have no arrangement for reduction of rates on parcels coming in. To the press in general we are indebted for frequent kindly and courteous notice, and I have no doubt that a word from you now and then will result in increased donations of literature.

CHAS. F. WHITLEY,
Secretary, Ottawa.

Sir,—I am glad to see you are bringing the society and its objects more prominently to notice. My attention was first called to the Association a number of years ago by a paragraph in the "Mail and Empire," asking for contributions. Since then I have sent nearly every year a parcel of magazines, church papers, etc., prepaying the express charges each time. They have always been most gratefully acknowledged as being useful and acceptable. Prior to the location of the society in the Parliament Buildings, Toronto, one was never quite sure where to forward reading matter or whom to address regarding the same, but it is now much more satisfactory, for while the secretary may change from time to time the address of the society as a branch remains the same. The Association, I believe, publishes an annual report, and this I think should be sent as soon as issued to those who go to

the trouble and expense of helping the society. If special express or freight rates are given, the fact if known might lead to more reading matter being collected and sent than at present.

G. S. PATRICK.

Sir,—I am glad to see you are so persistently keeping before the readers of your paper the subject of reading matter for settlers in the North-West. Notwithstanding what Mr. Whitley, the general secretary, says in your issue of the 7th inst., I cannot find or learn that the Aberdeen Society has a branch in operation in Montreal. I mean a branch that receives and forwards parcels of literature, as was done a few years ago. I called last week at Chapman's book store here, where such parcels were at one time received and taken by a local secretary, or other officials of the Montreal branch, to a room, they then had, where the parcels were sorted and forwarded to different points in the far West of the Dominion, for distribution among people too glad to get them. I was told by a clerk of Mr. Chapman's that the Association at present has no room or place as formed, and that the parcels have not for some time been sent in. This being the case, there would be no use in leaving or sending to Mr. Chapman's, as heretofore. I imagine we, in this house, are only one instance, among probably hundreds in this city, who would be pleased to send to any association likely to make practical use of contributions of reading matter, old Christmas cards, calendars, etc. A. J. B.

SUNDAY SCHOOL CONVENTION, DIOCESE OF TORONTO.

Sir,—The dates of the convention, 7th and 8th of February, are close at hand. May I again ask the clergy and laity of the diocese, through your columns, to take an interest in this convention? The secretary of the Sunday School Commission of the diocese of New York, the Rev. W. W. Smith, M.D., is to be with us for these two days, and is to bring with him an exhibit of Sunday school requisites for the modern Sunday school. Any Church men or women interested in Sunday school work will be perfectly welcome to attend the convention; at the same time it would be well for each Sunday school to appoint three besides the clergyman to attend the convention as delegates, whose duty it will be to report what takes place at the convention when they return home. In this way, it is hoped, the deliberations of the convention may prove of permanent value. Any from other dioceses, who

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care to attend, will be perfectly welcome at the convention. All who come up from outside Toronto are requested to purchase one way full fare tickets, and to obtain a certificate of having done so at the time of purchasing the ticket. Any desiring hospitality during the convention are requested to communicate with Mr. F. C. Jarvis, 16 King St. W., Toronto, secretary of the Hospitality Committee, not later than February 1st.

CHAS. L. INGLES,
Secretary, S. S. Committee, Diocese of Toronto.
January 20th, 1905.

PRAYER BOOK ADAPTATION AND ENRICHMENT

Sir,—Mr. Pickford's letter recalls the time when various "uses" prevailed in the Church of England. One of our college instructions was not to ignore the Rubric of sanctified common sense—for which there is great need of use in Canada. As to revision, we have at least the Irish Prayer Book, the American Prayer Book, and the authorized Canon for using shortened forms of service, etc., which should make the problem not impossible of "Q. E. D." "But what is the value of consultation with those who bring neither knowledge nor thought to the task?" However, surely, the Lambeth Conference, the General Synod, and the Diocesan Synods should steadily study this problem and set on foot a scheme for the adaptation and the enrichment of the Book of Common Prayer. L. S. T.

AN APPEAL.

Sir,—I am making appeal through the medium of your paper requesting your readers, if they kindly will do so, to send me from 2 to 5 cents for every healthy child they have in their families for the purpose of building a church here, for which, in spite of all our efforts, we cannot raise anything like enough money. Should I by any chance receive more money than I require, it will be devoted to our Toronto Diocesan Mission Fund. I made appeal two years ago through your useful columns with this same end in view, but met with absolutely no response whatever. I hope that this new venture will be as signally successful as the other was a complete failure. CHRISTOPHER LORD.
Apsley, Ont.

"NOT DISCERNING THE LORD'S BODY."

Sir,—I thank Canon Richardson for his letter regarding his exegesis upon this passage in "The Church Sunday School Lesson Helps." I respect him, and am sure he writes as a loyal Churchman, and what is more, a devout follower of our blessed Lord. Like the writer, I care not for controversy; my desire is for truth. I still think he is wrong in his interpretation of 1 Cor. xi., 29. I venture to think the subject gains immeasurably in meaning and grandeur if we view the words "not discerning the Lord's

Body," as applying to the spiritual presence of Jesus Christ in the Holy Communion, and not as applying to "the Church." That this is the view of many leading divines, of different times, and of various schools of thought, I will briefly show. Cawdray (1609) says: "When we come to the Lord's Table, if we take irreverently the mystic Bread and Wine, as other common meats, then make we no difference of the Lord's Body; we do not esteem the worthiness, price and virtue of it, which in the holy mysteries is so freely and so liberally offered unto us, and therefore we receive this Sacrament irreverently, not considering who is the Author of it, nor who it is who offereth Himself so mercifully and lovingly unto us, it is no marvel that the holy Apostle saith that we are guilty of the Body and Blood of the Lord." The brilliant scholar and Hebraist, Prof. Edersheim, says: "The absence of a record of the Holy Communion by St. John is compensated by the narrative of St. Paul in 1 Cor. xi. Discerning the Lord's Body by faith in Him, as penitent, blood-washed sinners, we have forgiveness of our sins; we have union with Him, inward and moral, and this unfolds into communion. So is the Cup fellowship of His Blood, and the Bread of His Body. Most mysterious, most blessed mystery; he who takes from us our mystery takes from us our Sacrament." Bishop Barry, in his excellent "Teachers' Prayer Book," (which should be in the hands of every Sunday school teacher), says: "In respect of preparation for the Holy Communion, it brings out most emphatically the warning of St. Paul (1 Cor. xi., 27-32), that the unworthy partaker is 'guilty of,' i.e., in respect of 'the Body and Blood of Christ,' 'not considering,' that is, properly, not distinguishing, or hallowing, the Lord's Body." My final quotation shall be from Prof. Marcus Dodds upon this passage. He says: "There is in the Bread and Wine themselves nothing that can profit us, but we are by their means to 'discern the Lord's Body.' He who clearly understands that this is no common meal, but the outward symbol by means of which God offers to us Jesus Christ, is not likely to desecrate the Sacrament. St. Paul would have every man answer the plain question: 'Do you discern the Lord's Body in the Sacrament?'" I forbear to quote other writers. May God give us all grace to honour increasingly His Church, the Holy Communion, and our Divine Lord and Master, Jesus Christ. W. J. TAYLOR.

MISSIONARY APPEAL.

Sir,—Your recent correspondents argue on a basis of our having actually raised \$100,000, whereas the mere mention of that sum has raised a mighty hue and cry. One would think it was nothing short of a calamity if we were even asked to raise such a preposterous amount. We actually raised, in 1902, about \$38,000; never mind, we are waking up. What the Methodists raise is beside the question. Are we doing our duty? We have all the advantages of liturgy, and organization and ancient prestige. According to our wealth and numbers we should be far in the lead. Surely the "Board of Management of the M.S.C.C." should be encouraged to ask for proportionate amounts. Many of our well-to-do people have a decided objection to having a cent go out of the parish. The arguments of your recent correspondents are just the kind to lull the consciences of such Churchmen in their false and selfish position. Oh for more champions and for more vigorous champions of this glorious enterprise of preaching the Gospel in "the regions beyond!" H. J. LEAKE.

THE REVIVAL IN WALES.

Sir,—I deprecate the tone of one or two paragraphs in last week's "Churchman" in regard to the Welsh revival. The young man, Evan

Roberts, is as evidently called of God to this work, as Whitefield, or Wesley, or Charles Simeon, the Evangelical leaders of the last century. His visions of the sun, moon and stars are no more deserving of ridicule than were those of Joseph, before he went down to Egypt. All great men have seen visions, and have been stigmatized as moon-struck or crazy. "It shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh; and your sons and daughters shall prophesy; and your young men shall see visions; and your old men shall dream dreams; and on my servants and on my handmaidens, I will pour out in those days of my spirit; and they shall prophesy," (Acts ii., 17-18.) This is exactly what is going on in Wales, and many of our vicars and rectors are joining in the movement. Those who choose to stand outside, do so at their own peril and loss. Evan Roberts is singularly modest and diffident, not self-seeking, with no gifts of oratory, yet a strange power has been given to him. As was said of Barnabas: "He was a good man, and full of the Holy Ghost and of faith, and much people were added to the Lord." Wales is my dear native land, and I am following the progress of the revival from week to week with deep interest. What can be said in the face of these facts, that thousands of men and women are being "turned from darkness to light, and from the power of Satan unto God." The taverns are being emptied, drunkards reclaimed, cursing and swearing are no longer heard on the streets, but only the voice of prayer and praise. The magistrates say, it is wonderful! the change that has come over the people. There is a Scripture which saith: "Behold, ye despisers and wonder and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you." J. EDMONDS.

THE USE OF BANDS.

Sir,—I wish that you or one of the readers of the Canadian Churchman, versed in ecclesiastical lore, would be good enough to explain the meaning of the use of "bands," which less than fifty years ago were worn by the clergy while conducting the public services of the Church. Although seldom, if ever, seen at the present day as part of the Anglican attire, they are, if I mistake not, still worn by some Nonconformist ministers. What is still more remarkable is that they appear to be used by the judges of the Canadian superior courts. What authority is there for this practice or custom? Any light on the subject will place under obligation, RUSTICUS.

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

—I could not ask for you a greater gift than that in the future, when your autumn time of life shall come, you may have the springtime in your heart. There is only one life where the new never becomes old, where the love is always kept fresh and is always a first love with increasing freshness; and that is having the One who says: "I am the life!"

—We are not sent into this world to do anything into which we cannot put our hearts. We have certain work to do for our bread, and that is to be done strenuously; other work to do for our delight, and that is to be done heartily; neither is to be done by halves and shifts, but with a will, and what is not worth this effort is not to be done at all.

Children's

THE LOST

What! Lost your tea? Well, dear, I would not say it is not such a dreadful thing. Pray do not try to

It chased the dimple And wrinkled up And changed a prett To one—well, simp

To put to flight the The laughter and The clouds upon a It would persist in

And now it's gone! Make it your best To quickly find a be And lose it—never —From Gran

THE BRUS

Not long ago I had her boys that bring her acquaintance with way toward making The remark struck how many brushes familiar with.

"Tell her, boys," and the merry fellow

"One to brush our And one to polis One to clean our r And one to give o To make us all lo

And that's the Brigade.

"Willie always tw have to remember then they don't f mother, smiling, as in a vivacious proc their brushes.

"Tramps went came back," said mother when they senting each of the with an apple tur box.

"Cleanliness is no dirt is an abomin mother—from her c

THE BRO

Poor little Fran step. He had been had broken mothe had been told neve

As he sat cryin plan to let his m really sorry, so he to get his canary. a bird-seller, saying canary?" The m little sir, I will."

When Frank go to the china shop, as like the old one home just as the s tea table, so he p place.

When his moth boy was really sorr and she bought t and gave it to hi Norah Love.

Children's Department.

THE LOST TEMPER.

What! Lost your temper, did you say?
Well, dear, I would not mind it.
It is not such a dreadful loss—
Pray do not try to find it.

It chased the dimples all away,
And wrinkled up your forehead,
And changed a pretty, smiling face
To one—well, simply horrid.

To put to flight the cheery words,
The laughter and the singing,
The clouds upon a shining sky
It would persist in bringing.

And now it's gone! Then, do, my dear,
Make it your best endeavour
To quickly find a better one,
And lose it—never, never.

—From Grandma's Scrapbook

THE BRUSH BRIGADE.

Not long ago I heard a mother tell
her boys that intimate and constant ac-
quaintance with brushes goes a great
way toward making a gentleman.

The remark struck me, and I asked
how many brushes one needs to be
familiar with.

"Tell her, boys," said their mother,
and the merry fellows shouted:

"One to brush our hair we need,
And one to polish our boots,
One to clean our nails, indeed,
And one to dust our suits,
And one to give our hats a switching,
To make us all look very bewitching."

And that's the song of the Brush
Brigade.

"Willie always twists everything they
have to remember into a jingle, and
then they don't forget it," said the
mother, smiling, as the brigade went off
in a vivacious procession to practise on
their brushes.

"Tramps went out, but gentlemen
came back," said the clever little
mother when they came in again, pre-
sented each of the brush-improved four
with an apple turnover for his lunch
box.

"Cleanliness is next to godliness, and
dirt is an abomination," said grand-
mother from her corner.

THE BROKEN PLATE.

Poor little Frank sat crying on the
step. He had been very naughty, for he
had broken mother's pretty plate. He
had been told never to touch it.

As he sat crying, he thought of a
plan to let his mother know he was
really sorry, so he jumped up and ran
to get his canary. Then he took it to
a bird-seller, saying, "Will you buy this
canary?" The man said, "Why, yes,
little sir, I will."

When Frank got the money, he ran
to the china shop, and bought a plate
as like the old one as he could. He got
home just as the servant was laying the
tea table, so he put it in his mother's
place.

When his mother saw that her little
boy was really sorry, she was very glad;
and she bought the very same canary,
and gave it to him on his birthday.—
Norah Love.



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FRUITATIVES, Limited, OTTAWA.

FATHER'S HOMEKEEPER.

It was one of Milly's bad days. A
whole week's work seemed to crowd
into one day; a dozen things clamoured
for attention. She sat down and took
a mental survey of what awaited her.

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"There be books and books," some
edifying, others entertaining, and still
others instructive. The average man
is so busily engaged in the labor of
money making, that he has little time
and less inclination for books which
instruct; hence, when he feels out of
sorts, either he gives no heed to
Nature's warning, or he consults a
physician, at an expense which a lit-
tle knowledge would have enabled
him to avoid.

There is probably no complaint
upon which the public is so little in-
formed, as hemorrhoids, or piles; this
small book tells all about their
causes and cure; it treats of the dif-
ferent forms of blind, bleeding, itch-
ing and protruding piles; describes
their symptoms, and points the way
to a cure so simple and inexpensive,
that anyone can understand and
apply.

All affections of the rectum are
treated in simple, plain language, so
that all may understand, and learn
how the cause may be removed.
Many people suffer from piles, be-
cause after trying the numerous
lotions, ointments and salves that are
on the market, without relief, they
come to the conclusion that a surgical
operation is the only thing left to try,
and rather than submit to the shock
and risk to life of an operation, prefer
to suffer on.

This little book tells how this may
be avoided, and a cure be effected
without pain, inconvenience or dete-
nction from business. Write your
name and address plainly on a postal
card, mail to the Pyramid Drug Co.,
Marshall, Mich., and you will receive
the book promptly.

There was the breakfast-table to clear
and the dishes to wash; the cream to
skim and churn; the beds to make; a
big ironing, besides the dinner to cook,
all to be done by one delicate girl.

There was a drop of bitterness in
Milly's heart as he mounted his wheel
and sped away to the lawyer's office
where he studied, and Ned followed on
his way to college, while her father
looked in to say he was going to the
south pasture to see after the stock.

"They all go to the work they love,
while I am compelled to stay here and
do work that I hate. Their meals are
cooked and their wants supplied; they
never give a thought to the fact that it
takes every moment of my time and
everything out of my life worth living
for."

A feeling of incompetency swept over
her, and a wild desire to escape from
dish-water and kettles and all the
drudgery she loathed.

Milly always declared she "hated"
housework, and an over-indulgent
mother had relieved her of all hard-
ship, and she only "helped," which
meant doing the lighter duties about the
home. Then, all unexpectedly, Milly
had been called upon to fill her mother's
place, and with tears and heartache was
trying, unaided, to solve the mysteries
of housekeeping. In the long, sad
months, when alone for hours, in hun-
ger for someone to speak to, she had
formed the habit of talking to her
"other self," as she called it. This morn-
ing the debate waxed strong.

"I wish I had been born an easy-
going plodder that never cared to do
anything but bake and brew and drudge!
I really envy people like Mrs. Atkins;
she goes about washing for a living, but
her life is peaceful; she longs for
nothing greater; there is no raging fire
within. Why is any person born with
a love for one thing, and then forced
into something so entirely different?
I am wedged in here, and here I shall
have to stay!"

Everything went wrong that morning.
The butter refused to "gather," the
starch stuck to the clothes, and dinner
promised to be a failure. When Milly
struck her tender hand against a hot
iron and left a long, white blister, she
left everything, and, rushing into her
own room, fell across the bed.

"Oh, mother, and dear Maxwell," she
cried, "I wish I could go and rest with
you!"

She rose presently, and drew from
under the bed a case containing a small
violin. She laid her cheek against it,
caressing it lovingly; then drew the
bow, and began playing soft, sad strains.
She did not mind that the tone was
cracked and whezy—it was Maxwell's
violin, and Maxwell loved it.

Comforted and soothed as she always
was by music, Milly went back to her
work, hurrying to get the dinner on the
table before the men came in. The boys
and their father sat down, chatting
pleasantly, with never a thought of the
tired girl that ministered to them.
After dinner there were more dishes to
wash, the irons must be heated and that
dreadful ironing continued.

It was the middle of the afternoon,
and the work was almost finished, when
Milly heard the gate click, and saw, to
her consternation, an elegantly dressed
lady coming up the walk.

"It's the College President's wife,
and oh, I haven't changed my dress or
dusted the parlor!" Milly groaned.

There was nothing to be done but go

WHAT SULPHUR DOES

**For the Human Body in Health and
Disease.**

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

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

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

Nowadays we get all the beneficial
effects of sulphur in a palatable, con-
centrated form, so that a single grain
is far more effective than a table-
spoonful of the crude sulphur.

In recent years, research and ex-
periment have proven that the best
sulphur for medicinal use is that ob-
tained from Calcium (Calcium Sul-
phide), and sold in drug stores under
the name of Stuart's Calcium Wafers.
They are small chocolate coated pel-
lets, and contain the active medicinal
principle of sulphur in a highly con-
centrated, effective form.

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

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

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

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

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

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forward and welcome her guest as
gracefully as possible.

"I learned from Ned that your
mother was an old friend of mine, so
I came right out to see you," Mrs.
Payne said, as she was greeted by the
embarrassed girl.

With the tact of a true gentlewoman,
Mrs. Payne soon put her young hostess
at ease. Milly forgot she was entertain-
ing an aristocratic caller, and was
talking as though she had always known
her mother's friend; nor did she sus-
pect the gracious woman was leading
her on to talk about herself; but, be-
fore she knew it, the tired heart, starv-
ing for sympathy, had poured out some
of the pent-up misery that all day
seemed to choke her. Mrs. Payne had
been talking of Milly's mother and their
early friendship; it was in answer to

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the question, "And how do you get on
as homekeeper?" that Milly burst out:

"I don't get on at all, and never
shall! Oh, Mrs. Payne, I don't under-
stand things! When my soul is full of
music and my fingers ache to get hold
of a violin, why must I go on washing
and ironing and planning dinners? I
was not created for housework. There
is something within me that demands
music; I cannot live without it!"

"And have you a violin?"

"One that was my brother Maxwell's
—we have always had that, and I would
not part with it for the world—but it
was never much of a violin. Maxwell
and I had planned it all; how he was
to study and teach me, and we were to
devote our lives to music. But Max-
well died, and mamma followed soon,
and I am left to a life of drudgery.
When I go past Professor Wright's
studio and hear the music floating out,
my heart cries out for what it needs."

"Have you never stopped to think
that your wonderful love for this art
is a gift from God? There is an oppor-
tunity for you somewhere. He does
not place a strong love for a thing
within a creature without somehow fur-
nishing the means of gratifying that
love."

"But there is no opportunity for me.
You cannot understand how hopeless
my case is."

Mrs. Payne smiled. "Yes, dear, I
can understand better than you think.
You cannot dislike housework more
than I once did. My case was worse
than yours, because you work in your
own kitchen, while I worked in that of
strangers."

"You!" Milly stared in surprise. She
had been thinking what excellent oppor-
tunities this cultivated woman must
have enjoyed.

"I loved books and study, and was
determined to have an education, but my
way was as dreary and hopeless-looking
as yours. I thought it hard then, but I
have learned to be thankful for my very
difficulties, because, having overcome
them, I am able to help others over hard
places. These things that we call
drudgery and look upon as barriers to
the accomplishment of our aims and
ideals are, in reality, gifts from God by
which we are to rise. The first step
toward success in any life is the over-
coming of self. When, day by day, we
do well distasteful work we are de-
veloping character and laying the founda-
tion for success that could never be
ours without this discipline. When we
accept the work that lies nearest us,
and say, 'I will do this work, and put
my whole heart into it,' we can con-
quer this feeling of dislike."

"And did this bring you success?"
Milly asked.

"It was this principle applied to my
life and keeping my eyes open for oppor-
tunity and being ready for it when it
came. God chooses the place and cir-
cumstances best for us, and we can
never hope for success while we are
neglecting our nearest duty. Home-
making is a great work; the everyday
happiness of your family depends upon
the way you perform this work. I

should stop thinking about myself, if I
were you, and should set about study-
ing methods and trying to become the
best possible housekeeper."

Mrs. Payne offered her assistance, and
promised to come again. Left alone,
Milly sat down and thought the matter
over. Perhaps, after all, she had not
tried in the right way. She had never
thought of loving her work, but had
taken a sort of pleasure in her dislike
for it.

"I don't see where my opportunity
could come from, but I know Mrs.
Payne's way of looking at work is right,
and I mean to act upon her advice."

She began by going upstairs to tidy
the boys' rooms. They had never
looked so bare and comfortless. She
made the beds, swept and dusted; then
got down some clothes from the
closets. There were rents and holes
and buttons off, and the boys had never
asked her to mend them. She laid out
several garments to carry down, then
went to her father's room. Its neglected
look sent a feeling of remorse to her
heart. When things were as tidy as
they could be made, she brought a rock-
ing-chair and foot-stool from her own
room, resolving for the future to look
more to her father's comfort. For the
remainder of that day she felt an under-
current of joy that made work easy, be-
cause she had found fellowship and
sympathy.

But the change for the better came
about very gradually in Milly's house-
hold. It is so much easier to make a
great sacrifice and have done with it
than to go on day by day doing hard,
distasteful things with no apparent re-
sults. It was this that Milly found so
hard. There came dull days when she
felt like giving up, but she was finding
truth in Mrs. Payne's advice and in-
spiration in the woman herself.

With Mrs. Payne's help Milly made
a programme for each day's work. By
allowing herself a limited time for each
duty and doing things at a regular time
the management grew easier, the worry
less and the house became a more com-
fortable place to live in. But as she
did things over and over, and life
seemed to stretch out before her, bare
and colourless, she kept busy and tried
to forget that the old ache was still at
her heart. She wondered if she should
go on with this monotonous round until
she was old.

One day her father and the boys were
talking about some improvements one
of their neighbours was making, when
Mr. Blessing said, "They will begin
drilling the well next week if the men
can get a place to board. Carter's wife
is sick and he can't keep them."

"I say, Milly," called Ned, "you have
been learning so much lately and keep-
ing things up in such tiptop style, maybe
you could keep Carter's men. It'd mean
a nice little sum. Carter pays well
always."

Milly was about to answer that she
had enough to do without taking two
or three more men, when the latter part
of Ned's remark caught her attention.
A nice little sum might help—oh, it
might help toward her securing the

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ative principles of fresh,
ripe fruits. Children, as
well as grown folk, may
get its mild, gentle action
on stomach, liver and
bowels, without fear of
ill-effects resulting.

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longed-for violin! Already her hands
seemed full. To her, "boarders" meant
loss of all freedom, work from early
till late, and worse, the mental strain of
planning meals and meals and the
responsibility of it all. "If there were
any other way to earn money—any way
but this!" But there was no other way.

"Father," Milly asked a little later,
"if I should take Mr. Carter's men to
board and keep things up well for you
and the boys, could I have the board
money?"

"Certainly," said her father. "The
boys have a chance now and then; why
not you?"

A few days later the Blessing house-
hold was increased, and Milly began try-
ing to satisfy the appetites of five men.
She cooked heavy dinners until so tired
she almost reeled; she washed dishes
and dishes, pots and pans. There was
no room in her brain for anything but
"What shall I cook and how shall I
cook?" Her father and brothers looked
on and admired her pluck, but none of
them guessed how much it cost her.
They were the hardest six weeks she
had ever lived through—they seemed
like six months to Milly—but they bore
fruit in more ways than one, and taught
her lessons that later she found of help.

The day came when Milly counted
out her shining pile and set off to make
her purchase. It required time and
thought to decide upon one violin, there
being so many to select from. Finally,
after much trying of tone and consulta-
tion, one was chosen. She was passing
along the street with her new treasure
and came to the studio door just as
Professor Wright was dismissing a
pupil. He spoke to her, and, coming for-
ward, took the violin from her hand.
"So this is the new instrument," he said,
"a fine one, too. When do you wish to
begin lessons?"

"I should like above all things to be-
gin at once," Milly answered in sur-
prise. "I have wanted to take lessons
ever since I could remember, but have
never been able to manage it yet."

"Then it must be a surprise your
father has planned. He has engaged me
to begin your lessons as soon as you are
ready."

Milly stood a full minute gazing at the

professor, trying to
she heard.

"He tells me you
and have not had i
carry on your musi
seems. He thinks
freer of home care
thing, Miss Milly,
in a home, is it not
be better if there w
homekeepers?"

Milly walked hon
of exaltation that
was about to be re
was the knowledge
whom she had alw
ferent to her and
her, sympathized w
had planned this b

As she walked
happy. She felt r
she met, that they
happiness, though
richly dressed and
riages.

"I have father—
thing!" she exclai
her own door."
says, how much
when we love our
by it!"

HARR

Brother Harry
wood, and was bu
pocket knife. He
a boat, but, said
finger.

He cried very i
that mamma wou
the boat.

Dear mamma w
and bound it up.

"Harry, if you
hold the knife yo
And so Harry d
look lovely.

The next day
piece of calico to
was finished, we
float it on the la
Mamma said sl
had been very
grandly.

PLEASAN

How careful w
our thoughts. If
will have pleas
We will gain tre
versity, upon whi
other sources of
age will be hap
they will be us
which to build he
we find comfort
windows are de
forced to keep
time with what
stormed at by t
this life, or whe
use of what-ma
active life, we c
and, finding it fi
of God and imm
and happy. By
given you, and w
to strengthen if
from day to da
help in the conti

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professor, trying to comprehend what she heard.

"He tells me you are his homekeeper, and have not had much opportunity to carry on your music. He regrets this, it seems. He thinks in time you may be freer of home cares. But it is a grand thing, Miss Milly, to be of importance in a home, is it not? The world would be better if there were more of our girls homekeepers."

Milly walked home with her heart full of exaltation that the hope of her life was about to be realized. But sweeter was the knowledge that her father, whom she had always thought so indifferent to her and all that concerned her, sympathized with her longings and had planned this beautiful surprise.

As she walked she grew radiantly happy. She felt pity for all the girls she met, that they could not share her happiness, though some of them were richly dressed and rolled by in carriages.

"I have father—home—music—everything!" she exclaimed as she paused at her own door. "Oh, as Mrs. Payne says, how much life grows to mean when we love our work and do our best by it!"

HARRY'S BOAT.

Brother Harry had got a piece of wood, and was busy cutting it with his pocket knife. He was trying to make a boat, but, sad to tell, he cut his finger.

He cried very much, for he thought that mamma would not let him finish the boat.

Dear mamma washed the poor finger, and bound it up, then she said:

"Harry, if you are careful how you hold the knife you may try again."

And so Harry did, and made his boat look lovely.

The next day mamma gave him a piece of calico to make a sail; when it was finished, we all went together to float it on the lake in the park.

Mamma said she thought that Harry had been very clever, for it sailed grandly.

PLEASANT THOUGHTS.

How careful we should be to guard our thoughts. If they are pleasant, we will have pleasant face and kind ways. We will gain treasures for days of adversity, upon which we can draw when other sources of enjoyment fail. Old age will be happy through them, for they will be used as material from which to build homes of refuge wherein we find comfort and delight when the windows are darkened and we are forced to keep company most of our time with what is within us. When stormed at by the outward things of this life, or when weakness forbids the use of what made up the happiness of active life, we can retire to the soul, and, finding it full of pleasant thoughts of God and immortality, therein be safe and happy. By the will which God has given you, and which He stands pledged to strengthen if you will use its power from day to day, you can have divine help in the control of your thoughts, as

YOU CAN INTEREST HIM.

Any Man Over Fifty.

You can interest any man over fifty years of age in anything that will make him feel better, because while he may not as yet have any positive organic disease he no longer feels the buoyancy and vigor of twenty-five nor the freedom from aches and pains he enjoyed in earlier years, and he very naturally examines with interest any proposition looking to the improvement and preservation of his health.

He will notice among other things that the stomach of fifty is a very different one from the stomach he possessed at twenty-five. That greatest care must be exercised as to what is eaten and how much of it, and even with the best of care, there will be increasing digestive weakness with advancing years.

A proposition to perfect or improve the digestion and assimilation of food is one which interests not only every man of fifty, but every man, woman and child of any age, because the whole secret of good health, good blood, strong nerves, is to have a stomach which will promptly and thoroughly digest wholesome food because blood, nerves, brain tissue and every other constituent of the body are entirely the product of digestion, and no medicine or "health" food can possibly create pure blood or restore shaky nerves when a weak stomach is replenishing the daily wear and tear of the body from a mass of fermenting half-digested food.

No; the stomach itself wants help and in no round-about way, either; it wants direct, unmistakable assistance, such as is given by one or two Stuart's Dyspepsia Tablets after each meal.

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The plan of dieting is simply another name for starvation, and the use of prepared foods and new-fangled breakfast foods simply makes matters worse, as any dyspeptic who has tried, then knows.

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in everything else which relates to being and doing. Let God dwell in your thoughts and be at home in them, and then they must be pleasant. If God is only of use to you in what you are pleased to call your troubles, and your only acquaintance with Him is when you are brought to the end of your ability to manage for yourself, then you will know very little of Him, and is it

any wonder you are misunderstanding His nature and purpose?—Presbyterian Journal.

ONE DAY AT A TIME.

By Helen Hunt Jackson.
One day at a time! That's all it can be;

No faster than that is the hardest fate;
And days have their limits, however we
Begin them too early and stretch them too late.

One day at a time!
It's a wholesome rhyme!
A good one to live by,
A day at a time.

One day at a time! Every heart that aches,
Knowing only too well how long they can seem;
But it's never to-day which the spirit breaks—
It's the darkened future without a gleam.

One day at a time! When joy is at height—
Such joy as the heart can never forget—
And pulses are throbbing with wild delight,
How hard to remember that suns must set.

One day at a time; But a single day,
Whatever its load, whatever its length;
And there's a bit of precious Scripture to say
That according to each, shall be our strength.

One day at a time! 'Tis the whole of life;
All sorrow, all joy, are assured therein;
The bound of our purpose, our noblest strife
The one only countersign sure to win!

One day at a time!
It's a wholesome rhyme!
A good one to live by,
A day at a time.

GOD'S WILL THE BRIGHTEST THING IN OUR LIVES.

God's will is not so much a thing to which we must submit as a thing in which we should glory. It is not a rod beneath which we must bow, but a flag which we may follow. It is the one hopeful, glad and glorious thing in this world. We are too apt to think of the petition: "Thy will be done," as one only to be placed on tombstones and mingled with sobs, when it is rather our battle-cry of freedom, our cheer for hope and progress. There is no glad, good thing in all the world, in any day of any single life, but that is the will of God being done. The triumphs, the successes, the hopes, the joys—these are the will of God. There is, indeed, a sense in which these are far more the will of God than the burdens, the tears, the failures, in which are mingled much of the fruit of the

feeble, frail and faulty will of man. Let this prayer, then, ring in our anthems; let us shout it in our praises, let us cherish it in our hearts as our exceeding confidence and our great joy: "Thy will, O God, be done."

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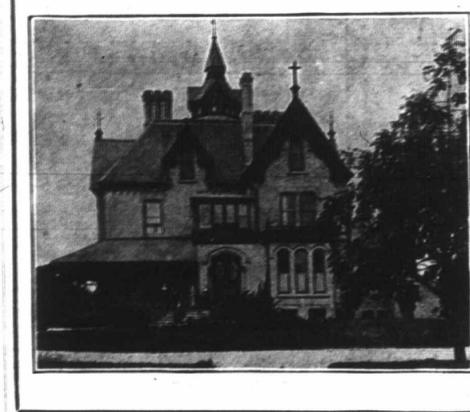
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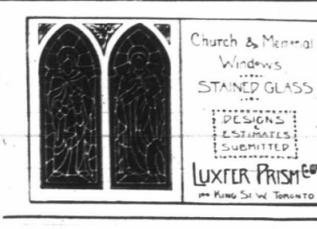
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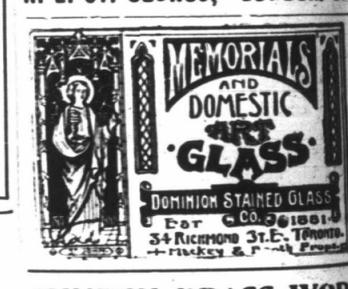
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