

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD

THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.

ESTABLISHED 1871.

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TORONTO, CANADA, THURSDAY, JANUARY 19, 1905.

[No. 3.]

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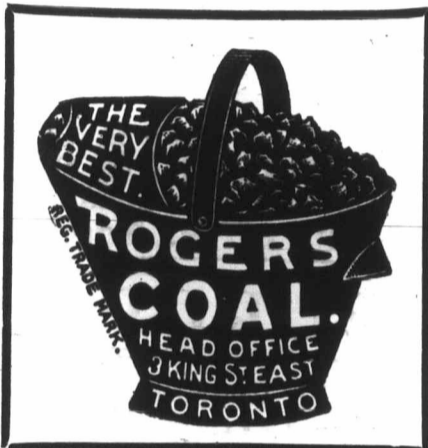
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Any even numbered section of Dominion Lands in Manitoba or the North-West Territories, excepting 8 and 26, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who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

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

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

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

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

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

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

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

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

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

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Jan. 22

Morning—Isaiah

Evening—Isaiah

Jan. 29

Morning—Job 27

Evening—Job 28

Feb. 1

Morning—Prove

Evening—Prove

Feb. 1

Morning—Prove

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Canadian Churchman.

TORONTO, THURSDAY, JAN. 19th, 1905.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

Jan. 22—Third Sunday after Epiphany.

Morning—Isaiah 62; Matthew 13, to 24.
Evening—Isaiah 65 or 66; Acts 13, 26.

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 31; 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 16.

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

THIRD SUNDAY AFTER EPIPHANY.

Holy Communion: 321, 324, 558, 559.
Processional: 177, 307, 488, 520.
Offertory: 487, 523, 527, 634.
Children's Hymns: 332, 340, 346, 516.
General Hymns: 512, 539, 547, 549.

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.

Another Leaf,

The turning over of which would give us great pleasure, is a burden which involves the individual expenditure every now and then by those to whom this request appeals, of the sum of one cent. We need more short, terse notes of diocesan news, and we appeal especially to the clergy to supply these. There are few districts where something does not take place, the interest in which event is not confined to the parish, but extends to travellers far away, who would probably only get the information through our columns. Please keep this in mind. We are all interested in each other. Take, for instance, Nova Scotia. How much pleasure is given by the notices of the success of the Bishop and the thought that after so many troubles this diocese is going ahead.

Rev. R. J. Campbell.

The Rev. R. J. Campbell, the leading Non-conformist preacher of the day in London, and who is well known also in the States, has written an account of a visit to Rome. While in Rome he presented a number of letters of introduction to dignitaries at the Vatican, and was received with the utmost courtesy and kindness, so much so that a great deal of fuss has been made in England by extreme Protestants. Mr. Campbell has been especially impressed with the rector of the Church of San Silvester, in Capite. This is the church specially set apart for work among English-speaking visitors, and the frankness of the clergy and desire to please and attract heretics is said to be great. In the same square, and almost opposite is Holy Trinity, Church of England, a church with a history. During the old papal days service had to be carried on outside the walls, and when at last permission was given to move into the city, it was on the terms that no external alteration should be made, and so on the outside it seems an ordinary house. The service is the old-fashioned, plain, simple one which was used outside the walls seventy years ago. But to Mr. Campbell it was a temple of Rimmon. The following anecdote is incapable of abbreviation, but deserves reproducing: "Before sitting down to write this article, I spent an afternoon with a Roman Catholic, whose opportunities of surveying the whole field of religious progress are exceptionally good. I asked him to tell me whether the influence of the Roman Catholic Church was really increasing in this country, as is so often asserted. 'I wish it were,' he replied; 'but so far as numbers are concerned, no such advance is observable. The leakage from the Church is about equal to our gains. I think we are not so much hated as we used to be, which is a kind of gain.' 'But,' he continued, 'we are badly off for great preachers just now, and are likely to continue so.' 'Why?' I enquired. 'Because,'—as the surprising response, 'our method of training for the priesthood is so lamentably wrong. We are compelled to recruit the ranks of the clergy from the lower orders; our best families are seldom self-sacrificing and devoted enough to encourage their sons to enter the priesthood. The men we get are very raw material indeed, not easily educatable, and ill-acquainted with the movement of the modern mind; in fact, they are out of touch with civilization. Our seminary system of training is a poor one; the men turned out from it are not really equal to the task of addressing themselves to men of the world.' 'How about the Jesuits?' I asked. 'Oh, they are, as a rule, much abler,' he replied, 'but the influence of the Jesuits is enormously exaggerated. Other orders are jealous of them, and there is not so much confidence reposed in their wisdom and statecraft as outsiders imagine.' I quoted a few words from the speech of an enthusiastic Protestant friend of mine, to the effect that Jesuits knew everything, went everywhere, and achieved the most amazing successes in all ranks of society. He laughed outright, saying, 'I would really like to believe it, but it is not true. What I tell you is the truth. The Church is gaining respect, but she is not gaining numbers, and if she is gaining respect it is only because of the earnest Christian work which she is doing through her various relief agencies which are very much like your own. Is the Roman Catholic Church the only religious society which has clubs, labour bureaux, and the like?'"

Evan Roberts

Is the name of the man who has been the match to the gunpowder, the man who started the Welsh revivals. The Daily News publishes revelations of his life; he is, of course, besieged by interviewers, and he, poor man, was induced

to unbosom himself to one who appeared to be a venerable clergyman. Roberts, although a man of high aims and sterling qualities, is evidently a Celtic mystic. He told this man of his thirteen visions. The first was of the moon, whose radiance flooded the next six. It is too serious a subject, but one cannot help thinking of the old word "moonstruck." The eighth was darkness, which might be felt, the ninth a vision of hell, after which in answer to Roberts' agonized entreaties, God shut the door for one year. Then came others, of being weighed in the balance, of contending with Satan, etc. No wonder this man has carried away his countrymen.

The Welsh Revival.

The usual very strange stories connected with the Welsh revival are being circulated. Many of them cannot be true, and it would be a pity if others are true. But with all the extravagance there is much real and sincere religious awakening, and the Church is very wisely trying to take advantage of it, and to regulate the actions and deepen the convictions of belief. There are the usual dreadful stories of shallow minds, but instead of reproducing what may be untrue, we will give a Scotch story, quite in point, from "Vignettes," from a parson's album, by Dr. Low, of the Scottish Episcopal Church. An old fisherwoman, who knew her catechism, was in her old age assailed by revivalists, who often acquire a great influence over the excitable minds of fisherfolk, she usually held her own, and a little more in the encounter. The following incident happened on one of those occasions. "You are getting an old woman now," said the preacher. "When ye hae the burden o' near fourscore years on your shoulders, man," answered the old woman firmly, "ye winna need ony body to tell ye that." "Are ye prepared to die?" asked the preacher solemnly. "I'm prepared to speak about solemn things like that," she said, "to my ain minister, as I dae mony a time; but nane to ilka stranger that invades my house." "But you're bound to tell me, you're bound to give a reason of the hope that's in you to every one that asketh you." "I'm bound to be ready to gie't according to my Bible, and I am ready. But I winna answer you because ye hae nae right to speir." "Is your soul saved?" "I've tell't ye I winna answer ye. Sae ye may just gang your ways." "Woman, you're going to hell." "Man, ye're nae the Judge o' a' the earth; ye're but a sinner like mysel, and ye canna put me there, nor yet tak me out o't." "Me a sinner! Me a sinner!" he cried, lifting up his hands, "I'm as pure as God!" "Out o' my hoose wi' ye, ye blasphem'er!" cried the old woman, vehemently, pointing her bony finger at him. "And as for you," she added, turning sharply to his companion, "gang ye wi' him; and afore ye fetch a man to tell other folk that they're gaun to hell, see whether ye canna mak' an honest tradesman o' yoursel'."

Egyptian Papyri.

The Church Times, taking as its text the letter which we refer to below, prefaces an account of it by this paragraph showing how history is being unearthed: Bit by bit, as strange out-of-the-way fragments are discovered, we are beginning to realize a little of the life of Christians in the earlier ages of Christianity. A few years ago here appeared the account of an original document of the time of the Diocletian persecution. It came from Egypt, being one of the papyri dug up by Grenfell and Hunt, and a fuller appreciation of its value was arrived at by the well-known German scholar, Prof. Deissman. It was the letter of a presbyter named Psenosiris to another presbyter as to the reception in an oasis in the desert by the guild of grave-diggers of a woman who had been sent into exile, and who is awaiting the coming of her son Nilus.

Clerical Mayors.

A new departure is being made in England by the assumption of duty by clergy on the municipal councils. By the end of last year there were three clerical mayors of Metropolitan boroughs. The Rev. H. Russell Wakefield has been elected for a second term of office as Mayor of St. Marylebone. Two South London incumbents have also been elected to the office of mayor. The Rev. A. W. Jephson, vicar of St. John's, Walworth, well known for his work on the old London School Board, is Mayor of Southwark, while the Rev. Alderman J. H. Anderson, rector of Tooting Graveney, has been chosen for the office in the borough of Wandsworth, the largest in the metropolis. We read of others seeking for similar work in other cities besides London.

Early Christians in England.

It is well known in England that Bath in the Roman times was a place of importance on account of the waters, so we are not surprised to read of the fund which is spoken of, yet we are surprised at the very uncourteous language in which even the Christians referred to those who differed from them: "Now, Mr Nicholson, the learned Bodley's librarian, at Oxford, has succeeded in deciphering a short Christian letter of the same century as the letter of Psenosiris which was found at Bath so long ago as 1880, but of which the decipherment was despaired of, even by so experienced a person as Mr. Haverfield. The material this time is lead, not papyrus, and what made the decipherment more difficult was that the leaden tablet has apparently been used for the same purpose before, and the marks of erasure confuse the actual indentations of the present lettering, which is very difficult to make out. The title of Mr. Nicholson's work is "Vinisius to Nigra," a fourth-century Christian letter written in South Britain and discovered at Bath (Frowde, 1904, 1s. net). In a few lines of the letter, the meaning of one of which at least is very uncertain, several subjects are dealt with. There is a Christian salutation. One good woman has been telling the faults of another good woman's husband to somebody else's son or slave. It is the second of these good women to whom the letter is addressed, and her correspondent gives her advice and warning. This occupies one side of the tablet. On the other side a different kind of question is mooted. "A dog of Arius"—i.e., an heretical Arian named Biliconus—has been sent to Bath, probably with a commendatory letter, to be admitted into the congregation of the faithful there. Whoever sent him is described as "the enemy of Christ," though it may be that the expression implies that he was sent at the instigation of the devil. The arrival of such a heretic would no doubt cause questions to be raised as to what reception a person of this character was to have in an orthodox assembly; and the letter bids Nigra pray to Christ for light. The letter ends with the sacred monogram for Christ and the name of the letter-carrier. There is one difficulty which Mr. Nicholson does not seem to notice, and that is the very little connection there seems to be between the matter on the one side of the tablet and that on the other; and this is, perhaps, accentuated by the fact that the bearer is said to be carrying more leaden sheets than one.

As we come across the name Nigra in this Christian connection, we are reminded of one "Simon that was called Niger" (Acts xiii., 1), and of the fact that the name of one of the first seventy is said by Epiphanius to have been Nigra. Niger was not an unusual name. Though Bath cannot give us papyri, yet perhaps it may some day produce other illuminating treasures from its fountains."

Uganda.

Major A. St. Hill Gibbons is examining the district set apart for the Zionist settlement, in order to report as to its suitability for a white

CANADIAN CHURCHMAN

agricultural population and to suggest definite boundaries. Roughly, the extent of the reserve is some five thousand square miles. About forty-five miles run within twenty to forty miles of the Uganda railway. The reserve is some ninety-five miles by fifty-five miles wide. On the general question of the establishment of a Jewish settlement in the Protectorate, Major Gibbons considers that if the original scheme—viz., for an agricultural settlement—be put into force, the objections which have been raised to this Zionist movement are exaggerated. The Jews in South Russia and in those districts of Palestine and Eastern Europe, where the experiment has been made, have proved to be hard working, painstaking, and intelligent. The point that has been overlooked by the objectors is the well-known loyalty of Jews to the British Crown. Anything which will deflect the stream to a healthful occupation from the large English cities, where it is poisoning the sources of labour, and being itself defiled, will be hailed with thankfulness.

THE ABERDEEN ASSOCIATION.

Any suggestions that we may make will, we fear, differ materially from the views which actuate the conduct of those worthy people who carry on the work of the Aberdeen Association. According to Mrs. Hodgins, they do their work quietly. This, we think, is the very opposite way in which such an association should be carried on, we believe the very opposite to the way in which Lady Aberdeen intended that it should be in order to succeed. The result of the present system is to confine it to a few; as these zealous people drop off, change their residence, or through marriage or other domestic causes have to resign, how are their places filled? Assuming that the places are filled, that we take it is not what the Countess intended. There should be a constant and overflowing stream both of supply and demand, the places should be over-filled. The work should be as broad and Catholic as Canadian life, and reach every class of society, so that when opportunity occurs to any one to aid its objects the name and purpose of the Aberdeen Association should be as familiar to our mouths as household words. Our experiences of the last few months have shown that it is not so, that many have never heard of it, and if new life and fresh vigour is to be infused into the work, it can only be done by taking the public, the whole people, into the confidence of the managers, and by throwing the responsibility upon them. How can this be done? First, we would suggest by well circulated annual reports, by circulars to the press, printed perhaps at Ottawa, but sent from each local centre, accompanied by personal appeals and information as to the special work of such centre, and any reasons which would specially influence each locality. Of course the Ottawa circular would give the details of the growth of the society and its aims in the coming season. Special pains might be taken to obtain the active co-operation of societies like the Christian Endeavour, St. Andrew's Brotherhood, St. Vincent de Paul, Salvation Army, as well as that of individual clergy and religious communities of every class.

It also occurs to us that such appeals should be continuously renewed for the reasons given last week, that they should be varied in character, and even that suitable cards might be placed in public offices, banks, etc., and replaced from time to time by fresh appeals. Again, we regret to find that for some reason the postal facilities are restricted. Sir William Mulock is the last man to hamper a good work if he is satisfied that it is one, and so we think that not only should the efforts to obtain postal facilities be reopened, but if possible increased. We do not know what arrangements exist, but it seems to us that centres like London, surrounded by large cities and towns like St. Mary's, Stratford, Woodstock, Ingersoll, St. Thomas, Chatham,

Strathroy, etc., might have sub-centres, so as not to lose any contributions. Then there are other places, such as Brantford and Peterboro, which might be local centres, surrounded as they are with considerable populations and in the case of Brantford with many towns; and other localities all over the East could be stimulated into greater activity.

As to the receivers, we know nothing. But we think that it might aid the efforts of emigration societies were they able to refer the settlers in any particular district to the advantages of the society and that a postcard, giving the name in full and address, would be answered by literature. In such new districts the Government offices, the post offices, especially should be asked, as doubtless they are already, to display circulars giving an account of the Association. The clergy and above all the school teachers and the little school houses can do so much to let people know what their brothers and sisters in the East wish to accomplish to enliven their lives and make us a united people in sympathy.

When Lady Aberdeen was in Canada she threw herself into every scheme which could brighten the lives and improve the lot of the people, but of all the good works in which she took an interest there was none more simple, none which could be made more practically useful than the Aberdeen Association.

EPIPHANY.

Though Epiphany has come and gone, its memory lingers in the six Sundays to which it gives its name, and which end where the Sundays preceding Lent take their turn in the Church's year. Perhaps none of the solemn days in the round of Christian observance appeals more vividly to the imagination than Epiphany, which brings the whole earth within the orbit of prophetic vision, and ever comes as a clarion call from heaven announcing to the living Church the truest brotherhood of man. In by-gone days the season was ushered in with great court ceremony and marked rejoicing amongst the people; in some cases of an extreme kind. By a law of King Alfred, the twelve days after the Nativity were ordained to be kept as festivals. This law was observed so literally, we are told in "Nichols' Progress," on the twelfth night, 1622, by the gentlemen of Gray's Inn, in a series of explosions, with the result that King James I. awakened with the noise, started out of bed, and cried: "Treason! Treason!" The court was raised and almost in arms, the Earl of Arundel with his sword drawn ran to the bed-chamber to rescue the King's person, and the city was in an uproar. This event forcibly reminds us of the Hallowe'en pranks of students of a later date. "The Epiphany," says William Hone, "is called 'Twelfth Day,' because it falls on the twelfth day after Christmas Day. Epiphany signifies manifestation, and is applied to this day because it is the day whereon Christ was manifested to the Gentiles." The Epiphany of this year has reminded us, as each of its predecessors has done, of the wondrous, prophetic promise regarding our Lord: "That all the ends of the world shall turn unto him, and that all the kindreds of the nations should worship before him." The report of the American Board of Foreign Missions for 1904 shows that there are 26,672 stations and out-stations, 5,814 men missionaries, 6,586 women missionaries, 64,347 native labourers, 1,209,011 communicants, 120,494 additions to the churches last year, and 1,027,566 persons under instruction. The income of all the societies last year was \$16,118,280. In Japan the foreign missionary force, other than Roman Catholics, number 772, with 1,817 native Christian workers and 42,835 communicants in the churches. In West Africa there are four stations, with fourteen out-stations, four churches, with 283 members, two native pastors and 30 native evangelists, with 1,884 pupils in its schools. East Africa has three stations and two churches with 60 members and 20 preaching

places. We do not report. The good we hope that the greatly exceed the

We question v and with equal c the principles on efficient public s than in the duty have long thou cence of Engl as private life, i two splendid less and impressionab to her children; i life. Wherever some public posi honestly, zealous rest assured tha well, and has ne God and his neig you see a man h and using his pl his own selfish leagues and frien ter how loudly morality, or ter with a thorough may be as the are the hands of person thinks fo the enormous v which range fr property to the dealt with by must seem to t the man who is try should be u we need not go or members of to be members cause said to lous. It may cannot be trust worthy of trust lack of princ dubious charac those who have capacity, will r a public capaci greater extent, ampler opportu man who is p character woul inent position various reason portion of the moral standar means he can kindred spirit: people hold th be vice when ciple public secret corrupt who will not public reputa tive proof of the smoke wh must plainly factor on whic port of their most serious The adoption, orate of a ma and confidenc bring discredi country. The acter, boldne energy and a and a knowl its seamy sid armoury of s tolerance of public life is

places. We do give all the data included in the report. The good work is going on apace, and we hope that the record of our new year may greatly exceed that of the year preceding it.

PUBLIC LIFE.

We question whether within the same space and with equal clearness, candour and wisdom, the principles on which are based a pure and efficient public service are more simply stated than in the duty towards your neighbour. We have long thought that the honesty and excellence of English character in public, as well as private life, is largely attributable to those two splendid lessons on duty taught in the early and impressionable years of youth by the Church to her children; and by them exemplified in after life. Wherever you find a Churchman holding some public position, and discharging its duties honestly, zealously, and unselfishly, you may rest assured that as a child that man learnt well, and has never forgotten his duty towards God and his neighbour. On the contrary, where you see a man holding a position of public trust and using his place and power mainly to gratify his own selfish purposes, and those of his colleagues and friends, you may be certain, no matter how loudly he may declaim on honesty, morality, or temperance, that you have to do with a thorough-paced hypocrite, whose voice may be as the voice of Jacob, but whose hands are the hands of Esau. When any well informed person thinks for a moment of the vast interests, the enormous wealth, and the individual rights which range from the most trivial objects of property to the right of life itself, which are dealt with by our legislators, how obvious it must seem to the thinker that the character of the man who is to be a law maker to the country should be upright and trustworthy. And yet we need not go far to seek prominent politicians or members of Parliament, and some who seek to be members of Parliament, who are with good cause said to be untrustworthy and unscrupulous. It may safely be said that the man who cannot be trusted in private life is equally unworthy of trust in a public capacity. The same lack of principle which has given him the dubious character with which he is regarded by those who have had to do with him in a private capacity, will most surely mark his dealings in a public capacity, and it is sad to say to a far greater extent, owing to the larger field and ampler opportunity. It may seem strange that a man who is publicly regarded as having a bad character would be permitted to occupy a prominent position in the community. There are various reasons which help him to do so. A portion of the community has the same low moral standard as himself. If he has sufficient means he can readily purchase the support of kindred spirits. Some seemingly respectable people hold the view that vice almost ceases to be vice when it works secretly. The unprincipled public man is skilled in the methods of secret corruption. Then, again, there are those who will not condemn or oppose a man whose public reputation is bad unless they have positive proof of the fact. They have no eye for the smoke which is sufficient for most men, but must plainly see the fire. Perhaps the largest factor on which such public men rely is the support of their party, and herein lies one of the most serious defects of political partisanship. The adoption, support and election by the electorate of a man who is unworthy of public trust and confidence, and who in the long run will bring discredit to his party and dishonour to his country. The possession, too, of force of character, boldness and effrontery—coupled with energy and a subtle skill in dealing with men, and a knowledge of human nature, especially its seamy side—all are effective weapons in the armoury of such people. Another cause of the tolerance of corrupt and degrading practices in public life is the low moral tone and debasing

habits of a certain proportion of our prominent people, not by any means the least cultivated, intellectual, or influential members of society. But alas! in some instances men who are accepted as leaders and guides, but whose lives are a secret denial of the morality they extol in public. Why do we complacently tolerate in Canada what the sense of public decency in the Old Land would not submit to for a moment? Is it any wonder that having sown the wind we should be reaping the whirl-wind? "It is implied in every line of Pascal," writes the late Dean Church, with emphatic approval, "that truth in religion is absolutely, and from the very nature of the case, dependent, on moral purity and faithfulness." The moral cowardice which accepts private immorality, unfaithfulness and hypocrisy in the garb of religion, can readily tolerate the lower, if not baser forms of vice which contribute their quota to depraving and corrupting the public life of the country. The best antidote to the poison with which such evil doers infect the community is found in the principles set out in our duty towards God and our neighbour, and their active and persistent propagation. Let the young be taught them thoroughly, persistently and prayerfully, and let those no longer young refresh their memories and increase their practice of two of the simplest and sublimest applications of Divine wisdom and truth to all the varied needs and most urgent concerns of human life that the Church has given to man.

BROTHERHOOD OF ST. ANDREW.

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

The rules of the Brotherhood of St. Andrew are two: That of prayer and that of service. The rule of prayer is to pray daily for the spread of Christ's kingdom among men, especially young men, and for God's blessing upon the labours of the Brotherhood.

The rule of service is to make at least one earnest effort each week to lead some man nearer to Christ through His Church.

St. Paul's church, Toronto, has now an active chapter of the Brotherhood of St. Andrew,



F. W. Thomas, General Secretary, Brotherhood of St. Andrew, Toronto.

under the efficient directorship of Mr. R. B. Harcourt. The members are entering upon the work with the full determination to place St. Paul's Chapter in the front rank of the city chapters.

The General Secretary of the Brotherhood in the United States, Mr. Hubert Carleton, M.A., was a welcome visitor at head office during his Christmas holidays.

Charters have been issued to the chapters at "St. Matthew's," Ottawa, Ont.; "St. Alban's," Sydney, C.B.; and "Christ Church Cathedral," Montreal, Que. A very noticeable thing is that these three charters are issued to parishes in three different provinces, showing the Brother-

hood work to be growing steadily in all parts of Canada.

"St. Luke's," Hamilton, is the next parish to form a junior chapter, and they have entered upon the work with every prospect of success.

As a result of a two weeks' trip, paid by the Travelling Secretary, the men at Vankleek Hill will likely form a small, active chapter, the rector, the Rev. E. A. Anderson, B.A., being an old Brotherhood man, from Smith's Falls, and strongly favourable to it. The chapter at Smith's Falls, which has been dead for years, was revived, and the men were admitted, and officers elected, and work in this flourishing town was mapped out at once. The men taking up the work here are earnest, enthusiastic men, and their influence is bound to be felt in Church work.

Excellent meetings were held in Ottawa, on the occasion of the visit of the Travelling Secretary to that city recently.

A meeting of the Local Council was held at St. George's school-house, which was well attended. Rev. J. M. Snowdon was chairman, and the chief discussion was with reference to the convention of the present year. After a full explanation by Mr. Thomas, as to convention matters, the meeting expressed itself strongly favourable to making application. It was decided to ask for the co-operation of the clergy in order that it may be assured success, and the matter was brought before a special meeting of the Clerical Guild, who heartily endorsed it. Mr. Thomas made a special trip from Smith's Falls to be present at a meeting held on Tuesday, 3rd inst., to definitely decide as to convention application. This was a thoroughly representative meeting, Brotherhood men and Church men generally being present from all parishes, and after a very general expression of opinion it was enthusiastically decided that Ottawa should have the convention if the Dominion Council approves of it. Mr. A. G. Gilbert (St. George's), chairman of the Local Council, was in the chair, and Mr. Alder Bliss (All Saints'), acted as secretary.

Rev. J. S. Broughall (St. Stephen's), and Mr. F. W. Thomas (St. Matthew's), addressed the men present at a mass meeting in St. Matthew's church on Sunday afternoon last. The members of St. Matthew's Chapter were helped in the work of getting up this successful meeting by the members of East End chapters, and the choir was composed of the men of all the churches in the East End.

A chapter will be started shortly at "All Saints," Peterboro, the Travelling Secretary on a recent visit speaking to the men of that parish. "St. John's" Chapter of the same city will enter upon new life as a result of a visit paid the men there.

Mr. W. G. Davis, who has done such excellent work as assistant Travelling Secretary, and who is now studying at "Trinity College," has been given charge of the mission in the East End of Hamilton, by Bishop DuMoulin.

A pressing invitation has been sent to the Dominion Council by the Local Council of Ottawa, asking that the Dominion convention for 1905 be held in that city. The application will be dealt with by the Dominion Council at a meeting to be held on 19th January.

Mr. F. W. Thomas, Travelling Secretary for Canada, leaves this week on an extended tour throughout Manitoba, North-West Territories, and British Columbia. He expects to be away for three months, and will touch at all important places where Brotherhood work can be done. On the completion of this trip, Mr. Thomas will have covered Canada from ocean to ocean, and will have a thorough knowledge of the condition of Brotherhood work and its possibilities in each place.

The plan of dividing up the City of Toronto into four districts, for the better supervision of the work, is an admirable one, and is another forward move in Brotherhood activity in this

city. A chairman is elected for each district, who visits all the chapters under his charge, and reports conditions frequently to the Local Council. Men's meetings are arranged for at best centres, weak chapters are encouraged and strengthened, and dormant ones revived, and the men are kept in touch with one another. It is felt that great good will come from this important and well planned move.

REVIEWS.

Lessons on "Why am I a Churchman?" By Rev. R. R. Resker, Vicar of Purley, Surrey, England. Church of England Sunday School Institute.

This is an excellent little book in many respects, and one that ought to be universally used in every Church of England Bible Class. Bible Class instruction is usually a very boneless affair, resulting in the production of nerveless Episcopals rather than Bible Churchmen and women. This book gives very good materials for instruction in the history of the English Church, its faith, its life, its order. The "conclusion," treating of the "Evils of Disunion," and concerning "Christian Unity," affords instruction on a subject that is, we fear, woefully neglected in our Bible Classes. The plea put forward for its neglect is that "such teaching has a tendency to alienate people," but so has a good deal of other Bible teaching. On the whole, we may, perhaps, safely say that we have very rarely met with a more useful book, both as to conciseness of expression, and fulness of necessary detail, for the purpose intended by its author. We heartily commend it to all Bible Class teachers, without exception. We may add that it would be a most useful book to "put into the hands" of what its author would call "Non-conformists."

Magazine. — The Church Eclectic. — The Church Eclectic Christmas Number of this usually good magazine is unusually good this month, both in original articles and in selections. These latter always form a most useful adjunct to every number. Nuntius' "London Letter" is always good. There are two very beautiful pieces of original poetry. Rev. Epiphanius Wilson contributes one, "The Beggars' Feast of the Navidad—A Legend of Andalusia." It is exceedingly well done. Unfortunately the printer has spoiled the scanning and the meaning of the last line but three by transposing the words "only" and "can." The other poem, "The Eyes of Judah," by Washington Matthews, is one of the most beautiful pieces we have ever read. Impressions of the Last General Convention" of the P.E.C., in Boston, afford most interesting reading. A very pertinent question: "Can American Bishops Officiate in England?" is answered, historically, by Rev. Henry Barker. Among the selections is the Edinburgh address by Right Hon. A. J. Balfour, Prime Minister of England, and a distinguished F.R.S., on "Reflections Suggested by the New Theory of Matter," which every one might study with profit. The Magazine also contains Musical Notes and Comment, Notes on Recent Books, Elections, Consecrations, and Ordinations, and a Necrology. We repeat, this is an excellent number.

The Churchwoman.

INDIAN ORPHAN WORK.

With grateful thanks I acknowledge the following contributions: "In Memoriam," J. H. Boyce, \$1; a little Christmas box, from H. A. B., London, Ont., \$2; "a small offering to the Christ Child through the Indian orphans," \$2; Anon., \$2; "An Irishman," \$1; "A Canadian," \$1; Mrs. B., Vancouver, \$1; Mrs. James Hewton, on behalf of child being supported, \$5; Miss M. E. Austin, Quebec, \$3. I am very grateful for all these offerings, and hope I shall not weary my

kind friends who read this, if I say again that I shall be so glad of further gifts from any who feel kindly disposed towards these little orphans of India. Many were very young when taken into the homes, and the missionaries long to keep those placed in their care as long as it is necessary. So please will all who can send a little help, for every now and then, I am told, a certain child has ceased to be supported, who, perhaps for a year or two, or perhaps three or four years had been befriended by those who are kind enough to listen to my appeals. So I can but say again, "thank you," so gratefully to all who have helped, and to all who love these children for the sake of the incarnate Saviour, "help them again," help them lovingly with your alms and your prayers. Please address contributions to Miss Caroline Macklem, Sylvan Towers, Rosedale, Toronto.

TORONTO.

The January service of Intercession for Missions and Corporate Communion of the Woman's Auxiliary took place at the Church of the Ascension, Toronto, on Thursday, January 12th, at 10.30 a.m., the Rev. G. A. Kuhring officiating, assisted by the Rev. Canon Cayley, and the Rev. C. James. The Rev. Canon Cody gave a most eloquent and helpful address, choosing as his text: "Whomsoever shall compel thee to go a mile, go with him twain." The offering at the service, which was very largely attended, amounted to \$46.51, and was devoted to the "E. M. Williamson Memorial Fund." After the service, the usual monthly meeting of the Board was held in the school-house, the diocesan president presiding. The corresponding secretary reported ten (10) new life members; that the amount pledged to date for the life members' pledge amounted to \$162.20; that the meeting of the subscribers to the Blackfoot Hospital would take place in St. Peter's school-house, February 2nd. The treasurer reported receipts for the month to be \$1,375.86; expenditure, \$724.57. The Dorcas secretary stated that 58 bales had been sent away during the month. The Extra-Cent-a-Day Fund, which amounted to \$94.91, was divided, \$50 voted towards the matron's salary, at Lytton Hospital, and the remaining \$44.91 to the mission at Young's Point. The secretary-treasurer of the Literature Committee reported a balance on hand of \$12.47, and stated the missionary study classes would be continued during the coming Lent, and that the prizes for the best written answers to the sets of questions upon mission work were obtained respectively by the Woman's branch of the Church of the Ascension, and by the Girls' branch of St. Luke's. The P.M.C. receipts for the month amounted to \$219.34. The Hospital Visitors' Committee reported patients visited at St. John's Hospital, and at Dr. Carveth's Hospital. Seven new members were reported in the Babies' branch. The convener of the Committee upon Chinese Mission work stated that 400 out of the 1,500 Chinamen in and about Toronto were being brought under Christian influence. The president announced that \$500 had been given by one member towards building a home for leper children in China, under the charge of the Rev. W. C. White; also that the sum of \$5 had been received from a mother, who wished to help some poor mother and child, as a thank-offering for the gift of her own dear child. Letters were read from Miss Osler, the Bishop of Mackenzie River, and the Rev. Cooper Robinson. Rupert's Land and Zenana work being the subjects of "Current Events" for the month, members of St. Jude's branch gave notes upon the North-West diocese, and the corresponding secretary spoke of the mission work being accomplished among our poor sisters in the Zenanas of the East. At the close of the meeting, the life members met to consider the objects to which their own special pledge might be devoted, and the following five (5) were decided upon: To the support of a catechist, working under

Rev. W. C. White, Fuhkien, China; a Bible woman at Hong Kong; a matron in the hospital at Taran, Taran, India; and two native teachers, working in connection with the Universities' Mission, in a village of released slaves, near Zanzibar, Africa.

Norwood.—At the last meeting of the Norwood branch of the Woman's Auxiliary, there was an unusually large attendance, when the congregation of Christ Church presented the secretary, Mrs. B. B. Baker, with an illuminated address and a purse of fifty dollars. Mrs. Baker has always been an enthusiastic Church worker, always the right hand of the clergyman, and the most active member of the Auxiliary, and it was the unanimous opinion of all members of the congregation that the address and purse was well timed, as it had been well earned. Thanks to Mrs. Baker, the W.A. is still flourishing and continuing its good work for Christ and His Church in Norwood, and may it ever continue to do so. Following is a copy of the address to Mrs. Baker: "Dear Mrs. Baker, we, past and present members of the congregation of Christ Church, Norwood, desire to convey to you our appreciation of your labours on behalf of Christ and His Church during the twenty years that you have been amongst us. Not that we would seek by this to convey to you any idea or thought of recompense; far be the thought that we should seek to rob you of the consciousness that what you have done has been done solely for the glory of God. Loving service is its own reward. But when we realize that the progress of the Church, and the beauty of the house of God are largely due to your untiring efforts, we are but thanking Him by honouring the agent through whom He vouchsafes to labour. But further, we wish you to be assured of our love to you for yourself and your truly Christian character; and we ask you kindly to accept this loyal address, together with a more substantial token of our esteem and affection. May God Who is the Giver of every good and perfect gift, grant you, together with the honoured partner of your life, many years yet amongst us blest and a blessing; and rest assured that this congregation will never forget your 'work of faith, labour of love, and patience of hope' amongst them."

ONTARIO.

Kingston.—On Monday, the 9th inst., the monthly meeting of the Board of the Ontario Diocese Woman's Auxiliary was held in the committee rooms of St. George's Hall at two-thirty o'clock. The honorary president, Mrs. Lennox Mills, and president, Mrs. Buxton Smith, were among the officers present. There was a large attendance of representatives. After the regular routine business was completed, reports from the sister branches, all of a most satisfactory nature, were read. St. George's W.A. by Miss Macaulay; St. James', Miss Corbett; St. John, Mrs. Van Straubenzie; St. Paul, Mrs. Sutherland, and the J.W.A., of St. George's, Miss Frances Macaulay; St. James', Miss Mildred Macmorine; C.C.M.G., of St. George's, Mrs. Norman Fraser. With a few pleasant remarks, the president then introduced Miss Laura Shibley, of Yale, B.C., who is at present on furlough, visiting her sister, Mrs. Carey. Miss Shibley has spent some years among the missionary schools in British Columbia, and gave a most interesting and instructive address, those present receiving much minute information that could not otherwise have been gained.

OTTAWA.

Ottawa.—In place of the regular monthly meeting of the Woman's Auxiliary of this city, a memorial service was held recently for the late Mrs. John Wood, wife of the former pas-

tor of the First Cong. The large attendance and esteem in which Mrs. J. B. Lam Rev. Mr. McIntosh, which he spoke of the sister, of her influence the community, and commissions, giving some to his knowledge of pleasure in order to cause she loved so read a letter from M being an extract dear Mrs. Wood has ward. The Woman's June 10th, 1886, but accompanied by the at St. Elmo, Glenga the subject of the our plans, and a s formed the basis of You will remember all were as we thought work we were attempting in carrying it 'Let us pray,' and earnest prayer for other time, at one think it was in Mo about undertaking finances, when Mrs. sing 'Our Father is and to some of us it richer faith. Her into the same to the last. members is broken, service, free from a we are left to carry Mrs. McEwan then favourite poems, an "Homeland" very sw paper by Mrs. R. W. quently and tenderly that had been such a told power for good tentious woman can crated and devoted t H. E. Hume read sl Mrs. Clara Wilkes written for the occa Several of Mrs. W sung, and the service

Home & Foreign

From our

NOV

Clarendon Lamb

Sydney.—Christ C field, until recently r inducted into this li the diocese on Sund sisted during the s Vernon. On the j was tendered a unit parishes of the city, presentation of an Lordship. Interest i fact that this is th only visit to Sydney the first Bishop of of the Church of E reply to the address a great future bef Church, he said, w thoroughly alive t resting upon us. Re General of Canada, Grey was a man of a leader among me may well be proud man.

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tor of the First Congregational Church, Ottawa. The large attendance testified to the respect and esteem in which she was held. The president, Mrs. J. B. Lamb, occupied the chair. The Rev. Mr. McIntosh gave a short address, in which he spoke of the beautiful character of our sister, of her influence for good in her home and the community, and of her life long devotion to missions, giving some instances that had come to his knowledge of the sacrifice of her own pleasure in order to give more generously to the cause she loved so well. Mrs. A. J. Stephens read a letter from Mrs. McCallum, the following being an extract from the same: "Yes, our dear Mrs. Wood has gone to her rest and reward. The Woman's Board was organized on June 10th, 1886, but previous to this Mrs. Wood, accompanied by the Rev. Mr. Wood, visited us at St. Elmo, Glengarry, where we talked over the subject of the organization, and drew up our plans, and a sort of constitution, which formed the basis of the organization in June. You will remember how timid and fearful we all were as we thought of the greatness of the work we were attempting, and our own insufficiency in carrying it on. Then Mrs. Wood said: 'Let us pray,' and she led us in a simple and earnest prayer for help and guidance. At another time, at one of our annual meetings—I think it was in Montreal, we were perplexed about undertaking some work because of our finances, when Mrs. Wood quietly said, we will sing 'Our Father is Rich in Houses and Lands,' and to some of us it brought clearer vision and richer faith. Her interest in the board remained the same to the last. Our little band of charter members is broken, she has entered the higher service, free from all that would hinder, while we are left to carry on her work a while longer." Mrs. McEwan then read one of Mrs. Wood's favourite poems, and Miss Young sang "The Homeland" very sweetly, Mrs. Ruthven read a paper by Mrs. R. W. Cowan, which spoke eloquently and tenderly of the long life just ended, that had been such a shining example of the untold power for good a Christ-like and unpretentious woman can be, when thoroughly consecrated and devoted to the service of God. Mrs. H. E. Hume read short sketches of the lives of Mrs. Clara Wilkes Currie and Miss M. Clark, written for the occasion by the Rev. J. Wood. Several of Mrs. Wood's favourite hymns were sung, and the service closed with prayer.

Home & Foreign Church News

From our own Correspondents.

NOVA SCOTIA.

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

Sydney.—Christ Church.—The Rev. C. D. Schofield, until recently rector of Hampton, N.B., was inducted into this living by the Lord Bishop of the diocese on Sunday, the 8th inst. He was assisted during the service by the Rev. C. W. Vernon. On the previous evening the Bishop was tendered a united reception by the various parishes of the city, the feature of which was the presentation of an address of welcome to His Lordship. Interest in his visit is enhanced by the fact that this is the centenary of the first and only visit to Sydney of Right Rev. Charles Inglis, the first Bishop of this, the oldest colonial See of the Church of England. Bishop Worrell, in reply to the address, said that our country had a great future before it. The duties of the Church, he said, were great, and we must be thoroughly alive to the great responsibilities resting upon us. Referring to the new Governor-General of Canada, His Lordship said that Earl Grey was a man of sterling Christian character, a leader among men, and one of whom Canada may well be proud because of his qualities as a man.

Amherst.—Christ Church.—The Christmas

decorations in this church were most artistic and appropriate. Mr. R. C. Hoyt and his co-workers deserve much credit for their handiwork. The Christmas music was heartily sung, the anthem in the morning being Gounod's "Nazareth," Miss Clarke singing the solo sweetly. In the anthem in the evening, "Adeste Fideles," the solo was beautifully sung by Miss M. Pugsley, whilst the Proper Psalms were fully and smoothly rendered by the choir. There was a large number of communicants, at 8 a.m. and 11 a.m. The rector, the Rev. A. J. Cresswell, received a decidedly pleasant and gratifying New Year's surprise, being presented by the members of the Young Girls' Guild with a valuable fur-lined coat. He also received a purse of money on Christmas Eve, while several fine specimens of poultry reached the rectory on the same evening. The parish house reading-room was opened during the first week of the New Year, and a goodly collection of the best monthly magazines and periodicals are to be found on the tables. There are also some Church papers, e.g., The Guardian, (London); Church Bells, Church Times, Church Family Newspaper, Canadian Churchman, Church Work, The Treasury, New Era. One daily paper from Toronto, Montreal, St. John, Halifax, and the town papers. The members of the Brotherhood of St. Andrew have agreed to look after the reading room every evening, whilst the janitor will attend to it during the day. Operations in the gymnasium have been somewhat suspended owing to hockey and skating in the rink. The primary department of Christ Church Sunday School held their Christmas tree in the parish house hall January 5th. The youngsters gathered at 3.30 p.m., and had a general romp, also playing games. The tree was lighted up at 5.30 p.m. presenting a beautiful appearance, and was the signal for cheers and hand-clapping. Candies, oranges, and a present was taken off the tree for each child. Both teachers and scholars entered heartily into the spirit of the celebration, and a royal good time was spent. All returned home delighted and satisfied.

Baddeck.—The Rev. S. J. Andrews, the rector of this parish, was presented on New Year's Day with the sum of \$44 by his parishioners, as a token of their esteem and regard. Mr. Alex. Anderson, the people's warden, made the presentation.

Cornwallis.—St. John's.—Not for years has this church been so artistically decorated as for the Christmas festival. There were a large number of communicants present at the 11 a.m. service. At both morning and evening services, which were bright and hearty, an anthem was creditably rendered by the choir. The annual Christmas tree for the Sunday school was held on the following Wednesday evening. Although the weather was unfavourable, a large number attended. After a short opening service, a programme, consisting of readings and recitations, was given by the children, after which the prizes were presented by the rector, the Rev. T. C. Mellor. Refreshments were then served, after which Santa Claus appeared on the scene, much to the delight of the children. After each one had received a present off the tree, "God Save the King" was sung, and all dispersed to their homes. Sunday, January 8th, was the first anniversary of the Rev. T. C. Mellor's ministry in this parish. During this year Mr. Mellor has shown untiring zeal, and his efficient work is highly appreciated by the members of his congregation.

MONTREAL.

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

Montreal.—The Synod of the Diocese of Montreal will meet on February 7th, when the usual procedure will be observed. The Synod preacher

will be the Rev. F. Charters, of St. Simon's Church, St. Henri. Deferred business, which will engage the attention of the Synod, will be comprised chiefly in a resolution looking to increasing the stipends of clergy—the minimum salary of a deacon to be \$600; priests, \$700; and priests above ten years' standing, \$800; and the arranging for necessary legislation in connection with the widows' and orphans' funds. The Primate's charge, which will be delivered at the first business session of the Synod, will cover the work of the diocese during the past year.

Montreal.—Diocesan Theological College.—Archbishop Bond presided on the 12th inst. at a meeting of the governors of this college; there were also present: Dean Evans, Archdeacon Ker, Archdeacon Norton, Dr. A. Johnson, the Rev. N. A. F. Bourne, Mr. G. F. C. Smith, Mr. R. Wilson Smith, the Rev. J. G. Baylis, and the Rev. Frank Charters. It was resolved to organize a systematic canvass for the purpose of increasing the annual revenue by at least \$3,000. This extra amount is necessary in order to maintain the present efficiency of the college. Arrangements were made for the permanent appointment of Mr. W. H. Nowers as secretary and bursar of the college. Three vacancies on the educational council were filled by the appointment of the Rev. H. W. Craig, the Rev. Principal Lariviere, and Rural Dean, Robinson.

ONTARIO.

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

Yarker.—St. Anthony.—The annual Sunday School Christmas tree and tea held under the auspices of this church, was a great success, well sustaining the record made in past years. A splendid tea was served in good style by the ladies and thoroughly enjoyed by the large number of adults and children who partook. After tea a good programme was rendered by the children, Mr. B. S. O'Loughlin making a splendid chairman. A pleasant little dance brought the evening all too soon to a close. Everyone present voted the Christmas tree and tea a success. A splendid Kelsey furnace has been placed in the church which will heat the church on the coldest day in winter. The committee appointed to select the furnace was a competent and strong one and they have acted promptly and well in the matter.

Camden East.—St. Luke's.—The annual Christmas tree under the auspices of the Sunday School of this church, was a great success all round, and well sustained its reputation made in former years. There were good recitations by Rube Hamilton, Eva Hanna and Jessie Huff, Adam Hamilton, Dick Quinn and Willie Quinn. A good duet by Kathleen and Inez Price. Comic songs by Mr. Saunders and Mr. Morden. Two good carols were well rendered by the choir and Sunday School, as also the "swinging chorus" and "Rule Britannia," which brought down the house. The two plays, "Poor Pillicoddy," and "Sarah's Young Man," were given in a manner that reflected the greatest credit for the performers, the Misses Edna and Lena Robinson, May and Helen Hamilton, Myrtle Galbraith and Messrs. Roy and Everton Smith, A. T. Love and Acton Robinson. The Fan Drill was performed in first class style, the Japanese costumes looking very picturesque, and the fans bright and pretty. The following ladies took part in the drill: The Misses Helen Hamilton, Myrtle, Edna and Olive Galbraith, Edna and Lena Robinson, Jean Riley and Mabel Switzer. At the close of the splendid programme Mr. Geo. E. Hinch presented Miss Sproule and Miss Lulu Hinch with a purse of money in appreciation of their work for the church in getting up the Christmas tree. The order during the evening was good, and all left the hall promptly at twelve o'clock voting the entertainment of 1904 a complete success. A

pair of handsome driving gauntlets were presented to the rector, who with the church wardens, Messrs. R. Smith and Charles Riley, thank all who assisted in making the evening pass so pleasantly.

Tweed.—The Christmas services here were as usual bright and hearty, and the church was prettily decorated. There was an early celebration at Actinolite at 8 a.m., and Matins and Holy Communion and Evensong at St. James', Tweed, at 10.30 a.m., and 7 p.m. respectively. The communicants were within "one" of last year, and the offerings were better than last year. This parish received a very useful and handsome Christmas gift from the Woman's Guild of St. James', in the shape of a carpet of church design for the sacarium of the parish church, the incumbent received a handsome surplice from the altar guild. On Christmas morning at Actinolite, the Rev. C. A. French was presented with an address on behalf of the congregation worshipping there, together with the sum of \$16.10. On the evening of the 28th, the Christmas Tree Entertainment was held. It was a decided success. The Sunday school presented Mrs. French with a pair of pretty fancy dishes. There was a celebration of Holy Communion, and an address was delivered in St. James', on the Feast of the Epiphany, but the attendance was small. Surely we ought not only to commemorate the fact of a Saviour being born into the world, we ought also to note that this same Saviour was made known to us Gentiles.

TORONTO

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

Trinity College.—The following pastoral theology lectures have been arranged for by the Rev. C. B. Kenrick, who is in charge of this department in the Divinity classes of Trinity College. Country Mission Work, Rev. J. E. Fenning, January 10th; Work Among Boys and Young Men, Rev. C. B. Kenrick, January 26th; Work Among Men, Rev. G. A. Kuhring, February 2nd; Clubs and Bible Classes, Rev. J. S. Broughall, February 9th; Confirmation Classes, Rev. Canon Welch, February 16th; Social Organizations, Rev. F. C. C. Heathcote, February 23rd; Church Music, Rev. F. G. Plummer, March 2nd; Preaching, Rev. Canon Cody, March 9th; Relations with Other Bodies, Rev. F. C. C. Heathcote, March 16th; Sick Visiting, Rev. Canon Farncomb, March 23rd; Parochial Finance, Rev. Canon Cayley, March 30th. The above course is a continuation of lectures given last term on such subjects as the City and the Town Parish, Failure and Success, Public Services, Sunday Schools, Missionary Organizations, etc., in which the Revs. R. J. Moore, J. C. Davidson, G. F. Davidson, Lawrence Skeay, T. W. Powell, Dr. Tucker, and C. B. Kenrick took part.

Parkdale.—Good cheer reigned supreme at the Home for Incurables, Dunn Avenue, lately. As is his custom every year, Mr. Hy. Pellatt gave an oyster supper for the patients of the institution. Delicacies of every kind were served, among them jellies, all of which were made by Mrs. E. R. Rogers. The preparations for the event were under the superintendence of Mrs. R. B. Hamilton. During the gastronomic portion of the entertainment the wants of all were attended to by Mrs. MacMurchy, Miss Violet Lee, Miss Jean Holland, and Miss Baldry. An excellent programme of music and readings was also given. Major Mercer acted as chairman, assisted by "Cully" Robertson. Numbers were performed by the Boys' Minstrel Club of All Saints' Church and Mr. George Smedley's Banjo Club. In addition to these, Mr. White, Mr. Fax, and Mr. Phillip contributed songs, chiefly of a humorous nature.

CANADIAN CHURCHMAN

Whitby.—All Saints.—On Sunday evening, January 8th, the Rev. Canon Dixon preached in this church on behalf of the Diocesan Missions; his discourse was deeply spiritual and earnest, taking for his text Jonah 3:2. The Canon is a most fluent speaker, and all present were most attentive, and no doubt gained much good and will feel renewed zeal in missions. Before concluding, Canon Dixon spoke most kindly to the congregation for the liberal support they have given to diocesan missions, last year having contributed more than assessed.

Toronto Junction.—St. Mark's.—The many friends of the Rev. C. E. Thomson, the deceased rector of the above-named parish, will be pleased to know that a beautiful brass memorial plate has been placed in the parish church by his family. It reads thus: C. E. T., born at Kingston, November 10th, 1832. In loving memory of Charles Edward Thomson, M.A., for 23 years the faithful priest of this parish. Entered into his rest 15th November, 1903. This brass was placed here by his widow and children. "Blessed are the dead which die in the Lord, yea, saith the Spirit, that they may rest from their labours, for their works do follow them." This memorial was formally unveiled and dedicated during the morning service on the Sunday before Christmas Day by the present rector, the Rev. R. B. Seaborne. After the dedication prayers the hymn, "For all the saints who from their labours rest," etc., was sung. It is the intention of Mr. Thomson's old parishioners, as soon as they are able, to signify their love and appreciation of their deceased rector by putting either a window or a piece of furniture in the church to his memory. We are pleased to be able to report that marked signs of renewed life are showing themselves in this parish. During the summer the men of the parish excavated, and walled with cement, a furnace room beneath the church. A fine Kelsey furnace, the gift of the Ladies' Aid, now heats the church in the place of huge stoves worn out with age and use. Incandescent gas lights now hang from the rafters, the old standards having failed to light the church properly. New Communion vessels, and linen, and sanctuary furniture are now in use partly through the kindness of friends, but mostly owing to the self-denial and faithful work of the sanctuary chapter of the A.Y.P.A. This latter organization though but a few months old, has a membership of forty young people, and they have already begun to make the much-needed repairs on the school-house; and the Ladies' Aid since paying for everything pertaining to the new furnace, have begun to work to raise money to repair and decorate the interior of the church. The wardens are hoping that in the near future we shall have to follow the example of our neighboring parish, St. John's, by enlarging our pretty little church for the accommodation of worshippers.

Peterborough.—All Saints.—The annual Christmas entertainment in connection with the Sunday School took place in the school-house on a recent evening. The rector presided. The room was packed full, and the affair was a great success in every way. During the evening presentations were made to the scholars for high standing in attendance and conduct during the past year. Two special prizes were given by the rector, the Rev. Wm. Major, for Catechism and general Biblical knowledge. The former prize was won by Olivia Cuffe, and the latter by Fred. Dixon. On Christmas Day, at the children's service a collection was taken up for the Sick Children's Hospital, Toronto, the sum of \$10.75 being realized. At this service the rector suggested that any of the children who desired to send any books and toys which they had received at Christmas to the children in the hospital, they might bring them last evening,

and he would have them sent. Mr. Major's view was to encourage the scholars in self-denial, and is was indeed gratifying on this evening to see the large number of presents which the children contributed, and the enthusiasm which they displayed in the cause. The children seemed to realize that it was more blessed to give than receive, and many hearts in the hospital will be gladdened by the generous gifts of the children of All Saints' school. Two Christmas trees were the chief feature of the evening, from which presents were distributed, every scholar getting a gift. Mr. Coleman made a very acceptable Santa Claus. During the evening a musical programme was given by the children.

HURON.

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

London.—Cronyn Memorial Church.—The Lord Bishop of Huron held his initial confirmation service in this church on Sunday evening, the 8th inst. The service followed Evensong, the prayers being read by the rector, the Rev. Dyson Hague, and the lessons by the Bishop. During the service the Bishop delivered an earnest address to the candidates, who were 29 in number, viz., 17 girls and 12 boys. At the conclusion of His Lordship's exhortation, the candidates came forward, two by two to the chancel, and, kneeling before him, received the Apostolic Rite of laying on of hands. The proceedings, which were earnest and impressive, were concluded by the singing of the hymn, "O Jesu I have Promised."

St. James'.—The Lord Bishop of Ontario preached in this church at both services on the 8th inst. Collections were made during the day for the Domestic and Foreign Missions of the Church.

Huron College.—At a special convocation of the Senate of the Western University, which was held in the Convocation Hall on Friday evening, January 13th, the degree of D.D. was conferred upon the Lord Bishop of Huron. The Vice-Chancellor, W. H. Moorhouse, M.D., presided. The proceedings were opened with prayer by the Very Rev. Dean Davis. The Bishop was presented to the Vice-Chancellor by Provost James. At the conclusion of the ceremony, the Bishop returned his hearty thanks for the honour which had been conferred upon him. After a few remarks by the Vice-Chancellor, the meeting was brought to a close with the Benediction, pronounced by the Bishop.

At a meeting of the Council of this College, which was held on Friday afternoon last, the new Bishop of the diocese presided for the first time. A resolution of regret was passed on the death of the late Bishop, who was president of the Council, and of sincere sympathy with Mrs. Baldwin and the other members of the family. An address of welcome was presented to Bishop Williams on the motion of Archdeacon Richardson, seconded by Canon Dann. The address expressed the assurance that in the present Bishop the Council would have one who, like all his predecessors, was in full accord and sympathy with the distinctive principles of the college. It also referred to His Lordship's former connection with the professorial staff for seven years, and the many evidences of interest in the college which he had displayed since that time. The address expressed the belief that His Lordship would stand by the fixed and distinctive principles of the college, which declare that the teaching and government of the institution should be Protestant and evangelical, as expressed in the Thirty-nine Articles. The Bishop in reply, said he had come to the meeting with mingled feelings. He saw many new faces around him, but yet many things around were quite familiar to him. He was glad the tradi-

tions of the college stood for certain change as long as remained unaltered. accord with the traditions of the college with the welfare of the Lordship also alluded to the ministry, a which had to be fa men for the colleg assured them that voted to the upbi

St. Mary's.—St. services in this ch in the morning the sang two carols; i partly choral. T preached in the Mr Taylor, M.A., Ph.I tory to the rector history of the par Auxiliary have ju lent goods to the sion Band of the consisting of bood Seaton Village M band also sent la needy of the towr drew's Brotherhoo

Kirkton and Bid 23rd ult., the mem ton, repaired to Mr. and Mrs. Geo Having presented of oats (50 bushels) of oats (50 bushels) ing was spent ve the close every repast which the them, and after greetings, the co spective homes. Messrs. E. Smith Paul's rectory at W. Racey, on bel gregation, Biddul (75 bushels). Th of kindness the members of thes ing.

Brantford.—St. of this church's place, Mrs. Shad first time since Her old friends lighted to see h the new coal ft great comfort both the church over from its r the school-room the morning ser ings towards th Boys' Club exp platform, as a gymnasium.

Geo. Thorneloe.

Port Arthur.— is renewed act of this pretty Advent the Jur ment, which re dent of the W. mas, with some the school-room which realized room has been pro-rector, the

tions of the college had not been broken. They stood for certain principles which would not change as long as the Thirty-nine Articles remained unaltered. His feelings were entirely in accord with the constitution of the college, and the traditions of the diocese. The welfare and success of the college, he said, were indissoluble with the welfare and success of the diocese. His Lordship also alluded to the difficulty which existed all over the world in procuring candidates for the ministry, and one of the first questions which had to be faced was the securing of good men for the college. In conclusion, the Bishop assured them that his best efforts would be devoted to the upbuilding of the institution.

St. Mary's.—St. James'.—The Christmas Day services in this church were bright and hearty: in the morning the scholars of the Sunday school sang two carols; in the evening the service was partly choral. The Rev. Rural Dean Taylor preached in the morning, and the Rev. Professor Taylor, M.A., Ph.D., in the evening. The offertory to the rector was much the largest in the history of the parish. The Woman's Missionary Auxiliary have just sent a large bale of excellent goods to the North-West. The Junior Mission Band of the parish has just sent a bale, consisting of books, toys, clothing, etc., to the Seaton Village Mission, near Toronto. This band also sent lately a number of gifts to the needy of the town. The chapter of the St. Andrew's Brotherhood is doing a good work.

Kirkton and Biddulph.—On the evening of the 23rd ult., the members of St. Paul's church, Kirkton, repaired to the rectory and paid the Rev. Mr. and Mrs. George W. Racey a surprise visit. Having presented Mr. Racey with a large load of oats (50 bushels), the remainder of the evening was spent very socially and pleasantly. At the close every one sat down to a bountiful repast which the members had brought with them, and after an interchange of the season's greetings, the company dispersed to their respective homes. On Thursday, the 5th inst., Messrs. E. Smith and T. Dickens drove to St. Paul's rectory and presented the Rev. George W. Racey, on behalf of St. Patrick's church congregation, Biddulph, with a large load of oats (75 bushels). This is only one of the many acts of kindness the rector has received from the members of these congregations since his coming.

Brantford.—St. John's.—January 8th was one of this church's red-letter days. In the first place, Mrs. Shadbolt revisited the church for the first time since her removal to St. John, N.B. Her old friends and fellow workers were delighted to see her again. In the second place, the new coal furnace was in operation to the great comfort of the worshippers. It heats both the church and school thoroughly. Moreover from its new position the appearance of the school-room is very greatly improved. At the morning service \$100 was given in the offerings towards the cost. During the week the Boys' Club expect to put in a punching bag platform, as a commencement of a future gymnasium.

ALGOMA.

Geo. Thorneloe, D.D., Bishop, Sault Ste. Marie.

Port Arthur.—St. John the Evangelist.—There is renewed activity amongst the congregation of this pretty little church. Somewhere about Advent the Junior Auxiliary gave an entertainment, which realized \$38. Our energetic president of the W.A., Mrs. Thorneloe, before Christmas, with some able assistants had a supper in the school-room, when about 200 were present, which realized a considerable sum. The school-room has been partially brick-veneered, and the pro-rector, the Rev. W. Larzen, and his family,

installed in the rectory. Thanks to Mr. Larzen's activity in getting right into the furnace of the residence, in order to master its mysteries, it now throws out a greater heat than ever it has done before, so that there seems to be no danger of the young children suffering from cold. Mrs. Chapman and some members of the Junior Auxiliary sent a large bale of wearing apparel to French Point, which will doubtless prove very acceptable to the recipients. They also paid for a good deal of papering, which has much improved the appearance of the rectory internally First Sunday after the Epiphany.—This being the second Sunday of the month, many of the children of our Sunday school attended the children's service in the morning and were very attentive to an edifying sermon, and sang their hymns with much spirit.

RUPERT'S LAND.

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

Winnipeg.—A special session of the Synod of Rupert's Land, called for the purpose of sending up a second name to that of Bishop Matheson, from which two names the House of Bishops will select the Metropolitan of Rupert's Land, has completed its share of the election by selecting on the fourth ballot Archdeacon Pentreath, of Vancouver, formerly rector of Christ Church, Winnipeg. The Archdeacon and Bishop Grisdale, of Qu'Appelle, were, on the ballots, the principal candidates. The Archdeacon did not get a majority until the final vote of the clergy and laity. The Synod then wired the Archdeacon for permission to send up his name and a telegram announcing his assent was read to the gathering. This session was the fourth effort of the Synod to fulfil its obligation on the election. A meeting of the House of Bishops has been called for January 25th, but as Archdeacon Holmes, who is to be consecrated at the same time as Bishop of Moosonee, has not yet been heard from in the fastnesses of the North, it is entirely unlikely that the House will convene on that date. When next the House of Bishops meets the Metropolitan will be selected in any event.

St. Luke's.—It is the desire of the Rev. T. W. Savary, rector of this church, that the Revised Version of the Bible be used in the divine services in that edifice. He expressed this desire at a meeting of his parishioners held to discuss matters in connection with the new church building and the suggestion was apparently received with favour. Should the congregation and the Bishop consent, the Revised Version will be adopted, authority being derived from the action of the General Synod which at its last convention decided that with the consent of the Bishop a church could not adopt the revision. The choir of the new church will be vested and cassocks and surplices will be obtained in time for the opening services. The vesting of the singers was decided on unanimously by the meeting, which was largely attended. They also decided to purchase a new organ for the church, and the wardens and the organist were authorized to make the purchase. The congregation is manifesting a lively interest in the new building, and members have donated altar hangings, alms plates, Bibles and other books for the chancel, so that when the services are started in the new building the church will be beautifully furnished and outfitted and will stand as a monument to the devout loyalty of its congregation.

CALGARY.

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

The Rev. Willis G. James, B.A., of Millarville, was ordained priest in the pro-cathedral, Calgary, on St. Thomas' Day, the Rev. Canon

Stocken was the preacher. The candidate was presented by the Ven. Archdeacon Tims. On the evening of the Festival of the Epiphany, the little frame church of St. John the Evangelist, East Calgary, which has just been built, was dedicated by the Bishop. It is the first Church building erected in this part of the city. Evensong was said to the end of the third Collect by the Dean, the lessons were read by the Rev. G. H. Hogbin, and the Ven. Archdeacon Tims. The dedication prayers were said by the Bishop, who also gave the address. The church is an excellent structure with accommodation for about 150. On the first Sunday after the Epiphany, the Bishop, assisted by the Rev. W. G. James, incumbent, consecrated St. James' church, Priddis. There was a large congregation. Afternoon service was held at Christ Church, Millarville, when the Rev. W. J. James, B.A., was inducted into the incumbency. There was an excellent congregation. Mr. James also ministers to a growing congregation at Okotoks, where it is expected a church will soon be built. The Rev. Spencer Collins, B.A., has been associated with the rector of Lethbridge for work among scattered Church people south and east of the town. Part of Mr. Collins' stipend has been promised by St. Augustine's congregation.

QU'APPELLE.

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

Lumsden.—On Wednesday, November 30th, (St. Andrew's Day), the Bishop, assisted by the Archdeacon of the diocese, dedicated the beautiful new church, which has been erected lately to the honour and glory of God. It is dedicated to "All Saints." Arriving at this little town at five in the afternoon, the Bishop was driven at once to the vicarage, where he was received with the Archdeacon, together with the Revs. E. C. Gross, of Pense, and Dr. Coard, of Craik, by the incumbent, the Rev. F. S. Lewis. After robing, the Bishop, proceeded by the clergy, entered the church to the strains of the processional hymn: "My God, Accept My Heart This Day," when ten candidates were presented by the incumbent for confirmation; the service was fully choral. Two very able and forcible addresses were delivered by the Bishop, who congratulated the congregation on their loyalty and zeal in raising their new church. In the evening the dedication service was held. Evensong was sung by the Rev. E. C. Gross, vicar of Pense, and the Rev. Dr. Coard, the special lessons being read by the Bishop, and the sermon being preached by the Archdeacon, who took for his text the words: "O come let us worship and fall down, and kneel before the Lord our Maker." The service was fully choral and the church was well filled. On the following morning, the Holy Eucharist was celebrated, the Bishop being celebrant, the Archdeacon, gospeller, and the Rev. Dr. Coard, epistoller; the service was fully choral, and there was a large number of communicants. The new church, which is a very handsome one, measures 28 by 40 ft., and is built of cement blocks, with a tower 40 feet high, and wooden steeple 16 feet high. It is Gothic in architecture, the transom windows being of beautiful coloured glass; the interior of the church is very pretty. A beautiful brass altar cross stands on the re-table over the altar, with the two brass standard candlesticks on each side. The sanctuary is handsomely carpeted, and the altar frontal very handsome, the fair linen cloth being edged with a very beautiful lace. A temporary pulpit has been constructed, and a very fine new organ placed in the church. The church, which stands on the side hill, commands a splendid view of the town and the adjoining country, and it is hoped that before long a bell will be added. Altogether the Rev. F. S. Lewis and the congregation are to be congratulated on the progress of the work, and they have every encouragement

for the successful progress of the church in the future.

COLUMBIA.

William Willcox Perrin, D.D., Victoria, B.C.

Nanaimo.—St. Paul's.—Christmas Day dawned bright and clear with sufficient frost to indicate the appearance of this happy festival. In the church the early celebration of Holy Communion found many worshippers, and at 11 a.m. the church was packed to the doors. The service was fully choral, Simper's Communion Service being well rendered by the large choir present. At Evensong another large congregation assembled and the anthem: "Sing, O Heavens," was musically and tastefully sung. The Rev. A. Silva-White, the rector, took as his subject for the sermon the "Incarnation," preaching an eloquent sermon. At a meeting of the Church Committee of this parish, held soon after Christmas, it was decided to build a new church, the present building being very old and quite inadequate to hold the large congregations now presenting themselves. The rector was authorized to see about provisional plans and to report at the next meeting.

Correspondence.

THE SECULAR SPIRIT.

Sir,—That the secular spirit is largely in evidence to-day, the following extract, taken from a daily paper, will prove: "The Doxology has been discarded at the University of Chicago. The faculty has agreed with the students that college songs do more to breed a true college spirit than the chanting of the tenets of Christian belief, and the other day at all chapel services in the junior college the college song 'Alma Mater' was substituted for the Doxology. The gist of the recommendation of the students to the professors was that a college spirit was the aim of the morning chapel services." Ought we not, therefore, give ourselves to a serious consideration of the "down-grade" in Protestantism, that which was such a source of perplexity of the late C. H. Spurgeon? Secularism is steadily coming to us through two channels—downwards through Romanism; upwards through Protestantism. It will sweep all before it unless historic Catholicism asserts itself.

C. A. FFRENCH.

THE CHURCH'S ENDOWMENTS.

Sir,—The charge is frequently made that at the time of the Reformation in England, the old Church was deprived of its property, which was then handed over to the new Church. The "Christian World," an English Nonconformist paper, in its issue of December 8th, has an article on the present difficulty in Scotland, in the course of which it says: "Were trust deeds the final appeal in these matters, practically the whole of the Oxford and Cambridge colleges, the English Church and Cathedral revenues, and innumerable other properties, now enjoyed by Protestants, would belong to the Roman Catholics. Our Elizabethan ancestors took care to safeguard themselves from the papal claims by parliamentary acts. Protestantism holds its church and college property by Statutes 1, Elizabeth, c. 1, and 1 Elizabeth, c. 2, of 1559, by which all the benefices and emoluments were handed over to the new Church." This is the first time I have seen a statutory authority cited in support of the statement that the Church of England is enjoying the use of property originally given to another Church, and it has occurred

CANADIAN CHURCHMAN

to me that many of our readers might, like myself, desire to learn something of the statutes above referred to, from the pen of some of the legal gentlemen who sometimes contribute to your pages. Mr. G. S. Holmsted's letters are always learned and thoughtful, and it seems to me that this subject is one with which he is well qualified to deal. Can you induce him to take up this question?

"RELIGION ON SHIPBOARD," OR THE SAILOR ON SHORE.

Sir,—In your issue of December 22nd, mention is made of religion on shipboard, and the work done by the Missions to Seamen Society in foreign and colonial ports. In the port of Vancouver, B.C., diocese of New Westminster, the most difficult port to attract and maintain the interest of seamen when on shore in this Dominion, this same work has been and is carried on on Catholic lines without the aid of the above society. An appeal was made to that society for \$500 per year to support this work, but, as yet, it has been fruitless. When one considers that nearly 300 steam and sailing ships entered and left this port, and over 5,000 seamen visited the Institute during the past year, it is possible to realize the need there is of such a work receiving the support of the Church in this Dominion. To properly equip and maintain an institute the sum of \$1,500 per year is needed. This work has been carried on entirely under the auspices of St. James' church, but the time has come for the work to receive the support of the whole Dominion. Our sailors are the men that keep the trade of this country on the move, they bring in and carry out, are they to be entirely ignored? They come to us the majority of them surrounded by the associations of the Church in the Old Land, are they to return as from an heathen country, unthought of? We who live on our sea borders know something of the temptations that await the sailor, and therefore realize how very important it is that this work should be sustained. The sailor helps to build up our country, he can be a good advertisement for our country, and therefore let the Dominion respond to the appeal that is being made to take care of Jack when in this country. Cheques or money orders made payable to Mr. Edwin Neale, or the Seamen's Institute, Vancouver, crossed "Bank of Montreal," will be thankfully received, and acknowledged through this paper.

EDWIN NEALE.

BAPTISMAL REGENERATION.

Sir,—It is surprising that "B. P. L." makes no point with Archbishop Whately in his logic on the force of "Regeneration"—as an ambiguous term!—which we have every right to expect that in common honesty an intelligent critic is imperatively required to do. Doubtless that divine's dubbing as "a figment," the doctrine of Baptismal Regeneration finds it a fine shuttlecock for their battle-dore war of words, but however that may be, "L. S. T." recently quoted the following in a sermon: "For what is done when a person is baptized? viz., this, that one of Christ's ministers, acting by His authority in the presence and with the concurrence of a Christian assemblage applies to the baptized persons the appointed seal of the evangelical promises, in the name of the Father, and of the Son, and of the Holy Ghost. The three Persons of the Godhead are here solemnly invoked to confer on the recipient of the ordinance the blessings represented by it. And further, when it is considered that the supplicatory action performed in baptism is no other than the Lord Himself has expressly appointed as a token and pledge of the unchangeableness of His covenant, our performance of the action cannot otherwise be regarded than as what Isaiah calls 'pleading with God and putting Him in remembrance.'" (Isaiah

[January, 19, 1905.]

liiii, 20) of His own plighted mercies, and therefore if done in faith, nothing wavering, it may surely be expected to draw down a special blessing from on high." (Prof. Thomas J. Crawford, Edinburgh). Why! oh, why! should the very first Rubric of the Ministration of Public Baptism to Infants be so cruelly and deliberately ignored, when our deeply-injured Church has her children's services almost monthly at which the parents are invited to attend, than which occasions it were difficult to conceive a more fitting opportunity for celebrating the Sacrament of Baptism, being one of those two Sacraments declared by the Church to be "generally necessary for salvation!"

L. S. T.

MISSIONARY APPEAL.

Sir,—In your issue of December 29th, a correspondent named H. Beer institutes a comparison between the respective contributions of the Methodists and the Church of England for missionary purposes. Quoting a report, he says that the Methodists last year gave \$343,000 for missions, as against \$75,000, or a possible \$100,000 this year, from our own Church. In making this comparison, he has altogether overlooked the fact that from the last census of Canada there are, roughly speaking, three Methodists to every two Anglicans. I admit that this does not wholly account for the discrepancy, but it is far too important a factor to be disregarded. To this I would add that the Methodists are particularly strong in fairly well-to-do people, and it is this class rather than the very rich which swells the grand total of contributions. Poor people are barely tolerated among the Methodists; at all events they are not encouraged. Now on the other hand, the Church of England is peculiarly the Church of the poor; I have proved this during several years' experience as churchwarden. Then, again, there are many people who seldom go to church and who give next to nothing even for parochial purposes, who nevertheless claim to belong to the Church of England, and if the Church had no higher mission than to collect money, she would speedily show such people the door. It is to the credit of the Church and to the credit of her ministers that none are too poor to be granted the benefits of her ministrations, especially in times of trouble. I would like to add, in conclusion, with all due respect to the Methodists, that the raising of huge funds is not always a sign of strength. The great missionary problem of the present time is not so much how to raise money as how to spend it wisely.

W. Q. PHILLIPS.

THE PROPOSED PERMANENT DIACONATE.

Sir,—Upwards of a year and a half ago, I read in your paper what you aptly described as a "belated" report of the proceedings of a meeting of a sub-committee of the General Synod's Committee, appointed to consider Mr. Jenkins' proposal respecting a permanent diaconate. I have kept myself informed respecting ecclesiastical events since that time, but I have not observed that anything further has been done. As the General Synod will meet in September next, is it not time the committee attempted to make up its mind on the matter? I hope we will not see the Synod meet and take up this and other matters only to see them again relegated to a committee, which is often simply a way of consigning them to oblivion.

MISSIONARY APPEAL.

Sir,—Our bishops and clergy often contribute to Church funds anonymously. But let us cite an instance where the opposite course was pursued. The Quarter-Century Fund in the diocese of Niagara was a phenomenal success. Why? Be-

[January 19, 1905.]

cause the Bishop and round sums. After mere matter of routine missionary funds to bring our efforts to contributor. North-V contribute proportion wealth. Because the should not be blind Christians are missi tricts within Ontario from diocesan Missi to missions relatively ishes. So missionary West should exert a the Gospel in "the r

THE NEW HEI A

Sir,—Quite a stir United States over which Dr. Lyman A mon before the stud "I wonder if you stu stand me when I s in a great first ca papers will get holo heretic. My God i force, which is ma man and all the we in a God who is ir thing, not an abser reach through a Bil outside aid, but a Science, literature, is one eternal ener ways been working No scientist can de Christ's time, even near us. . . . We, come to realize H makes for good," whether the studer him. It is certain First, he says, he "great cause." Tl science, literature, is "one eternal e working, that is, a scholar tells us science, literature, abilities are that I revelatio' either, who is . . . and thro in an interview v that his "position where "all thinki ing at the preser and women are c "who is in and t tainly matter for time that these t wise and prudent of the pride of th the human race, and babes have present God, and manifest in all tl workings of nat bott, some think held the omnipr what Tennyson "The old idea,"] was over and al a mechanic to hi an old idea held sons called Deis read the "Analog have found that Bishop Butler h tury. Jeremy T of God," in "Ho but there is no that so well de ent energy as t

cause the Bishop and clergy headed the list with round sums. Afterwards the collection was a mere matter of routine. We can raise all the missionary funds to be expected of us if we bring our efforts to bear upon every possible contributor. North-West dioceses should also contribute proportionately. We hear of immense wealth. Because they receive outside help they should not be blind to the fact that all true Christians are missionaries. We find that districts within Ontario dioceses, which receive help from diocesan Mission Funds, often contribute to missions relatively higher than some city parishes. So missionary jurisdictions in the North-West should exert all possible efforts to preach the Gospel in "the regions beyond."

H. J. LEAKE.

THE NEW HERESY OF DR. LYMAN ABBOTT.

Sir,—Quite a stir has been caused in the United States over the following statement, which Dr. Lyman Abbott made in a recent sermon before the students of Harvard University: "I wonder if you students in Harvard will understand me when I say that I no longer believe in a great first cause? To-morrow the newspapers will get hold of this and brand me as a heretic. My God is a great and ever-present force, which is manifest in all the activities of man and all the workings of nature. I believe in a God who is in and through and of everything, not an absentee God, whom we have to reach through a Bible, or a priest, or some other outside aid, but a God who is close to us. Science, literature, and history tell us that there is one eternal energy. . . . That energy has always been working. It is an intelligent energy. No scientist can deny it. It was working before Christ's time, even as it is now. . . . God stands near us. . . . We, ever in the presence of God, come to realize His proximity and love. God makes for good." It is, perhaps, a question whether the students of Harvard did understand him. It is certainly difficult for others to do so. First, he says, he does not believe in a first "great cause." Then farther on he says that science, literature, and history tell us that there is "one eternal energy" that has always been working, that is, "one first great cause." When a scholar tells us that he believes not what science, literature, and history tell us, the probabilities are that he will not believe reason and revelation either. But he believes in "a God who is . . . and through and of everything." Then in an interview with a reporter, he points out that his "position is not new," that he stands where "all thinking men and women are tending at the present time." If all thinking men and women are coming to believe in the God, "who is in and through" everything this is certainly matter for congratulation. There was a time that these things were "hidden from the wise and prudent," by means of the blindness of the pride of the intellect. But, fortunately for the human race, "wayfaring men, though fools," and babes have generally believed in an omnipresent God, and in the Holy Ghost, "Who is manifest in all the activities of man and all the workings of nature." But, in spite of Dr. Abbott, some thinking men in all ages have also held the omnipresence of the Almighty, and what Tennyson calls the "Higher Pantheism." "The old idea," Dr. Abbott says, "was that God was over and above the world, related to it as a mechanic to his machine." This certainly was an old idea held at one time by certain persons called Deists, but if Dr. Abbott had ever read the "Analogy of Religion," I think he would have found that in what he calls the new idea, Bishop Butler had preceded him by "over a century." Jeremy Taylor's chapter on the "Presence of God," in "Holy Living," is very much like it, but there is no passage by any modern writer that so well describes God's everywhere present energy as the introduction to the Confes-

sions of St. Augustine. St. Paul, also, in asserting the Godhead of Christ, says: "All things have been created through Him and unto Him, and in Him all things consist." But long even before St. Paul, David had said: "Whither shall I go from Thy Spirit, or whither shall I flee from Thy presence? If I ascend up into heaven Thou art there; if I make my bed in hell behold Thou art there." How Dr. Abbott then can call this new, or claim to be the first to discover it, passes my comprehension. And he must have a supreme contempt for the theological attainments of newspapers to expect them to "brand him as a heretic" for claiming to hold the most elementary fundamental of Christianity. One cannot help thinking that Dr. Abbott wanted to be called a heretic, and some of the religious papers have been foolish enough to oblige him, and thus fallen into a trap; for there is a conception of God, akin to the Bythus of the Gnostics, who has done no more than start things on their way leaving the universe to work out its own destination by evolution. But it is simply the old idea of the Deists again. It is neither reasonable, scientific nor religious. Dr. Abbott has been a long time finding this out, but we who believe in Christ and in the Bible knew it all the time, which proves his mistake in supposing that we have not to reach God through a Bible or priest. Had he read the Bible, or listened to the teaching of Christ, the Great High Priest, he would have known all through his life that "God is not far from every one of us." He would never have believed in the first cause of the pseudo-scientist, or the far-off God of the Baal worshippers, so as to have to say that he no longer believes in that. Had he studied the Bible to any purpose, he would probably amend his statement, and say that God, far from being an "absentee God," has Himself reached us through the Bible, and through a great many other ways beside.

E. W. PICKFORD.

BAPTISM IN THE BOOK OF COMMON PRAYER.

Sir,—With all due fear of being charged with teaching "private views," I would submit the following as sound Prayer Book principles: (1) Repentance and faith are generally required of persons to be baptized (in the same sense that baptism and the Lord's Supper are "generally" necessary to salvation.) (2) Infants are baptized on the understanding that, if spared, they must, when they come to years of understanding, repent and believe and obey. (3) Those who bring an infant to holy baptism are exhorted not to doubt, but earnestly to believe that God will regenerate the child about to be baptized. (4) The rite performed, the sponsors and congregation are led to believe that God has heard their prayers, and has fulfilled the inward and spiritual part of the baptism. (5) The baptized child is brought up to believe the same. (6) Nevertheless God is not bound down to the outward rite as the means of regeneration. (7) Conversion (repentance, faith and obedience), is the necessary evidence of regeneration in the adult (whether baptized in infancy or not.) (8) Prayer Book teaching, if not Calvinistic, is Augustinian. (9) The baptized Christian should never doubt but earnestly believe that he has eternal life and that therefore he will surely reach that place in heaven which Christ has gone to prepare for him.

F. W. M. BACON.

THE BAPTISMAL SERVICE AND THE CATECHISM.

Sir,—Permit me briefly to reply to J. M. B.'s letter on "The Baptismal Service and the Catechism." He says the statement: "This child is regenerate," is a very positive statement. My reasons for believing that it is conditional and

hypothetical are the following: The questions put to the child and answered in his name by his sureties until he comes of age to answer for himself, and the exhortation to them at the close of the baptismal service are evidently of that nature, and take for granted that the person being baptized, if an adult, must first repent and believe, and, in the case of an infant, its baptism is not complete until it does so repent and believe. This is the positive teaching of the Catechism, based upon that of Scripture. ((See Acts 2: 3-8; 8: 36-38; 11: 47.) Baptism, according to these statements, did not confer grace, and could not be duly administered until grace existed in the heart. The Thirty-seventh Article of Religion teaches that the person to be baptized is supposed already to be the subject of grace; for where grace does not exist, it cannot be confirmed or increased. I accept unhesitatingly all the statements of the Prayer Book on the connection between baptism and our being brought into a state of salvation, as making us members of Christ, etc., etc., and as a means of grace, interpreting them all in a manner consonant with the views expressed above. J. M. B. objects to my views as making our salvation a salvation by works. I would say that it does so as much and no more than the statement in the form of absolution: "He pardoneth and absolveth all them that truly repent and unfeignedly believe his holy Gospel." But I do not hesitate to add that the doctrine of baptismal regeneration is, I fear, a way of salvation by works, and leads souls away from the only true foundation, which is, as he says, the work of Christ.

BENJ. P. LEWIS.

MISSIONARY APPEAL.

Sir,—Reference has been made in your paper to "a copy of the annual report for 1903-04 of the Missionary Society of the Methodist Church," which it is stated gives a grand total of \$343,835.89, which is compared with our effort to raise \$100,000. That is presented as a comparison between the amount raised by the Methodist Church and the Church of England for missionary purposes. Surely the readers of the Canadian Churchman are aware of the fact that the Methodist body has one fund for all mission work, whether at home or abroad, whether what we call for diocesan purposes or for the North-West or for the foreign field. In the above amount is inserted a sum of \$47,017.70, which has been paid by the Indian Department towards this work. In our accounts we do not introduce this item as not being a sum contri-

A Watch's Canon PINION

is sometimes the cause of watch troubles. This part of the movement is in connection with the hands and is often responsible for their looseness. Our watch makers understand all these little watch ailments and will make them right and not charge much for so doing.

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buted for missionary purposes by the Church. In the above sum there is included \$84,916.42 received and expended for local purposes. This is equivalent to our diocesan missions, which are not found in our Missionary Society Report at all. This report also embraces collections in Newfoundland to the extent of \$10,181.73. Newfoundland not being in the Dominion of Canada is not found in our Mission Report at all. It should, therefore, be eliminated in making a comparison between the work of the Church of England and the work of the Methodists. Deducting these three items, which in making a comparison between the Methodist Church and the Church of England should not be found in the above sum of \$343,835.89, reduces this amount to \$201,720.04, as against the \$100,000 referred to; but there must be added to the \$100,000 the very large amount collected for missionary purposes by the Woman's Auxiliary, and also the amount collected for the Sabrevois and like missions. When these sums are added to the amount of \$100,000, it will be found that the annual giving per capita of the members of the Church of England will compare well with the annual per capita giving of the Methodist Church. I do not think that we should be satisfied with either. Both should do a great deal more for the cause of missions. Then, as to the fact that of the \$100,000 on the 24th of last October there was a shortage in the returns of \$51,000; everyone who has been paying any attention to our returns for missionary purposes knows that it is during the last two months in the year that the returns are made. No one wants to make more than the one return, and waits until all that can be collected has been collected, and then remits the amount in hand. I doubt very much that there will be any considerable shortage when the treasurer makes up his account during the beginning of this year.

M. W.

MISSIONARY DIOCESES.

Sir,—At the meeting of the General Synod, held in 1902, a request made by the diocese of Kootenay for partial support of a Bishop, pending the raising of the full endowment, was referred to the Board of Missions. I have not observed with what decision the Board arrived at in regard to this matter. It seems to me that the Board could not expend a proportion of its income in a better way than by establishing and nursing new dioceses until they become strong enough to support themselves. Why should grants not be made towards Bishops' stipends as well as towards the stipends of the priests? We see the good result of such a course in the case of Algoma, and no doubt there are other districts where the same policy would be wise.

C.

—The Rev. Dr. Withrow's Programme of Travel for 1905 has come to hand. It is a handsomely illustrated pamphlet. It will be sent free on application. See advertisement.

DIOCESAN SYNODS.

Sir,—On the first page of your issue of the 12th inst., there is a paragraph entitled: "Diocesan Synods," about which I would fain write a few words. I take issue with you in your reason given for why there is such lack of interest in synodical proceedings. I have been a member of the Synod, and of the Executive Committee of the diocese of Huron for many years, and so far as this diocese is concerned, I know whereof I speak. It is not "because the whole business is managed by a few, and the average delegate feels that he is looked on as an impertinent outsider." The average delegate who will take any intelligent part in the proceedings is welcomed with outstretched arms. The trouble is to get hold of such. The root of the whole trouble is simply this: In the first place, the clergymen in charge of the different parishes, do not take the trouble to impress upon the minds of the laity, before the Easter vestry meeting comes off, the importance of electing proper men, and the responsibility and the honour that attach themselves to that position. Apropos to this, I would say that I know of men who consider it a far higher honour to be elected to the Provincial or General Synods than to be elected to Ottawa. In the second place, owing to this deficiency on the part of the clergymen, the laity fail to realize the situation, and do not rise to a sense of their privileges. The consequence is, that at our vestry meetings what you describe takes place, and as a general rule some worthy old member of the congregation is elected as a delegate to the Synod, as a sort of reward for long services and good conduct, utterly irrespective of whether he is fitted to act, or whether he will go when he is elected. With a view to meeting in part this difficulty, two years ago I prevailed upon the Bishop of the diocese to issue a pastoral calling the attention of the clergymen to these matters, and the result was, that we had a marked improvement in the quality and the number of lay delegates that year. One source of weakness is that delegates are elected from year to year only. Now it takes a man a year or two to get thoroughly conversant with the work, and a man should be elected by his parish to Synod, the same as a man is elected to be a member of Parliament, namely five years. Mr. Henderson, of Windsor, attempted to get this introduced last year, but failed owing principally to the opposition of the clergy. If it can be believed, there are clergymen who have a sort of idea that they should not only be able to influence Synod by their own weight, but that the lay delegate of the parish, whoever he may be, to a certain extent, a tool in their hands, in that the lay delegate, according to their code ought to think as they think, and act as they act. To my mind a most pernicious state of things. While most certainly peace and harmony should exist in the relationship mentioned, yet at the same time it is quite conceivable that the best of men can disagree upon certain subjects; but the opposition to Mr. Henderson's movement was based upon this ground, that if a delegate was elected for five years, before the five years were expired, he might have a difference with his clergyman, and if so, then (wonderful to relate), he would be unfit to act as delegate from that parish! The remedy, as I have already hinted at, is for lay delegates to be elected for a term of not less than five years. But chiefly it rests with the clergy, to expatiate fully upon the necessity of very careful selection, and only men, not only fitted, but men who are willing and look upon the position as a high, honourable responsibility, and who have a reasonable expectation of being able to spare the time and attend, should be elected. One very objectionable feature, effort should be made next Easter to eliminate. I refer to men accepting the position in various parishes, expressing their willingness to attend the Synod, and then coming down to Synod possibly on Tuesday evening, in many cases Wednesday noon, and then slipping away on Thursday afternoon by the first train they

are able to. I ask any of your readers of what possible use can such a man be, either to his parish or to the Synod? This condition of affairs, which is by no means a rare or an over-drawn picture, added to the fact that one-half of the lay delegates never put in an appearance at all, will answer your question, why it is that when the ordinary delegate returns home they do not make a report. Trusting that some much better fitted than myself will continue this subject, until the attention of the principal men in the different dioceses, is directed to it, and consequently some practical beneficial scheme will be evolved.

JOHN RANSFORD.

REVIEWS.

Narratives of the Beginnings of Hebrew History, Logically and Chronologically Arranged and Translated. By Charles Foster Kent, Ph.D., Woolsey Professor of Biblical Literature in Yale University. Price, \$2.75. New York: Charles Scribner's Sons, New York.

This is the first volume of a projected series of six books intended to give the Biblical student a full account of the various books of the Bible, according to the views of those who have termed themselves Higher Critics. Professor Kent may fairly be classed among the Higher Critics; he has all their absolute cock-sureness. His book gives evidence of a prodigious amount of very careful work on his own lines. It will put the "student" in possession of the results and opinions of this new school of dealers with the Bible. It is written in an attractive style, and with great moderateness of expression. According to the author, "this work aims to do three things: (1) To re-arrange the writings of the Old Testament in a logical order; (2) to indicate their approximate dates and classes of writers from which they come, and the more important reasons for the critical analysis of the different books; and (3) to introduce the reader by means of a clear translation to the beauty and thought of the original; it also seeks by occasional interpretative notes upon obscure passages . . . to make clear the thought of each section and the logical relations of the parts to the whole." Like others of his school our author sees in his system increased usefulness for the Old Testament in the future, and would most strongly disclaim any lowering of its office as revelation. There is given, in an appendix, a very useful bibliography; also the Babylonian accounts of the creation, etc. The "narratives," Prof. Kent divides into three kinds: The Jewish Prophetic Narratives; the Ephraimite; and the Late Priestly Narratives. As is usual in all books of this class, we meet with few real arguments resting on solid evidence, but there is a redundancy of assertion. As regards the arguments from "style," perhaps the dictum regarding "tastes" may hold good with respect to such arguments.

—What a subtle kind of heartache we give others by simply not being at our best and highest, when they have to make allowances for us, when the dark side is uppermost in our minds, and we take their sunlight and courage away, by even our unspoken thoughts, our atmosphere of heaviness! Oh, to stand always and eternally for sunlight and life and cheer.

—Have you ever had your sad path suddenly turned sunny because of a cheerful word? Have you ever wondered if this could be the same world, because some one had been unexpectedly kind to you? You can make to-day the same for somebody. It is only a question of a little imagination, a little time and trouble. Think now: What can I do to-day to make some one happy—old persons, children, servants—even a bone for the dog or sugar for the bird! Why not?

Children's

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Children's Department.

STEADY AND STICK.

A rush is good in its place, lad,
But not at the start, I say,
For life's a very long race, lad,
And never was won that way;
It's the stay that tells—the stay, boy,
And the heart that never says die;
A spurt may do, with the goal in view,
But steady's the word, say I;
Steady's the word that wins, lad,
Grit and sturdy grain;
It's sticking to it will carry you through
it—
Roll up your sleeves again!

O! Snap is a very good cur, lad,
To frighten the tramps, I trow,
But Holdfast sticks like a burr, lad—
Brave Holdfast never lets go.
And Clever's a pretty nag, boy,
But stumbles and shies, they say;
So Steady I count the safer mount
To carry you all the way.

The iron bar will smile, lad,
At straining muscle and thew,
But the patient teeth of the file, lad,
I warrant will gnaw it through.
A snap may come at the end, boy,
And a bout of might and main,
But Steady and Stick must do the
trick—
Roll up your sleeves again!

—S. S. Advocate.

THE SUM TOTAL.

"Snow! snow! A foot deep, any-
way. Hurrah! Now for jolly times."
Rufus hurried down stairs half dressed.
"The lining's loose in my coat sleeve,
mother. Can't you fix it? And, oh! I
want a shoe-string."
Mother was busy, but turned from
her work to attend to the needs of the
clamorous boy.
"I want to get away as soon as I can.
I'm so glad it's Saturday. This comes
just in good time—all we boys have
been longing for it."
After breakfast:—"The curtain in
my room has come down, mother.
Couldn't you fix it some time this
morning?"
"I think you could easily do it your-
self."
"Oh; but I'm in such a hurry. Now,
can you find my mittens—?"
"Rufus, I want you to shovel the
paths before you go to play."
It is wonderful to see how a boy's
face can fall at what may sound like an
innocent suggestion. "Why, mother, all
the boys'll be out, and this is Saturday."
"I think you can afford to give a little
time to duty, even if it is Saturday.
The snow is light and easy to move."
"It'll take an hour."
"I suppose so."
"I shall be all tired out." With a
grumble, a most unwilling face and lag-
gard movements, Rufus took the snow-
shovel and went out.

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INCORPORATED 1855.

"Such a lot to do. I think it's mean-
ing a house on a corner lot and side-
walk all around."

With slow efforts he had made but
little progress when half a dozen boys
came flying down the street.

"Ho! You're poky. We've got all
our walks done," cried one.

"We're going over to Hobb's Hill to
coast."

"Away over there?" said Rufus.

"Yes, when there's such a snow as this
we can afford to take a little pains for
a good slide. Well, come when you're
ready, and bring your shovel. There'll
be a little cleaning to do over there."

"Stop—wait!" cried Rufus, as the
boys started on. "I'm going to leave
part of this till I come back. I'll come
early—"

With a few wild motions he made a
poor show of a path to the front door,
then with a renewed promise to him-
self "I'll come back in time to do it
before dinner," he ran after the others.

Hobb's Hill was a favourite coasting
ground on all occasions, when there was
time to make it worth while to go so
far. No place for miles around pre-
sented such a long slope, helped out at
the bottom by a pond, over which, after
turning sharply from the road, the sleds
went scudding for a quarter of a mile.

But this fine snow-fall had come on
the wings of a capriciously shifting
wind, and provoking drifts lay at one
or two points on the coasting track.

"Too bad! We'll have to give it up."
"Give it up? Never! We'll dig
through. All hands in, now."

"It'll take the whole morning."

"What if it does? We'll have the
whole afternoon and evening, and likely
plenty more good times here."

So the boys went at it with the will
which boys can bring to the pursuit of
pleasure, with the result that, with long
drawn-out triumphant halloos, one slide
was taken before dinner-time.

Reaching home, Rufus saw the walk
at the front and side of the house
neatly cleaned. His first pleasure at the
sight was succeeded by curiosity as to
who could have relieved him of a
dreaded piece of work.

Going around the house, he found his
cousin, a boy nearly ready to graduate
from the High School, finishing the
walks. If there was anyone in the
world to whom Rufus looked up with
unbounded respect and admiration, any-
one whose good opinion he was anxious
to win and hold, anyone he desired to
emulate, it was this cousin.

"Well, Phil, what are you doing
here?" asked Rufus, in a little con-
fusion.

"I thought these walks needed clean-
ing," said Phil. "All the others about
are done."

"I—thought I'd be back to do it be-
fore dinner," said Rufus, weakly.

"Well," said Phil, turning to look
over his work, "I can remember a time
when I looked rather shyly at a chore
like this, and thought it ever so much
harder than cleaning ice for skating and
that sort. And one day when I was
setting up a whine about something I
had to do, my father took me up
sharply.

"How many things has your mother
done for you this morning?" he asked
"Count up."

"I tried it. Things directly—about
seven or eight; indirectly, that is, things
that seemed to come along of them-
selves because of her thought and care
—at least as many more.

"Now, father said, 'suppose you mul-
tiply that by all the days you've lived;
and then by all the days you hope to live
in this home of yours, and add.' I
looked at father feebly, who didn't
really seem to expect me to do it.

"Now, he said, 'count up all the
things you've done, well and willingly
and gladly, for her, and then subtract
from the other.'"

"I shook my head."

"I don't believe it would take down
the total very much, father," I answered.

"I don't believe it would," was all he
said.

"I went out and did the work, think-
ing hard. It's surprising how much
thinking a boy can do while he's at
work if he sets himself at it. Before I
was done, I made up my mind I'd try
if I couldn't do a little toward reducing
that sum total. I've tried to keep at it
since. It doesn't take it down much.
A boy might live a good many years
before he could make much of an im-
pression on it. But there's one good
thing about it—" Cousin Phil paused

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Who it is and How to Escape His
Clutches.

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The arch enemy of human life is not
Satan, but Pneumonia.

Consumption may number its thou-
sands, but Pneumonia its tens of thou-
sands; and, besides, it's much quicker
in doing its deadly work. A person may
catch cold, get Pneumonia and die in
two or three days.

The only safeguard is Stuart's
Catarrh Tablets.

They will, if taken in time, prevent
Pneumonia from developing.

But, of course, if you wait too late,
from a really bad attack nothing can
save you.

That's why we lay so much stress on
the fact that a common cold is such a
dangerous thing to neglect.

You never know what may come
of it.

And nowadays, when we have at
hand, in Stuart's Catarrh Tablets, such
a safe, certain and perfect cure for a
cold, there is no excuse for letting it
run along.

Stuart's Catarrh Tablets act directly
upon the mucous membranes of the
body, the inflammation of which is gen-
erally called "Catarrh," which inflamma-
tion is nearly always caused, in the first
place, by a cold.

As soon as you begin to sneeze, and
your eyes and nose begin to run, fly for
relief to Stuart's Catarrh Tablets. They
will not fail you.

Cases of chronic, long-standing cat-
arrhal trouble, accompanied by dis-
charge from nose and throat, coughing,
hawking, spitting, offensive breath, in-
digestion, irritation of the stomach or
bowels, are also easily cured by Stuart's
Catarrh Tablets.

In cases of long standing, however,
a cure cannot be expected in a day, as
it will take some time to build up the
weakened, inflamed and flabby mem-
branes to their original tonic state of
health.

It will take time, but perseverance
will win the day—if assisted by Stuart's
Catarrh Tablets.

It is important, however, to remember
to use Stuart's.

No others are genuine.

No other tablets, or any other medi-
cine, will give you the real, positive,
permanently curative results that
Stuart's will.

Try them.

All druggists sell them at 50 cents a
box.

a moment while he worked some snow
out of a corner of the porch steps.

"What's that?" asked Rufus. His
cousin turned a bright face on him.

"It's just this—that whatever you do
—do for your mother, no matter how
trifling it is or how far it is from being
what you ought to do, she's so pleased
with it, so loving and glad in it, think-
ing so much more of anything from us
poor, selfish boys than it is ever worth,
that I suppose it goes some way toward
evening up things. There, I guess that's
all."

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He handed the shovel to Rufus and went away, leaving the latter with a flush of shame on his face. He looked up and down the well-cleaned walks, and for a few minutes did some vigorous thinking on his own account.

"I wish I had done these myself," was his conclusion. "I've put twice as much time and work on Hobb's Hill. Well, if Phil pulled himself up when he was a boy, other boys can do the same, I suppose. And I know one boy that's going to do a little toward reducing that sum total."—Sydney Dayre.

A SHEPHERD TO HIS FLOCK.

Doctor Donald, the rector of Trinity Church, Boston, was a vigorous worker in all departments of parish activity; but the one most imperative duty with him was the comfort of the sick and the dying. He was often in a dozen sick rooms in a single day. When there was diphtheria in a school of which he was chaplain he visited the quarantined school every day for three weeks—taking all the troublesome precautions which made his visits safe. The list of his ministrations in illness extended far outside his parish, and

he carried many and many a trembling victim of incurable disease through the period of fear and rebellion into a peaceful or even joyous acceptance of the great summons.

Doctor Donald had a wonderful skill in helping suffering—whether of body or of mind. He could adjust a pillow or ease a bandage as well as a skilled nurse, and there seemed to be given to him "the word in season" to impart courage to the timid and hope to the despairing.

A beautiful young girl lay dying. For a long time she refused to see the rector. At last she sent for him. He saw the too familiar signs of pain and of alarm.

"Doctor Donald," she said, "I am horribly afraid to die. What shall I do? What shall I do? I went to Sunday School, and I was confirmed, and I've always been to church, and I supposed I had done all I could do, but now I know I have done nothing. I'm just being thrust out of my happy life here into the dark. I can't see anything. I can't believe anything. What shall I do?"

The rector's grave, strong face grew very tender as he looked at her. He thought a moment before he answered, and then he said:

"Jennie, you remember that a year ago a baby came into your sister's household—a dear, sweet, healthy girl, but as helpless as a wave of the sea. Do you remember all that was done for her? How everybody in the family tried to think of some new service for that tiny bit of human life—from the dainty linens and laces made ready before she came, to the scientific preparations of her food and her rule of life, and to the love which waked and watched day and night for her comfort.

"Now, dear child, that is the kind of care we human beings give to the new life which comes into our lives. Do you suppose God is less loving than we? Can't you believe that in the home He is calling you to enter there is making ready every device for your happiness and every protection by which love may make you feel at home? Think about that, dear girl."

The word brought a new light to her face, even as he spoke. The dying girl recurred to it again and again, and in the very last moment, looking up into Doctor Donald's face with the ineffable smile of one who dies in peace, she whispered, "To prepare a place for you."—Youth's Companion.

JAPAN.

Every one knows where Japan is to be found, for we have all become used to seeing it on the maps of the war published during the past few months in the newspapers. The area of the islands forming the Japanese Empire is rather larger than that of the British Isles, and the population is rather larger than that of Great Britain and Ireland. Up in the northern island there is a long and very severe winter, but the summer is very pleasant; while down in the south there is never any very cold weather, but the summer is extremely hot. The people of Japan are usually described as a "yellow-skinned" race, but some of them are as white as many an English person, and some of them, especially among the peasants, have skin of an almost brown colour.



We have all been amazed lately to see to what a height of civilization Japan has reached. Probably but few people in England realized how perfect was the organization of the Japanese army and navy, with their medical department, their telegraphy, and many another thing, till they were seen at work during the present sad war. But in spite of all this civilization Japan is a heathen country, and millions of the people there still fall down and worship idols, just as in other heathen lands; while many, especially the men, are no longer idolaters, but believe now in no religion at all. Thousands of them have never even heard of the true God.

Perhaps the most interesting thing in visiting other lands is to note the difference in the manners and customs of the people. One is inclined at first to almost look down upon things to which one is not accustomed, but it is well to remember that from their point of view our customs are equally strange. It has been said that of all nations the Japanese do things in the most contrary manner to what we would do them, but a Japanese lady was once heard to ask why foreigners did so many things "topsy-turvy" instead of doing them naturally, as the people of Japan do, proving how unaccountable our ways of doing things often seem to them. I am going to tell you to-day a few of the things which you may call strange, but which seem quite natural to the Japanese.

To begin with the greetings of the people. When you first arrive in Japan you might think that the people there had a great deal more time to spare than people on this side of the water have, for instead of the usual hand-shake and short "How do you do?" that we are accustomed to, they greet their friends and acquaintances with repeated bowings, each bow being accompanied by a special polite sentence. For example, if a Japanese is meeting someone for the first time, with his first bow he would say, "This is the first time I have hung on your honourable eyes"; with the second bow he would tell you he was a thing called Yamaguchi, or whatever his name might be; and with his third he would ask for your hon-

ourable friendship. And in the same way, for any other special occasion, you would find that he had more bows and a set form of polite sentences ready.

Again, the food and their manner of eating it might seem to you a little strange. Though you would still get your three meals a day, yet each meal would seem much the same to you—rice and soup, with either fish (often raw) or eggs and small pieces of vegetable and pickle; to eat which you would not be given either a knife, fork, or spoon, but two straight pieces of wood called "chop-sticks." You would be allowed tea at any hour of the day, but you must learn to drink it lukewarm, without milk or sugar, and with as much noise as possible when you drink the last mouthful!

If you were to take a peep at the life of the children the same differences of customs meet you there. We are accustomed to see baby comfortably asleep in mother's arms, but baby on the other side of the water gets its first view of life from mother's back or from the back of a slightly older brother or sister to whom it has been strapped. This baby is not put to sleep in a cot, but when bed-time comes is tucked up between two wadded quilts laid on the ground. In the land where it lives the rooms are not furnished with tables and chairs as at home, so it can crawl about without any fear of knocks, on the soft padded mats which cover the floor of every Japanese room.

Although in every country the play of the children may seem to be much alike, yet this country of Japan has certainly some games and amusements which are quite unlike anything you will have seen. There are certain times in the year when the girls and boys of Japan have a special festival all to themselves. On March 3rd, if you were to walk through the streets of any of the towns you would find the shops filled with tiny models of people and things, which are called "O Hina Sama." This is the yearly holiday of all the little girls, and the festival is eagerly looked forward to by all of them. Whilst it lasts every child is allowed to put out her special toys and treasures, and to invite her

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friends and relatives, and even some small bellows to display as her boys have to walk. May 5th, when the arrows are sold where there are bamboo poles, floating, like so or cotton carp. carp is a very swim against the small boy be at culties and mak

In trying to t differences of t and the West marriage custo the strangest of a man consider ness to choose

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Perhaps a day you are e ence between people in far not also rem have been ma for them, as and that it i Christ has bi "preach the

KAPPI

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friends and relatives to come and see them, and even the poorest will find some small belongings which she can display as her "O Hina Sama." The boys have to wait for their holiday till May 5th, when such toys as bows and arrows are sold, and over every house where there are boys are put up long bamboo poles, from which may be seen floating, like so many flags, huge paper or cotton carp. The idea is that as the carp is a very strong fish and able to swim against the stream, so will the small boy be able to overcome all difficulties and make his way in the world.

In trying to tell you something of the differences of the customs of the East and the West I cannot leave out the marriage customs, which are, perhaps, the strangest of any. Here in England a man considers it quite his own business to choose his wife, but in Japan it is considered the duty of the parents to arrange suitable marriages for their sons and daughters. When the time comes that the parents think right for their boy or girl to marry, they call in some friend or relative who undertakes to find a suitable partner. This man is always called the middleman, because he goes between the parents on either side. Having fixed on someone he considers suitable, the middleman next arranges the "mi-ai," or "mutual seeing," for the young pair. The most that they can expect from this meeting is just to see one another, and perhaps exchange a word, and sometimes not even that, for the meeting always takes place in the presence of others. If after this meeting there seems nothing to hinder the match, an exchange of presents is made between them, and a lucky day is chosen for the wedding, which always takes place at night. The young bride, dressed in the white mourning garments of her country (to show that she is dead to her old home), is carried away by the middleman and his wife to the home of her future husband. When she reaches her new home she changes her dress for one provided by her new relatives, and then the wedding ceremony takes place. There is no religious service, but the bride and bridegroom are given three wine-cups of different sizes, out of which they both drink three times. Three days later comes the "return home," as the visit to the bride's parents is called. This visit and the placing of the bride's name on the family register of her husband really brings the wedding ceremonies to a close and makes the marriage legal.

Perhaps as you read these words to-day you are only thinking of the difference between your lives and those of the people in far-away Japan; but will you not also remember that they, like you, have been made by the one Father; that for them, as for you, Christ has died; and that it is to these very people that Christ has bidden you and me to go and "preach the Gospel?"—Awake.

THE VALUE OF CHARCOAL.

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

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

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

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

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

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

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

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

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

THOUGHTS FOR THE THOUGHTFUL.

It is easier for us to take our children into the world than it is for us to get them out again.

The Church should bring to men

something of heaven to earth and save them from the hells that are now.

A quiet, sympathetic look or smile many a time bears a heart that needs help which you can give.

The best help is not to bear the troubles of others for them, but to inspire them with courage and energy to bear the burdens for themselves, and meet the difficulties of life bravely.—Lubbock.

WE'RE CHUMS, YOU SEE.

They wonder why I run and tell

Of every little thing,

And say I'm such a baby boy,

Tied to an apron string;

But truly, I don't blame them much;

They're different from me;

My mother knows just what is what,

Because we're chums, you see!

When things are in a tangle up,

And tempers snarling, too;

When some one needs a whipping bad,

(And maybe it is you),

She never scolds nor makes a fuss,

But, sweet as sweet can be,

Will try to help a fellow out,

Because we're chums, you see!

If you've been going wrong, she knows

Just how to set you right,

And shows you how your actions look

In God's most holy sight;

While if there must be punishment,

About that we agree,

Although her heart feels sorry, too,

Because we're chums, you see!

She ciphers with me on my slate,

Then helps me read and spell,

And makes me study hard and learn

To say my lessons well.

And mother's great at games. She likes

To play as well as we;

When our side wins she's just as glad,

Because we're chums, you see!

She doesn't think her boy can go

So very far astray

If we together keep as chums

So close along the way.

We must the same dear Father love,

Obedient children be;

Then we can both His blessing win,

Because we're chums, you see!

I'm sorry for those other chaps,

I pity ev'ry one;

They'd love to have a chum like mine,

For all they're poking fun.

Some mothers are too tired, I know,

And others do not care

To bother with the little boys,

Their plays and studies share.

But mine! She's just the very best

Of loving friends to me!

And, oh! I'm such a happy son

Because we're chums, you see!

GEMS.

The realization of God's presence is the one sovereign remedy against temptation.—Fenelon.

There is no human life so poor and small as not to hold many a Divine possibility.—James Martineau.

This I resolved on—to run, when I can; to go when I cannot run; and to creep, when I cannot go.—Bunyan.



You know the action of fruit.

Apples, on the kidneys—oranges, for stomach and appetite—prunes and figs for the bowels. But—fresh fruit won't CURE these organs when diseased: they can only HELP to keep them well.

Fruit-a-tives

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can—and DO—cure. They are fruit juices—but changed chemically and medicinally, by our secret process. So remarkable is this conversion, that "Fruit-a-tives" cure all Stomach, Liver, Kidney and Skin Diseases, where the fresh fruit would have no effect on the trouble. 50c. a box. At all druggists.

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Cheerfulness is also an excellent wearing quality. It has been called the bright weather of the heart.—Samuel Smiles.

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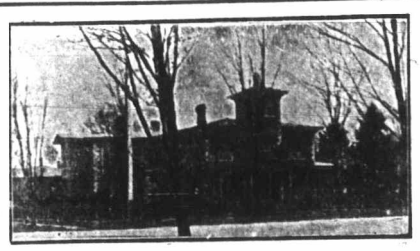
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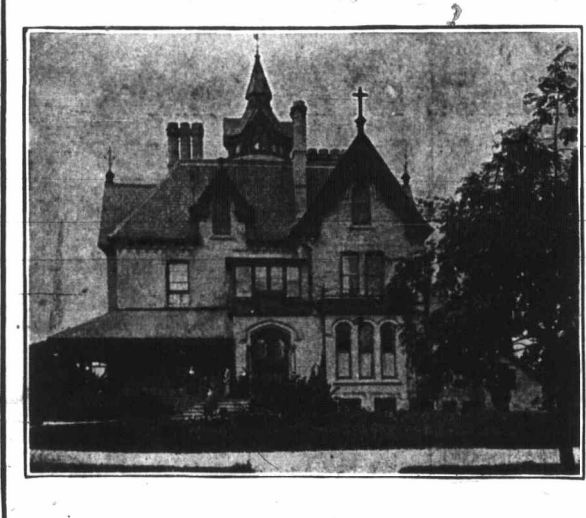
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