

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, FEBRUARY 15, 1906.

No. 7.

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THE CANADIAN NORTH-WEST
HOMESTEAD
REGULATIONS.

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

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

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

- (1) At least six months' residence upon and cultivation of the land in each year during the term of three years.
(2) If the father (or mother, if the father is deceased) of any person who is eligible to make a homestead entry under the provisions of this Act, residing 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 8 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, 1899.

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 if his intention to do so.

INFORMATION.
Newly arrived immigrants will receive at the Immigration Office in Winnipeg or at any Dominion Land 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 their needs. 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 any of the Dominion Land Agents in Manitoba or the North-West Territories.

W. W. CORY,
Deputy Minister of the Interior.

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

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Canadian Churchman.

TORONTO, THURSDAY, FEB. 15, 1906.

Subscription Two Dollars per Year
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POSTAL NOTES.—Send all subscriptions by Postal Note.

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

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

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

Lessons for Sundays and Holy Days.

February 13—Sexagesima.

Morning—Genesis 3; Matthew 26, 27.
Evening—Genesis 6 or 8; Romans 2, 17.

February 25—Quinquagesima.

Morning—Genesis 9, 10, 20; Mark 2 to 23.
Evening—Genesis 12 or 13; Romans 8, 18.

March 4—First Sunday in Lent.

Morning—Genesis 10, 12 to 20; Mark 6, 14 to 30.
Evening—Genesis 22, 20, or 23; Romans 13.

March 11—Second Sunday in Lent.

Morning—Genesis 27, 10, 41; Mark 10, 10, 32.
Evening—Genesis 28 or 32; 1 Cor. 4, 10 to 18.

Appropriate Hymns for Sexagesima and Quinquagesima Sundays, 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.

SEXAGESIMA SUNDAY.

Holy Communion: 192, 314, 316, 321.
Processional: 233, 236, 242, 274.
Offertory: 238, 337, 340, 342.
Children's Hymns: 229, 239, 240, 353.
General Hymns: 165, 234, 245, 288.

QUINQUAGESIMA SUNDAY.

Holy Communion: 259, 307, 317, 323.
Processional: 4, 179, 215, 217.
Offertory: 36, 175, 196, 210.
Children's Hymns: 233, 336, 337, 341.
General Hymns: 22, 34, 177, 186.

Adversity.

"Prosperity," says Bacon, "is the blessing of the Old Testament, adversity is the blessing of the New, which carrieth the greater benediction and the clearer revelation of God's favour." It is quite certain that most people long for and seek prosperity, and some are content to sacrifice character, the respect of their fellowmen, and to disregard the future in attaining that end. It may be, after all, that the direst form of adversity that can affect a human soul, is that which has its root in avarice, and its consummation in the absorbing acquisition of gain. Dives had his so-called prosperity in this life, but adversity awaited him in the life beyond the grave. How clearly the collect makes its simple yet profound appeal to the Almighty Father—for those who put not their trust in anything that they do, that by his power they may be de-

fended against all adversity. There is dire adversity even in this world that money cannot buy off or drive away, but which is softened and lightened in answer to just such a humble and believing prayer, as we find in the Collect for Sexagesima Sunday.

Winter Milóness.

How strange the present winter seems to those who well remember the old Canadian winter, when for months the earth lay covered with a thick mantle of snow, which in many places buried the fences out of sight. Then the country roads were settled under their white snow paving, and merrily the farmer drove his bob-sleigh to market, or on Sunday with his family to church. The lumberman, too, plied his thriving trade throughout the forest depths, and in city, as well as in country, trade and commerce and pleasure were ministered to by the welcome snow. Our climatic conditions appear to be changing, whether from the sun spots or other cause we shall leave to the scientists to attempt to determine. Meantime we must try and adapt ourselves to new conditions—in every way that wisdom can suggest—and so force ourselves to get good out of what may appear to be an unavoidable evil.

Hospitals.

There is a great development of late years in the provision for the sick made in our large towns. The erection of sanatoria goes on while the ordinary hospitals are becoming very different things with modern appliances to the old. A great addition is to be made to the Montreal General Hospital as a memorial to the late Charles Alexander, the subscriptions being over two hundred thousand dollars, and the new Toronto hospital is to be on a very extensive scale and to cost a million and a half. Perhaps we are going beyond moderation.

Truthfulness in the Press.

It is most desirable that the great influence wielded by the press should be based on a spirit of truthfulness. Especially should this be the case where a journal seeks to represent the religious thought of the time. It is the bounden duty of such a paper, not only to be fair and just in all its dealings on one or more occasions, but under all circumstances to bear itself in such a manner that those who read its columns may constantly be impressed by their manifest truthfulness in all respects, and the resultant justice, fairness and courtesy which are always there in evidence, and of which it is a consistent and avowed exemplar. Such a paper maintains the even tenor of its way. In aim, tone and effort it seeks the good of its readers, and though its very progress and prosperity may be a cause of surprise to some, yet with quiet dignity it follows the path of duty, and by industry, enterprise and perseverance it constantly strives to advance the best interests of its readers and to serve the cause it has at heart well and faithfully. It unquestionably has its reward. True friends gather round it. Its influence for good is ever widening, and it is constantly encouraged and sustained by the warm and heartfelt sympathy expressed or unexpressed of its thousands, or it may even be tens of thousands of appreciative readers.

St. Paul's Cross.

In the early history of St. Paul's Cathedral the Cross every now and again is mentioned in such a way as to show that it was the centre of

the city life of London. At it William Fitz Osbert rebelled against the oppressions of the regents of the country during Richard Coeur de Lion's absence at the Crusades. Then Tyndale's Bible was burnt at the Cross, and at it were preached the sermons of thanksgiving for national success and for deliverance from the Spanish Armada. It was partly destroyed during the Commonwealth time and the great fire after the Restoration so completely ruined it that the site of Paul's Cross was long a matter of conjecture, and it was only by accident that Mr. Penrose, the cathedral surveyor, discovered it while, in 1879, converting the once dreary, ill-kept eastern part of the churchyard into the pleasant garden it is to-day. At the north-east angle of the building, a portion of the Cross was found, the relic showing it to have been an octagon pulpit measuring forty feet from angle to angle, thus providing accommodation for quite a big gathering of speakers. In this part of the gardens an octagonal pavement now covers the site, a tablet in the immediate vicinity recording the fact that the pavement marks the spot where Paul's Cross once stood. The late H. C. Richards, K.C., left the sum of £5,000 for its restoration, but the Westminster "Gazette" says that the authorities of St. Paul's have not yet accepted the bequest.

Prosody Notices.

Too much of the congregation's time is not infrequently taken up by the clergy in reading notices—all too long—and in making explanatory comments on them, which in many cases could readily be dispensed with. Some notices interest but a small portion of the congregation, others are of comparatively trivial importance. Even those which are of general interest or concern could in most cases, with advantage, be made more clear, concise and free from all unnecessary verbiage. The giving of notices is more or less a matter of Church business, and in respect to them the short, simple and direct methods of business men, and the wisdom which moves them to save the time of their customers might be studied with advantage.

The Channel to the Sea.

It is impossible to avoid sympathizing with Montreal over the decision of the C. P. R. not to send their new steamers above Quebec. Montreal has done great things in creating a harbour and in improving the channel of the St. Lawrence. But the size of ocean liners has grown immensely within the last twenty years and channels which, even ten years ago, would have amply sufficed are now too shallow for the present day type of vessel, and what the future has in store can only be guessed at. Other ports suffer, too. The old port of Bristol is spending \$30,000,000 in order to bring the harbour facilities up to modern needs. Montreal claims to have a channel thirty feet deep at low water and four hundred and fifty feet wide; but about fifty miles above Quebec are two rocky beds, which in the opinion of the harbour board could not be removed to the needed depth without continuous labour for at least three years.

A Great Diplomatist.

When Mr. Joseph Choate made the admirable and generous reference to the nobility and patriotism of the United Empire Loyalists in his eloquent address to the Canadian Club at Ottawa he again proved his possession of the qualities of a great diplomatist. In his case that claim had already been fully established by the distinction achieved as United States Ambassador

to the British Court. The insight, delicacy, courage, fairness and breadth of view, which enabled this great United States counsel to read one of the most vexed pages of the history of our relations with his fellow-countrymen in the past aright, and to pay such a chivalrous and unselfish tribute to the heroic founders of the Canadian Dominion, recall the splendid gifts and unfading memory of his illustrious ancestor, Rufus Choate, who, to her honour be it said, breathed his last breath of life near the sea he loved so well, in our own Nova Scotian city, Halifax. The more men of the calibre of Mr. Choate the United States sends out to represent her in her intercourse with other nations the more peaceful, honourable and amicable will be the relations mutually established. Such men are true benefactors of the world, great in intellect and in character: devoted to their own people and loyal to the core, combining a chivalrous spirit, and a generous courtesy, with a broad-minded humanity, their influence is beneficent and far-reaching, and is well worthy of the highest commendation.

To Legalize Murder.

The "Outlook" has a very powerful article denouncing the bill now before the Legislature of Ohio to legalize the killing of persons hopelessly ill. The objections, says the "Outlook," are not merely the practical ones which occur to any thoughtful man on the first consideration of the subject; that it would open the way for cunning, unscrupulous greed to commit murder which would be very difficult to discover, and for which discovery and punishment would furnish no remedy; that it would tempt some guardians of the sick to rid themselves of their burden, sometimes by deceiving themselves, sometimes by deliberate deception of others; that the sentimentalists who could not endure the sight of suffering would be incited to relieve themselves of the heart-breaking sight by accelerating the death of a sufferer whom a wiser, stronger, and less selfish love might recover to life; that it would in innumerable cases add to the terrors of the sick bed by stimulating fears that would be natural even when they were wholly groundless; that it would make the patient often look forward to the visit of the physician with dread instead of with hope; that it would make it easy for quacks and charlatans to conceal their failures; that it would ask physicians to exercise a judgment which very few would be willing to exercise, a responsibility only the unscrupulous, the light-minded or incompetent would be willing to assume. The "Outlook" then takes up the question on higher grounds and shows that it would be subversive of the very foundations of government—lastly on Christian grounds—to flee from death before God's time by suicide is always cowardly; to destroy the sufferer's life before God's time would be murder.

Civil Death.

A measure introduced by the Government in the Quebec Legislature has shown the survival of an old state of things. The Premier, M. Gouin, in an interesting discourse, declared that the law of civil death, by which the possessions of all criminals condemned to death or to imprisonment for life, or the belongings of certain religious communities (the latter for various favours received) were confiscated to the State, came into effect under the old feudal system in France and had gradually been adopted by the majority of nations of the world. By degrees, however, this law had been repealed in the different countries, as it had been considered unjust, and fitly so, that the punishment inflicted upon a criminal should be visited on succeeding generations. England was the first to recognize the injustice of the law of civil death and it abolished it in 1831. France did likewise twenty years

afterwards, repealing it in 1851, and Russia followed suit in 1885. It would surprise many, no doubt, to know that the law still existed in Canada. It was acted on in 1837, during the rebellion of that period and also as late as in 1891, when Mr. Justice Jette declared the law to be still in force. It was in force to day and those affected by it were the criminals condemned to death, those who were condemned to life imprisonment, and it extended to the nuns of the Ursuline Community in Quebec and Three Rivers and also the Sisters of the Hotel Dieu in Montreal, and of the Hotel Dieu General Hospital in Quebec, as these four communities had been recognized by the French Regime. It was high time this law should be abolished. The bill received unanimous approval.

The New Hymn Book.

It should be borne in mind by each Churchman in Canada that the work of the committee compiling the new Hymn Book is one which can only be fairly and justly discharged by the exercise of a broad and tolerant spirit. The committee has the mandate of the whole Church. It really represents all schools of religious thought within the Church, and in selecting or rejecting any hymn it can only discharge its important and comprehensive duty aright by being actuated by a spirit of justice and moderation to all. It is the province of the committee to choose hymns from Hymns Ancient and Modern, the "Hymnal Companion" or any other source. It must be a matter of give and take. There should be no attempt to have the Hymn Book represent mainly High Church, Evangelical, or Broad Church views. It must be the book of the whole Church. This is the right spirit, and the only spirit, which will enable us to have a Canadian Church Hymn Book. And once this spirit is understood, no one is compromised by the insertion of hymns that he does not approve of. It should always be remembered that the Anglican Church is a Church of great breadth and consequently of solid foundation, and that one of its chief sources of strength is a spirit of brotherly toleration.

Snap Shots.

The coming marriage of Miss Roosevelt has at last roused the public indignation at the rude use of the new photographic facilities. We read that on a recent private visit to New York Miss Roosevelt's experience with photographers has suggested the urgency and the necessity for doing something to protect not only her rights but those of everybody else, as against the manifestations of ruthless, brutal discourtesy on the part of the camera men. In the parks and on a few of the beaches some defenses against the camera are in existence, but otherwise the photographers apparently recognize no limitations upon their enterprise, and their breaches of common courtesy have come to be well nigh unendurable. Chicago is to have a snap-shot law that will prevent "camera fiends" from annoying the public as Miss Roosevelt was bothered in New York. The ordinance as declared by direction of the council provides: "That no person shall take or attempt or pretend to take any instantaneous photograph with or without the use of flashlight powder or other powder used for a like purpose, while in or on any street, alley, sidewalk, wharf, park or other public ground or place within the city of Chicago of any person or persons without his or their consent." The proper authorities in Canada should take action for this end.

No Surrender.

At the Montreal Synod, which is elsewhere reported, Bishop Carmichael gave an address on union. This statement has the greater importance from the fact that the Bishop has been union's strongest advocate. In the course of it he used the following words: "Fresh attention had been

drawn to the matter of organic union by the articles of a proposed basis of union of a number of religious bodies outside of the Church of England. "While it is not for us," he said, "to interfere with the action of those of other communions in a movement in which we have no share, we have at least the right to wish them every success. Though it remains still for the framers of this improved policy to steer it safely through the rocks which menace its passage, we may at least be permitted to stand upon the shore to say to the pilots 'God speed.' Where will the Church of England stand? is a question asked. She will stand where she has ever stood, independent of Rome upon one hand and independent of the Nonconformist bodies upon the other hand. In no sense is it free to surrender what it received in the beginning. The Church of England did not invent an episcopacy, but received it as a part of the Church. Hence the prospective loneliness of the Church of England in Canada. It is not because we love disunion or because we fail to regard our brethren with Christian and kindly feelings; but we must continue to run our lonely furrow and pass on to each new-born generation the trust we have received in ages past."

THE PAN ANGLICAN CONGRESS OF 1908.

The committee of the Pan Anglican Congress of 1908 has been in communication with the Archbishop of Canterbury, in order to fix approximately the date of the Congress. The Lambeth Conference of Bishops will be held probably in July in 1908, and in order to keep clear of Whitsuntide it is likely that the Pan Anglican Congress will occupy a week in the middle of June. The details of the Congress have begun to be considered, especially in regard to the question whether there should be formal delegates, and, if so, whether their expenses should be paid. The feeling of the committee at present is that great difficulties stand in the way of the payment of delegates: but they have appointed a sub-committee to consider the whole question. "The Church Commonwealth," a leading Church paper in Australia, is proposing to organize a trip to England at cheap rates for the clergy at the time of the Congress. Important resolutions regarding the Congress have been received from the Australian Church and from the Church of Ireland in hearty support of the Congress.

BISHOP STANTON.

It is with the utmost pleasure that we give our readers the following simple and touching tribute from the Australian "Churchman" of the late Dr. Stanton, until recently the Senior Prelate of the Australian Church. It always does one good whether in biography, obituary notice, or in any other way to be brought nearer to the life and work of a good and faithful man. A true Bishop was Dr. Stanton in the best sense of the term, and all the more so because without hypocrisy or guile he was a pure-minded, warm hearted Christian gentleman: "By his death the Church has lost a most popular and beloved Bishop. Dr. Stanton enjoyed the affectionate esteem of the whole bench of Bishops, as well as of the Church generally. Whenever he came to meetings of Synod or other gatherings he was always received with a most cordial welcome. He was beloved by his own clergy, to whom he was always a constant and most considerate friend. His great characteristic was the genuine human kindness of his heart. He loved his fellow-men; and consequently was beloved in return. He showed his kindness of heart by every word and deed. He was so truly genuine as a Christian gentleman that he had not a particle of pride in his composition. He could not bear

anything like obsequy more than to put him in his bag—he did not do it. It was as if he had put himself to every effort into which he might be called, and as thorough as shed and among them to be among the leaders in the Government House. and have a yarn with a genuine sympathy about crossing of the team himself enter the cottage boundary rider to take the children they had a friend not a merely thoroughly enjoyed he was following would at the end of the home of the the leading topic of one of his cle sympathy and ecies, or discuss v the Higher Crit reader and alw latest literature was one of journeys, in w It was a happy castle, where th so much arduo hot climate. H the Northern I esteed."

FROM

Spectator's Co

While we w Montreal is in in the chair as occasion on w episcopate has the first time ed over the as most influentia no stranger t councils, and of the Provin be remember that office we and illuminate humour. He Canadian Chu tury, and was five years ago circumstances years since a real. His loy personal frier very notable. clergy is equ worked with ed, generous When he is guides with always with others. Hi the Church I the work of ada has no r gregation o possibly the the country. its obligatio is it appea Bishop Carr this Domini him most.

anything like obsequiousness, and nothing pained him more than that anyone should even carry his bag—he did not wish anyone to wait upon him. It was wonderful how he could adapt himself to every circumstance and class of society into which he might be thrown. The Bishop was as thoroughly at home in a sheep-shearer's shed and among the rouseabout men as he would be among the ladies of a drawing-room at Government House. He would sit down on a log and have a yarn with the bullock drivers of a camping team while the "billy was boiling," and with a genuine sympathy enter in all his troubles about crossing creeks as if he was in charge of the team himself. In the same way he would enter the cottage of the poorest free selector or boundary rider and talk with the good wife, or take the children on his knee—and they knew they had a friend in him at once. Yet this was not a merely assumed role on his part—he thoroughly enjoyed such scenes and he felt that he was following the example of his Master. He would at the end of his long day's journey reach the home of the squatter and discuss with him the leading topics of the day; or, if in the study of one of his clergy, he would listen with helpful sympathy and counsel to the story of his difficulties, or discuss with him the last book out about the Higher Criticism—for the Bishop was a great reader and always kept himself abreast of the latest literature. His life in North Queensland was one of untiring labour and immense journeys, in which he endured great hardships. It was a happy change for him to go to Newcastle, where the temperature was cooler, after so much arduous toil faithfully performed in a hot climate. His name will never be forgotten in the Northern Diocese, where he was universally esteemed."

FROM WEEK TO WEEK.

Spectator's Comments on Questions of Public Interest.

While we write the Synod of the Diocese of Montreal is in session, with Bishop Carmichael in the chair as presiding officer. This is the first occasion on which this Primate during his long episcopate has been absent from his Synod, and the first time that Bishop Carmichael has presided over the assembly of which he has been the most influential member for many years. He is no stranger to the chair of important Church councils, and his tenure of office as Prolocutor of the Provincial and General Synods will long be remembered as occasions when the duties of that office were discharged with courtly dignity and illuminated with brilliant flashes of infectious humour. He has stood out before the eye of the Canadian Church for at least a third of a century, and was marked for the episcopate twenty-five years ago. Through the peculiar vagaries of circumstances he only came to the mitre a few years since as Coadjutor to the Bishop of Montreal. His loyalty to his diocesan and the strong personal friendship which unites the two men are very notable. His loyalty to his own assistant clergy is equally remarkable. No one has ever worked with him without feeling his large-minded, generous and absolutely unselfish disposition. When he is responsible for action he rules and guides with no suggestion of uncertainty, but always with a sensitive respect for the feelings of others. His interest in the larger problems of the Church has always been active, and probably the work of Church extension in Western Canada has no more enthusiastic advocate. The congregation over which he has long presided is possibly the best organized and most generous in the country. It has always been led to think of its obligations to the Church at large, and never is it appealed to in vain for any worthy object. Bishop Carmichael has hosts of friends all over this Dominion, and they who know him best love him most.

We imagine we see of late a disposition to make the titles sprinkled about so generously within the Church stand for some responsibility and represent some duties. We can hardly fix the position of a Dean or a Canon in the economy of the Church in this country, but Rural Deans and Archdeacons seem gradually to be taking their titles seriously. This is a healthy sign. It is best to have duties attached to every office and expect every officer to do his duty. We see no reason why Rural Deaneries should not assume the responsibility for the collection of their proposition of the subscriptions for diocesan and general missionary work. They should also be the active centres for presenting the needs and upholding the interests of the Church in their respective localities. We would like to see our organization magnified in its own eyes. Some time ago Spectator threw out the suggestion that it might be useful to have a standing committee in every diocesan Synod, whose duties would consist in watching the legislation of other dioceses, so that successful experiences might be made available as widely as possible. We have no reason to think that this plan would be other than valuable. There is very little knowledge of the successful methods of one diocese in another and this must be a distinct loss. Some dioceses have developed the Rural Deanery meeting much more than others, some have employed a diocesan missionary or agent, with every mark of success, to superintend the collections for diocesan missions, and so on. A committee that would intelligently watch the progress of these evidences of Church enterprise, noting the conditions which make for success or failure might enable one diocese to profit by the experiences of another. A body of intelligent men gathering together such information and laying it before Synod by way of a report which might or might not lead to action could not possibly do any harm and could hardly fail to do good. It would at all events tend to enlarge our diocesan outlook and add to the fellowship of the Church in this country.

A statement has been given out by the Board of Management concerning the contributions to the general missionary work of the Church during the year 1905. According to this the sum of \$90,641.78 has been received against \$98,748 asked for. While the amount collected is \$1,021.40 more than last year, it falls \$8,107 below what was desired. In many respects this is a satisfactory result of the year's work. It indicates that a standard has been set by our people and that they are giving with a fair amount of regularity. We imagine that more attention might profitably be given to those who have hitherto not contributed at all. Again each year has shown an advance upon the one preceding. A small advance perhaps, still the movement is forward and not backward. There has been nothing of the sky rocket act, which is encouraging. A campaign of solid, serious and authoritative information through deputation addresses and leaflets widely distributed will probably result in still greater advance a year hence. That at all events is our only hope of making these contributions permanent. Another thing we would suggest is that the effect of the shortage this year should be clearly laid before us. By lopping off \$8,000 from the amount asked for has the work of Church extension suffered and to what extent? Lay the responsibility directly upon our shoulders and show us the opportunities our indifference or our carelessness has closed to us. We must supply the necessary means to occupy the available centres in our great West. It would seem to us that every diocese must feel its responsibility to raise the amount apportioned to it. The missionary Bishops ought certainly to have every dollar that is voted to them for their work if they have found the workers. It is an impossible position to wipe everything off the slate at the end of the year, whether we raise the amount aimed at or not. We do not even go through

the formality apparently of giving an I. O. U. in settlement of our obligations like Mr. Micawber. Now all this must lead to one of two conclusions. Either we are doing our missionary Bishops a grave injustice or our missionary Bishops are asking far more than they require.

Bishop Carmichael in his charge to the Synod of Montreal called attention to the temperance campaign that has been inaugurated by Archbishop Bruchesi in the city of Montreal and adjacent parts. All good citizens must wish the movement every success and many must realize that the time is opportune for the Protestant clergy of the province of Quebec to pull themselves together and supplement the efforts which have now been made in other quarters. In the city of Montreal prior to the recent civic elections, an organization of the liquor interests, which has been referred to as "Tammany," has given rise to considerable merriment among the humorous writers of the press. Serious minded citizens also appear to have been led to look upon it with contempt and to pay little attention to it. In our judgment the organization of liquor interests, particularly in the form of a political machine can never be lightly regarded. Such an institution is surrounded by all the conditions that go to make it eventually a great danger to the community. These men are not possessed of the most sensitive consciences or the highest ethical ideals. The bond of union is not the welfare of the city or country, but the promotion of their business, and possession of political influence. They have exceedingly strong motives to pull together, and exceedingly low objects to achieve. It is not the part of wisdom for the better elements of a city to wait until such an organization has become all powerful before they denounce it. It ought to be kept under the searchlight of public scrutiny and not allowed to thrive while others slumbered. This activity of the liquor interests ought to arouse men who are impelled by higher ideals to bestir themselves. The churches have to do something more than pass resolutions upon the subject of temperance, they must follow their words with acts.

The Bishop Coadjutor of Montreal is hopeful that this year the missionaries of the diocese will receive their full canonical stipends. We sincerely trust that it will not be another case of hope deferred, making the heart sick. We have observed with amazement congregations of wealth handing out a pitiable hundred dollars for missionary work in their own dioceses and sending six or eight times that amount to promote work elsewhere and piously congratulating themselves on their generosity. We have no fault to find with what they send away, but a man ought not to be unmindful of his own household. We have been too long hoping and promising to do the proper thing by our home missionaries, it is time and high time to come down with the goods.

SPECTATOR.

The Churchwoman.

OTTAWA.

Cobden.—Deanery of Pembroke.—Miss Green, the organizing secretary of the W.A., was in this parish on Tuesday, 6th February, and organized a new branch here. The rector, the Rev. F. W. Ritchie, opened the meeting with the W.A. Litany and hymns, then called on the Rev. George Bonsfield, Rural Dean, to take the chair. Mr. Bonsfield addressed a few appropriate remarks to those assembled, as did the rector, then called upon Miss Green. She gave a most interesting and inspiring address, which appealed to many hearts, for more W.A. workers. She gave an interesting account of the trip she recently took through the West, Salt Lake City, and among our sisters to the south of us, where we women have much work to do.

She went on to Pembroke with Mr. and Mrs. Bonsfield, and the following day met the W.A. of Holy Trinity Church at the residence of Mrs. W. A. Hunter, and gave them a most interesting and inspiring address, the immediate result being new members added and the formation of a babies' branch. We have now in this parish a W.A., J.W.A., C.A., and a babies' branch.

COLUMBIA.

Victoria.—The junior branches of the Woman's Auxiliary held their quarterly meeting in the Christ Church Cathedral Sunday School room on the 30th ult. It was very well attended. The Bishop of Columbia opened the meeting with the prayer for Missions, and then spoke very eloquently upon how much the success of missions depended upon prayer. Miss Ard, superintendent of the St. John's Branch, gave a very interesting address upon India, which was greatly enjoyed. This talented lady has visited that country, and spoke very vividly upon its life and people. She had many quaint ornaments and other articles from India, which she used to illustrate her address. The secretaries of the Cathedral, St. Saviour's and St. John's branches then read papers telling of the work that had been done in their respective branches, after which the Rev. Canon Beanlands pronounced the Benediction, which brought the meeting to a close. It is the purpose of the Auxiliaries at their next quarterly meeting to hold an examination upon the Scriptures and Indian Missions. Prizes will be given. While this examination will not be compulsory upon members, it is hoped that all will be glad to learn something upon subjects that will always be of benefit to them.

Brotherhood of St. Andrew.

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

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

With the Travelling Secretary.—St. Matthew's Chapter, Brandon, is in good active condition, and doing splendid work. There are two missions connected with the parish church, Brotherhood men rendering faithful service in both places, and in addition hotel work, hospital work, and Church ushering is carefully looked after. One of the Chapter, Mr. H. M. Arnold, who is accountant of Bank of Montreal, is now a member of the Dominion Council, and makes a most efficient member. At Regina, although the train was late a number of members of St. Paul's Chapter were waiting, and a meeting was held as soon as Mr. Thomas could get to the Parish Hall. This Chapter was formed one year ago by the Travelling Secretary, and although some changes have taken place, which is common to the work in the West, the men are pushing forward with all earnestness, and the rector, Rev. G. C. Hill, spoke in inspiring words of the real good work done by the members. Mr. Thomas gave an hour's address, dwelling particularly upon the Winnipeg Conference and the increased interest shown in junior work throughout Canada, and it is probable that a Junior Chapter will be formed. "St. Paul's" is one of the first Chapters in the West to contribute to the extension work, having sent in a pledge for a good amount, and they have also decided to have each member subscribe to the "Cross." Train was taken early in the morning for Calgary, arriving there following morning and the Travelling Secretary was soon in touch with Mr. E. E. Taylor, the Calgary member of the Dominion Council. A number of calls were made during the day, a lot of correspondence attended to, and a splendid meeting held in the evening, twenty men being present. A mission is also being worked here in connection with the pro-cathedral. The Brotherhood Bible class are looking after the many strangers at Church services well, and the Chapter is in a very efficient condition. Mr. Taylor addressed the meeting, after the Travelling Secretary, speaking of the great good done by such visits, and also stating that a number of men will connect themselves with the

Chapter. On the return from the coast, Calgary will be made the "centre" of a regular plan of campaign, extending from Edmonton in the north to Lethbridge in the south, and very good results are looked for. The Travelling Secretary stole out of Mr. Taylor's house at four in the morning after an hour or two's rest, very much like a thief in the night, in order to catch the train for the West, stopping next at Golden, B.C., buried in between the Rockies and the Selkirk. The clergyman, Rev. C. Y. Yates, was found to be an old Brotherhood man, in fact a member of the Council in the early days, and gladly gave every assistance towards forming a Chapter in his parish. Golden is a mining town, and also has a large lumber mill, and many men are here at certain seasons of the year. Twenty men were called upon, and at the meeting in the evening Mr. Thomas laid the whole work of the Brotherhood before seven earnest men, who had never known much of it before. Rev. C. F. Yates spoke in the strongest possible way about the need of a Chapter, and of the great good it could do, and referred to his early connection with the Brotherhood, stating that he had always used a daily prayer for the Brotherhood of St. Andrew. After some discussion the question of forming a Chapter was left over for a week or so, when a further meeting will be held. A good supply of literature was distributed, and several of those present have been since written to. Vancouver was the next place to be visited, but before arriving there a delay of six hours occurred, caused by two cars on the train being derailed about five in the morning, ten miles east of North Bend. It was a most fortunate escape, for on one side lay a great gulch 175 feet deep and at the bottom the Fraser River, and on the other side almost touching the car great rocks towering up to the sky. The Travelling Secretary was in the rear sleeper, and was awakened by the car running on the ties, and, of course, every one got out in short order, and the train was just stopped in time to prevent a serious accident. On arriving at Vancouver, Mr. J. A. Birmingham, known to so many Brotherhood men was on hand, and very soon a council of war was being held in his office. On Sunday Mr. Thomas addressed the morning congregation at St. Michael's Church, afterwards meeting a number of the members of the Chapter, who are all pushing forward with zeal, doing their utmost to win men to Christ and to His Kingdom. A mission has lately been started in connection with St. Michael's in South Vancouver and valued assistance is rendered by Mr. Birmingham, who has been appointed lay reader. A strong effort will be made to form a Junior Chapter here, the rector, Rev. G. H. Wilson, stating that he has good material. In the evening an address was delivered at Holy Trinity Church and everything points to a new Chapter being formed here, a further meeting being arranged for Wednesday night. On the train the Travelling Secretary met Lockyer, of "St. Mary's" Dovercourt Chapter, who while in Winnipeg was doing active work in St. Peter's Chapter and now goes to Revelstoke, where he will connect himself with the active chapter there. A gentleman going to Dawson City on government business was also met and opportunity taken of sending in a message to Mr. Bleecker, a solicitor who was director of the Chapter there, which has apparently become dormant.

Ottawa.—At the quarterly meeting of the Brotherhood of St. Andrew, Monday night in St. Matthew's Sunday School hall, Mr. Frank Plant, vice-president of St. Matthew's Chapter, occupied the chair in the absence of President A. G. Gilbert. Rev. W. M. Loucks gave an address of welcome, which was followed by a discussion, led by A. E. Stanley, on the responsibility of the Brotherhood man in his relation to his Chapter. Mr. F. H. Gisborne led the discussion on Bible classes, and Mr. George Clarke of All Saint's Junior Chapter, spoke on the junior department work in a very intelligent and interesting manner. Rev. A. W. Mackay, Rev. P. W. Garrett, and W. M. Loucks, and Messrs. Fitzpatrick, J. McCleughan, T. A. Bliss, F. H. Gisborne and E. Rogers also participated in the discussion.

Winnipeg. Local Council of Brotherhood of St. Andrew.—The Local Council of the Brotherhood of St. Andrew held their regular monthly meeting on February 5th in the Tower Vestry of Holy Trinity Church, Mr. S. C. Oxtou in the chair. Very encouraging reports were handed in by members of the council who visited Chapters other than their own during the past month, and one new Chapter, "St. John's College," was reported to have been organized, making ten

Chapters in this city. A deputation from Christ Church Chapter was received, which asked permission to form a committee from the different City Chapters, regarding hospital work, providing for those who are sent out of the hospital convalescent, and not able to provide for themselves. It is expected that a special boarding house will be commissioned and under medical care, the patients will receive the best of attention. During the Lent season meetings for men only will be held in the different churches, if arrangements can be made. It is expected these meetings will be held on Sunday afternoon at 4.15, and will be under the direction of the Chapter in connection with the church used. The arrangements of the different churches so far are as follows: March 4th, All Saints'; March 11th, St. Luke's; March 18th, Holy Trinity; March 25th, local Conference; April 1st, Christ Church; April 8th, St. Peter's. The preliminary work of the conference to be held on March 25th and 26th was then taken up, and the outlook of success is very promising. The meeting closed with the usual Brotherhood prayers by the chairman.

St. John's College.—A Chapter of the Brotherhood was formed in this college on February 6th. Mr. C. S. Oxtou, chairman of the local Council, was present, and in a few brief remarks showed the benefit that was sure to come from a chapter the members of which were travelling each week to different parts of the diocese. The Rev. W. A. Burman received the new members, using the beautiful form of admittance in the handbook. The election of officers resulted as follows: Mr. Alf. Cousins, director; Mr. C. Bay, vice-director; Mr. Cauley, secretary-treasurer. The meetings will be held every alternate Friday with the church society at 6.30 p.m.

Sunday School Corner.

JOHANN FRIEDRICH HERBERT.

Herbert was of middle height. He was a distinguished looking man, dignified, reserved to strangers, commanding respect by anticipatory courtesy, usually given with quiet seriousness. His movements were rapid, firm and full of energy to the last day of his life. He was never careless in his appearance, in his behaviour to others or in his conversation. He was a man of few words. He spoke naturally, yet in the extremely cultured style in which he wrote. Mere individual opinions, half-developed thoughts he hardly ever expressed himself, and could not tolerate from others, but his interest was always aroused by any well thought out definite opposition (to his system and ideas). His most definite and prominent characteristic was a deep reverence for truth. On the intellectual side it made him despise all semblances, all dictatorial utterances, all hollow bombastic phraseology, all ostentation and arrogance of knowledge. On the moral side the truths which he extended to others held rigorous sway over himself. Ideas of right and equity were paramount with him. His peculiar power of looking at a thing from all sides led some to think him irresolute. This made his behaviour to others seem often formal and cold, but there was a great reserve of burning benevolence in his heart. The professor of a German university said, "His name is written in the chronicles of our university, his fame is ours, his picture lives in our hearts. We still see the open brow, the clear eyes, and hear the brilliant language always well chosen. . . . we feel a great personality a nobility of disposition, revealed in both word and deed to both friends and strangers. At the present time Herbert's works have been translated into ten European languages, over 2,000 books have been produced in Germany alone upon his systems of philosophy, psychology, and pedagogy, and is enlisting and stimulating an ever growing band of enthusiastic workers in America and Great Britain. To many Herbert's writings seem difficult, but let them remember the words of a great critic, "Be sure if the author is worth anything, that you will not get at his meaning all at once, nay, that at his whole meaning you will not for a long time arrive in any wise. Not that he does not say what he means and in strong words too, but he cannot say it all, and what is more strange will not, but in a hidden way and in parables, that he may be sure you want it. Wise men hide their deeper thought. They do not give it to you by way of help but reward." Herbert's aim was that of the Sunday School, the development of moral character. And this he hoped to attain by stimulating, guiding, and strengthening the "mental activity" of his pupil. His fundamental position being, "Stupid people cannot be virtuous."

Home & Foreign

From our own

NOV

Clarendon Lamb Wc

Halifax.—St. Paul's.—Committee of St. Paul's 1906 are as follows: Mrs. Jost, M. Quirk, E. Toz Messrs. C. Jubien, P. G. Thompson, Wm. St. Major, J. S. Harrington

Country Harbour.—The Society Missionary at this is now complete, and at \$115. There are three although there was but in 1896. This means that new church is insured of St. Paul's has been

Guysboro'.—The Rev. presented with a racoon congregation.

FR

Hollingworth Tu Fre

St. John's.—On quarterly meeting was held in St. I attendance the Rev. F. W. M. Bacon, Westfield; W. Joseph Smith, Cr of the city church with a celebration which the Rev. G. The Chapter sub the residence of Rev. Dr. Raymo the appointed ch St. John 6, was f sage by Rev. L. mated discussion significance and as a means of g variety of opinio history of the Cl thanked for his and the wish wa published. Genei loss sustained by moval of the Re G. R. D. MacDo and resolutions the members of will and esteem the minutes. Th that Mr. MacDo cisco to South steamer "Valenc return voyage. the disaster, ha better than a c Mr. MacDonald portant church a most delight mated discussio of England Inst Rev. I. R. Can institute for me of the Church pressed that th high for men quarterly meet Jude's Church, Rev. G. F. Sec the clergy wer Rev. G. A. Kn

Wm. Bennett 1 James Carr

Montreal.—Chu H. A. Brooke, M church, has sent May next, and I Pro-Cathedral of Church of the D

Home & Foreign Church News

From our own Correspondents.

NOVA SCOTIA.

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

Halifax.—St. Paul's.—The members of the Executive Committee of St. Paul's Young People's Society for 1905-1906 are as follows: Mrs. G. Robinson, Misses Murray, Annie Jost, M. Quirk, E. Tozer, Osborne, Lane and Bezanson, Messrs. C. Jubien, P. Bennett, N. Schaefer, Thompson, G. Thompson, Wm. Shields, Charles McDonald, Charles Major, J. S. Harrington, and Leonard Bezanson.

Country Harbour.—The Rev. D. Edwards, St. Paul's Mite Society Missionary at this place, writes that the new church is now complete, and all paid for except the small sum of \$115. There are three good churches now in the parish, although there was but one when Mr. Edwards took charge in 1896. This means ten years' of good solid work. The new church is insured for \$1,000. The old reading desk of St. Paul's has been donated to the new church here.

Guysboro'.—The Rev. F. C. Ward-White was recently presented with a racoon driving coat by the members of his congregation.

FREDERICTON.

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

St. John's.—On Tuesday, February 6th, the quarterly meeting of the St. John Rural Deanery was held in St. John's Church. There were in attendance the Revs. L. A. Hoyt, of Simonds; F. W. M. Bacon, of Musquash; W. B. Belliss, of Westfield; W. L. B. McKiel, of Fairvale; Joseph Smith, Craig W. Nichols and the rectors of the city churches. The proceedings opened with a celebration of the Holy Communion, at which the Rev. G. A. Kuhring was the celebrant. The Chapter subsequently met for business at the residence of Mr. Kuhring, the Rural Dean. Rev. Dr. Raymond, presiding. The reading of the appointed chapter of the Greek Testament, St. John 6, was followed by a paper on the passage by Rev. L. A. Hoyt, and an unusually animated discussion ensued. This embraced the significance and value of the Holy Communion as a means of grace, concerning which such a variety of opinions have found expression in the history of the Christian Church. Mr. Hoyt was thanked for his interesting and valuable paper, and the wish was expressed that it might be published. General regret was expressed at the loss sustained by the Rural Deanery in the removal of the Rev. A. D. Dewdney and the Rev. G. R. B. MacDonald to other spheres of labour, and resolutions expressing the sense of loss of the members of the Chapter and of their goodwill and esteem were ordered to be entered on the minutes. The Rev. Canon Richardson stated that Mr. MacDonald had sailed from San Francisco to Southern California in the ill-fated steamer "Valencia," which was wrecked on her return voyage. Mr. MacDonald, writing before the disaster, had described the vessel as little better than an old tub, and utterly unseaworthy. Mr. MacDonald has now the charge of an important church in a rapidly growing town, with a most delightful climate. There was an animated discussion in connection with the Church of England Institute. Canon Richardson and the Rev. T. R. Campbell pressed the claims of the institute for more generous support on the part of the Church in the city. The opinion was expressed that the fees of membership were too high for men. It was decided to hold the next quarterly meeting of the Rural Deanery in St. John's Church, Carleton, on invitation of the Rev. G. F. Scovill. At the close of the meeting the clergy were entertained at luncheon by the Rev. G. A. Kuhring.

MONTREAL.

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

Montreal.—Church of St. James the Apostle.—The Rev. H. A. Brooke, M.A., for the past four years curate of this church, has sent in his resignation, to take effect on 1st May next, and has accepted the rectorship of St. Luke's Pro-Cathedral at Sault Ste. Marie, Ont., the Cathedral Church of the Diocese of Algoma. The Rev. Mr. Brooke

has done good work at the Church of St. James the Apostle, and the rector, the Rev. Dr. Ellegood, and the congregation, while regretting Mr. Brooke's departure, congratulate the people at the "Sod" on the excellent choice they have made. Of those who have served as curates at the Church of St. James the Apostle in the past, two are now Bishops, namely; The Right Rev. J. P. DuMoulin, Bishop of Niagara; and the Right Rev. F. H. Du Vernet, Bishop of Caledonia. Other curates of this church who have been chosen to fill important positions in the Church are the Rev. Dr. Abbott-Smith, of the General Theological College, Montreal, and the Rev. Canon Kittson, rector of Christ Church Cathedral, Ottawa.

McGill.—The Rev. Dr. Barclay, the well-known Presbyterian leader, addressed the McGill students in Strathcona Hall, taking the opportunity to impress on the young men the abuse of strength, physical as well as intellectual, and illustrating the need of moderation as to the first point by some strong remarks upon some recent events. Dr. Barclay, in speaking of intellectual power, said that it can never become an adequate foil for the lusts of the heart and the evils of the flesh. Therefore the moral and spiritual side should be cultivated, and no matter where one's lot was cast in life, room could be found for growth along these lines. Intellectual strength was good, and all should try to become mentally strong, to think along religious lines for themselves, not to accept cut and dried theories; yet at the same time the higher life should not be forgotten. The many-sided doctor showed his readiness in responding to the toast of "Our Guests" at a dinner given by the Insurance Institute. The words risk, insure, and insurable, said Dr. Barclay, did not occur in holy writ; the word policy did. "By his policy he made craft prosper." In these latter days craft was spelt with a G.

The Sulpicians.—It would surprise most Canadians, and especially residents in Montreal to read the following despatch from New York. We have expected to see some notice taken of it, but in the absence of any comment, we publish it. At the same time we must say that in other parts of the world than the United States, the order seems alive. The Canadian college in Rome is a child of the order, and is one of the best there. Besides the order has a distinguished representative in England in Archbishop Bourne, the successor of Cardinal Vaughan. The despatch reads: With the resignation two weeks ago of four Catholic priests attached to the Dunwoodie Seminary from the Society of St. Sulpice, the abolition of that famous old European order in the archdiocese of New York takes place. The society was of French origin, founded in the seventeenth century. Its main house is in Paris, the Seminary of St. Sulpice, which was recently secularized and confiscated by the French Government. The headquarters in America is the Grand Seminary at Montreal. This was the reason ascribed by the Rev. James F. Driscoll, president of St. Joseph's Seminary at Dunwoodie, for the secularization of the priests attached to the seminary. There was no hope, he declared, for the perpetuation of the society either in this country or abroad, as capable aspirants to the order are few.

Theological Change.—Dr. Symonds delivered an address in Christ Church Cathedral, before an immense congregation in answer to one by Professor McBride, in Strathcona Hall, on the preceding Sunday afternoon. Dr. Symonds' aim was to aid the students in their troubles between modern science and the old faith in which they had been brought up. Dr. Symonds hoped for a broader Church, and a complete reconciliation of modern scientific thought and modern theology, and a wider Christian Church, in which good thought not infallible men, recognizing their own and one another's fallibility, not thinking alike in every particular, but being alike lovers of truth and of their fellowmen, should stand and work together for the common good.

THE DIOCESAN SYNOD.

The forty-seventh annual Synod of the Diocese of Montreal began on Tuesday, 6th February, by the celebration of Holy Communion in Christ Church Cathedral at 10.30, and the preaching of the annual sermon to the delegates to the Synod. Rev. J. McPherson Almond was the speaker, and he took for his text, St. Matthew 17:20-26, "Why could not we cast him out? And Jesus said unto them: Because of the smallness of your faith." In modern times men were out in the race for wealth and worldly advancement. Wealth was power, and society catered to it. A man was not asked how he had acquired his money, how many ideals had been sacrificed in getting it. Neither in the accumulation nor in the disposition of wealth had religious principle been an element. Even the life of the home was fast dying out, its old simplicity giving way before the calls of social duties. The prisons and the hospitals told the story of the life men lead to-day. While life must not be robbed of its incentives, yet in the present system there was something wrong. And the priests of the Church were asking as the disciples of old, of the evils affecting society: Why can not we cast them out? And the answer was still what that of Christ had been to His followers, "Because of the smallness of your faith." The ministers had given away their surest guide. They forgot that they still stood to society in the relation of priests, that it was theirs to teach men the forgiveness of sins, the gift of grace, the supremacy of

characters. These things were gained only by faith. It was not enough for the priest to preach character, for in this even the unbeliever in religion believes. He must not leave out the essentials. At first, when comparisons were made between religion and science the Church had taken fright. But there could be no antagonism between religion and science, since both were truths. When, again, higher criticism had been mooted the Church had sounded the alarm, but this science had not been destructive in its effects. The ministry should awake and its members consecrate themselves anew to the work they had before them. The question to ask themselves should be, What influence are we to have in determining our country to the glory of God? The opening of the afternoon sitting saw a large attendance of clerical and lay delegates, the Synod Hall being comfortably filled with the gathering, which included a number of the fair sex. The chief interest of the afternoon centered in the charge given by the Coadjutor Bishop, representing His Grace the Archbishop, who despite the fact that his attendance was regarded as impossible owing to his recent illness, was present during a portion of the afternoon. His convalescence occasioned a feeling of genuine gratification and thankfulness among the delegates, this being embodied in a resolution passed by the meeting. In opening his charge, Bishop Carmichael stated that he had been commissioned by the Primate to deliver the yearly message. Reviewing the work of the episcopal heads of the diocese, there had been, he said, 552 candidates confirmed by the Archbishop and 264 by himself. Three ordinations had been held during the year, and three churches consecrated. About eighty congregations had been visited by him. Various portions of the departments of diocesan work were then reviewed. There was a hopeful balance on the right side of the Mission Fund. This he attributed to the efforts of the Dean of Montreal, and Archdeacon Ker. Parochial collections had increased by \$1,000 this year. In the coming year a determined effort will be made to fill all vacant missions, and to have all stipends raised to canonical figures. As for the Widows' and Orphans' Fund, while to lessen the grants would be a mistake, the fund stood in need of help from the Churchmen of the Diocese. His Lordship suggested that the gentlemen who had been so successful in placing the Mission Fund on a good basis would now turn their attention to the Widows' and Orphans' Fund. The Bishop expressed his deep regret at the deaths of Rev. Frank Clayton, Mr. Charles Garth and Mrs. Hiram Foster, of Knowlton.

Business Methods in Missions.—The Missionary Society of the Church was the subject to which the speaker first turned his attention. The introduction of more business-like methods, he considered, was essential to a successful prosecution of the work. In 1903 the apportionment had been paid, leaving a deficit of \$1,417. In 1904 the apportionment was increased to \$1,233, of which \$903 was paid; \$330 was paid on a similar apportionment in 1905, the deficit being \$2,106. "The only consolation I find," said the speaker, "is in the sums offered. With better methods we are certainly capable of better things." The whole tone of the General Synod of 1905 he considered most pleasing. Six canons were passed. No. 5, relating to marriage and divorce, had been a particular source of gratification, and had been a source of relief to the clergy of Canada beyond expression. The provisions of the canon made marriage ecclesiastically indissoluble under all circumstances. It strongly urged the clergy present to make careful enquiry regarding the principals in the marriage ceremonies which they performed, in order that the provisions should not be broken unintentionally. The clergy, he had found, upon enquiry, are under the jurisdiction of three bodies—the Diocesan Synod, the Synod of the Ecclesiastical Province of Canada, and the General Synod. Hence a breach of canon law falls under the jurisdiction of the Diocesan Synod. After referring to the proposed union of other bodies he proceeded: "Granted that the union would be successful, with its 1,800,000 members, where would the Church of England in this country stand? "Where she has always stood, independent of Rome on the one hand, and of non-conformity on the other." She could not surrender the trust Providence had placed in her hands. The conspiracy was not invented, it had been received as part of the constitution of the Church, and as such was an historical part of its very existence. That it should be surrendered for something else or so metamorphosed as to be beyond recognition was impossible. The Church of England had not invented the Apostles' or the Nicene Creed. They had been received in trust. Hence was the prospective loneliness of the Church of England in Canada. Protestantism had declined the proposals of the Lambeth Conference, union with Rome was impossible to both. What to the English Churchman was essential could not be sold for any earthly advantages. Like a certain English statesman, "we must run our furrow alone." The day may come when those without us, who value not such trusts, may thank God that we were led to keep them. On the usury question, Bishop Carmichael said: "Public feeling has been deeply roused by the misery which want of a strong Canadian law against usury causes to thousands in this country. It seems strange that there is absolutely no law against usury in the Canadian statutes." In the neighbouring Republic, composed of fifty-two states, territories, and districts, each division has its law fixing the rate of interest by contract or otherwise, and with the exception of ten divisions, declaring penalties for breach of the law, such as forfeiture of interest, or of double the interest, or of principal and interest, etc.; whilst Canadian usury

ers appear to be allowed to run their course, no man or law making them afraid. I think it would be well if this Synod empowered a committee to act in co-operation with others outside of the Church of England to urge the proper authorities to move in this matter, in order that an end may be put to the 'white slavery,' which these un pitying taskmasters and pests of the poor are allowed to traffic in within the bounds of what otherwise may be fairly regarded as a justly governed country." He also called attention to the campaign which is being initiated by the Roman Catholic Church in the city in the direction of reducing the number of liquor licenses, and expressed his disapproval of the recent organization of the promoters of the traffic into a political machine, such as no Churchman would like to see in Canada. He regretted the steady advance in the laxity of views on the observance of the Lord's Day, and urged the personal responsibility of the clergy in seeking a remedy. At the conclusion of the charge officers and committees were chosen for the business meetings of Synod. The officers were: Rev. Canon Baylis, Clerical Secretary; H. L. Bond, Lay Secretary; Lansing Lewis, Treasurer; Dr. L. H. Davidson, Church Advocate. The duties of the Lay Secretary during the present session will be assumed by Mr. H. L. Mudge, owing to the absence from Montreal of Mr. H. L. Bond. A canon on reciprocity of beneficiary funds was passed unanimously on its adoption, being moved by Dr. L. H. Davidson. A motion for the appointment of a permanent committee to take charge of the work of the church extension was brought in by Rev. Mr. Pratt. The suburbs were rapidly filling up, and with the general growth of the population there was a necessity for the Church to secure suitable sites for future edifices. Rev. Mr. Bushell, rector of St. Matthias, objected on the ground that such a plan would in specific cases result in the crowding of old parishes by new, and withdrawing necessary support from the former without placing the latter on a satisfactory footing. He cited the case of his own parish of St. Matthias as directly affected by Mr. Pratt's scheme. Rev. Frank Charters considered that Church extension was already well looked after by the episcopal heads of each diocese. Archdeacon Norton was of opinion that there was need of an advisory committee, which could be consulted by the Bishop occasionally. Dr. L. H. Davidson and Rev. Mr. Jekyll also talked on the matter, and the discussion had not reached a satisfactory settlement before adjournment.

On Wednesday, the 7th, consideration of the report of the Executive Committee formed the greater part of the day's programme. Most of the time was spent in a discussion of the annual grants from the Mission Fund to the various parishes. The motion brought in the previous day by Rev. F. A. Pratt for the appointment of a permanent committee on Church extension came up for voting and was lost. The annual report of Bishop's College, Lennoxville, was also presented to the Synod. At the opening of the afternoon session notice of motion was given of a memorial to be presented to the Attorney-General at Quebec, asking for amendments to the Civil Code which would give increased powers to the judges of the Province in dealing with the usury evil. The motion of Rev. Mr. Pratt regarding the appointment of a permanent committee on Church extension then came up, and Archdeacon Ker expressed approval of the measure, stating that it should have been appointed long ago. Archdeacon Naylor was in favour of the motion on condition that the powers of the committee be limited to the city of Montreal. In speaking for his motion, Mr. Pratt laid stress on the need existing for such an organization. Instead of one central organization taking charge of this work there were five or six with confusion or wasted effort as a natural sequence. Rev. Mr. Bushell, of Westmount, declared that if he had \$10,000 of his own, he would put it in land for a church in such a place as Kensington, where indications point to a building boom and great increase of population. Said Mr. Bushell: "I am not going to stay in my parish if I have to let slip such opportunities as I see around me. If you do not appoint the committee then I shall have to resort to some plan, less efficient, indeed, but the best I can devise." When put to the house the motion was defeated by three votes. Discussion was resumed of the report of the Executive Committee, begun in the forenoon. The report was finally adopted after the grants from the Mission Fund to the various parishes had been thoroughly threshed out.

(To be Continued.)

ONTARIO.

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

Kingston.—St. George's Cathedral.—On Sunday evening, February 4th, the Rev. W. W. Burton, diocesan canvasser, preached a very practical sermon on Home Missions. He described the work necessary to be done in the back townships in an able manner.

Leeds Rear.—One of the truest Churchmen of the Diocese has been called to his long rest, namely, Mr. R. L. Sheffield, who was greatly esteemed by all his brother Churchmen in this parish.

Brockville.—Trinity.—The Rev. C. J. Batstone, who has occupied the parish of Lyn during the absence of the Rev. T. Austin Smith in the Old Country for the past three months, preached very acceptably in this church on Sunday evening, February 4th.

CANADIAN CHURCHMAN.

St. Peter's.—The parochial guilds of this church here, presented Mrs. Bedford-Jones, wife of the rector, with a beautiful centre piece of fine workmanship. The proceeds of the Guild's December sale amounted to \$275.

Bannockburn.—Mr. Robert Gay, student from England, was placed in charge of this Mission in December. He will be ordained Deacon on Trinity Sunday next.

Pictou.—St. Mary Magdalene.—The Woman's Guild are to be congratulated upon the success of their bazaar, when \$230 was realized. On Christmas Day there were 215 communicants at the various celebrations.

Barrie.—St. Mark's.—On Wednesday evening, January 21st, a very successful concert was held in the Town Hall, Barrie, under the auspices of the St. Mark's Church choir. The programme was, as usual, an excellent one. The proceeds are to be devoted to the improvement fund of the church. Great praise for the success of the concert is due to Mr. Sidney Salisbury, the energetic organist of the church.

Belleville.—St. Thomas.—The members of Miss Alice Carly's Sunday School class were the recipients of souvenir post-cards from her of the cataract on the Nile, recently.

Christ Church.—At this church on the evening of Sunday, February 4th, the Rev. R. C. Blagrove preached to a large congregation on the subject of the intermediate state in which he expressed his belief in it as just and logical. He will continue the subject Sunday by Sunday. Fine music was supplied by Mrs. Campbell, the organist, and the choir. Miss Wilson rendered the solo, "Thy Will be Done," very sweetly and with good expression.

Wellington.—The offering to the clergymen on Christmas Day amounted to \$27.50. The church of St. Mark's, Gerom Gore, has been thoroughly renovated, the walls painted and stenciled, and the seats and woodwork painted and grained, so that the interior presents a very neat appearance. The exterior will be painted in the spring, and the belfry remodelled.

OTTAWA.

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

Ottawa.—St. Matthew's.—This congregation held a special meeting lately to consider the proposal to purchase a new organ for the church. The meeting was well attended, and all seemed satisfied that an organ should be purchased as soon as funds can be provided. A committee was appointed to look after the matter, consisting of Rev. W. M. Loucks, F. H. Gisborne, S. C. Thompson, George W. Dawson, W. Dawson, R. Patching, H. C. Ross, H. Murphy, R. Deevy, G. H. Hooper, J. Connor, F. Plant, D. A. Barrett.

St. George's.—As soon as building operations can be begun in the spring work will be commenced on the erection of a large Sunday School hall in connection with St. George's Church, Metcalfe Street. A vestry meeting was held recently, and it was decided to give the Executive Committee power to go ahead and make all the necessary arrangements for the erection of the building in the spring. The school hall will be erected on the vacant property beside the church, on Metcalfe Street. Some time ago that lot was purchased by the church for this purpose. The building will be 52 feet by 80 feet with the main entrance on Metcalfe Street. Tenders will be called for as soon as possible. The building will be a handsome one, and up-to-date in every respect. For many years the Sunday School of St. George's Church have deeply felt the need of a Sunday School hall as their services had to be held in the basement. The school has rapidly been growing in strength, and it is felt the time has come when such a building is an absolute necessity. The erection of the Sunday School hall will make the St. George's Church one of the handsomest church properties in the city.

Billings Bridge.—Trinity.—On Thursday evening, January 25th, the annual Sunday School concert took place in this parish. It passed off most successfully in every way. A most gratifying report of the past year's work was read by the superintendent, Mr. G. Fitzpatrick. After the concert had been brought to a close, two presentations followed, one consisting of a purse to the organist, Miss Natalie Frerichs, from the congregation; and the other, a prayer- and hymn book combined, to Mrs. Grosier, from the Sunday School teachers. The Rev. Canon Low made both presentations, the recipients both expressing their thanks in a few well chosen words. Mrs. Grosier has taught classes in Sunday School for forty years. The distribution of prizes then followed, each child receiving a bag of candy and nuts and an orange.

Arnprior.—The serious illness of Keble Beresford, eldest son of Rural Dean Stiles, and Mrs. Stiles, which was referred to in the "Churchman" a short time since, has unhappily terminated fatally, death occurring on Friday last,

the 9th. Deceased was a bright youth of sixteen years, just upon the threshold of early manhood, and this tragic close to a life full of hope and promise has created a widespread feeling of deepest sympathy to the bereaved parents and family.

TORONTO.

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

Thanks, and a Reminder.—The monthly meeting of the board of management of the Infants' Home took place on the 6th inst., and was well attended. The ladies expressed their pleasure at the report sent in by the inspector, after his annual visit to the Home in January, which showed that all was in accordance with what is expected of them in spite of the increased difficulties that keep arising through the rise in prices and, high rates of things as compared with some years back. While not in a flourishing condition, provision and a fair share of comfort has been made for the little ones and their mothers, and the managers feel sure that they may still rely on the kind interest of outsiders who have in the past so generously helped them by special donations of money, flannels, cotton, household articles, or cast-off children's clothing for the work-room. These contributions will be most gratefully accepted any time, if sent to the Home, and will do far more towards the maintenance of some of "Christ's little children" than their kind friends can ever guess.

St. Luke's.—The condition of the Ven. Archdeacon Langtry, the rector, remains about the same, and there is very little, if any, improvement in his condition. He has suffered less pain of late, and has been able in consequence to sleep a little better, but apart from that there is nothing further to state except what is mentioned above.

St. Alban's Cathedral.—The quarterly meeting of the Cathedral Chapter was held on the 9th inst. The principal business was the consideration of a very comprehensive plan of cathedral fabric and other buildings suggested by the architects, Messrs. Chadwick & Beckett, printed copies of which were recently issued. The opinion of the Chapter was that, as early as might be found practicable, an effort should be made towards the erection of the central part of the cathedral, which would extend the present building about seventy feet westwards and give seating accommodation for about twelve hundred people. It was stated that the congregation were desirous of raising a certain sum independently of, but in harmony with, diocesan action, and authority was given to them to proceed, subject to approval of plans by the Chapter, and on condition that no debt should be incurred. The cathedral seems to be much more in the minds of the people than it has hitherto been, and there are good hopes that a forward movement may be soon made in the direction of securing for the diocese a suitable cathedral, and for the city an architectural improvement worthy of the proportions and dignity to which the city has attained.

Wycliffe College.—At a meeting of the council, which was held on the evening of the 5th inst., a proposal was made to establish a memorial to the late Dr. Sheraton, but no definite action was taken in regard to that matter. It is probable that the memorial will take the form of a professorship, the chair to be called by his name. No definite steps either were taken at the meeting in regard to the appointment of a successor, although the matter was considered.

St. Peter's.—The annual meeting of the Church of England Deaconess Home was held in the school house on Thursday evening, the 8th inst. The Bishop of the diocese was in the chair, and on the platform were the Right Rev. the Bishop of Selkirk, Archdeacon Sweeny, Rev. Canon Baldwin, the Rev. A. E. March, of Lindsay; the Rev. C. J. James, Canon O'Meara, Dr. Hoyles, and others. Many regrets were expressed at the absence of the Hon. S. H. Blake, one of the warmest and most liberal friends of the Home. Miss Naftel, the head deaconess, read the report. The past year had been a most encouraging one in every way. Thirteen ladies are in training at the Home. The hospitals and poor districts had been visited, meetings for mothers, Gospel meetings held, and 870 visits paid, besides 1,170 "calls." Mrs. Trees read the treasurer's report, which was also most encouraging. It was decided to extend the influence and interest of the Home by having associate deaconesses, this being the only Home in Canada, for their training, connected with the Church of England. The Bishop spoke with much pleasure of the help and

good done by the Toronto diocese, but in foreign lands. The diocese passes into deaconesses' influence quimau and the 11 doctors had given t back to health and humorous speech. It is an unwritten clergyman's wives Home! A large men were placed o and Canon O'Mear following officers: R. O'Meara; vice son; chaplain, Re Mrs. Trees; assi treasurer, Mr. E. port of the Trai \$1,933.65, and disb balance on hand o

Highly satisfacto ous Mission field terly meeting of held in the Synoc the presidency of ronto. The Board orarium to the or on, to enable his and holiday. Ge at the general cor ther operations v ised to group r matic manner ro tion of sympathy Langtry in his p' the hope that he by the meeting.

The late Jame this city, was the James Young, of infantry. He wa April 21st, 1820, his parents in A ty of Peel, Uppe entered the emp of Lambton. In commission busi and Colborne St James Young & ness until about living quietly at death, 7th Febru ried Jane, daug Esq., who surviv their own Mr. a Helen (now wi and brought he Young was a 16 of the old scho all his dealings old St. Paul's C of Bloor St. W St. now runs i building of nev became the Chi tending St. Pat terest in Chur churchwarden, cesan Synod.

Church, of wh Mr. Young att and always, ur terest in all Ch times churchw his late illness. Mr. Young w; friend and rec Ven. Archdea through seriou

Aberdeen A this Associati 9th, at 3.30 o' There was a others interes taken by His who opened t dress-on the a Tucker, of th Society, and 1 byterian Miss dresses. Th cepts to be f on hand, \$34. ing and rec officers of mously re-cte tler in the W some Psalm Governor v which offer v The annu the Aberdee tinued intere society. Nc

good done by the deaconesses, not only in the Toronto diocese, but all over the Dominion, and in foreign lands. The Bishop of Selkirk, whose diocese passes into the Arctic circle, told of the deaconesses' influence even there, among the Esquimaux and the Indians, how, when their native doctors had given them up, she had brought them back to health and strength. Dr. Hoyles made a humorous speech, suggesting to the Bishop that it be an unwritten law that all prospective clergymen's wives should train in the Deaconess' Home! A large number of ladies and gentlemen were placed on the committee of the Home, and Canon O'Meara was appointed chaplain. The following officers were elected: President, Rev. T. R. O'Meara; vice-president, Rev. Fred Wilkinson; chaplain, Rev. Bernard Bryan; secretary, Mrs. Trees; assistant secretary, Miss Trees; treasurer, Mr. E. W. Trent. The financial report of the Training House showed receipts, \$1,933.65, and disbursements, \$1,926.87, leaving a balance on hand of \$6.78.

Highly satisfactory reports of work in the various Mission fields were presented at the quarterly meeting of the Diocesan Mission Board, held in the Synod office on the 8th inst. under the presidency of his Lordship the Bishop of Toronto. The Board unanimously voted an honorarium to the organizing secretary, Canon Dixon, to enable him to take a much-needed rest and holiday. General satisfaction was expressed at the general conditions of the diocese, and further operations were planned on a scheme devised to group missionary stations in a systematic manner round certain centres. A resolution of sympathy with the Ven. Archdeacon Langtry in his prolonged illness, and expressing the hope that he might soon recover, was passed by the meeting.

The late James Young, of 8 Sultan Street, this city, was the eldest son of the late Captain James Young, of the West Suffolk regiment of infantry. He was born in London, England, on April 21st, 1820, and came to this country with his parents in August, 1837, settling in the county of Peel, Upper Canada. In 1844 Mr. Young entered the employ of Sir Wm. Howland, then of Lambton. In 1854 he opened a flour and grain commission business on the corner of Church and Colborne Sts., Toronto, under the name of James Young & Co. He carried on this business until about ten years ago, when he retired, living quietly at 8 Sultan St. until the day of his death, 7th February. In 1852 Mr. Young married Jane, daughter of the late Richard Ince, Esq., who survives him. Having no children of their own Mr. and Mrs. Young adopted Frances Helen (now wife of Rev. Canon Ingles) a niece, and brought her up as their own daughter. Mr. Young was a loyal Churchman, and a gentleman of the old school, thoroughly straightforward in all his dealings. For some years he attended old St. Paul's Church, situated on the north side of Bloor St. West, almost opposite where North St. now runs into Bloor, which church, at the building of new St. Paul's, east of Yonge St., became the Church of the Redeemer. While attending St. Paul's, Mr. Young took a lively interest in Church matters and was not only churchwarden, but also lay delegate to the Diocesan Synod. On the beginning of St. Luke's Church, of which he was one of the founders, Mr. Young attached himself to that congregation and always, until late years, took an active interest in all Church work there, being at different times churchwarden and lay delegate. During his late illness of more than one year's duration, Mr. Young was constantly visited by his old friend and rector of many years' standing, the Ven. Archdeacon Langtry, now himself laid by through serious illness.

Aberdeen Association.—The annual meeting of this Association was held on Friday, February 9th, at 3.30 o'clock, in the Parliament buildings. There was a large attendance of members and others interested in the work. The chair was taken by His Honour the Lieutenant Governor, who opened the meeting with an interesting address on the aims of the society. The Rev. Dr. Tucker, of the Church of England Missionary Society, and the Rev. Dr. McLaren, of the Presbyterian Missionary Society, then gave short addresses. The treasurer's report showed the receipts to be \$118.53, expenditure, \$83.93; balance on hand, \$34.60. The reports of the corresponding and recording secretaries were read. The officers of the preceding year were unanimously re-elected. A letter was read from a settler in the West asking for a reference Bible and some Psalm and Hymn Books. The Lieutenant Governor very generously offered to give these, which offer was gratefully accepted.

The annual report of the Toronto branch of the Aberdeen Association for 1905 shows continued interest and progress in the work of the society. No less than 44 applications have been

received from settlers in various parts of the country, but of this number only 22 have returned the printed forms which are sent to them to fill in, giving their occupation, nationality and other details, and without which information we do not enroll them on our books. This large number of applicants shows that our work is known and appreciated by the recipients of our literature, who no doubt influence new comers to apply to us. Nine names have been taken off our list the past year, one or two people having moved to more civilized parts, and no longer needing our help in the reading line, and the others because they failed to comply with the society's rule of writing to us at least once a year. We now have on our list 135 names, an increase of 18 over last year. We have sent away five large boxes of books and magazines, one to a lumber camp at Kettle Falls, Rainy River District, one to the Rev. G. E. Lloyd, Lloydminster, Sask.; one to the Rev. Mr. Hay, Bruce Mines, Ont., and two others to Humbolt, Sask., to assist five ladies there in establishing a reading room for the men of the place that they may spend their evenings there instead of in the bar rooms. We are glad to say that our appeal last year for contributions of more up to date literature has met with a cordial response, and we hope our friends will still remember us and send any good and recent literature they may have finished with to our room in the Parliament Buildings. Mr. Wootten very kindly gives us such copies of the "Canadian Churchman" as may remain at the end of the week following their issue, for which we are most grateful. Our thanks are again tendered to the Provincial Government for the use of our room in the Parliament Buildings, to Mr. Kilgour, who continues to supply us with wrapping paper for our parcels, and to the many kind friends who help us in many ways. Muriel Macdougall, Cor. Sec.

Elmvale.—Wycliffe Church.—On Sunday, January 21st, the dedication services of this church were held. Notwithstanding the inclemency of the weather, the three services, particularly the evening service, were well attended, and the congregations responsive. The preacher, Ven. Archdeacon Sweeney, was listened to on each occasion with true reverence, which bespoke the appreciation of his words of exhortation. The wardens and rector were more than pleased with the results of the day, which far exceeded their expectations, and have expressed themselves in becoming terms of the support received from the members of the church and other friends. The offerings for the day amounted to about \$120. On the following Sunday, the rector read a letter from the Archdeacon in which he expressed his appreciation for the generous response which was made towards the reduction of the church debt, and the reverence which was shown in all the services throughout the day. At this service the preacher was the Rev. W. M. Simpson, of Condie, N.W.T., who has been visiting the scenes of his youth during the month of January. On Monday and Tuesday, 29th and 30th ult., the Rural Deanery Chapter of West Simcoe met at the rectory. The Archdeacon during Monday made an official visit to Waverley and Allenwood and preached in the evening.

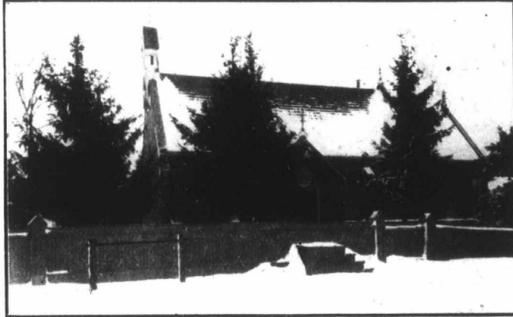
Waverley.—St. John's.—On Thursday evening, February 1st, members of this church were very hospitably entertained at the home of Mr. and Mrs. Joseph Simpson, the occasion being the presentation of an illuminated address, which was signed on behalf of the congregation by H. R. Young, rector; John Reynolds, people's warden; Edward Grigg, rector's warden, and purse of gold to Mrs. Farney prior to her departure for the West. Mrs. Farney has been a faithful worker in the church and Sunday School and the members felt that they could not let her depart without in some slight way showing their appreciation of her services. The best wishes of the community go with her to her new home. Rev. A. B. and Mrs. Farney left for Sidney, Man., on Monday, the 5th inst.

Campbellford.—The quarterly meeting of the Ruridecanal Chapter of Northumberland was held at this place on Monday and Tuesday, the 29th and 30th January, 1906. There were present the Reverend Canon Davidson, M.A., rector of Peterborough, and Rural Dean, the Venerable Archdeacon Warren Lakefield, and the Reverends Wm. Burns, Hastings, C. H. Brooks, Brighton, H. Caplan, Havelock, W. Creswick, Brighton, W. Major, All Saints', Peterborough, E. W. Pickford, Norwood, A. J. Reid, Campbellford, and the Reverend B. F. Byers, of Sterling, in the Diocese of Ontario. The proceedings commenced with Evensong in the church, led by the rector, at which the Venerable the Archdeacon preached from the text, "Stand, therefore, having

your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the Gospel of peace" (Eph. 6:14-15). The sermon was a deep and earnest one and was listened to by the large congregation that had gathered. The service was inspiring and hearty, and the choir rendered the musical portions with reverence and earnestness. During the taking up of the collection Miss Kirby, of Campbellford, sang a beautiful solo. Matins was said on Monday by the Reverend W. Creswick, and was followed by the service of the Holy Eucharist, at which what was probably the largest number of laity in the history of Ruridecanal meetings communicated. The chapter met in session in the library of the rectory at 11 o'clock, the Rural Dean in the chair. Before the reading of the minutes the following resolution was passed by a standing vote of the brethren present: "That this meeting of the Ruridecanal Chapter of Northumberland desires to place on record its sense of the deep loss sustained by the Church through the death of the late Canon Sheraton and to convey to Mrs. Sheraton its sincerest sympathy in her bereavement." A copy of this resolution was ordered to be forwarded to Mrs. Sheraton by the secretary. After the reading of the minutes the Rural Dean announced that the Mission of Apsley had been incorporated in the Rural Deanery by the Lord Bishop. The greater part of the county of Peterborough being contained in the Rural Deanery it was decided to write the Lord Bishop and petition him to change the name of the Rural Deanery to that of "Northumberland and Peterborough." Considerable discussion was aroused over the increased allotment of the M. S. C. C. which resulted in the following motion by Mr. Major, seconded by the Archdeacon. "The Ruridecanal Chapter of Northumberland while thoroughly appreciating the great work done by our missionaries in foreign lands and rejoicing in the result which have already attended their labours yet is decidedly of the opinion that for some years to come the increase in the contributions of the Church in the Dominion to the Missionary Society of the Canadian Church should be applied to the funds of our North-Western Dioceses in order to enable the Church to establish itself more thoroughly in our own Dominion, thus fulfilling the obligation which we feel to be for the present our nearest duty, and making it possible for us to extend the work in foreign parts in the not distant future more widely and more efficiently." Another matter that was brought up was the question of the representation of the diocese in the General Synod. Owing to the large number of clergy in the diocese many of our most able clergy are debarred from ever representing the Church in the General Synod. It was, therefore, decided to support the Rural Dean in bringing in a motion at the meeting of the Diocesan Synod this year looking for amendment in this matter, and trying to secure at the next meeting of General Synod proportionate representation by rural deaneries in all dioceses, both of the clergy and laity. A circular letter on the subject was also directed to be sent to all the Rural Deans to secure, if possible, their co-operation. Mr. Major then read his paper on the "Pre-millennial Coming of Our Blessed Lord." It was remarkable for the immense amount of matter condensed into a very short paper. In support of this theory the writer adduced evidence from (1) The Fathers Clement of Rome, Barnabas, Polycarp, Ignatius, Irenaeus, Justin Martyr, and Melita of Sardis; (2) Holy Scripture; as the Scriptures are full of the subject he simply quoted text, one from each book of the New Testament; (3) Divines, Archbishop French, Bengel, Bishop Horsley, Newton, Toplady, Olshausen, Fawcett, and others. The discussion was continued at some length by most of the brethren present. A vote of congratulation was passed to the Venerable Archdeacon Warren on his preferment, which was tendered in a graceful speech by Canon Davidson, and replied to by the Archdeacon, who expressed his intention of following in the footsteps of the late Venerable Dr. Allen, and to make the care of the Archdeaconry one of the principal claims upon his energies. The vote of thanks to the rector was moved by the Reverend Walter Creswick and seconded by the Reverend Wm. Burns. The Chapter had been royally entertained and separated with the consciousness of having accomplished good work, and being encouraged to renew, each his individual work with renewed energy. Chapter meetings are great incentives to the clergy in their work; they encourage and help each other when they meet, they exchange ideas and thus help to break down individualism and parochialism, and it is to be hoped that in the very near future they will help more and more in the corporate work of the Church, threshing out diocesan and provincial

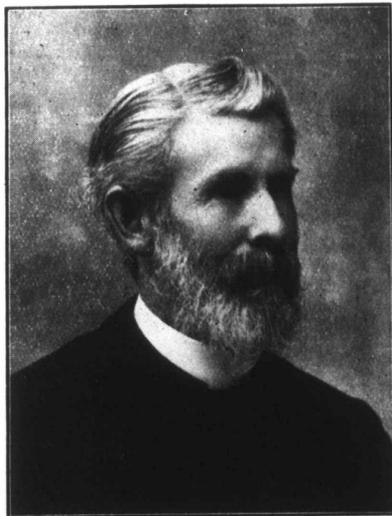
Lucan.—The parish of Lucan consists of Holy Trinity Church in the village, and St. James' Church, two miles west, in the Township of Biddulph. Of these, St. James' is the mother-church, indeed the earliest-formed parish in North Middlesex, and at one time the only one between St. John's, near London, and St. George's, Goderich. It was founded "In the days of the Canada Company," some twelve acres of land having been granted for that purpose by that corporation, at the request of one of the first settlers of the township, the late James Hodgins, grandfather of the Rev. J. W. Hodgins, of Chatham, and C. C. Hodgins, M.P.P. for North Middlesex. The name of the church thus bears testimony to the pious zeal and thoughtfulness of this pioneer, and at the same time honours the memory of the first Bishop of Jerusalem. Anglican services had previously been held occasionally, a little to the north of the present church, by the Rev. Mr. Cooper, who resided at Devon, a little south of the present town of Exeter. Occasional services had been held a little south of the present church also, by the late Rev. Archibald Lampman, father of the Canadian poet of the same name. But the first church-building in the district was built up on the glebe above described, a frame structure with a parsonage, also of frame, standing near it. The first occupant of this parsonage and the first settled pastor of the parish was the Rev. Stearne Tighe, B.A., now of the Diocese of Ontario, who, from May, 1850, until March, 1863, ministered faithfully to the scattered settlers of those days. He was succeeded by the Rev. T. Exmouth Sanders a relative of Admiral Exmouth. Earnestly and devotedly he carried on the work of the church for some seven years. In his time the old parsonage became untenable; so he removed to Lucan, then just springing up as the result of the building of the Grand Trunk Railway. Here Rev. Mr. Sanders was instrumental in erecting Holy Trinity Church, in which, together with old St. James' Church, he continued to officiate during the remainder of his incumbency. In 1871 he was succeeded by the Rev. William Logan, whose great and noble soul wore out his frail body at the early age of 33 years, after a pastorate of about seven years' duration. His remains lie in St. James' cemetery, close to the present brick church, which he was instrumental in building, marked by a simple marble cross, around which on Sundays often gather the survivors of his former parishioners, and remind each other of the noble character of their lamented and beloved rector. Not only was the present St. James' Church built in Mr. Logan's time, but also the handsome and commodious rectory of Holy Trinity Church, Lucan. The first two incumbents had been educated in the Old Land, Mr. Tighe, at Trinity College, Dublin; and Mr. Sanders, at Eton. Mr. Logan, however, received his education in divinity, as did all his successors up to the present, in Huron College, London. The fourth incumbent was the Rev. T. W. Magahy, who succeeded to the charge of the two churches in July, 1878, and after nine years of faithful service he resigned and removed to Seaford. Here he remained about two years; then removing to St. Mary's, he spent but a few weeks before he was smitten to the death. His body was brought to St. James' cemetery, where it lies, surrounded by those of many of his former parishioners, marked by a small marble cross similar to that which marks the grave of his predecessor, and (like his) frequently visited by the people by whom he was admired and beloved. The fifth incumbent was the Rev. John Downie, B.D., who, after a faithful pastorate of two years, resigned to take charge of a larger field at Berlin. He was followed by the Rev. Richard Shaw, who, in a pastorate of nine years, so endeared himself to the people that on his removal to old St. Paul's, Woodstock, nearly the whole of his parishioners seemed desirous to follow him. During Mr. Shaw's regime, St. James' Church was separated from Holy Trinity, Lucan, and with Granton and Prospect Hill formed a new parish, and was placed under the care of the Rev. F. R. Ghent. After a ministration lasting from January, 1891, till June, 1893, and marked by great pulpit eloquence, he removed to Walkerville, where he shortly afterwards died, deeply lamented. His successor was the Rev. John Holmes, now superannuated and residing in Woodstock. For about two years Mr. Holmes carried on a faithful work in the homes of his people, and by the services and sacraments of the Church, and was succeeded by the Rev. W. F. Brownlee. The latter, after a very short pastorate, resigned with a view to going out as a foreign missionary. Rev. F. E. Roy succeeded him in November, 1896. With great zeal he laboured until his appointment, in March, 1897, as financial agent of the diocese. Then Mr. Brownlee, whose health was such as

to render him unable to pass the medical examination required for fitness for the foreign field, was reappointed to his former parish at the earnest request of the people. He then entered upon a course of arduous and self-denying labours, such as has seldom been surpassed, extending from March 7th, 1894, to December 1st, 1901. During this latter year a handsome brick rectory was built at Clandeboye, about half a mile west of St. James' Church. This, however, led unfortunately to a cleavage in the parish, for the people of Granton and Prospect felt that the fact of their clergyman residing at the extreme western station of the parish, and with the parish of Lucan intervening, made it very inconvenient for them to see much of him. They accordingly pe-



St. James' Church, Biddulph, Ont.

tioned to be set apart as an independent parish. Just as this petition was successful, Mr. Brownless received the offer of the more important parish of Ridgetown and Highgate. Thus cast adrift, as it were, St. James' Church, with the aid of a grant from the mission fund, maintained an independent existence for upwards of two years, during the greater part of which it was under the careful and conscientious incumbency of the Rev. G. C. McQuillin. When, however, the latter resigned in June, 1904, to accept the important charge of the church in the town of Blenheim, the executive committee deemed it injudicious to retain St. James' any longer as an independent parish, since it involved so heavy an expenditure from the Mission Fund. Accordingly, it was rejoined to its daughter and former partner, Holy



Rev. H. A. Thomas, Rector of the Parish of Lucan, Ont.

Trinity, now grown to about threefold the strength of the mother church. On its reunion with Lucan, St. James' came under the pastoral care of the Rev. H. A. Thomas, who for upwards of six years had been rector of Holy Trinity Church. During all the years that had elapsed since St. James' had been erected, very little had been done in the way of repair. Hence a want of due care in laying the foundation, and a mistake in the plan of the building, resulted by this time in its being in a condition which was not only unseemly but absolutely dangerous. At the first annual vestry meeting, therefore, after the reunion, the rector placed before the people the urgent necessity of renovating the building at once. There and then a committee was formed, consisting of the new wardens, George Simpson and Joseph Cooper, Mr. Robert Hodgson, the brick and stone work and the carpenter work

being assigned respectively to Mr. George Bawden and Mr. S. Gibson, of Lucan, and the painting to Mr. Munro, of Parkhill. So well did these artisans carry out the designs that the building is to-day stronger and better than it was when first built, as well as one of the most beautiful churches within and without to be found in the diocese. A new and large vestibule has been built, enclosing (instead of excluding, as did the former vestibule) the entrance to the basement and Sunday School. The bricks have been painted a handsome dark red, in striking contrast to the white-lined mortar. The handsome churchly fence extending across the whole front of the cemetery, has been painted a dark gray stone color. A long row of posts connected by iron rods, has been placed outside the grounds to supplement the space for horses afforded by the two long sheds. The trees in the cemetery have been pruned and the paths and grounds improved by an outlay of some eighty dollars. Then within the building a very handsome ceiling of Norway pine has been laid on diagonally with principals dividing it into sections; the ceiling, and pews, and all the other woodwork, being oiled and varnished so as to show beautifully the natural grain of the wood. The walls of the nave are painted a dull gray in imitation of stone, while above the wainscoting, extends around the building a very handsome dado, consisting of a festoon beautifully harmonized in color and having the rose and the passion flower interwoven with the sacred monogram, I.H.S. But beautiful as is the nave, the artist reserved the chancel for his chef d'oeuvre. The sides of this are painted a rich maroon and divided into diamond shaped compartments in each of which is a silver lamp with a golden flame. A little above, on each side of the communion table, is an emblem, suggestive of the Lord's supper; one being a sheaf of wheat bound with a scroll, inscribed, "I am the Bread of Life;" the other a vine with clusters of grapes and a scroll inscribed, "I Am the True Vine." Over the table is our Saviour's loving command, "Do this in remembrance of Me," done in old English ecclesiastical letters. The east end of the chancel is done in crimson with golden fleur de lis spangled upon it, while above the triple window two golden triangles intersect and enclose the combined Alpha and Omega. Scripture texts upon beautiful scrolls adorn the arches and the doors, and two trefoils in pale blue white texts upon them grace the west end of the building. New matting covers all the aisles, while to crown all a new crimson drape covers the Holy Table, bearing upon its frontal the monogram, I.H.S., beautifully worked in gold and surrounded by a most artistic wreath of the same material, the handiwork, and the gift of Miss Ellwood, of Lucan. The re-opening services were conducted by the rector, Rev. H. A. Thomas, following somewhat the lines laid down by the Provincial Synod for the dedication of a new church. Most admirable and appropriate sermons were preached by the Rev. W. J. Taylor, R.D., St. Mary's. His morning sermon was from Ezek. xlvii., vv., 1-9. He eloquently showed how the river therein described as expanding gradually until it became "waters to swim in, a river that could not be passed over," was a type of the Church of God. At evensong his text was St. John 14:8, "in which," he said, "Philip's petition, 'Lord, show us the Father, and it sufficeth us,' typified the longing cry of man in all ages; and our Lord's answer was the 'all-sufficient and only sufficient reply to this desire.'" No mere abstract could in any degree do justice to these apt and forceful sermons, listened to intently by congregations numbering well up to five hundred people; in fact, at the evening service more than a hundred people had to be turned away for want of room. The offerings for the day approximated \$100, being the largest ever contributed in one day in the history of the church. On Tuesday evening of the same week a harvest home supper was held in the Sunday School. It was participated in by an immense crowd, and was pronounced by one and all as the best they had ever attended. Following this a very excellent programme of music and addresses was given in the church. The choir, assisted by members of the choirs of Holy Trinity, Lucan, and Christ Church, McGillivray, and led by the organist, Miss Laura Simpson, gave some excellent numbers, while Mrs. McTurk, Miss Nelly Hodgins, Mrs. M. Simpson, and Mr. Holby, and Robert Robson, sang solos which were highly appreciated. Mr. John Fox, manager of the Standard Bank, occupied the chair, and in a few graceful and appropriate words introduced the speakers, who were the Revs. D. W. Collins, rector of Birr; J. A. Bloodworth, rector of Ailsa Craig; J. Holmes, Methodist minister, of Lucan; and A. Wilson, Presbyterian minister, also of Lucan.

The rector also made some appropriate remarks, expressive of his gratification at the grand success which had crowned the efforts of the ladies and of the building committee. Of the latter, he pointed out that the chief praise was due to Mr. George Simpson, the rector's warden, for his unwearied attention to the work of renovation. The proceeds were upwards of \$145. This, with the offerings on Sunday, and the subscriptions given by the congregation, the people of the sister (or rather daughter) church at Lucan, and kind friends at a distance, will go so far towards making up the \$1,100 outlaid as to leave only about \$100 of debt. On the following Sunday the Right Rev. D. Williams, D.D., Bishop of the diocese, paid his first visit to the church in his episcopal capacity. The church was occupied by a congregation rivalling in number those which crowded it at the re-opening. After evensong, conducted by the rector, His Lordship performed the apostolic rite of Confirmation, there being fifteen candidates. The Bishop's sermon was from Hebrews 2:1 (revised version). "Therefore, we ought to give the more earnest heed to the things we have heard, lest we drift away from them." By apt illustration, and cogent reasoning, he warned his hearers against the tendency to drift away from the ancient faith once for all delivered to the Saints, and to follow the eddies and currents of the course of this world. He pointed out to them as the chief means of counteracting this tendency to drift, the regular, careful, and devout study of God's Word; the habit of prayer, private and public, and constant and regular obedience to our Saviour's command, "This do in remembrance of Me." The sermon was listened to with breathless attention, and doubtless made a deep and lasting impression upon all who heard it. Thus, by this series of services, has another milestone been passed in the progress of this parish, and it is to be hoped that all its members may so heed the voice of their Guide as ever to continue their journey in the right path, and at last reach the city which hath foundations whose builder and maker is God!

St. Thomas.—Trinity.—A very successful choral union of the Deanery of Elgin was held in this church on Wednesday evening, February 7th. The Bishop, the Ven. Archdeacon Hill, rector of the parish, the Rev. Rural Dean Farney, of Aylmer; and other clergy were present. There was a large congregation. The Rev. Canon Downie, of Port Stanley, preached. The music which was excellent, was under the direction of Dr. Jones, organist of the church.

Delaware.—One of the most successful Sunday School entertainments ever held in this town took place at the Town Hall on Friday, February 2nd, with the Rev. R. J. S. Adamson, in the chair. After partaking of an excellent tea a lengthy programme was gone through in which many of the children took part, and they appeared to thoroughly enjoy this chance of distinguishing themselves. Chief among the juvenile artists were, Master and Miss Anderson, Miss Tiffany, the little Misses Fullen, Edna May Williams; the Topsy Turvey Chorus, Miss Mabel Hotham, and Mr. McCrea, in a pathetic recital on the mouth organ. A humorous sketch by some of the members of the A.Y.P.A. was enthusiastically received. Much regret was felt at the non-appearance of the Burwell party. Great credit is due to those who trained the youngsters.

Correspondence.

PRAYERS FOR THE DEAD.

Sir,—I was trained amidst puritan surroundings. From personal experience, I can corroborate Dr. Maitland's testimony. Some one desiring to ascertain the historic value of Foxe's "Book of Martyrs," wrote to him as librarian of Lambeth Palace. He replied, never trust any quotation without collating with the original, as "puritans forgot, if they ever knew, who is the father of lies." And of all the "pious fictions" ever told to me, in my youth, I now think the most diabolical in its effects, if believed in, was the one that it is a sin to pray for the dead. A milder fiction, that it is no use praying for the dead had no effect with me, as the assertors discredited it themselves, by praying for rain or fine weather, thus crediting God with a power in natural laws, which they denied to Him in the supernatural, the very sphere wherein a Spiritual Being, dealing with spiritual souls, would more

reasonably be supposed to have jurisdiction. Besides that, they also taught that we should leave results to God. Therefore, the utilitarian theory, if experimented, would be tempting God, and intrusively impertinent, not to be tolerated by any professing Christian. But does anyone in prayer honestly desire anything contrary to God's Will? We do heartily desire to be conformed to His Will, and to, ourselves, will what He wills, and when and how He wills it. But because we do not always know, it is better to go to Him, and ask for everything we want; leaving it to Him, to grant or deny as He, Who knows best, thinks fit. "Nevertheless, not my will, but Thy Will be done." Fifty years of experience, despite puritanism, have taught me, that to tell a bereaved soul, stricken with grief, that it is either wicked or useless to pray for the dead, so shutting up the way to the God of all consolations, is a most inhuman untruth. And those who from puritan prejudice, would most likely make such an assertion, do not believe it themselves. For what is prayer? It is not confined to words, or any method of expression. If to lust after a woman is to commit adultery in the heart, and to hate a brother is to be a murderer, surely the poet is right: "Prayer is the heart's sincere desire, unuttered or expressed." You who say it is a sin to pray for the dead! Do you hope and wish your dead mother will go to Heaven? Can you honestly answer, you don't wish any such thing, because it would be sinful to do so? If not, then what is the harm in telling God what you wish in the matter. Tell Him everything, pour out your whole soul before Him, do not keep anything back, for prayer is communing with God. But add the axiomatic proviso that accompanies all real prayer: "Thy Will, not mine, be done." As for myself, if there be anything in experimental religion, if personal experience be any value, I certify from my own, that it is of very great use and consolation to one's self, to pray for the dead. Whether it be any use or refreshment to them, I am content to leave with God, knowing He loves them far more than ever I can do. One thing I am persuaded of, namely, to discredit puritanism in this and most others of its teachings, for: "It is better to trust in the Lord, than to put any confidence in man." It is profoundly amazing to see professing Christians depreciating, in every possible way, the love and power of God, as though they held briefs for the opposition. Is this the "mystery of ungodliness?" If God be not as good and gracious as Catholic theology teaches; surely they might leave it to His professed enemies, to point it out. But the "free-thinkers" I have come across are more reasonable. They admit, if there be a God such as you believe in, then you have a right to expect such results. Some have gone further, and declared they could believe in such a God as I do. And probably they might have done, but for tares of Calvinism and puritanism, which they have confounded with the true wheat of Christianity.

WALTER J. WALKER.

"THE CHURCH IN RURAL DISTRICTS."

Sir,—May I suggest that such sad occurrences as that related in Mr. Davenport's letter might be avoided if in every congregation a lay reader would be appointed? I believe that many members of our congregations think that a service without a sermon is no service at all. This is not so. The primary reason for going to church is not to hear a sermon, but to worship God, to confess our sins and to ask for forgiveness of the same. If we on the same occasion receive instruction in our Christian duty, so much the better, but this is not essential. We can, therefore, have a very inspiring service led by a lay reader in the absence of a clergyman.

R. BRAND.

PRAYERS FOR THE DEAD.

Sir,—Just a few lines in reply to Mr. Hartley, re prayers for the dead. He quotes the passage from the post communion, "That we and thy whole Church may obtain remission of our sins," in support of prayers for the dead. Surely the Church means the Church militant, and not the Church triumphant that has already heard the "well done." Mr. Hartley tells me that a little care would have saved me from the mistake I made when I said that Paul prayed for the house of Onesiphorus. He says the household of Onesiphorus is not mentioned. In the 16th verse we read, "The Lord give mercy unto the house of Onesiphorus." He says the household prays that "Onesiphorus may find mercy in that day." What day? The day of his death, so he

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was not dead, and if in the day of his death, he will surely find mercy in the day of judgment. St. Paul in writing to the Corinthians says, "Behold now is the accepted time; behold now is the day of salvation." In trying to make oneself believe that Onesiphorus was dead, and that Paul was praying for his soul is just about the same as a drowning man clinging to a straw. Mr. Hartley advises me to read certain books on the subject, but I must tell him if I do not find the advocacy for prayers for the dead in the Bible, all the books written under Heaven will not convince me that prayers for the dead are of any avail. If the day ever does come when I shall embrace such a doctrine, then I shall join the Church of Rome, where the doctrine is held in its entirety.

CHURCHMAN.

"NOVEL TEACHING."

Sir,—Permit me to point out that the connection between Jewish and Christian baptism appears to me to be illustrative of the prediction of Rev. 21:5, "Behold, I make all things new." E.g., just as also St Paul puts the case of baptism (Col. 2:11), as "Circumcision without hands," and of the Sacrament of the Lord's Supper (see Easter Anthem, Prayer Book), "Christ our Passover is sacrificed for us, therefore, let us keep the feast," etc. I would fain also touch upon one other of "the all things new," i.e., "The Lord's Day," for surely, if the seventh day were sanctified by the completion of the material creation—for how much weightier a reason—should the first day be consecrated as a memorial of Christ's conquest over death, and of the coming of the Holy Ghost. It were needless, however, that infant baptism and the observance of the Lord's Day should have been painted on the sacred page, for they have been indelibly impressed on the life of the Church through all the centuries of the Christian era, both institutions being in keeping with the mind of God.

L. S. T.

WHY NOT READ?

Sir,—Twice a year at Epiphany and Ascension-tide a missionary appeal is issued by the Bishops, and appointed to be read in every church in Canada. In two Montreal churches (let us hope only two) the appeal appointed for the first Sunday after Epiphany has not yet been read, nor even mentioned as far as the writer's knowledge goes. There may be a reason for the delay or omission, which is capable of an entirely satisfactory explanation. Can any of your readers furnish the explanation and oblige.

A PUZZLED ENQUIRER.

THE HYMN BOOK.

Sir,—I hope your correspondent "General Synod Delegate" will pardon me for saying that he is quite wrong when he says that the name Book of Common Praise was "unanimously and enthusiastically adopted at Quebec." The name was not adopted by the Synod. In the report it occurs but once, in Mr. Jones' letter, on page 89 of the Synod Journal. In all other places the book is spoken of as The Hymnal. Permit me also to thank your correspondent for unintentionally strengthening my arguments, for he points out that in a list of over 400 hymnals stretching over a period of nearly 400 years, there is only one name that resembles the name "Book of Common Praise." I am not surprised that there is only one.

ROGER S. W. HOWARD.

British and

The Bishop of I Year's motto for the is: "Look straight v and you will always downs behind."

To mark his fifty-o as sexton at Castle Church, Somerset, Mr who recently resigned presented with a purse illuminated address.

The late vicar of Lancaster Gate, Dr. way, was installed at hle Cathedral recentl ther of the Bishop of

Sir Frederick Brid of Westminster Abb severe bereavement i his wife, Lady Bridg place recently at th the Abbey cloisters.

Stephen Pierce, sai est bell-ringer in died at Hurstpierpoir age of ninety-four. coronation of Georg IV., and Queen Vict

The death has bee the Rev. T. M. Fro Mellor, Derbyshire, a enty-eight. He ha since 1859, having b the death of his fath wise been named to ther.

Mr. J. Knapp, Berks, has a record v difficult to surpass. past seventy-five yea ringer and choriste honour of ringing o Queen Victoria's co takes an active part

The Earl of Ducie of Gloucestershire, a war memorial wi ter Cathedral. O the window were r of about four hund ncers and men who rica, and whose ho county.

Several importa will soon be made parish church. T stored in the Her be removed, and t thrown open to vis the church is to be tails of the rare old antiquarian treasur

H. R. H. the L has promised to stone of the Chapt pool Cathedral, wh ed by the Freema the late Earl of La Provincial Grand Lancashire. The probability take I

The Bishop of Diocesan Magazin "Our natives' sch is satisfactory to hannesburg and alone we have n over 700 schola news from the trict, which is en

The King of pressed his willin copy of the Bibl his recent visit to Society has forwa

British and Foreign.

The Bishop of London's New Year's motto for the diocese for 1906 is: "Look straight with the Light, and you will always have the shadows behind."

To mark his fifty-one years' work as sexton at Castle Cary Parish Church, Somerset, Mr. E. O. Francis who recently resigned the office, was presented with a purse of gold and an illuminated address.

The late vicar of Christ Church, Lancaster Gate, Dr. C. J. Ridge, was installed as Dean in Carlisle Cathedral recently. He is a brother of the Bishop of Kensington.

Sir Frederick Bridge, the organist of Westminster Abbey, has suffered severe bereavement in the death of his wife, Lady Bridge, which took place recently at their residence in the Abbey cloisters.

Stephen Pierce, said to be the oldest bell-ringer in England, has died at Hurstpierpoint, Sussex, at the age of ninety-four. He rang at the coronation of George IV., William IV., and Queen Victoria.

The death has been announced of the Rev. T. M. Freeman, vicar of Mellor, Derbyshire, at the age of seventy-eight. He had held the living since 1859, having been appointed on the death of his father, who had likewise been named to succeed his father.

Mr. J. Knapp, of Shrivensham, Berks, has a record which it would be difficult to surpass. He has for the past seventy-five years been both bell ringer and chorister. He had the honour of ringing on the occasion of Queen Victoria's coronation, and still takes an active part in the tower.

The Earl of Ducie, Lord-Lieutenant of Gloucestershire, recently unveiled a war memorial window in Gloucester Cathedral. On tablets beneath the window were recorded the names of about four hundred and sixty officers and men who died in South Africa, and whose homes were in the county.

Several important improvements will soon be made in the Swansea parish church. The old organ, now stored in the Herbert Chapel, is to be removed, and the chapel will be thrown open to visitors. A guide to the church is to be issued, giving details of the rare old brasses and other antiquarian treasures.

H. R. H. the Duke of Connaught has promised to lay the foundation stone of the Chapter House of Liverpool Cathedral, which is to be erected by the Freemasons in memory of the late Earl of Lathom, who was the Provincial Grand Master of West Lancashire. The ceremony will in all probability take place next May.

The Bishop of Pretoria says in his Diocesan Magazine for last month: "Our natives' schools are growing. It is satisfactory to hear that in the Johannesburg and Pietersburg districts alone we have now 20 schools with over 700 scholars. Also we print news from the Potchefstroom district, which is encouraging."

The King of Greece, having expressed his willingness to accept a copy of the Bible in remembrance of his recent visit to England, the Bible Society has forwarded to Athens the

English Bible in four volumes, similar to that presented to Queen Victoria on her first Jubilee, and also Nestle's Green New Testament, for presentation to His Majesty.

Two beautiful windows of painted glass, by Messrs. James Powell and Sons were lately unveiled in the Lady Chapel of St. Patrick's Cathedral, Dublin. One of these windows has been erected by his family in memory of the late Mr. Justice Monroe and his wife; and the other by Mrs. Gilmore in memory of her late husband, who was for many years a member of St. Patrick's Cathedral Board.

A most unusual occurrence took place in England lately when the Rev. Thomas Rogerson, rector of a parish in Shropshire, and one of his assistant curates, were appointed to benefices in the same week. The case is all the more remarkable because the curate was appointed to succeed the rector. The two livings in question were Tideswell, Buxton, Derbyshire, and Wrockwardine Wood, Wellington, Salop.

Canon Beck, the vicar of Roath, and Rural Dean of Cardiff, has contributed a striking article to the Press, in which he quoted figures showing the increase of the Church in Wales during the past twenty years. The communicants in the four Welsh dioceses in 1885 numbered 74,778, whereas in 1904 they were 152,583, an increase of 104 per cent. The Sunday School scholars in 1885 were 92,000, while in 1904 they were 140,370, an increase of 52 per cent.

The Rev. Dr. Rainsford, who for many years past has been the rector of St. George's, New York, in which parish he has accomplished a great and a good work, has resigned the cure on account of continued ill-health. The letter resigning the living was written at Cairo, where Dr. Rainsford is at present staying. The resignation was accepted with profound regret. Dr. Rainsford was for a few years, about twenty-five years ago, one of the assistant curates at St. James', Toronto, under the late Very Rev. Dean Grasset.

Bishop Marsden, who has just completed the fiftieth year of his ministerial life, has been privately presented with an address, signed by nearly 200 clergy of the diocese of Bristol, including the Bishop, Bishop Bromby, the Dean and Canons, and the Rural Deans. The address referred to the Bishop's helpful and unselfish work as Assistant-Bishop of the diocese. Canon Wallace also presented the Bishop, as a small token of personal affection from his Clifton brethren, pictures of the two cathedrals with which he was so uniquely associated. They were able to present at once Bird's etching of Bristol and hoped to add a photograph of Gloucester.

The Bishop of Liverpool has just been presented with a handsome copy of the Book of Common Prayer for his throne in his new cathedral. It has been subscribed for by the Archbishop and Bishops present at the laying of the foundation stone on July 19th, 1904. It is a copy of the Oxford Demy Folio Edition, printed in great primer type, with rubrics in red, and is bound in marone polished Levant morocco. On the cover is tooled and inlaid a border, enclosing the lower part of the arms of the See of Liverpool, which are also inlaid. The insides of the cover are lined with marone watered silk, bearing a Latin inscription, which states who the donors were. The cover was designed by Mr. G. F. Rodley, R.A., and the binding executed by the Oxford University press.

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Toronto Office, 32 Church St.

Children's Department.

THE LAME PLOVER.

It was a beautiful summer morning, and Uncle John was obliged to drive out to his farm.

"Would you like to come with me, Teddy?" he asked as the horse was brought round to the door.

"Yes, sir!" Teddy answered, eagerly. "I just guess I would."

The sun was bright, and the country road was green and sweet with delightful odours, and Teddy trotted around in the fields like a young colt. Uncle John was driving along home at a smart trot, when all of a sudden he stopped the horse quickly and cried out:

"Teddy, do you see that?"

And there, right under the pony's feet almost, were a whole family of little plovers.

Teddy was so delighted that he could scarcely speak.

The tiny birds were just as quiet as could be, because their mother had taught them not to make a noise when any danger came near them. But they were dreadfully frightened, for you see they had been nearly run over.

"You may get out, Teddy, and run along the road for a short distance," said Uncle John.

And then Teddy saw that the little plovers were not alone but that their father and mother were with them. The minute Teddy's feet touched the ground, the old birds began to make a fuss. Probably they thought he was a cruel, bad boy that was coming to steal their birdies.

The mother "cheeped," and all her little family followed her into the grass at the roadside, but the father bird ran along in front of Teddy, back and forth, and seemed to want the little boy to play with him.

Uncle John smiled.

"Try to catch him, Teddy," he said. Teddy tried, but found it was not

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" Reinsurance.....	61,922.25
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" Taxes and License Fees....	49,517.68
" Postage, Printing, Advertising, Travelling Expenses, Salaries, etc.....	33,354.20
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(Signed) CHARLES ARNOLDI, Auditors
F. ROPER,
Toronto, January 31st, 1906. THOMAS CRAWFORD, President. WILLIAM GREENWOOD BROWN, Secretary.

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an easy thing to do. It was queer, too, for the plover dragged one wing along in the dust, and seemed to be quite lame, but just as soon as the little boy would get near the bird and think he could put his hand on it, he would find it was a little ahead of him all the time.

He followed it along the road for three or four minutes, Uncle John driving slowly after him, till all of a sudden, when the father plover thought the mother bird had had time to get their wee family through the fence into the field and to hide them safely in the long grass, he rose straight up into the air, and away he flew back to them before Teddy had time to think.

"Wasn't it too bad to fool a boy like that?" Uncle John said as Teddy climbed back into the buggy. "You see the father bird was only pretending he was lame, so you would think you could catch him, and then while you were chasing him, he knew the mother plover would be hiding the little ones. If you were to go back now you couldn't find them anywhere."

"Oh," said Teddy, "but I wouldn't have hurt them. Why did they want to hide from me?"

"Well, you see," said Uncle John, "they didn't know you had an Aunt Anna, who has taught you to be kind to every living thing."

"That's so," said Teddy, soberly, and he wondered if he would ever know as much as Uncle John did.—E. C. Buckham.

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

"BOTH AND NEITHER."

Great-Grandmother's Story.

"Great-gran'ma," said little Daisy one evening, "please tell us a story."

"Hoot-toot! Have you come a thousand miles, away out West, to hear stories from an old woman?"

"That's 'cause why," said Robin, leaving his building blocks in a zig-zag fence, like the worm-fences on great-uncle's farm.

"Oh, yes; an old story from our oldest grandmother," coaxed Daisy.

"Well, what shall it be about?"

"Oh, 'once upon a time,'" said Daisy.

"Hoot-toot! Off with you to your fairy-books."

"Oh, well, then, great-gran'ma, tell about bears."

"No," said Robin, "tell about Indians—dreadful Indians, with stone hatchets in their belts."

"Well," said great-gran'ma, "I will tell you about both, and yet about neither."

"How can you?" asked Daisy. "Is it a riddle?"

"Wait and see; and you mustn't interrupt me while I am telling the story. When I was a little girl—"

"Oh, that is just as nice as 'once upon a time,'" said Daisy.

"But you interrupt me," said great-gran'ma.

Daisy looked a little ashamed, and great-gran'ma began again—"When I was a little girl, about as big as Daisy—"

"Were you ever as little as Daisy, great-gran'ma?" asked Robin.

"Yes, I was, more than eighty years ago. My cheeks were as round and smooth as Daisy's, and my eyes were as bright, and my hair was as brown as hers. But I must go on with the story. When I was a little girl about as big as Daisy, my father lived in Northern Michigan, then a very wild country. The thick, dark woods were all around us, and they were full of bears and wolves and savage Indians. In the winter my father and brother trapped beaver and otter and mink for their fine, soft fur, and early in the spring they carried the skins to the settlement, forty miles off, and exchanged them for salt, gunpowder, seed, and other necessary things.

"One frosty spring night, while our father and oldest brother were gone on this journey to the settlement, we sat round a bright fire in a wide-open fireplace parching corn and guessing riddles and talking about father's coming home and what we would name the new cow he was going to bring with him. Mother was very much afraid of bears and Indians, and always anxious while father and brother John were away. That evening she seemed more anxious than usual. We had all learned, even the baby, to be quiet the instant mother said 'Sh-sh-sh!' as she did many times that evening. Then she would stand on a bench and listen at a chink high up in the wall, or lie down with her ear at the crack under the door. And once she took up the gun which father had left with her and examined it to make sure it was all right and ready to be

fired off. At last she said, 'Be quiet now, children, while I put the baby to sleep. Girls, you may take your knitting and see how many rounds you can knit. Put in a mark where you begin, so you will make no mistake in counting. Boys, you may shell that basket of corn to make the hominy to-morrow, and see who will get the biggest pile of cobs.'

"Well, there we sat on our low benches round the nice fire, very quiet and very busy, talking only in whispers, and mother singing a little song to the baby, when there came a strange noise right over our heads creak, creak, creak. Mother stopped singing, and we all listened. Creak, creak, crack, came the noise again. Mother gave the baby to our oldest sister and ran for the gun. 'Keep very still!' she whispered. 'It is something on the roof.'

"Is it an Injun, muver?" asked our little brother, his face all knotted up with trying to keep from crying.

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The wonderful Pyramid Pile Cure makes an operation unnecessary. You cure yourself with perfect ease, in your own home, and for little expense.

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We are sending a trial treatment free of charge to every one who sends name and address. We do this to prove what we say about this wonderful remedy is true.

After you have tried the sample treatment, and you are satisfied, you can get a full regular-sized treatment of Pyramid Pile Cure at your druggist's for 50 cents. If he hasn't it, send us the money and we will send you the treatment at once, by mail, in plain sealed package.

Send your name and address at once for a trial of this marvellous quick, sure cure. Address Pyramid Drug Co., 11817 Pyramid Building, Marshall, Mich.

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"No, Bobby, it's only a bear, I think. Mother will shoot it if it comes to the ladder."

"Crack, crack, cra-a-ack!" went the noise again.

"Injuns!" said our big sister.

"We all looked right at mother. Her face was white as a sheet—only a little spot of red on each cheek, and her eyes big and shining like a cat's in the dark.

"All at once there came a tap, tap, tap, right in the midst of us.

"Blood!" said Billy in a very hoarse whisper, pointing to a little pool on the floor.

"It's killed by its fall!" said mother.

"She went up close and looked at the pool. All of a sudden her face changed, and she put her finger in the pool, and then tasted it. Then she ran and put the gun in its place.

GAMBLING WIT

What Many Of Us A Times a

For everything we is taken away. Ever ways. Some men in their souls for it.

soul and power at tl And so, in this most of us can't l health at the same ti other must be lost, iy health.

We know we are would like to reform morbid fear of beiu we aim to live and conscience and good

Some of us break and enslave ourselve read about the har ing fed on porric making soldiers of and how Caesar's a corn. But the diet We quickly swing b line, eating and di like the rest, eatir everything, at any i we find it. We say ach for if it isn't to

But there is re applicable to eve What, one man ma not.

But the dyspepti that the death list hovering over it finger pointing to ease." Physicians there are few ca: that do not come rangement.

At every meal v for ourselves a dyspepsia. It m after breakfast t or after that oye row night.

Acute indigestive have even chance That's the gaml That precious g as a rule, wheth live or not.

Therefore, if ye like a "lump of ach, beware! Y weak. It can't in time to p Take something tively, and at Dyspepsia Table ful tablets in th of all kinds c nausea, indigest of dyspepsia, feeling, sourne brash.

One grain of tablets will d food. Your sto once. Stuart's will relieve yo than two-thirds do, digesting p there is in you the floor.

You can't do cheerful, or ha ambition, when Make yourself hearty meal, fr your mind and by taking Stu:

GAMBLING WITH DEATH.

What Many Of Us Are Doing Three Times a Day.

For everything we get something is taken away. Every act pulls two ways. Some men in power dole out their souls for it. They can't have soul and power at the same time.

And so, in this quick-living age, most of us can't have energy and health at the same time. One or the other must be lost, and it is usually health.

We know we are doing wrong and would like to reform, but we have a morbid fear of being laughed at if we aim to live and eat according to conscience and good sense.

Some of us break away for awhile and enslave ourselves to a diet. We read about the hardy Scotsman being fed on porridge and oatcake, making soldiers of muscle and dash, and how Caesar's army was fed on corn. But the diet doesn't last long. We quickly swing back into the great line, eating and drinking to fulness like the rest, eating anything and everything, at any time, and any way we find it. We say "what is a stomach for if it isn't to obey the palate."

But there is really no one rule applicable to everybody's stomach. What, one man may eat another may not.

But the dyspeptic should remember that the death list has a dark shadow hovering over it with a long bony finger pointing to "died of heart disease." Physicians will tell us that there are few cases of heart disease that do not come from a stomach derangement.

At every meal we may be brewing for ourselves a terrible case of dyspepsia. It may come upon us after breakfast to-morrow morning, or after that oyster supper to-morrow night.

Acute indigestion means that you have even chances for death or life. That's the gamble you are taking. That precious gastric juice decides, as a rule, whether you continue to live or not.

Therefore, if you feel your food lies like a "lump of lead" in your stomach, beware! Your gastric juice is weak. It can't dispose of the food in time to prevent fermentation. Take something that will do it effectively, and at once. Take Stuart's Dyspepsia Tablets, the most powerful tablets in the world for the relief of all kinds of stomach trouble, nausea, indigestion, the worst cases of dyspepsia, fermentation, bloaty feeling, sourness, heartburn and brash.

One grain of an ingredient of these tablets will digest 3,000 grains of food. Your stomach needs a rest at once. Stuart's Dyspepsia Tablets will relieve your stomach of more than two-thirds of the work it has to do, digesting perfectly whatever food there is in your stomach.

You can't do your work well, or be cheerful, or have energy or vim or ambition, when your stomach is bad. Make yourself feel good after a hearty meal, feel good all over, clear your mind and make you enjoy life, by taking Stuart's Dyspepsia Tablets.

Give your stomach a rest, so it can right itself, then you need fear nothing. You can get these tablets anywhere for 50 cents a package.

"Nanny," said she, "bring a bowl quick and catch the molasses. Patty, lay the baby on the bed, and you and Billy come up the ladder with me. The maple sugar has fallen down, and the bag must have burst—the molasses runs out so fast."

"Then we laughed, oh, very hard, and we all began to talk at once, and say what we would have done if it had been really a bear or an Indian, instead of just an old sack of maple sugar melted by a hot chimney, like as not, and too heavy for the poles which had held it.

"Mother let us all have some of the soft cracked pieces after she and Billy and Patty had got the bulk of it tied in a stout bag and hung more securely to the rafters, and then we all went to bed.

"So that is the end of my story, children. Now, what was it about?"

"Indians," said Daisy.

"No," said Robin, "it was about a bear."

"Think, now," great-grandmother said. "You are both right and you are both wrong."

"It was about both and neither," cried Robin, suddenly, and he looked at his great-grandmother with admiring eyes. She was a remarkable old woman, he thought.

WHEN BOBBY WAS RICH.

"When I get rich I'm going to have everything I want," said Bobby, looking wistfully at the ice cream man with his jingling bells. "I'll have ice cream every day, and maybe twice a day."

"That will be fine," said mamma, with a smile. "And does my little boy think he would be very happy if he could be rich?"

"Of course," said Bobby, positively. "Bobby, do you want to play being rich awhile?" asked Uncle Frank, laying aside his newspaper. "Tell me what is the first thing you would do if you were rich."

"Go down town and buy peanuts," was the prompt answer, and Uncle Frank took up his hat just as promptly.

"Come on, Bob," he said. "If we are not home by dinner time, Hattie, you will know that we haven't finished our purchases yet."

"Let's sit right down here and eat the peanuts," proposed Bobby when his uncle paid for five sacks of the crisp warm nuts. "They smell so good."

So the two sat down on a little bench by the peanut man's stand, and while he ate, Bobby planned what else to buy. "I guess I'll take some ice cream soda," he said, long before one sack was empty. "I'm getting thirsty."

After the ice cream soda came candy and bananas and pop-corn. Uncle Frank bought a basket to put the things in and urged the little boy to get what he wanted. Bobby was trying to make up his mind which

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ball and bat he would take in the toy store when a queer feeling came over him. He tried to put it by, but his knees seemed shaky and his head very light. Uncle Frank was watching closely, but he said nothing.

"I guess I'll go home till after dinner," said Bobby, holding his poor aching head.

"But you were to buy everything this morning," said Uncle Frank. "We were only to play you were rich till we went home."

"I don't want to be rich," wailed Bobby. "I want my mamma."

And what do you think Uncle Frank did? He just picked up the little boy and in less than five minutes mamma was doctoring her small son and making him comfortable on the big lounge.

"Well, Bobby, do you want to be rich this morning?" asked Uncle Frank as he came into the sitting room next day.

"No, sir," said Bobby. "Uncle Frank, I'm sorry I spent so much of your money. Maybe if you take the things back you can get some of it again, for I never want to see peanuts and ice cream any more."

How Uncle Frank and mamma laughed. "You spent just 73 cents," said Uncle Frank, gravely, drawing out a small account book. "so I think I will not ask the storekeepers to give my money back."

"Seventy-three cents!" cried Bobby, with wide-open eyes. "I thought I must have spent \$10, anyway, Mamma, won't you give away the things in the basket? I never want to see them."

But in a few days Bobby changed his mind and ate the goodies. He never wished to be rich again, and whenever mamma said, "You have had enough, Bobby," he was willing to put away the candy or whatever treat he had.

"I was awful sick that day," he often says, "and I guess it's better when you're poor, isn't it, mamma?" —Hilda Richmond, in The Presbyterian.

EQUITY FIRE INSURANCE.

The report of the Equity Fire Insurance Co. presented at the annual meeting held on Wednesday last shows that in 1905 the premium income increased to \$360,594.68 from \$315,795.48 in 1904. There are 14,

68) risks and \$17,565,171 of insurance. The accumulated reserves now amount to \$45,814, and the total assets to \$559,178.83. The directors report that the reorganization of the business in the United States gives promise of the company sharing more largely in profitable business there. A dividend of six per cent. was declared, and the prospects of business for the year are believed to be most encouraging, especially in view of the complete organization of the staff, all of whom are warmly praised by the directors.

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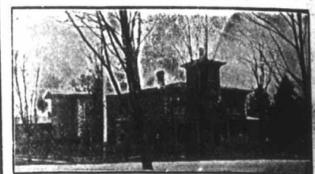
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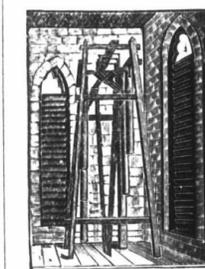
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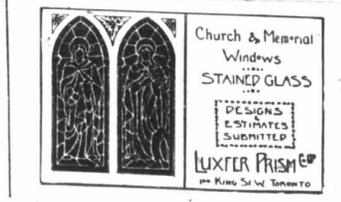
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