

# Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD

THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.

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TORONTO, CANADA, THURSDAY, MARCH 10, 1904

[No. 10.]



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# Canadian Churchman.

TORONTO, THURSDAY MARCH 10, 1904.

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## LESSONS FOR SUNDAYS AND HOLY DAYS.

Fourth Sunday in Lent  
Morning—Gen. 42; Mark 11, to 27.  
Evening—Gen. 43 or 45; 1 Cor. 6.  
Fifth Sunday in Lent  
Morning—Exod. 3; Mark 14, 53.  
Evening—Exod. 5 or 6, to 14; 1 Cor. 11, 17.  
Sixth Sunday in Lent.  
Morning—Exod. 9; Matt. 26.  
Evening—Exod. 10 or 11; Luke 16, 28, or 20, 9 to 21.  
Easter Day.  
Morning—Exod. 12, to 29; Rev. 1, to 19.  
Evening—Exod. 12, 29, or 14; John 20, 11 to 19, or Rev. 5.

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

### FOURTH SUNDAY IN LENT.

Holy Communion: 309, 311, 472, 553.  
Processional: 89, 200, 270, 520.  
Offertory: 86, 255, 256, 362.  
Children's Hymns: 331, 332, 335, 473.  
General Hymns: 91, 92, 94, 213.

### FIFTH SUNDAY IN LENT.

Children's Hymns: 254, 258, 336, 342.  
General Hymns: 106, 226, 252, 407.  
Holy Communion: 97, 107, 310, 312.  
Processional: 96, 200, 281, 306.  
Offertory: 213, 214, 267, 342.

## A Wise Offer.

The Bishop of Newcastle in a recent number of his Diocesan Gazette states that a gentleman has promised him £500 per annum to be at his sole disposal. The Bishop, in expressing his warm gratitude for this thoughtful offer, says there are many men and things which need temporary help, and need it at once. To appeal to societies takes time, and then the society can only grant to the needy object if it falls within the scope of the society's operations. In a young country like Canada it would be a great boon to the Bishops if they had a fund of reasonable proportions under their sole control. Towns spring up almost in a night, population fluctuates, workers are suddenly and unexpectedly withdrawn by death or other uncontrollable causes, and then the whole strain falls on the Bishop. Every Bishop should be put in a position to act promptly and effectively when new and important openings arise. It would, no

doubt, stimulate further action in this direction in the mother Church and elsewhere if it were known that the action of this English contributor had stirred up similar action in Canada.

## The Psalms in Daily Life.

One reason why the Psalms are repeated oftener than any other portion of Holy Scriptures in our public worship is their peculiar suitability to the varied experiences of life. Various writers have delighted to trace connections between the words of the Psalms and events in human history. A late work on this subject, entitled "The Psalms in Human Life," by Mr. Rowland E. Prothers, was recently reviewed in the Guardian, and the reviewer adds some humorous applications of the Psalms not found in the book under review. At the Council of Carthage in 411 the Donatists would not sit with the Catholics, but remained standing, and justified their refusal by the words of Psalm 26:5, viz.: "I have hated the congregation of the wicked, and will not sit among the ungodly." To this the Catholics humorously replied by standing up themselves. Again, Richard Baxter and his wife used to sing Psalms in bed, to the great annoyance of their neighbours. When complaint was made, they silenced all opposition by quoting Psalm 149:5, viz., "Let the saints be joyful in glory; let them rejoice in their beds."

## St. Patrick's Day.

The approaching return of St. Patrick's Day, March 17th, invites fresh attention to the patron saint of Ireland. Time was when Churchmen devoted very little attention to this distinguished missionary, but recent years have witnessed a keen and growing interest in the proper observance of St. Patrick's Day. Dr. Alexander, the Archbishop of Armagh, and head of the Irish Church, looks back with pride to the great St. Patrick as the first Bishop of Armagh. Bishop Christopher Wordsworth's sharp and striking comparison of the creed of St. Patrick, as found in his "Confession," with the Roman creed of the Council of Trent, shows that the Roman claim to St. Patrick has no foundation, and also shows, in a very telling way, the late and unwarranted character of the twelve Articles in the Trent creed, which the Roman Church added to the simple Nicene faith. The Irish Archbishops, desiring to encourage the observance of St. Patrick's Day, composed a special collect for that day in 1901, and in the previous year (1900) York Convocation passed a resolution in favour of adding St. Patrick's name to our prayer book calendar. Great scholars, like Dr. Todd and Dr. Whitley Stokes, have exhaustively examined the records of St. Patrick's life and times, and S.P.C.K. has issued an excellent short life by Rev. E. J. Newell in its well-known series, "The Fathers for English Readers." In England the "Anglo-Irish Church Society" held its annual meeting on January 27th, 1904, at the Vestry Hall of St. Martin's-in-the-Fields, Charing Cross, and they reported an increased attendance at their service on last St. Patrick's Day, and they intimated that local secretaries were arranging for services in the Dioceses of Liverpool, Wakefield, Durham and Lincoln in connection with St. Patrick's Day. The preacher at the annual service, on March 16th of this year, in St. James' Church, Piccadilly, is to be the Bishop of Ossory. Little by little the proper observance of "St. Patrick's Day" grows, and so it should, since St. Patrick was Britain's first missionary, and one of the greatest heroes in missionary enterprise which the Church has ever known.

## "Abide With Me."

The Guardian of February 3rd refers to the long and persevering effort to rebuild the parish

church of Lower Brixham, in Devonshire, where the Rev. Henry Francis Lyte (author of the hymn, "Abide with Me") was vicar for many years. About sixty years ago this author died of consumption at Nice at the early age of fifty-four. In Palgrave's "Treasury of Song" may be read one of his earlier poems, in which he expressed an earnest wish to write something to the glory of God that would live when he was dead. The lines are very beautiful:

Might verse of mine inspire

One virtuous aim, one high resolve impart;  
Might I thus live to bless my fellow-men,  
Or hind one broken heart,

Death would be sweeter then,

More calm my slumber 'neath the silent sod;  
Might I thus live to bless my fellow-men,  
Or glorify my God.

Oh, Thou, whose touch can lend

Life to the dead, Thy quickening grace supply,  
And grant me, swan-like, my last breath to spend  
In song that may not die.

The above prayer was answered. His doctor having told him he could not live, and ordered him off to the Riviera, he preached his farewell sermon at Brixham, and that night—his last in his parish—he went into his cabin and wrote the hymn, "Abide with Me." A month later he died, but the hymn lived on, and has been declared by competent judges, like Tennyson and Gladstone, to be one of the finest hymns in the English language. The old church in which he ministered gradually fell into decay, and the work of rebuilding was begun about thirty years ago. Since then £7,000 have been raised, and £2,000 are yet required to complete the work. The Bishop of Exeter warmly commends the effort to raise this balance in the present year, and the Princess Christian has granted her patronage to a grand matinee concert on May 10th at Grosvenor House in aid of this fund. Donations may be sent to Rev. Stewart Sim, vicar, Lower Brixham, Devon.

## World's Sunday School Convention.

A gathering of unique interest will be the World's Sunday School Convention, which is soon to meet at Jerusalem for three days, April 18th, 19th and 20th. About twenty delegates go from Ontario, and we notice among them the names of Rev. E. L. Howe, late rector of Cookstown, and Dr. and Mrs. Wilson, of the Anglican Church at Wardville. Messrs. Cook & Son have chartered an Atlantic liner, Furst Bismarck, which will leave London March 31st for a month's cruise. They will guide the party to Jerusalem, Mount of Olives, Bethany, Bethlehem, and other places in the Holy Land, and also other points of interest, like Naples, Athens, Beyrout and Alexandria. Among the names of the English party we notice that of the Ven. Archdeacon Sinclair, of London.

## Professor Wrong's History.

An event of particular importance in the educational world is the issue of a history, entitled "The British Nation," by Professor Wrong, of Toronto University. Thirty years ago John Richard Green, an English clergyman, acquired considerable notoriety by his successful treatment of the social life of the English people, and now Professor Wrong, another Anglican clergyman, has produced an up-to-date text-book on the whole British nation, in which even greater prominence is given to the social life of the people. The present volume is further notable for its striking biographical sketches and its excellent illustrations. The book concludes with a chapter on the outlook of the British nation, and presents clearly some of the great problems now confronting the

British Empire. We note with pleasure that all notices and criticisms of this book which we have met with are altogether favourable.

**A High Standard of Public Duty.**

The Bishop of Rochester, preaching at a service in St. Saviour's, Southwark, which was attended by the mayors and corporations of eight South London Boroughs, set before his hearers a high standard of public duty, and in so doing emphasized the dignity of service by an appeal to the example of our Lord. This he did in words which apply much more widely than to those engaged in the discharge of municipal duties, to whom they were immediately addressed, and because the principle which they enunciate is so exactly applicable to those who take part in Church work, we venture to quote them: "No one would say that uprightness was a sufficient account either of the character of Jesus or of the Kingdom which He declared. He came in the form of a servant, and the law of service was stamped upon His Kingdom. Service was the great privilege of men, and higher place meant opportunities of higher and wider service. It was true that our talk often disguised this. We wished a man joy because he came into office as mayor, judge, or bishop, as if he were the winner of a prize, and yet other words we used struck a higher note. We talked of the highest in office as public servants. The word minister meant servant, and Ich dien—I serve—was the motto of the Prince of Wales. And the man who was known to serve, not his own ends, but the good of others, who was ready to go where he was most useful, whether or not in the public eye, and was ready, like Christ, to stoop to serve—we should not hear of him smashing from over-speculation, and his heart would not be sour with little rancours and disappointed ambitions. And love was that which made men serve, not in act only, but in heart and will. Love was the Magna Charta of the Kingdom of God; love to God and man was its deepest twofold law."

**CANON AINGER.**

One of the best-known of the London clergy, not only to residents, but to visitors to the metropolis as well, has recently passed away in the person of the late Canon Ainger, Master of the Temple. Canon Ainger was a unique and interesting personality, and was distinguished as a man of letters as well as a scholar and divine. For thirty-five years he was, as Reader and Master, connected with the Temple Church, a building of historic interest, architecturally and otherwise, and its congregation, composed of judges and lawyers, is probably the most learned and critical of any in London. To visit the Temple Church, associated with the Crusaders, famous for its beautiful musical service and its large attendance of men, and to hear Canon Ainger preach, was one of the things which no visiting Churchman would miss. Alas! one of these attractions is wanting in the removal by death of Canon Ainger. The Master of the Temple sustained the traditions of the Church of England as ranking among her clergy men of profound scholarship and eminence in the world of letters. The English clergy, trained at the universities, and in touch with men preparing for other callings than the ministry, are generally wider in their conception and knowledge of life than the ecclesiastic of the seminary, where for the most part the Roman Catholic priest and the Nonconformist minister receive their training. Canon Ainger was a man of varied talents, and had great gifts as an author, preacher, humorist, and was most welcome as a guest because of his ability to edify and amuse. His advancement in the Church to be Canon of Bristol and Master of the Temple was entirely due to merit, and he was selected by the Benchers as reader after hearing him in competition with others, and when, after filling that position with marked success for twenty-five years he was appointed Master in 1904, to the complete satisfaction of the Benchers of

both Inns, on the retirement of Dr. Vaughan. In theology his sympathies were wide; but if it is right to label him as belonging to any particular school, he must be called a disciple of Maurice and Kingsley. Born in 1837, the year of Queen Victoria's accession, he reached, though always of delicate health, the ripe age of sixty-seven years. His death was due to an attack of influenza last summer, which left a decided weakness of the heart, and he has not been able to preach since that time. The following from the obituary notice in the London Times gives a faithful account of his literary labours; and delineates accurately his striking appearance and personality: "Until he became Master of the Temple, Canon Ainger lived at Hampstead. He was never married. He was a frequent and welcome guest at the Bench table of both Inns and at many private houses, his powers of wit and pathos, his mimicry, and his admirable reading aloud being a constant source of delight. He was well known in musical, dramatic, and literary circles, and his literary work, though sadly limited by his constitutional delicacy, was recognized as being in quality in the front rank of contemporary letters. He edited most of Charles Lamb's works, including his delightful Letters, and wrote his life in the English Men of Letters Series. He edited Hood's poems with an admirable introduction, and a selection from Tennyson for the young, besides contributing to various periodicals and publishing some of his sermons. He wrote the life of Tennyson in the Dictionary of National Biography, and himself gave in a speech the witty description of the conditions imposed by the editor of that important work on his contributors: 'No flowers, by request.' He contributed not a little, privately, to Punch, being an intimate friend of Sir Francis Burnand and the late George Du Maurier. His last published work was a Life of the poet Crabbe for the English Men of Letters, which was reviewed in The Times of October 9, 1903. His knowledge of English literature was very great, and his fund of apt quotation inexhaustible. His 'Life of Lamb' is the most charming volume of its series. Like Lamb and Hood he was what is called an 'incorrigible punster,' and delighted in mimicry; but his literary sense and quick sympathies saved him from becoming that depressing person, a 'funny man,' just as his deep feelings of reverence and devotion made it impossible for him to play the part of a pulpit wit or buffoon. His voice, in reading or speaking, was one of the most beautiful that could be heard. He could no more banish the sense of poetry and music from his voice than he could change the spiritual impressiveness of his silver-white hair, his pale face, and almost ethereal fragility of appearance. Although he was not a profound theologian or a great orator, there was, besides the charm of which we have spoken, a sympathetic earnestness and devotion in his reading and in his preaching to which very few could listen without being subject to an influence unique of its kind and inexpressibly touching."

**NATIONAL PROGRESS.**

The growth and development of a young nation cannot but be a matter of interest to all observers, and especially to those who are active participants in it. The youth of a nation, as of an individual, is one of promise and possibilities, and to watch its progress from small beginnings, and to see its advance, socially, politically and commercially, is something which can engage the attention of the political economist, and, indeed, all who are concerned in human progress and affairs. Canada, because of its vastness, its climate, its small seaboard on the Atlantic, and above all its having had so formidable a competitor on its southern frontier, was until recently slow in growth of population and otherwise, and many misgivings were entertained by the faint-hearted as to its future, both materially and politically. There were, it is true, many far-seeing men who had no doubts as to its great resources, and the ability of the hardy race, who were settling on its

shores and advancing over its plains, to subdue the wilderness and to establish a free and stable Government in the wide territories they occupied, such, for instance, as Joseph Howe in the east and Sir John A. Macdonald in the west; but it took time to vindicate their sagacity, and meanwhile there were not a few pessimists, who could see nothing ahead but absorption by a foreign power, to escape which the fathers of many had fled to make new homes in the northern wilds. In the last ten or twelve years so marked has been the progress of Canada in self-reliance, in sharing the responsibilities of the Empire as a partner in its maintenance, in growth of population and expansion of commerce that it has given confidence at home and excited favourable comment abroad, and it is recognized that this century may do for Canada in the way of progress in all that makes for national wealth and development that the last century saw take place in the United States. It is a task that will tax the wisdom and energy of her statesmen and people, but is one to which, judging from the past, they are fully equal. Their ability to conceive and carry out great undertakings, political and material, is demonstrated by the successful working of the Confederation of the Provinces from eastern to the western limits of our territory, and in the canals and railways which facilitate communication in all parts of the country. The remarkable increase in trade in recent years is thus commented on by the London Daily Graphic: "The total trade figures of 1903, \$460,000,000, is a surprising result for a country with a population of less than 6,000,000, and is especially gratifying in view of the fact that the spirit of speculation, which reached the climax in 1902, has subsided with beneficial results to the general economic situation." What is of equal importance with our growth is our complete independence, commercially as well as politically, of the United States. For a long time it was feared that Canada might become commercially dependent on the United States, and that this would in time, perhaps, make us also dependent upon them politically. The march of events each year makes this less likely, not only in the strong development of the sentiment of Imperial unity as demonstrated in the Boer war, but in the fact that in all that reveals national growth and progress Canada is expanding at a more rapid rate than the United States. The following from the Wall Street Journal will be gratifying to our readers, as it will reassure many, and convince them that not even from a monetary or commercial point of view is union with the States necessary to our welfare, and that the statement of Mr. Andrew Carnegie that Canada can have no future apart from its southern neighbour is as ridiculous as it is untrue, and unacceptable to the thought of every loyal Canadian man and woman. The report of the Department of Trade and Commerce of Canada for November gives evidence of gratifying progress made by the Dominion of Canada in the past few years. Canada being our nearest neighbour, is, of course, of largest interest to the United States, and her development must be more and more an object of concern to us. For there cannot exist without constant friction two great nations side by side on the North American continent. It was the realization of that fact which caused the North to enter into the terrific struggle to prevent the secession of the Southern States. Already Canada, by her railways and canals, is causing much unsettlement to the interests of the United States, and it seems certain that the competition between the two will become intense. At present, of course, the United States is so far in the lead that comparison between the statistics of the two countries is out of the question, except on the basis of percentages of growth. In this way some idea may be obtained of the relative development of Canada. The following table shows the percentage of increase since 1891:

	Canada.	U. S.
Area .....	2.4	....
Bank deposits .....	138.3	129.2
Public debt .....	14.3	73.8
Immigration .....	51.8	52.9

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	Canada.	U.S.
Copper .....	296.2	112.5
Gold .....	2130.0	144.5
Railway mileage .....	41.5	20.0
Railway passengers .....	57.3	9.7
Imports .....	96.3	21.5
Exports .....	151.2	59.6
Pupils in public schools.....	9.1	19.6
Telegraph messages .....	25.5	32.9

Of course, Canada's evolution having come later than that of the United States her percentages are likely for some time to show better than those of that country. Her extraordinary increase in gold production, for instance, is due to the fact that in 1891 Canada mined only \$930,614 of gold, while, thanks to the discoveries in the Klondike in 1902, she mined \$20,741,245.

OUR SYNODS AND ITS METHODS.

It is over a generation ago that our Church was given the right to govern itself. We could elect our Bishop, our Church dignitaries, legislate for the good of the Church, and manage our own funds as we thought fit. To-day we have divided our responsibilities. The appointment of the clergy, either to diocesan office or to parishes, has been vested in the Bishop. This does not make it prerogative, as many seem to think. It is the method the Synod has chosen to adopt of exercising a very important, perhaps its most far-reaching power. In like manner we have placed our benevolent and missionary work in the hands of committees, and also the administration of our invested funds. The real result of things to-day is that our Synod is entirely a registering body. The delegation of its important and interesting functions is probably necessary, at all events largely so. At all events, that is the method we have adopted. What is wanted is to draw attention to the result. We have so managed things that the Synod to-day is exerting itself year by year to turn a big fly-wheel to which a great weight is attached. It is not itself doing the work, and it has so thoroughly wrapped up and swathed our various diocesan interests in yearly committees that our work never emerges into life or understanding in our Synod meetings. If anyone has galvanized the committees, which carry on our so-called benevolent work, or which manage our intricate endowments or funds, into some sort of spasms, its expression is found in a report to Synod. There it may excite interest, even enthusiasm; but so surely as it does, someone points out a canon, a rule or order or some part of the constitution that it will take two years to break, and the Synod meekly acquiesces. It is in the grip of a meaningless law very often, of one passed from a spirit of timidity, and leading in the end to a lawyer's opinion, that nothing can be done without legislation. So tangled up have we got things, that no reform, or even change, has ever passed into effect without running the gauntlet of canon, constitution, lawyers, and last, but not least of its trials, the ordeal of the Executive Committee. Can it be denied that of the diocesan work of our Church we know little, and seem to care less, and that those who have tried to understand it have either been considered cranks on account of their persistence, or have gradually breathed the somnolent atmosphere of inaction. This state of affairs is due to want of time, want of effective opportunity when there is time, and actually to inability to hear what is said in Synod. So, if our well-worn methods, our stifled efforts, and our comfortable belief that all is well please us, what is the value of spending all our time over them every year. Is it merely to register passing phases of thought, dying with the hour, because not seriously dealt with, or to record approval of work without knowledge of its methods or wants? What do clergy or laity care about a superannuation and a commutation fund upon which a clergyman gets once in a decade, or a widows' and orphans' fund which gives the Church's widows \$200 a year if it happens to have it or has borrowed enough to pay it? What can they do to help them? All are overlaid with vested rights

and buried deep in our canon law. \*What is the object, then, of spending all our Synod time over these matters? Either they ought to be made live issues, or they should not block the road for something better. Whichever it be, let us try and stop wasting time. The only solution is to devote a specified portion of the Synod time to temporal business, and an equal time to the spiritual needs and development of the Church. If business is necessary to be done, why take the whole, working over it, and then interring it with a sigh of relief. But it need not be all we do. Cannot two days be so used as to enable the representatives who come to the Synod to gain something, to hear the thoughts of those who think our Church is living, and has living work to do, and to learn of things which lie beyond their parish fence. There is one committee whose work is far more important and far-reaching than that of its parent body, namely, the Mission Board. It is thoroughly representative, knows its subject, is in earnest, and only lacks more frequent meetings to be interesting. It ought to have earnest support, for it is a miniature Synod, and is a piece of our diocesan machinery which is both democratic and progressive.

FROM WEEK TO WEEK.

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

The diocesan branch of the Woman's Auxiliary has just concluded an interesting annual session in the city of Montreal. The attendance was unusually large, the interest well sustained throughout, the reports were very encouraging, and the procedure was most dignified and business like. The excessive loquacity of Synods was never in evidence, although animated discussions frequently arose when the occasion called for an expression of opinion. This was splendidly illustrated when a proposition was presented to inaugurate a diocesan educational fund for the benefit of the daughters of clergymen. His Grace the Archbishop, who occupied a seat on the platform by the side of the president, was called upon to give expression to his views upon the subject. He did so, briefly but strongly commending the proposal as a means of meeting a need that he had frequently felt during his episcopate. To many these words from so high a quarter would seem to close the matter. But not so. Two or three prominent ladies rose in turn and strongly opposed the resolution, not because of any objection to the object aimed at, but because such work, they held, did not properly belong to the Woman's Auxiliary. One lady, turning to the Archbishop, said, "I am sorry, your Grace, to oppose you in this matter"; and he laughingly retorted, "You don't look it." His Grace in his younger days was always a strenuous fighter for what he believed to be right, and has never lost his admiration for the man who stands by his convictions. The incident closed with the resolution carrying by a narrow majority.

The diocesan statistics show 71 branches to be in operation, with a total membership of 1,251. The receipts for the year were \$5,412, an excess over the previous one of \$1,346.91. The work touches almost every missionary diocese in Canada, and many of the fields occupied by the Canadian Church in foreign lands. Every pledge had been met, and the outlook for the future is exceedingly bright. The alterations of the constitution in accordance with action of the central board in their agreement with the General Missionary Society were adopted without discussion.

The magnitude of the work of the Woman's Auxiliary, which has its subordinate branches in every part of the Dominion, is but imperfectly realized by Churchmen. It has 740 active branches, extending from Halifax to Victoria, with no less a membership than 17,304 women. Without fuss or frills it raised during the year 1903 the enormous sum of \$43,656.46, or considerably more than half as much as that raised by the General Missionary Society. The results of its labours are felt in almost every mission in our great West, and in scores of missions on two continents. It is pro-

bably the most perfectly organized section of the whole Anglican Communion. Its central Executive Board is the supreme working authority, and through it the whole energies of the Auxiliary are directed, down to the smallest parochial branch. Every office has definite duties attached to it, and the question of jurisdiction is seldom raised. There is still room for great expansion of this work in Canada, and the Church would be greatly strengthened by having it represented in every parish.

The relationship of the Woman's Auxiliary to the General Missionary Society is a subject that has given a good deal of anxiety to representatives of both these bodies. Not long ago it looked as though we were to have two distinct and independent missionary agencies of the Church in Canada raising money in the same constituencies, and carrying on missionary work in the same missionary fields. Such a condition of things would inevitably lead to a great dissipation of energy, and eventually to much confusion. After exhaustive communications and conferences a modus vivendi was arranged between the two organizations in October last, with the result that the W.A. sends to the Missionary Society a complete programme of the work proposed to be taken up during the coming year, and a report of what has been done during the past year. This indicates to the Missionary Society what work is provided for, and enables it to direct its energies elsewhere. This certainly is a step in advance of the go-as-you-please methods of the past, but to our mind it does not represent a final solution of the problem. It is not only important that the Missionary Society should know the mind of the Woman's Auxiliary, but also that the Auxiliary should know the mind of the Society. Without this unification of information and action there is bound to arise dissipation of energy and probable inefficiency of service. To us it would seem that the road to the final adjustment of this question lies in the direction of the enlargement of the Board of Management to include an adequate representation of the Woman's Auxiliary. In this way, and this way only, can the Church in this country hope to have united and consolidated action in what should be an undivided work. We have reason to know that this would be favourably received by the women, and we can see no reasonable objection to it which the men can put forth. It would be well to have a public expression of opinion upon the matter through the press.

On Sunday last the Bible was the theme discussed in tens of thousands of pulpits all over the globe, and suitable references were made to the magnificent work of the British and Foreign Bible Society. This venerable society has just completed one hundred years of honourable service to mankind, and it worthily deserves the vast attention it has received. One hundred years devoted to the simple and single purpose of supplying the Word of God to the peoples of the earth in their own tongues is a long record, to which every Christian must pay his tribute of honour. No question is raised by this society as to who shall make use of its publications; its sole desire is to have the Bible placed in the hands of the people, that they may know of its contents. Any and every one who feels that he has a commission to make known to his fellows the precious truths of God find in it an invaluable ally. It has reproduced the Scriptures in no less than three hundred and seventy different languages and dialects. It maintains an army of expert scholars for the purposes of translation. It pours out the books from its presses by the million copies, and sends them broadcast throughout the world. With its advancing years it has gathered strength and vitality, and now it has devised new plans for the new century upon which it enters, greater than anything hitherto attempted. Churchmen in company with all other Protestant Christians will rejoice with unfeigned joy at the success of this unique and truly great society.

The vigorous efforts that are being put forth to infuse new life into the Brotherhood of St. Andrew seem to be bearing good fruit. Reports from various parts of the country touched by the

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two travelling secretaries show that gratifying progress is being made. The nature of the organization calls for periodical visits from enthusiastic representatives from the centre of activity. The very high aims of the Brotherhood limit its members to a few choice spirits in the Church. But a few young men are enrolled in its several chapters, and if left alone zeal is likely to grow cold. Men dwell upon the difficulties of carrying out their pledges, and lose sight of the value of a little courage and a little perseverance. The touch of a brother who comes from afar and tells of the triumphs achieved by men elsewhere, who narrates his own experience of what has been done, and shows what may be accomplished, brings new life. It sets the timid and despondent at work again. In the strength of the new hope aroused they go out to their duty with renewed zeal. But after all is said and done, it would seem that the Brotherhood is but a partial solution of the problem of young men in the Church. If we distinguish between what ought to be and what is we will see that a large proportion of our young men are not ready to take upon themselves the obligation of this Brotherhood. The Church needs to provide some kind of work that will not make such high demands upon her youth, and at the same time will afford opportunity for useful service and responsibility. There is a large body of young men of excellent character and ambitions who would serve the Church with great advantage, but who shrink from taking the Brotherhood vow. It has appeared to us that the Brotherhood of St. Andrew could enlarge its usefulness without in any way altering its purpose and the effectiveness of its work. It could be done in this way. It could enlarge the probationer element and call them associate members, who may or may not become active or regular members. These associates would not be called upon to take the obligation, but would act on the lines of the Brotherhood, and include other work as well. The Brotherhood would be the directing force, and eventually many of the associates might become regular members; but in any case they would be more closely bound to the Church.

SPECTATOR.

#### BROTHERHOOD OF ST. ANDREW

A representative meeting of the Toronto Chapters of the Brotherhood of St. Andrew was held in St. Luke's schoolhouse on Saturday evening, February 27th, for the purpose of discussing the financial aspect in respect to the Forward Movement. Mr. James A. Catto, the president of the Brotherhood, was in the chair, and Mr. William Walklate acted as secretary. Twenty-two members were present, including Mr. R. H. Coleman, the chairman of the Executive Committee; Mr. N. F. Davidson, ex-president of the Canadian Brotherhood; Mr. W. J. Dyas, the president of the Toronto Local Assembly; Mr. John T. Symons, vice-president, and the directors and representatives of nearly all the Toronto Chapters. A devotional meeting, conducted by the Rev. J. S. Broughall, of St. Stephen's Church, was held previously in the chapel. Mr. James A. Catto in opening explained the purpose for which the meeting was called, i.e., that of bringing before the notice of the members the work of the Travelling Secretaries, and the urgent need there was for all the members of the Brotherhood to realize their responsibility in supporting that work as far as they were able. Mr. Catto then read condensed reports of the satisfactory work Mr. Thomas and Mr. Davis were doing in Eastern Ontario and the Niagara and Huron Diocese, supplemented with high testimony accorded to the secretaries by the various clergymen and laymen in the different places where they had visited. Mr. R. H. Coleman dealt with the financial aspect of the movement, showing fully how much each chapter had contributed, and pressed home upon all present that they should endeavour to raise in their own chapters the equivalent of \$10 each member by interesting out-

side members of their churches. Mr. N. F. Davidson then spoke very feelingly and at length on the amount of the work the Executive and the officers of the Brotherhood had so ably done, and that it behoved all the members to do their utmost to support them in carrying on that work. The reports proved conclusively that splendid work was being done by the Travelling Secretaries, and that there was great need for it was abundantly evident. He thought it would be well to pass a resolution heartily endorsing the work that these gentlemen had done so at considerable sacrifice to themselves, and he had very much pleasure in submitting the following motion, which was seconded by C. F. Wagner, and unanimously carried: "That this meeting congratulates the Executive Committee of the Dominion Council on the appointment of two Travelling Secretaries for the balance of the current year, and assures the Executive of the warm support of the Toronto Chapters in connection with a work of such importance for the Brotherhood and for the Church." Those present testified to the importance of the work, and said that it had been presented to them in a new light that evening, and they pledged themselves to support the movement by seeking to enlist the sympathies of all members interested in Church work.

\*With the Travelling Secretaries.—Mr. Fred W. Thomas paid a flying visit to Toronto last week, and gave the Executive full particulars of his work along the line. He is now in Montreal, and has so far met with a good deal of encouragement.

Mr. W. G. Davis, with the help of the rector, the Rev. H. A. Wright, has worked up a good chapter at Tilsonburg, and the members start out with bright prospects of doing good Brotherhood work. At Port Colborne the rector, the Rev. A. Cameron McIntosh, has been greatly pleased with Mr. Davis's visit, and not only has a fine body of men been formed there, but a chapter is already in operation. Mr. Davis visited St. Thomas next, and had interviews with the Rev. Canon Hill, R.D., and the Rev. W. A. Graham. At St. John's Church both he and the rector succeeded in interesting several of the young men there, with the result that a chapter has already been organized, with plenty of work in prospect. At Ridgeway Mr. Davis was very fortunate in meeting with the Rev. A. Murphy, who was holding a mission there at that time. They had a largely attended men's mass meeting on the Sunday afternoon in connection with which Mr. Davis, with the help of several of the men of the church, distributed a number of hand-bills, and so succeeded in getting a number of men to be present. Mr. Murphy spoke at length, commending the work of the Brotherhood. There is a splendid field for work here, and a good chapter has already been started. At Essex a small chapter has been built up into one of nine or ten members.

### The Churchwoman.

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

#### INDIA ORPHAN WORK.

With grateful thanks I acknowledge the following contributions: Miss M. E. Austin, Quebec, \$4; "Lilian," Coe Hill, to complete year's support of orphan, \$5; J. A. Nicholas, \$5; I. R., Halifax, to support orphan for year, \$15; Miss H. M. Martin, fourth year's support of orphan, \$15. It is a great pleasure to be able to send further contributions for the orphans, for they will require friends for some years yet, especially those wee ones taken in when so young; and the reports are so gladdening that one can only be thankful for each child kept on in the Mission Homes. How great the blessing may be to these children we can never meas-

ure. What they are saved from, we imagine in some cases (I trust in only some) makes one most deeply thankful—lives of cruelty and shame, perhaps, or perhaps the life of the married child, soon left to make another chapter in the sad, sad tale of the oppressed widow child of India. What they are saved for? Ah, our hearts are lifted up with the hope and the prayer that they are, indeed, saved for a mighty purpose. To be God's children and to be "witnesses to the truth"—we hope that in every case. Some, of course, will be more emphatic witnesses than others, bearing the Gospel story with eager gladness to their native sisters. Others more quietly will live the Christ life; and such a life must shine, especially in dark India. Pray for them; pray for them that they may be kept faithful to the end. Oh, the need of prayer, the need of workers for India! Only this morning I read in the report of the Australian Missionary Student Convention, conducted by Mr. Mott a few years ago, a plea by Dr. Ashton for medical missionaries. Only five per cent in India receive medical treatment. Fancy, he says, 95 per cent with no quinine or other medicine when fever is upon them. Then he tells how interesting the work is; how a man or a woman (and, oh, how loudly India calls for women! Only a woman can go to the Zenanas) can follow his or her profession, which he probably loves, and while healing the body pour out the soul-healing story of the love of Jesus Christ. Space forbids further remarks, but I wish we Christians realized more deeply and responded more gladly to the invitation to go. Please address further contributions for the support of the India orphans to Miss Caroline Macklem, Sylvan Towers, Rosedale, Toronto.

#### NIAGARA.

Hamilton.—All Saints'.—The fifteenth annual meeting of the Woman's Auxiliary of this parish was held on Tuesday, March 1st, in the school-room. There was a large attendance of members, and a strong delegation of officers of the Diocesan Board, who were present as welcome visitors. Mrs. Leather, the president, was in the chair, and Rev. Canon Forneret paid a tribute to the good work of the Auxiliary, and to the helpfulness and loyalty its members had invariably displayed towards him. The annual report, one of the best in the history of the Auxiliary, was read by Mrs. Henry Carpenter, recording secretary. It showed an increase in the membership from 62 to 70, with an average attendance of 21. Five large packages of goods had been sent during the year to Archdeacon Holmes, St. Peter's Mission, Peel river, whose grateful acknowledgment was read by Mrs. Colin G. Snider, recording secretary. The report of the treasurer, Mrs. Vanderlip, showed receipts of \$158.58 including a small balance from last year. In the absence of Mrs. Sey, head of the junior branch, Miss Buskard read its report, showing receipts of \$15.86, nearly all of which had been expended on missionary objects. The diocesan officers present were Mesdames DuMoulin, Wade, Webster and F. W. Gates, and Miss Ambrose, several of whom spoke helpful words of cheer to the Auxiliary. The following officers were elected: Mrs. Forneret, honorary president; Mrs. Leather, president; Mrs. Herring, first vice-president; Mrs. Johnston, second vice-president; Mrs. H. Carpenter, recording secretary; Mrs. Colin G. Snider, corresponding secretary; Miss Green, Leaflet secretary; Mesdames Leather, Lemon and Carpenter, delegates to the Diocesan Board; Mesdames Barnard and Kerner, appointed by the rector; Mrs. Briggs and Miss Fairclough, auditors; Mrs. Abraham, superintendent of the juniors; Mrs. Sey, assistant; Misses Buskard, Winnie Snider, Guy, Muriel and Eva Leishman and Hallett, teachers. After the meeting Mrs. Forneret invited the members and visitors to the rectory, where tea was served and a pleasant hour spent.

The King has promoted the Archbishop of Canterbury to be Knight Grand Cross in the Royal Victorian Order.

Scribers' this magazine descriptive of Miss Agnes contributes the Western on "The E tells of a J order to vi numerous known by-t series of d and Light. Further in R. Grant; Mrs. Geor by Captain appear in several po department terest. This zinc, plant

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## REVIEWS.

Scribners' Magazine.—In the current number of this magazine, J. Huneker contributes an article descriptive of the great musician, Richard Strauss. Miss Agnes Laut, author of "Lords of the North," contributes an article entitled: "The Search for the Western Sea," and Mrs. Edith Wharton one on "The Descent of Man." Benjamin Brooks tells of a journey he made into New Mexico in order to visit a famous rock of which there are numerous Indian legends, and so has become known by the name of "the enchanted Mesa." A series of drawings, in tint, descriptive of "Music and Light," are contributed by H. C. Christy. Further instalments of "The Undercurrent," by R. Grant; "Letters from England in 1846-49," by Mrs. George Bancroft, and "The War of 1812," by Captain A. T. Mahan, U.S.N. (No. 3), also appear in this number. In addition there are several poems and short stories, and the other departments of the magazine keep up their interest. This number is, as is usual with this magazine, plentifully illustrated throughout.

## Home &amp; Foreign Church News

FROM OUR OWN CORRESPONDENTS.

## QUEBEC.

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

Quebec.—After an absence of nearly five years from England, the Lord Bishop of this diocese has gone to England on a visit. He sailed from Halifax on the "Bavarian," of the Allan Line, on the 7th inst., and expects to be away for a couple of months. During his absence, the Ven. Archdeacon Roe, D.D., will act as Commissary, and will attend to all necessary business.

## OTTAWA.

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

Ottawa.—The diocesan agent in the Ontario Diocese is certainly doing a grand work in raising the clerical incomes. In this diocese we are working in the same direction, though on different lines. Our success is not phenomenal, but it is very encouraging, and several years' experience of our practice has proved its real worth. The stipends of the clergy are steadily increasing, and the Bishop continues to be very insistent that there should be no holdup in this direction until it can be said that the minimum stipend of the Ottawa Diocese is \$800. The canvass of parishes is systematically performed by the rural deans, a very active body of men with us, and their visitation of parishes is carefully regulated and provided for by the Bishop. On the whole, I think our plan will produce as good results as the diocesan agent system, and at much less cost. Many of our town parishes are voluntarily advancing their stipends to \$1,000. I have already reported several, and now add Almonte to the roll, its vestry having recently resolved that the stipend be increased from \$800 to \$1,000. In Eganville parish Rural Dean Stiles has made a most successful canvass, bringing the stipend up to nearly the \$800 mark. This is another instance of what our system accomplishes. This parish applied six months ago for a grant from our Mission Fund. It was refused, and the rural dean turned loose on the unsuspecting flock, with the result that the income stipulated for by the Bishop was readily forthcoming. At Carp good progress is being made under the Rev. R. B. Waterman, whose work is always along well-defined lines, which is sure to tell in the course of a few years. There still exists a scarcity of clergy, and the reported removal of two more is announced. The Rev. A. Elliott, of Carleton Place, has been very ill, but is now steadily improving. The clergy of Renfrew deanery recently presented Rural Dean Bliss with a beautifully illuminated address expressive of their

regard and appreciation of his faithful labours.

The rector of Clayton, the Rev. G. Scantlebury, has announced a series of cottage or house-to-house services during Lent. Excellent work is being done in this parish, and Mr. Scantlebury is hoping to have another new church erected before long. The Rev. G. Lorne, of South Mountain, has accepted the parish of Hintonburg (suburbs of Ottawa), which has been for some months anxiously awaiting the appointment of someone. In the meantime the income has been largely increased. It would be a good thing for some more of our parishes if they were left vacant for a few months. It would help the stipend list. Our country weeklies are copying Bishop Mills' outspoken and timely condemnation of gambling and progressive card parties, now so much in vogue among women in our towns and cities. It is to be hoped the Bishop's words will be widely read and their influence felt in many homes. The Bishop of Ottawa, in a timely pastoral, laments the painful fact that Lent in the past has meant very little to the citizens of Ottawa. We expected better things of the Church in the city with its large staff of clergy.

Hull.—The late Mrs. Alonzo Wright left in her will, which has just been probated, the sum of \$30,000 for the missions in the Gatineau district. The money is to be held in trust by His Grace, Archbishop Bond, of Montreal.

## ONTARIO.

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

Kingston.—St. James'.—The Lord Bishop of Ontario, assisted in the service in this church Sunday morning, the 28th ult., and delivered a forcible sermon on the theme of honesty of purpose. Dishonest tactics, as a means to an end, were condemned. There could not be any temptation where there was not a strong disposition to sin. The man who sought to gain his object by unfairness did not do so because of necessity, but from choice. Some day he would awake to a consciousness of the fact that honesty is the best policy in all cases.

The Rev. C. A. Masters, who has been curate of St. James' for the last year, is engaged to Miss Patterson, daughter of Mr. J. C. Patterson, late of the Merchants Bank. This is the third of the five deacons, who were ordained last year, to contemplate matrimony during the first year of their ministry. Of the other two, one was married before his ordination, and the other is yet to be heard from.

The next ordination will be at St. George's Cathedral on Trinity Sunday. There will probably be seven priests and five deacons.

The following paragraph from the "Whig," which is one of the best-informed papers in Canada, speaks for itself: "Advanced interest in Church work throughout the Diocese of Ontario is becoming very marked. Since the appointment of a Church Missionary Secretary, a great deal of good has been accomplished. Several parishes that have for over twenty years received missionary aid, are about to become self-sustaining, through the efforts of this newly-appointed official, who has aroused deeper interest on the part of parishioners, and obtained from them more liberal offerings. Several large parishes have been divided, and new fields thus created. There has been steady advancement all along the way since Bishop Mills assumed control of the diocese."

Cataraqui.—Christ Church.—The Rev. J. E. Elliott took charge of this parish on Sunday, February 28th, conducting two services. He made a most favourable impression upon the congregation. Mr. Elliott will have a Mission at Collins' Bay to look after, in addition to his work at Cataraqui. This is a newly-created Mission, and though asked for repeatedly for years, the request could not be complied with until now.

## TORONTO.

Arthur Sweatman, D.D. Bishop, Toronto.

St. Alban's Cathedral.—The first of a series of Lenten lectures in connection with this cathedral church, entitled "An Evening in Palestine," was given in the crypt on Thursday evening, 3rd inst., and proved most attractive and enjoyable. Mr. Ben-Oliel has resided for a number of years in the Holy Land, and is thoroughly conversant with the manners, customs and modes of life that prevail there, making his descriptions both vivid and interesting. His subject was further illustrated by a dozen or more living models, dressed in the quaint costumes of Moslem, rabbi, woman of Ramallah, of Bethlehem, etc. These were summoned to the platform by the Eastern fashion of clapping hands. The lecturer himself appeared in the picturesque costume of a Bedouin, or Arab of the desert, and exhibited a number of articles used by these strange descendants of Ishmael. Notwithstanding the inclement weather and bad condition of the streets the crypt was well filled, and everyone thoroughly enjoyed the evening.

The following is taken from The Orange Sentinel: "At the annual meeting of the L. O. County Lodge of Toronto on Tuesday evening last the following resolution was passed by a standing vote: Moved by W. Bro. John Woodhouse, P.D.M., North Toronto, seconded by W. Bro. George Stagg, P.M. L.O.L. No. 140, and resolved, That the hearty congratulations of this County Orange Lodge be tendered to R.W. Bro. Rev. Canon Dixon, chaplain of this County Lodge, on his being raised to the title and dignity of a canon of St. Alban's Cathedral by the Lord Bishop of the Diocese of Toronto in recognition of his services to the Church and in his Christian ministry. The worthy County Chaplain was loudly cheered as he rose afterwards to acknowledge the resolution which the County Lodge had unanimously passed."

## HURON.

Maurice Scollard Baldwin, D.D., Bishop, London.

Berlin.—St. John the Evangelist.—The Lord Bishop held a confirmation here on Sunday morning, the 21st February, when ten candidates received the laying on of hands. In his address His Lordship referred to the recent death of Dr. D. S. Bowlby, saying that since his last visit there had departed one of the Church's most devout members, one who had been its true and constant friend, always anxious to advance its cause. Now, in looking through the pews the speaker saw him not, but he remembered his fidelity of character, his uprightness of conduct and his zeal in upbuilding the walls of Zion. To the widow and family he offered his sincerest sympathy. The Bishop was attended by the Rev. Rural Dean Ridley, and the Rev. Joseph Fennell, of Hamilton, was also present besides the rector. A striking feature of both services on Sunday was the beautiful singing of Master Fred Duggan, of St. Simon's choir, Toronto, singing that fell little short of that of one of the Westminster Abbey choir-boys. The church was crowded. The A.Y.P.A. is doing a good work here, one especially needed in this town, where so many young people are resident temporarily on account of the demand for workers, male and female. Its meetings are well attended, and a systematic effort is being made by the rector to make it an effective help in building up the Church.

Waterloo.—St. Saviour's.—At evensong on Sunday, the 21st February, the Bishop confirmed fourteen candidates. Half of them were males, which shows that the Church in this parish appeals to both sexes alike. Would that she did so everywhere. In his address the Bishop explained the nature of confirmation and the need for it, and, also referring to the word "servant" in the service, dwelt on the fact that "servant" in the New Testament usually means "slave," one bought with a price; and every Christian should remember he

as St. Paul delighted to call himself, "the slave of Christ Jesus," bought with His precious blood. As at Berlin in the morning the rural dean was present as the Bishop's chaplain. In spite of the unfavourable weather and wretched state of the streets the church was well filled. The work of the parish is going on steadily under the new incumbent, the Rev. S. P. Irwin, B.A., who has got acquainted with more Church folk than are given in the census reports. The three missionary societies are in full operation, the boys meeting every Monday, and maintaining a Blackfoot boy at the mission school under Archdeacon Tims' supervision. Above all the spirit of unity and brotherliness prevails, the spirit which has built up the parish in the past, and will, God willing, do so still more in the future.

Stratford.—The Rev. D. Deacon has not resigned the rectory of this parish, but only the office of rural dean of Perth, as stated in our previous issue.

Wilmot.—The Bishop of the diocese visited this parish on the 22nd and 23rd inst. At St. George's Church, New Hamburg, in the evening the rector, the Rev. C. H. P. Owen, presented a class of five, and at Christ Church, Haysville, on the 23rd, a class of fourteen candidates, including two from St. James', Huron Road, for the ministering of the rite of the laying on of hands. His Lordship charged the newly confirmed in words of fatherly affection, as is his wont, to be constant, especially in the reading of the Holy Word and daily prayer. In the afternoon he addressed the W.A.M.A., after the monthly business meeting had been held at the rectory. His subject was "The Growth and Consolidation of the C.C.M.S.," concluding with words of encouragement and appreciation of the work of the Auxiliary in upholding and strengthening the hands of those who are striving to extend Christ's Kingdom on earth. Two branches of the A.Y.P.A. have recently been organized in connection with Christ Church and St. George's, about seventy-seven giving in their names.

#### ALGOMA.

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

Novar.—St. Mary's.—We greatly regret to announce the death of the Rev. Joseph Pardoe, rector of this parish, which took place a few days ago. The cause of death was pneumonia, and the illness was of very short duration.

#### RUPERTS' LAND.

Robert Machray, D.D., Archbishop and Primate.

Samuel Pritchard Matheson, D.D., Co-adjutor Bishop, Winnipeg, Man.

Westbourne.—St. George's.—Sunday, the 21st February, was a day "much to be remembered" to many in this church. Our beloved Bishop Matheson was with us. With cheerful word and kindly manner, with profound instruction and wise counsel regarding things temporal as well as things spiritual, we all, both pastor and people, felt a great lift upward and onward. During the morning service, the apostolic and exceedingly beautiful ceremony of our Church was performed by the Bishop, in which thirteen persons were confirmed. The pastor had one disappointment, nearly as many more candidates, who lived at great distances, some of them over twenty-five and thirty miles away, were, on account of the severity of the weather, unable to be present. The Bishop preached both morning and evening services in his usual impressive and deeply instructive manner. His address to the candidates was especially kind and tender, but so profoundly instructive. (The Bishop has been a teacher all his life.) At the morning service the church was so crowded that chairs had to be brought in and placed in the aisles. Both services were fully appreciated and thoroughly enjoyed. This congregation have for years laboured under the disad-

vantage of having their church away from the centre, being more than a mile out of the village. We are, however, erecting a new one in the village. The basement was built last fall, and the contract for the completion is about being let. The completed new church will cost about \$3,000. The pastor hopes during the coming season to erect another church at Lakeside, a point about fifteen miles distant, where at present he holds services in a school. This erection of churches with a large district to visit, making calls, etc., will make an exceedingly busy summer. Sunday is always a day full of toil to the pastor of St. George's. Beginning with Sunday school at 10 a.m., church service at 11, afternoon service on one Sunday ten miles distant in one direction. On the next Sunday, fourteen miles in another direction, on a fourth Sunday seventeen miles distant and back every Sunday for evening service at Westbourne. This is but an example of most of our country parishes with their out-stations in this diocese.

The Rural Deanery of Dufferin held its quarterly meeting on February 8th and 9th, in Christ Church, Cartwright. There was a fair representation of the clergy present, while among the visitors were the Rev. C. N. Jeffrey, M.A., B.D., of Winnipeg; Rural Dean Johnson, of Killarney; Rev. J. W. Matheson, M.A., of Boissevain; Rev. F. W. Walker, of Deloraine, and the Rev. S. J. Roch, M.A., of Melita—all, except the first-named, of the deanery of Turtle Mountain. The proceedings opened in the usual form, after which a considerable amount of interesting business was transacted. The reports on Mission and Diocesan Funds were quite favourable and encouraging. Much discussion was elicited on several motions introduced—one motion dealing with the entertainment of the clergy during Synod week, another dealing with an official organ for the diocese, and a third motion anent the amendment to the diocesan canons. With some changes, all three motions were finally passed. In the evening of the first day, a choral missionary service, with sermon by Rev. Mr. Matheson, of Boissevain, was held, all the clergy taking part, after which the chapter's members were entertained with light refreshments at the home of A. Laughlin, Esq., a private banker and prominent local Churchman. The second day began with an early celebration, with the celebrant, Rural Dean Garton, and with the general missionary of the diocese, the Rev. C. N. F. Jeffrey, M.A., of Winnipeg, preaching the sermon ad clerum. After breakfast, the morning session of the convention opened with a paper by the Rev. S. J. Roch, M.A., of Melita. It dealt admirably with the subject: "Sunday School Work in an English Parish," and was heartily enjoyed by all who had the pleasure of listening to it. Following Mr. Roch came another splendid paper on "What is Implied by the Forgiveness of Sin." The Rev. Mr. Walker, of Deloraine, who took this subject, handled it well, and most thoughtfully. The closing paper for the morning was one on "Theories of Inspiration," by Rev. Mr. Rowe, of Manitowish. Each paper brought forth considerable discussion. The convention resumed its sitting after lunch, by papers, followed by a children's missionary service at 4.15, and an interesting address to the children by Rural Dean Garton. In the evening of the last day, a short choral service was held, the lay curate, Mr. Brayfield, and Rev. Mr. Jeffrey taking the service, the latter giving a missionary address, at the conclusion of which an adjournment was made to Laughlin's Hall, where an able, lucid, and instructive exposition of teaching Church Catechism by charts was given by Rev. I. H. Lackey, of Clearwater, followed by a most excellently prepared paper on "Church Members' Duty to Their Sunday School," by Mrs. A. Goldie-Scott, of Morden. In the absence of Mrs. Goldie-Scott, her paper was read by Mr. J. S. Brayfield, the curate in charge of the parish. This was the closing paper of the convention, and after the customary votes of thanks to all concerned, the ladies of Christ Church served

refreshments, in their usual happy and gracious manner. The clergy returned to their respective parishes the following day, having with them the conviction that the Cartwright meeting was the best they have enjoyed at yet, despite the inclemency of the weather, which played about the 30 degree-below-zero point, in a most relentless fashion.

Cartwright is a small but thriving village on the southwestern branch of the C.P.R., about 150 miles from Winnipeg. It is situated in a fine farming section of southern Manitoba, not far from the United States' boundary. The mission held is a large one comprising this village, together with Holmfild, the next station to the west, on the railroad, and several outlying districts, where services are held in school-houses. The Church began work here under the Rev. C. N. F. Jeffrey, M.A., the present general missionary of the diocese, over twenty years ago, when there was no railway and a sparsely-settled country. Succeeding Mr. Jeffrey, there have been several incumbents, among the number being Revs. Houghton, Middleton and Wimberley. There is a splendid stone church now at Cartwright, which is thoroughly organized, and a growing congregation. At Holmfild there is no church at present, but prospects are exceedingly bright for a neat little stone edifice at this point, which in the near future will be strong enough for a resident clergyman. The parish of Cartwright was vacant for nearly a year with irregular services supplied by students. Mr. J. S. Brayfield, an energetic and devoted layman, who had been working in the northern part of the diocese, consented to take up work here, and was placed in charge. Under him there has been a revival of interest, and a marked improvement in all matters concerning the entire mission. The services under him are bright and cheerful, and all are in thorough accord. He is at present working for the erection of a parsonage, the nucleus of a fund for which he has \$2,000 in hand, and in all probability a house will be built this coming summer. On the whole, the Cartwright mission field is in a progressive condition.

There was much disappointment felt when it was learned that the railway authorities had decided not to issue half fare permits to the missionaries of the West; but the authorities repenting, have granted again the favour, only to the clergy in actual charge, however. The students of the colleges who supply services on Sunday in the out-of-the-way missions, are compelled to pay full fare. Had the original decision been adhered to, the work of the different churches would have received a decided set-back; a great deal of mission enterprise, now under way, would have been abandoned, as it would have been utterly impossible to carry it on. As it is, the churches of all colours will suffer by the privilege of travelling half-fare being withdrawn from a section of Church workers, for a great deal of work was done by the students in the poor missions; services are kept up by them which have now to be dropped. However, the Church appreciates the help given by the railways in permitting the clergy in actual charge of centres of work, to travel at reduced rates.

The Churchman is to be congratulated for introducing the interesting columns by Spectator. As Spectator comments on the questions touching the Church in Canada as a whole, it would not be amiss if each diocese had its Spectator to opine on local matters, in the absence of a diocesan organ.

#### KEEWATIN.

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

Fort Frances.—The concert given on Friday evening, February 5th, by the W.A. of the Church of England, was in every way a brilliant success. The programme, which was a lengthy

one, was former marks a remarkable O'Donn Well rec bring de Watts a of the : taken by were 2 O'Donn half bet to \$48.2; the succ for their ments t

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me, was exceptionally well rendered. Each performer was loudly applauded. No personal remarks are necessary, unless it is to mention the remarkable singing of two little girls, Miss Lily O'Donnell and Miss Connie Wood, which were well received, and Mr. Sloan, whose songs always bring down the house. The recitations by Miss Watts and Miss Smith were also well deserving of the applause they received. The chair was taken by the Rev. C. Wood and the accompanists were Mrs. Hollands, Mrs. Sloan and Miss O'Donnell. The hall was crowded, more than half being reserved seats, the receipts amounting to \$48.25. The ladies are to be congratulated on the success of their endeavours to raise money for their church, having raised by two entertainments the total sum of \$220.

#### NEW WESTMINSTER.

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

New Westminster.—St. Barnabas.—A reception was tendered to the new rector of this parish, the Rev. H. C. Houghton, and Mrs. Houghton, by the members of the congregation in the school-room on the evening of the 23rd February by the members of the congregation, which passed off very successfully. Mr. S. A. Fletcher presided, and amongst others the Bishop and Mrs. Dart and the Rev. and Mrs. Lawrence Amor were present. The room was crowded.

#### Correspondence.

All letters containing personal allusions should appear over the signature of the writer. We do not hold ourselves responsible for the opinions of our correspondents. The opinions expressed in signed articles, or in articles marked Communicated, or from a Correspondent are not necessarily those of the CANADIAN CHURCHMAN. The appearance of such articles only implies that the Editor thinks them of sufficient interest to justify their publication.

#### THE WAIFS' AND STRAYS' SOCIETY.

Sir,—In common, no doubt, with others of the clergy I have received an autograph letter from the Bishop of London commending the Church of England Waifs' and Strays' Society, and asking for practical assistance for it. The calls on Church people just now are specially heavy, but still everyone is interested in works of charity, and some possibly give to objects which, while excellent in themselves, have no special claim on them as Church people. In this society we have a means of contributing to a charitable work which at the same time is a definite Church work. There are three reasons why I think we might help the society. 1. It is undoubtedly doing a most needed work. It is a mission work. These waifs and strays are as outside the faith as any heathen. Moreover, they are morally deficient, and as they grow up must spread crime through England and the Empire. The society finds them homes, not institutions, and implants in them that strong Church character which has given its tone to the British Empire. 2. The Church in England just now is meeting with a severe strain. The work of years is endangered. May we not show a little practical sympathy? Though we are independent of the Church in England, we cannot forget the bonds of Catholicity, and as we sympathized with the Armenians and Assyrians, should we not still more do so with those who are in closer communion with us? 3. The Bishop of London asks for our help. The fact of the Bishop writing himself shows that he regards the matter of considerable importance; and any appeal from the Bishop of London we feel merits not only serious consideration, but practical attention. Would it be possible for those who have received letters to form an auxiliary similar to that for the conversion of the Jews, and appoint an honorary secretary to collect? For myself, I only have a mission parish, and, therefore, I cannot make a church collection at present, but I shall be glad to use

my lantern in older and more established parishes, if any of the clergy so desire, for the benefit of this cause.

Yours truly, A. B. C.

#### ADAM'S CONDITION BEFORE SINNING.

Sir,—In a report of a sermon preached in Montreal lately it is said that Adam's condition before sinning was one of undesirable ignorance, that his moral consciousness was aroused into growth by sin; that by sin Adam became more God-like. If the report is correct, some rather curious consequences seem to follow. 1. The preacher must have divine knowledge of Adam's condition before sin. If possessed of only such knowledge as is common to us all, humility and modesty would cause a little diffidence in treating such a profound subject, and great hesitation in putting a private opinion for a foundation stone whereon to build a superstructure of doctrine that must rend in twain all the forces of Christendom. 2. Satan must have been right in saying that Adam would not die, but become more God-like, and in accusing God of hindering Adam's proper development Satan was man's friend; God was man's opponent. 3. God's anger must have been the meanest vindictiveness against Adam and Satan for getting the best of Him. 4. We may rejoice to see children lose innocence by experience of sin, because thereby they will get rid of undesirable ignorance and grow in God-likeness. 5. Christ, having no experience of sin, had undesirable ignorance and a baby-like innocence that made Him a feeble, immature creature, rather contemptible to those who have grown robust and manly in righteousness by yielding to temptation. Christ's victory in temptation was a calamity. 6. It is apparently highly immoral for the Bishops to require subscription under oath to Articles IX. and X. We may be quite mistaken. Correction is always a blessing. HOOSIER.

#### CHURCH UNITY.

Sir,—A good deal has been said lately about union with our separated Protestant brethren. As a preliminary to such union would it not be advisable to first obtain inter-communion with the eighty-five million Christians of the orthodox Eastern Church. As I understand it, the only vital difference between our Church's teaching and theirs is the unfortunate interpolation to the Nicene Creed, familiarly known as the "Filioque." Our best theologians are agreed that this clause formed no part of the original creed. It was first foisted on the Church in A.D. 589 by the third Council of Toledo, convened by Reccared, King of the Goths, and up to the time of Leo III. the Roman Church even had not sanctioned it, but in the Pontificate of Nicholas I. the additional phrase was accepted, and it has continued since that time to be a cause of division between the Eastern and Western Churches. The great Bishop Hale says: "The Easterns undoubtedly hold to the original phraseology. Bishop Cox also says: "However true it (the Filioque clause) may be it is not part of the faith. Lowndes, in his "Vindication of Anglican Orders," says: "In regard to the "Filioque," Anglicans will have to admit that they are in the wrong, and that the Easterns are right." The Patriarch of Constantinople in 1863 said: "You do us wrong in altering the creed, which is no more yours than ours. If such a practice is tolerated, the Church of Christ is left without any sure faith whatever. If you make one alteration you may make many. We are all bound to protect the Catholic faith." That the Greek Church is right in adhering to the original—"the faith which was once for all delivered to the saints"—seems proved by referring to our Saviour's own words as recorded in John 15:26. Our Church should, therefore, at the earliest possible moment, confess her error and use the exact words contained in our Saviour's promise. Why should our branch of Christ's Church cut herself off from inter-communion with that great orthodox branch when

we all know that their rendering of the Creed is exactly in accord with our Saviour's words, while ours is not. The Bishop of Fond-du-Lac is doing his best to bring about a reconciliation between the American branch of the Church and the Easterns. Will some prominent Canadian Bishop also take the matter in hand and secure inter-communion for the Anglican branch also?

CHURCHMAN.

Sir,—Like many others, no doubt, of your readers, I have read with much interest Bishop Carmichael's report on the points of agreement between the authorized standards of the Presbyterians and Methodists and the teaching of the Church—a most valuable paper, all the more so because it calls upon the Church "to take some practical step in accordance with, but in advance of the Lambeth platform." Now, probably all will agree that, under God, the most practical step towards unity is to kindle a strong desire for unity. We know that it is not facilities for matrimonial union that lead to marriages, but the love between man and maid that impels them to face the responsibilities of married life. In like manner for Christian unity what is most needed is Christian love. And while this must be the work of the Holy Spirit, it is in accordance with all that we know of His working to look for that blessing in the use of the appointed means. Besides those that have been mentioned, is there not another and far more powerful one, that suggested in the hymn (553, A. and M.):

"Thou who at Thy first Eucharist didst pray  
That all Thy Church might be for ever one."

Oh! may we all one bread, one body, be  
Thro' this blest Sacrament of Unity."

Should not all who feel the dishonour to God and the evil to man involved in our present divisions offer up at every celebration of the Holy Eucharist they attend a prayer that God would regard not our sins, but the faith of His Church, and grant her that unity which is agreeable to His will. But might we not go further? The present writer does not believe that the denominations are "Churches," or that any one can found a Church except our Blessed Lord Himself. But the members of these organizations are Christians; and as almost everyone will admit they have by baptism, valid though irregular, been made members of Christ, why should they not be invited to communicate with us, our altars (if ours we can call them) being the Lord's Table, not the Church's. Could not the Right Reverend Bishops agree on a form of invitation for all baptized persons that come within the terms of "Ye that do

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truly . . . ways," so as to do away with the invitation sometimes given by well-meaning but inconsiderate priests "to members of other denominations" to partake? For it is not as members of other bodies, but as members by holy baptism of the One Body that they should be invited. What would be the result? Might we not hope that being treated as children, which they are, of the Catholic Church, our separated brethren would be separated no longer, but by degrees come to prize their true Mother above the human societies to which they belong? Would not that be realized which St. Paul tells us: "We being many are one . . . Body, for we are all partakers of that one Bread?" Confirmation would still be insisted on for the young, trained by the Church's educational work, and would be sought by others for the true reason, "that they might receive the Holy Ghost." And need it involve leaving the society in which a great part of life has been passed, and separating from those who have been looked on as brethren. Why may not a Presbyterian or a Methodist be also a Churchman? Methodists, we know, at first were nearly all Church folk; and many in Ireland still are so, a Bishop not long ago being president of a Methodist body that maintains the old position of a society in the Church. Might we not hope that the denominations would soon cease to be hostile, and in time would take whatever position Divine Providence would assign them, even it were to merge themselves in a greater unity. This plan would, at any rate, involve no act that would, by throwing doubt upon our orders, be an obstacle to the wider union we pray for. The writer feels diffident in proposing so radical a change of policy, but the crying need of unity, if it were only to secure for the young a Christian, instead of the present increasingly agnostic, education, must be his apology. Unity is God's will. May it speedily be done! FOR UNITY.

#### THE "LOW CHURCH" POSITION: FASTING AND EVENING COMMUNION.

Sir.—At a recent conference in England that distinguished divine, the Very Reverend the Dean of Canterbury, read a paper in which to answer the question, What is "Catholicity?" He examined the claims to the use of the terms Catholic, put forward by the Roman Church and the Ritualistic section of the Church of England, and cited the Church canon to prove that in their teaching, ministers were required to put forward for belief no doctrine that had not foundation in the Scriptures, and the corroboration of the "Catholic Fathers and ancient Bishops" of the Church. Ceremonies and ritual were not of necessity to be adopted, even though they were not contrary to Scripture. When the universal Church was spoken of regard must be had to the primitive Church; and the extreme limit of its authority was the sixth century, beyond which beliefs might be right or wrong, but had not the authority of Catholic sanction; and least of all could it be said that the developments of the Ritualistic section of the English Church had any claim? "I submit," he concluded, "the time has come for Evangelical Churchmen to recognize this state of the case more distinctly, and firmly and persistently to claim the honour and sanction of Catholicity for themselves with those Churchmen of other schools who adhere to the doctrines and the practices which were characteristic of the Church of England for the three centuries which followed the Reformation. The Ritualistic party are violating the principles of Catholicity by endeavouring to force upon the English Church beliefs and practices which were unknown or unauthorized in those ages, which, on the most liberal interpretation, can be regarded as possessing Catholic authority. There is no point which we are vitally concerned to maintain which cannot contain Catholic authority on its side against ritualistic and rationalistic innovation. The view of the historical truth of the Old Testament, which we maintain against hypercriticism, is beyond question the

Catholic view. In resisting the practice of auricular confession we are asserting Catholic against mediæval authority. There is more Catholic, because more primitive, authority for the simplest celebration of the Holy Communion than for any of the ceremonies which the Ritualists are endeavouring to reintroduce. The traditional dress of the English clergyman is Catholic; the Ritualistic vestments are mediæval and un-Catholic. Might there not be a union of moderate men of all schools on the basis of the true English ideal of ancient Catholicity? Let us not allow the innovators to usurp that honourable designation any longer, but let us claim it for ourselves, and let us be willing, even if it should involve, in a few minor points, concessions unwelcome to some of us, to be judged by it. In short, let us say to them and to the Church at large, Is the appeal made to Catholicity? To Catholicity we will go." This extract, Mr. Editor, shows in epitome the views held by the body of Anglican Churchmen, called Low Churchmen by those who rejoice in calling themselves High Churchmen, although that term means something very different from what it did a hundred years ago, or before the Oxford Movement, so attractive to many, divided the Church of England into two parties, or, to employ the ordinary expression, two "schools of thought," in the first half of last century. The sentiments of Dean Wace are doubtless those of nine-tenths of the laity of the Church of England in Canada. Attempts to force or foist on them beliefs and practices in worship which have not scriptural or primitive authority, wherever made, only has the effect of alienating them from the Church of their fathers. A correspondent signing himself a Layman would revive a long obsolete canon regarding the Holy Communion to be taken fasting, thereby laying on his fellow Christians a burden never laid on them by apostolic authority, and one too grievous to many to be borne. He also condemns evening Communion as an act of Protestant disobedience, which cannot consistently with the present well-settled usage of the English language mean anything else than disobedience to the Roman Catholic Church. We are all practising Protestant disobedience in refusing to submit and conform to Rome. Hundreds of people, especially in cities, must be deprived of the privilege of attending the Lord's Table altogether but for the opportunity, afforded them here and there by some thoughtful clergyman, of an evening Communion. Rev. T. A. Wright, in his excellent letter, suggests that the obligation to partake fasting may depend on the recipient's opinion as to whether the Lord's Supper is or is not a sacrifice; whether there is a Corporeal Presence in the elements or not. Both questions are surely put beyond controversy by the action of St. Paul himself, as recorded in the 20th chap. of Acts, at v. 7, where we are told they gathered together on the first day of the week to break bread, and then Paul continued his discourse to the brethren until midnight. Surely there was on that occasion the "Protestant disobedience" of an evening Communion. But "Layman" says we need more teaching and less preaching, again setting up alleged Catholic authority against that of St. Paul, who said: "It was God's good pleasure through the foolishness of preaching to save them that believe," and let me say that if some of our High Church clergy would only "preach Christ crucified," instead of preaching, and by their attitude at the Holy Table asserting themselves as sacrificing priests, we would have fewer divided parishes and depleted churches.

A LAY DELEGATE.

#### FASTING COMMUNION.

Sir,—I have read the different letters in your paper on the above subject, and I think the real kernel of the subject is lost sight of by most of your correspondents, which is surely this: The Church for fifteen hundred (or thereabouts) years taught her children to communicate fasting; and it was the enemies of the Catholic Church who introduced non-fasting Communion. Surely there can be no question of the Church's authority in

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this matter, or we must give up Sunday services, Lent, Advent, etc., for they are all given us by the Church. As regards the truth or otherwise of the Real Presence in the Blessed Sacrament, go again to the Church, which is the holder of all truth. Her teaching is definite when she tells us to catechize the children, who are soon to be her full members; and the language is definite. Q. What is the inward part, or thing signified? A. The Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper. How can a person take and receive anything that is not there? 'How else can a man receive unworthily? I do not doubt for a minute the Gospel narrative. That it was "after supper," or "as they were eating," in the first place. Nor can I doubt the Church's authority afterwards to decree that out of respect the same great gifts should be received fasting.

W. H. BALL, Priest.

#### EPISCOPAL CONSECRATIONS IN DUNDEE.

Sir.—Upon your clipping from "British and Foreign" (January 28, 1904), I would note that, in the nature of things, it is not likely that many, if any, such consecrations took place in Dundee before 1088. But since that time we know that Bishop John Falconer and Bishop Henry Christie were consecrated there April 28, 1709; Bishop Alexander Campbell, August 24, 1711; Bishop Arthur Petrie, June 27, 1776; Bishop Alexander Jolly, June 24, 1796; and Bishop Daniel Sandford, February 9, 1806. In his sermon at the consecration of Bishop Robberds, Feast of the Epiphany, 1904, Bishop Browne, of Bristol, pointed out that the new diocesan is the fiftieth Bishop of Brechin. JAMES GAMMACK, LL.D.

#### CLERICAL INCOMES.

Sir,—I am quite in accord with the sentiments expressed by my friend, Dean Davis, of London, on the subject of clerical incomes. Of course, it is right to help extra-diocesan and extra-parochial objects, calculated to advance the kingdom of God among men, but it certainly cannot be right to do so at the expense of the nearer and more imperative duty. There is high authority for saying that "if any provideth not for his own, and especially his own household, he hath denied the faith, and is worse than an unbeliever." The inadequacy of "clerical incomes" is not by any means a "new doctrine." Year in and year out it has been a subject of complaint for the past twenty or twenty-five years, but existing social conditions have aggravated the clerical position and forced the question into the foreground. If the clergy were asking anything but a "living stipend" their complaint might be dismissed without further consideration; but as a matter of act the living stipend is not forthcoming, and even the pittance doled out to them is often made up by methods as ungodly as they are unchurchly, such as an oyster supper, a bazaar, a dramatic performance, and the Lord only knows what other depths of degradation people have gone to secure to themselves

the "blessings of a free Gospel"; and a "free Church" is too often an elaboration of the same sort of gospel. The Dean tells us that the Synod of Huron purposes taking the matter up at its next meeting, and, perhaps, something may result; but it is not very likely. You may fire canons at people till the crack of doom unless you have some practical method of enforcing their provisions. Church Synods spend the greater part of their annual communications making or summing up canons. A canon will be introduced making it compulsory on somebody to pay a clergyman in priest's orders not less than eight or nine hundred dollars a year. Well, as the discussion proceeds with much heat and earnestness, one not conversant with Synodical methods, would suppose that the welfare of the unfortunate priest was being very carefully safe-guarded by gentlemen learned in the law and clergymen deeply versed in ecclesiastical procedure of one sort or another. But in reality it simply means, if you can get eight or nine hundred, so much the better; but if you can't, well, you can't, and so it ends; and at any rate we have had the pleasure of an academical discussion, which only a very ill-informed man would take seriously. If the Synod is really honest in its desire of improving the financial condition of the clergy, let the Synod deal with the parish, either through the Executive of the Synod or some organization specially charged with the duty. This course has been pursued in by far the best-managed diocese in the ecclesiastical Province, namely, that of Quebec. If a congregation defaults in its obligation the services will be withdrawn, but in all the years of the working of the system I think I am within the mark in saying that the actual withdrawal of service has not occurred in half a dozen instances. No system that you can devise will prove workable so long as you force its working out upon the clergy themselves. Their practice has been to suffer rather than complain. The wholly ungodly competition existing among Protestants has a large measure of responsibility for the niggardly treatment alike of "priest and preacher." A village of four or five hundred people will possess as many different denominations, each struggling to live, and, therefore, each ready to win adherents from its competitor by fair means or by foul. Under such conditions it is no wonder that the spirit of reverence and the fear of God should be steadily dying out among the rising generation. There is, of course, a laudable desire to give even the isolated members of our Church her services, but we have carried the idea too far, and instead of possessing, as we ought to possess, strong centres, we have created a lot of isolated mission parishes, many of them weaker—much weaker—to-day than the day they started. As matters stand at present it is much more a practical question of "ways and means" than one of Church advancement, but with a steady, and even accelerating, decline of candidates for the ministry, it may be that we shall be compelled to do what should have been done long since namely, deal with the whole question in a common sense and business-like way.

ROBERT KER.

#### ASSOCIATE MISSIONS; AN APPEAL.

Sir,—At the last meeting of the Synod of Toronto the following resolution was adopted: "That immediate steps be taken to re-organize the parochial and missionary work of the Church in the following manner: 1. The endowed parishes and strong centres to be re-organized on the system of combined work. A priest, deacon and at least one layman to be employed in each such centre. Services, Sunday Schools and instruction classes to be held in villages, hamlets and countrysides as opportunity may be found. The work to be under the direction of the rector or incumbent, and to be extended as additional help is obtained and new work opens. No action has yet been taken to put this scheme into operation, partly because of the late appearance of the Synod Journal, and partly because the clergy who expressed their readiness

to co-operate with the committee in the establishment of an associate mission in their parishes, have taken no action, and have made no request for help to start the work. The difficulty alleged is the scarcity of men. The clergy cannot hear of any suitable men to join them in the work; and unless men are suitable, by natural gifts and godly zeal, for that kind of work disappointment and failure will be the result. I, therefore, ask your kind permission to make this appeal for men. We want priests, deacons and laymen who are desirous of entering the ministry. There are three, if not four, missions where just such an organization as that which has been doing such splendid work at Minden during the last five or six years is needed. There are several parishes long established where a dean or a priest and layman are needed to undertake new work under the direction of the rector in circumjacent villages or neighbourhoods. The financial part of this proposed expansion will, of course, have its serious difficulties, but they will not, I am persuaded, be found insuperable. Nothing, however, can be done in that direction until we have a reasonable certainty of being able to find men for the work. I, therefore, in the name of the committee appeal for workers. Any correspondence addressed to the Rev. Canon H. C. Dixon or to me will receive immediate attention.

JOHN LANGTRY.

#### WESTERN ASSURANCE COMPANY.

The fifty-third annual report of the Western Assurance Company, published in another column, shows the business of last year the largest in the company's history. The premium income, \$3,582,625, was \$131,670 greater than in 1902, while the losses, \$2,153,965, were \$3,273 less. The total profit on the year's underwriting was \$210,150, being \$50,071 more than in 1902, and nearly double the profits of 1901. To this must be added \$95,761, interest receipts from the company's investments, making the total balance to the credit of revenue account \$305,912, equal to fifteen per cent. on the company's capital. Of this revenue, \$158,500 was carried to the reserve fund, which now amounts to \$1,289,850, and, together with the two-million capital, gives \$3,289,850 as security to policyholders. The Marine Branch shows a deficit for the year of \$12,848, due to exceptionally heavy losses and misfortunes on the lakes at the close of navigation, but the Fire Branch netted profits of \$222,978.

#### British and Foreign.

The death is announced of one of the few peers who are clergymen of the Church of England, viz., the Rev. Prebendary the Earl of Devon, who died recently, aged ninety-three.

A stained-glass window is about to be placed in Peterborough Cathedral to the memory of Canon Twells, the hymn-writer, who for many years held an honorary stall there.

The Rev. Francis Paynter, formerly rector of Stoke-next-Guildford, has given a donation of £800 towards the fund for completing St. Saviour's Church, Guildford. This makes nearly £2,000 given to the church by Mr. Paynter.

As the result of previous training as a church decorator, the vicar of St. Paul's, Clerkenwell (the Rev. J. H. Lewthwaite, M.A.), has just saved the church £300 by undertaking the stencilling and decorating the chancel himself.

Rev. Dr. Richard H. Nelson, of Philadelphia, was elected Bishop-coadjutor of the Protestant Episcopal Diocese of Albany at a special convention of the diocese held lately at Albany. He will become Bishop-coadjutor to Bishop William Crosswell Doane, who is the first Bishop of this diocese, having been elected over thirty-five years ago. The salary of the Bishop-coadjutor will be \$4,000.

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The Dean of Down, who is eighty-five years of age, was recently presented by the Church people of Bangor, County Down, with an address, a very handsome silver candelabra and a purse of sovereigns as a mark of their esteem for him on the occasion of his resigning the living. The Rev. J. I. Peacocke, B.D., has succeeded him as rector.

A memorial brass has been recently placed in the chancel of Farnham parish church to the Rev. Augustus Montagu Toplady, author of the hymn, "Rock of Ages," who was a native of the town. The inscription states that Mr. Toplady was born on November 4th, 1740, died in London on August 11th, 1778, and was buried in Tottenham-court-road Chapel, London, on August 17th, 1778.

At a meeting held at Southport recently, in aid of the Liverpool Cathedral Fund, Sir William Fordwood presiding, the Bishop of Liverpool announced that £182,000 had been contributed to the fund, Southport's present amount being £3,500. During the past twenty years the clergy of the diocese has risen from 255 to 485, forty new churches had been built, and a Clergy Sustentation Fund of £25,000 raised.

The Million Shilling Fund, started by the Church Missionary Society, to help to meet its increasing liabilities, is making good progress. Up to January 19th, collecting sheets of the face value of 513,000 had been issued and 64,000 shillings had been received. The gifts have varied between one shilling and two hundred pounds. A large proportion of the sheets have been sent to individual friends who are collecting; others have been sent to parochial associations.

The diocese of Perth (W.A.) is to be divided. There will be a south-western diocese. This has been decided upon by the Synod, and the Bishop, as soon as he receives replies from the English societies, and confirmation from the proper quarters of the action taken by our Synod, will summon the clerical and lay members of the new diocese and proceed to the election of the new Bishop. This assembly will have authority to nominate and elect the new Bishop, the Bishop of Perth reserving to himself the right of confirming the election.

Mrs. Gordon, widow of the late Admiral Gordon, has been elected churchwarden of the ecclesiastical parish of St. Michael (part of the borough of Tenterden, Kent), by 112 votes to 56, after the question had been before the Court of King's Bench, on a contention on behalf of Mrs. Gordon that Mr. A. Fuggle was not properly elected at the vestry meeting owing to the fact that a poll was demanded, and not granted. The court decided that the poll was demanded, but that the vicar, who presided, did not hear it and accordingly directed the election to take place. Mrs. Gordon is over eighty years of age, and has done a great deal of good in the parish besides having previously acted as a churchwarden.

SOUND ADVICE.

Laughing at the... You can stand among the... And here yet within the bay... You can lend a hand to help them... As they launch their boats away

If you have not gold and silver... Ever ready at commands... If you cannot to the needy... Reach an even open hand... You can visit the afflicted... And the erring you can greet... You can be a true disciple... Sitting at the Saviour's feet.

If you cannot in the conflict... Prove yourself a soldier true—... If where fire and smoke are thickest... There's no work for you to do... When the battlefield is silent... You can go with careful tread... You can bear away the wounded... You can cover up the dead.

Do not, then, stand idly waiting... For some greater work to do... Oh, improve each passing moment... For these moments may be few... Go and toil in any vineyard... Do not fear to do or dare;... If you want a field of labour... You can find it anywhere.

EXCELSIOR LIFE INSURANCE COMPANY.

The abstract of the annual meeting of the Excelsior Life Insurance Co. which appears in another column, is replete with evidences of solid and satisfactory progression. The comparatively large amount of business transacted, coupled with low expenses and death rates, and the comparatively large amount of assets, are features of vital interest to the policyholders. The Excelsior is making very rapid progress, and in a substantial manner that is very creditable to the management and all those concerned in furthering the interests of this company, and which must be gratifying to the shareholders and policyholders alike.

FEDERAL LIFE.

Gratifying Reports Presented at the 22nd Annual Meeting.

The reports and financial statement presented at the annual meeting of the Federal Life Assurance Company, held on the 1st inst., revealed a very encouraging state of affairs. During the year there had been an increase of 15 per cent. in assets, and the assurances now carried by the company amount to \$14,945,249, upon which there are held reserves to the full amount required by law, in addition to a considerable surplus. Altogether the assets have been increased by \$251,572, the full total being \$1,893,960, exclusive of guarantee capital. The total payments to policyholders amounted to \$204,018, which includes cash dividends and dividends applied to the reduction of premiums and annuities. One thousand nine hundred and sixteen applications for insurance were accepted during the year, representing \$2,748,172. The security for policyholders appears to be more than ample, amounting at the close of the year to \$2,763,960, including guarantee capital, \$182,760. The retiring directors were all re-elected, and the following officers were reappointed: David Dexter, president and managing director; Lieut. Colonel Kerns and Rev. Dr. Potts, vice-presidents.

Western Assurance Company

As a result of the... The London branch office, all show a very satisfactory profit.

The business of the... The vice-president seconded the adoption of the report, which was carried unanimously.

The president, in moving the adoption of the report, said: The report just read, the adoption of which I beg to move, is, I think, I may safely say, one of the most favorable annual statements that it has been my duty to present to shareholders since I have had the honor of occupying this chair.

As intimated in the report, the property belonging to the company, situated at Wellington Street has been practically all destroyed by fire, and the greater part of the assets of the company's offices.

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SUMMARY OF FINANCIAL STATEMENT. Line and marine premiums... Interest received... Total assets... Capital... Reserve fund... Security for policyholders...

The president, in moving the adoption of the report, said:

The report just read, the adoption of which I beg to move, is, I think, I may safely say, one of the most favorable annual statements that it has been my duty to present to shareholders since I have had the honor of occupying this chair. The net earnings of the year, you will note, were \$2,748,172, which is upwards of 15 per cent. upon the capital. Compared with the preceding year there has been a moderate growth, some \$131,000, in premium income, a gain of about \$100,000 in interest earnings and a gratifying increase in the ratio of losses to premiums. The matter in which the year's profits are appropriated is set forth in the report, and I need not enlarge upon it beyond saying that, taking into account the heavy fall in the value of securities generally during the past year, the amount which we have written on to bring our stocks and bonds to market value at December 31st, which is less than one per cent. upon the total amount of these securities held by the company, may be taken as satisfactory evidence as to the character of our investments. With regard to the item of \$10,000 written on office furniture (which I may inform those who are not familiar with the method of conducting our business, embraces a valuable equipment of insurance maps and plans, both at the head office and at our branches and agencies), this amount does not represent any reduction in the actual value; for, as a matter of fact, there has been considerable expenditure of an exceptional nature during the year in fitting up the buildings now occupied for our head offices. This outlay, however, has been included in the expenses account of the year, and, in addition to this, \$10,000 has been, as set forth in the report, taken from the year's profits to reduce this asset on our books. The business of the marine branch shows a small adverse balance. This is attributed partly to the running on of the risks at some unprofitable agencies that have been closed since the beginning of the year, and partly to the exceptionally heavy losses on the lakes in the closing months of the season of navigation.

The fire business in Canada and the United States, as well as the British and foreign business transacted through the London branch office, all show a very satisfactory profit.

I am pleased to take this opportunity to express the appreciation of the directors of the work done by the officers

As a result of the... The London branch office, all show a very satisfactory profit. The vice-president seconded the adoption of the report, which was carried unanimously. The appointment of directors for the ensuing year was then proceeded with, resulting in the unanimous re-election of the following gentlemen, namely:—Hon. Geo. A. Cox, Hon. S. C. Wood, Messrs. G. R. R. Cockburn, Geo. McMurrich, H. N. Baird, W. R. Brock, J. K. Osborne, E. R. Wood and J. J. Kenny. At a meeting of the board of directors, held subsequently, Hon. Geo. A. Cox was re-elected president, and Mr. J. J. Kenny vice-president for the ensuing year.

When as a whole, I feel that there is much cause for congratulation in the results of the year's business as indicated in the report under consideration. There is, however, an event subsequent to the period with which the report deals, in which you no doubt feel much interested. I refer to the conflagration at Baltimore, and I deem it fortunate that we have this early opportunity of presenting to our shareholders the facts relating to this as far as they concern our days you are aware, the most valuable as well as the most substantial portion of that beautiful and historic city was practically wiped out of existence by a fire which, in spite of the efforts of its own fire department and those of adjacent cities, raged for the greater part of two days. The area embraced in the burned district covered 149 acres of the most closely built portion of the city. The property loss is estimated at something like \$10,000,000, and the amount of insurance involved will, I believe, amount to at least \$6,000,000. Compared with similar calamities in the world's history, the Baltimore conflagration will rank as second in magnitude in respect of the value of the property destroyed and the amount of insurance collected. In such a disaster in a city where we have had an agency established for thirty years, it would be unreasonable to expect that we should escape without serious loss. We have estimated the amount of this at \$2,000,000. The claims are being promptly adjusted and paid, and I am pleased to be able to say that our latest advices indicate that the net loss of the company will be within the figure I have named. Thus, I would point out, is less than ten per cent. of our total assets, and represents but little more than the income of the company for thirty days. The effect upon the business of the current year will be that the loss ratio upon our total premiums will run about ten per cent. higher than it would have done had we had no business in Baltimore. Bearing in mind the effect that a loss of this magnitude, in which practically all the leading companies doing business on this continent are heavily involved, must have in further advancing rates—particularly in the congested districts of our large cities—it does not seem unreasonable for us to hope that our experience during the remaining months of 1904 may be sufficiently favorable to offset the adverse results of the first two months. Taking a broader view of the effect of this conflagration, it would seem that it must impress upon the authorities of all municipalities the vital importance of looking closely into the question of fire protection. The ordinary water supply of cities very frequently proves inadequate to meet the demand of a fire of any considerable magnitude. What would seem to be required is an independent system of water mains through some of the principal streets in the business centres of large cities, connected with a high pressure pumping station. This latter could be established without very great cost at a convenient point in all cities having a water front, and the expense of laying a few miles of water mains would be counterbalanced by the relief of the business community from the burden of increased insurance rates which will inevitably be applied in all cities whose water supply cannot be shown to be ample to fully meet the requirements of fire protection. Such a system has, I believe, been established in Philadelphia, and a similar one is being discussed in New York. The fact should not be lost sight of by the general public that the burden of such disaster as that at Baltimore falls upon the whole insuring public—insurance companies being merely the agencies through which the necessary funds are collected to meet losses by fire, and the expenses of conducting the business, and the rates they charge must over a period of years yield a sufficient income to provide for this outlay and leave a fair margin of profit as a return on the capital invested in the business. I trust that the lessons of this recent disaster may prove beneficial in the future, not only to insurance companies, but to the community at large.

The vice-president seconded the adoption of the report, which was carried unanimously. The appointment of directors for the ensuing year was then proceeded with, resulting in the unanimous re-election of the following gentlemen, namely:—Hon. Geo. A. Cox, Hon. S. C. Wood, Messrs. G. R. R. Cockburn, Geo. McMurrich, H. N. Baird, W. R. Brock, J. K. Osborne, E. R. Wood and J. J. Kenny. At a meeting of the board of directors, held subsequently, Hon. Geo. A. Cox was re-elected president, and Mr. J. J. Kenny vice-president for the ensuing year.

**DEATHS.**

CLOUGHER.—On the 20th of February, at his residence, "Caevatry," Bridgend, England, the Rev. John Lewis Clougher, B.A., Rector of Coity and Bridgend, in his 49th year.

**THE PAINTING OF THE FRESCOES.**

(All Rights Reserved).

CHAPTER IV.—Continued.

Precisely at the hour appointed a hooded messenger came to conduct the silent friar to the presence of the head of the Brotherhood.

He was sitting in an oak chair with a tall carved back in his own apartment. Before him on the table was a letter he had been writing, and another open one, to which he referred now and again whilst speaking to the friar, who, after bowing his head respectfully, stood very straight and upright, with his arms folded in his cloak and his hood almost covering his face.

Richard Auncell, prior of St. Michael's Mount, was a strong and powerful ruler. He had a gift of government, and was a keen ambitious man. He had travelled much—twice had he been summoned to Rome, and to Avignon. He looked sharply at the man who stood before him, but saw nothing, save the outline of a wasted face with a grey beard, and a pair of keen, dark eyes.

"Your name, brother?" he said shortly.

"They call me brother Huberd," he answered as shortly.

"The holy brother of Hales," said the prior, referring to the letter on the table, "said that thou art a good painter of church pictures; and he has sent thee to finish the walls of St. Breaca's Church yonder.

"True," said the friar, as the other paused, and seemed to expect some answer.

"He also saith that I might perhaps induce thee to prolong thy stay in Cornwall, and do the same by some other churches—to wit, St. Hilary, which is close to us. Why should Breage have everything?"

A shadow passed over the face of the friar.

"I fear me, father," he said, "that I may not tarry to paint other churches. A vow takes me to the Holy City as soon as the frescoes in the church of St. Breaca are complete."

"Thou canst be absolved from that vow," said the prior, sweetly.

"I desire not to be set free from it," he answered shortly.

"It is the will that is wanting," said Richard Auncell, dryly. "Methinks that these churches in Cornubia should

**FEDERAL LIFE**

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A Strong and Reliable Canadian Company.

HEAD OFFICE:  
HAMILTON, - - CANADA.  
DAVID DEXTER,  
President and General Manager.

**REWARD OF MERIT.**

**A New Catarrh Cure Secures National Popularity in Less than One Year.**

Throughout a great nation of eighty million it is a desperate struggle to secure even a recognition for a new article, to say nothing of achieving popular favour, and yet within one



year Stuart's Catarrh Tablets, the new catarrh cure, has met with such success that to-day it can be found in every drug store throughout the United States and Canada.

To be sure a large amount of advertising was necessary in the first instance to bring the remedy to the attention of the public, but everyone familiar with the subject knows that advertising alone never made any article permanently successful. It must have in addition absolute, undeniable results, and this the new catarrh cure certainly possesses in a marked degree.

Physicians, who formerly depended upon inhalers, sprays and local washes or ointments, now use Stuart's Catarrh Tablets, because, as one of the most prominent stated, these tablets contain in pleasant, convenient form all the really efficient catarrh remedies, such as red gum, blood root and similar antiseptics.

They contain no cocaine nor opiate, and are given to little children with entire safety and benefit.

Dr. J. J. Reitiger, of Covington, Ky., says: "I suffered from catarrh in my head and throat every fall, with stoppage of the nose and irritation in the throat, affecting my voice, and often extending to the stomach, causing catarrh of the stomach. I bought a fifty cent package of Stuart's Catarrh Tablets at my druggist's, carried them in my pocket, and used them faithfully, and the way in which they cleared my head and throat was certainly remarkable. I had no catarrh last winter and spring, and consider myself entirely free from any catarrhal trouble."

Mrs. Jerome Ellison, of Wheeling, W. Va., writes: "I suffered from catarrh nearly my whole life, and last winter my two children also suffered from catarrhal colds and sore throat so much they were out of school a large portion of the winter. My brother, who was cured of catarrhal deafness by using Stuart's Catarrh Tablets, urged me to try them so much that I did so, and am truly thankful for what they have done for myself and my children. I always keep a box of the tablets in the house, and at the first appearance of a cold or sore throat we nip it in the bud,

and catarrh is no longer a household affliction with us."

Full sized packages of Stuart's Catarrh Tablets are sold for fifty cents at all druggists.

Send for book on cause and cure of catarrh, mailed free. Address F. A. Stuart Co., Marshall, Mich.

have all the help they can. When I was monk in Tavistock Abbey, in sweet Devonshire, we had no lack of cunning artists for our sacred buildings; and, in my thinking, all that can help should do so."

"I am truly sorry that I may not do your will," said the pilgrim, courteously, but firmly. "It is quite necessary that my journey to the Holy City be not deferred; and I have but scant time to complete the pictures I have arranged to paint. I wait your further will."

The prior of St. Michael's Mount was not a man who showed himself annoyed; but he was not accustomed to be thwarted, and he had been hoping to get his church of St. Hilary painted as beautifully as the Abbot of Hales was doing with St. Breage, so he descended to a small retaliation, which to a keen mind like Michael Pengersek's, showed his vexation only too plainly.

"The holy abbot says also," he said sternly, again almost ostentatiously referring to the letter, "that he thinks thou canst also give me information concerning the contumacious John Wiclif's followers."

"I know of nothing with regard to the learned Rector of Lutterworth that the prior of St. Michael's Mount does not already know as well as I," said the friar, quietly.

"Learned?" quoth the prior, hastily. "Most assuredly learned," said the pilgrim, in a very guarded voice. "Whatever use he may have made of his learning, methinks the most evilly-disposed against him cannot deny that this professor of Oxenford hath more learning than most priests of his day."

"Then hath the devil beguiled him!" said the prior, hotly.

"Perchance," answered Michael Pengersek. "The devil beguiles most men."

"What knowest thou of this misguided man?" asked his interrogator, passing this remark by. "How has he thus corrupted thee also?"

Michael Pengersek smiled; he could not help it.

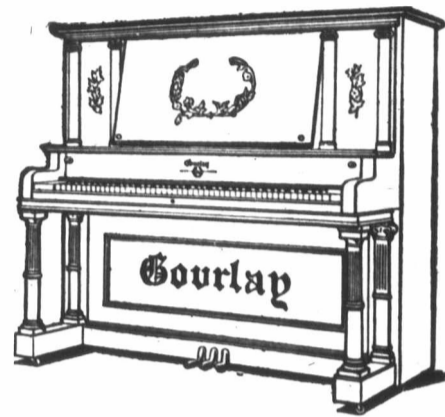
"I have neither heard nor seen John Wiclif," he said. "neither do his followers, who are called Lollards, seem to know well what he meant to do, or what he did; and if thou wouldst know well, father, more concerning these people, thou must, seemingly, ask the Abbot of Hales for thyself. I am but lately returned from foreign lands, and know nothing of what has passed in England."

"I need not delay thee further, Brother Huberd," said the prior, dryly. "I wish thee good success with the paintings in the church of St. Breaca."

**Many Beverages**

are so vastly improved by the added richness imparted by the use of Borden's Eagle Brand Condensed Milk. The Eagle Brand is prepared from the milk of herds of well fed, housed, groomed cows of native breeds. Every can is tested and is therefore reliable.

**GOURLAY PIANOS**



The above Trade Mark appears on every GOURLAY PIANO, and indicates that in every detail of Construction as well as in durability and in perfection of mechanical and tonal qualities, the piano in question is an exponent of the highest obtainable excellence in the art of Piano building and as such is endorsed and guaranteed by

Gourelay  
Winter  
Leeming

**WE SELL BY MAIL**

Direct from Toronto to almost any point in Canada. Orders entrusted to us are executed with the most careful discrimination as to tone quality, perfection of action, and beauty of case and finish, for every instrument is shipped subject to approval, and our interest is to do all in our power to ensure a customer's satisfaction.

Write for descriptive booklet and particulars of payment plan.

**Gourelay, Winter & Leeming,**

188 Yonge St., Toronto.

Doubtless blessings await thee in the Holy City."

"Is there no answer to the Abbot of Hales?" asked the pilgrim.

"None," said the prior, incisively.

And with bowed head the wandering brother left his chamber and descended the stone staircase, giving a friendly

smile, but no word, to the lay brother with a "cherubim's countenance," who opened the postern gate for him, and who returned the smile with interest, thinking all the time of the garbaged pilehard in his hands.

The pathway from the Mount was covered with water, so the friar, after some little difficulty, obtained a boat across the narrow strip of water at Marazion, where he found everything in uproar with the Midsummer Eve festival. Tar barrels were flaring, torches burning, many a booth and tent were erected for the delectation of the youthful mind.

Just as the friar was passing slowly through the street the hubbub seemed to grow more and more intense, and suddenly the crowd seemed animated with one purpose. Forming, hand in hand, a vast concourse, good and bad, drunk and sober, they rushed down the street in a long string, shouting, "An eye, an eye, an eye."

The pilgrim stood aside in a doorway, quietly watching them as they passed in their boisterous play. At last they stopped suddenly, and an eye to this enormous needle being made by the last two, who arched their hands over their heads as high as possible, the rest of the company all ran under and through, and so down the street again.

With a sigh he pursued his way, not without many a solicitation to join some game, or to buy some little ornaments at a stall.

A little further on the preparations were being made at the Plan an Guare for the Miracle Play on the morrow, and a crier was going round to remind the people of the great event.

"And to see the Passion of Christ, which He suffered for us, without delay come to-morrow in good time!" he cried lustily.

All was good-humoured bustle and confusion, and the solitary man was glad to get out of the town. He avoided the rough highway, which was full of people crowding into the place for the drama of the next day, and chose rather the steep walk by the cliff, passing the church of Perrau-Uthenow, where the good William Mayhow was rector. He skirted the point of Cuddan, and paused a few moments to watch the fishermen in the beautiful little bay now known as Prussia Cove. They were drawing in their boats, so that they might still have time to join in some of the evening games at Market Jew; and as they drew them up the little shingly beach to the smooth rocks near the cliff, they sang out, in the melodious Cornish tongue, the verses of the old midsummer bonfire song—

"The holy month of June is crowned  
With the sweet scarlet rose;"

varied with the more comic and, perhaps, more popular words—

"As Tom was a-walking one fine summer's morn."

The old tune was familiar to the brother after all those years which seemed like a dream. He thought upon the days when, over these very cliffs, he used to run with his brother, when they were lads together, and climbed the same steps to St. Michael's Mount, up which he had travelled that day; of the old monk who had taught them to read, and of the admonitions which he gave them.

**A Place Well Won  
Beside the Sun**

**THE  
ELGIN  
WATCH**

to-day regulates the  
world's time.

An illustrated history of the  
watch sent free upon re-  
quest to  
Elgin National Watch Co.,  
Elgin, Ill.



#### THE EXCELSIOR LIFE INSURANCE COMPANY.

The annual general meeting of this company was held at its offices in the Excelsior Life Building, on Thursday afternoon. Reports were presented showing that the business of the company had increased fully 20 per cent. during the year, the amount of insurance in force being now \$6,172,805.50. The average rate of interest earned on the invested assets of the company exceeded 6 per cent; the amount realized being sufficient to pay all death claims, also head office salaries and expenses. There was a comparative decrease of nearly 13 per cent in the total disbursements. The death claims of the year were \$20,914, being 33 per cent. less than the preceding year. The death rate per \$1,000, mean insurance in force, was \$3.69. The company, therefore, more than upholds its unparalleled record in this respect. The reserve fund was increased by \$113,060.96; the same now amounting to \$64,449.82. The company as usual made liberal provision for all possible depreciation in the assets.

During the year business was opened up in the Province of Quebec; considerable organization was also effected in other parts of the Dominion. Such energetic policy of expansion and development will be continued, so the company will doubtless make even greater strides in the future.

A vote of thanks to the officers and agents was passed. Joseph Wright, Esq., of Toronto, was added to the directorate, David Faskin, Esq., being reelected president; S. J. Parker, of Owen Sound, and Ruliff Grass, of Toronto, as vice-presidents.

One little sentence had been ringing in his ears all the afternoon.

"My son," Brother Bernard had said to him thirty years ago, in that very corridor where he sat to-day, "my son, conquer thyself and thou hast conquered all."

\*Bell's "Old English Ballads," p.p. 100-103.

(To be Continued).

"YES, FATHER!"

A gentleman went into a school for deaf and dumb children. As the girls and boys gathered around him he wrote on the blackboard the touching question, "Why did God make you

deaf and dumb, while I can both hear and speak?" A sob was heard from many. Then a little boy stepped up, and, taking the chalk, wrote the beautiful answer beneath, "Even so, Father, for so it seemed good in Thy sight!"

Now, that little fellow had learned to say yes to the will of God, for in his heart he had said, "The will of the Lord be done." The Father loves His

#### Eye Strain is Nerve Strain.

Seamstress and Stenographer,  
Sewing Girl and Student Suffer  
Alike From This Trouble.

The eye is a complicated mechanism, made up of a regular network of the most delicate nerve fibres.

When an unusual amount of work is required of the eye, or when the eye is kept constantly at high tension, nerve force is consumed at a tremendous rate, and unless the system is strong and supported by an abundance of rich, red blood there follows physical collapse.

What hosts of pale and emaciated girls are found in our offices and factories, schools and workshops, and what a large proportion of them are wearing glasses!

Their health and sight cannot possibly be improved, except by a building up of the nervous system, and this can best be accomplished by Dr. Chase's Nerve Food.

Whether you have strained your eyes and undermined your nervous system by needlework, office work or study, you will be benefited by a month's treatment with this great food cure.

As your form rounds out, and your weight increases, as you find new vigour of mind and body, as your eye sight improves, and your vitality returns, you will be for ever grateful that Dr. Chase's Nerve Food ever became known to you.

You cannot afford to delay the use of this great nerve restorative, for every dose is bound to be of benefit to you.

Dr. Chase's Nerve Food, 50 cents a box, six boxes for \$2.50, at all dealers, or Edmanson, Bates & Co., Toronto. To protect you against imitations, the portrait and signature of Dr. A. W. Chase, the famous receipt book author, are on every box.

little children to place their hand in His and look up into His face and say, "Yes, Father," to whatever in His love He sees fit to send.

Shall we not, dear children, trust the Father, too, as this little lad did, and say "Yes" to anything He may give us to bear for His sake? You know even Jesus said that His work was to do the will of Him that sent Him, and so all through His life His joy was to say "Yes" to the Father's will. The Child's Own.

#### THEY WERE PARTNERS.

A sturdy little figure it was, trudging bravely by with a pail of water. So many times it had passed our gate that morning that curiosity prompted us to further acquaintance.

"You are a busy little girl to-day?"

"Yes'm."

The round face under the broad hat was turned toward us. It was freckled, flushed, and perspiring, but cheery withal.

"Yes'm; it takes a heap of water to do a washing."

"And do you bring it all from the brook down there?"

"Oh, we have it in the cistern, mostly; only it's been such a dry time lately."

"And is there nobody else to carry the water?"

"Nobody but mother, an' she is washin'."

"Well, you are a good girl to help her."

It was not a well considered compliment, and the little water carrier did



#### A Man is Only as Old as He Feels.

Some people are always young—in spirit and vigor. The man who feels his age is the man who neglects his stomach and liver. As the years pile up the delicate organisms grow weaker.

## Abbey's Effervescent Salt

strengthens the system to resist the added strain. A perfect laxative—it removes all poison from the system. Purifies and enriches the blood. It keeps the liver and kidneys active. Abbey's possesses the rare quality of being a bowel and stomach tonic, without any re-actionary effects.

At all Druggists 25c. and 60c.

not consider it one at all, for there was a look of surprise in her gray eyes, and an almost indignant tone in her voice as she answered: "Why, of course, I help her. I always help her to do things all the time; she hasn't anybody else. Mother'n me's partners."

Little girl, are you and mother partners? Do you help her all you can?—Kind Words.

"THANK YOU."

Everybody likes little Carl Rosenbloom, he is so cunning and small and fat. He has lived in America just a little while, and he can speak only two English words. It sounds so funny to hear him say, "Thank you," to whatever is said to him that no one can help from smiling.

One day Carl was trudging along with a basket of clothes. He was a droll little figure, with his chubby legs and round, fat arms.

Some boys playing marbles on the pavement were quite amused at this comical sight, and they began to laugh and shout, "Sausage bags."

"Now, Carl did not understand a word, but he saw they were speaking to him, so he turned his dear little face to them with the sweetest of smiles, and said, "Thank you."

You should have seen how ashamed the naughty boys looked then! One of them smiled and nodded at little Carl, another gave him a nice red apple, while another took his big basket and carried it for him.—Sunday Afternoon.



**Nestlé's Food**  
Paves the Way  
for the  
March of Life

PROGRESS from infancy to sturdy, healthful youth is safeguarded and made secure by the use of Nestlé's Food. Sold all over the world for the past thirty years. Now being used by the third generation of mothers.

If you have a baby, send us your name and address, and we will forward you, prepaid, a large package of Nestlé's Food, sufficient for eight full meals. Address

LEEMING, MILES & CO.  
Sole Agents, - - MONTREAL

WHAT SULPHUR DOES.

For the Human Body in Health and Disease.

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

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

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

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medical use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health; sulphur acts directly on the liver, the excretory organs, and purifies and enriches the blood by the prompt elimination of waste material.

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

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

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

At any rate people who are tired of pills, catharics and so-called blood "purifiers," will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation. "No." He succeeds who refuses to be distracted from his great tasks as a Christian, and who strikes for the main matters of life.

THE FEDERAL LIFE ASSURANCE COMPANY OF CANADA.

TWENTY-SECOND ANNUAL STATEMENT.

The twenty-second annual meeting of the shareholders of the Federal Life Assurance Company of Canada was held at the head office of the company in Hamilton, on Tuesday, March 1st, 1904. The president, Mr. David Dexter, in the chair. The following reports and financial statement were submitted:—

DIRECTORS' REPORT.

Your directors have the honour to present the report and financial statement of the company for the year which closed on the 31st December, 1903, duly vouched for by the auditors.

The new business of the year consisted of one thousand nine hundred and fifty-seven applications for insurance, aggregating, \$2,841,250, of which nineteen hundred and sixteen applications for \$2,748,172.50 were accepted.

As in previous years, the income of the company shows a gratifying increase, and the assets of the company have been increased by \$251,572.89, and have now reached \$1,893,960.70, exclusive of guarantee capital.

The security for policyholders, including guarantee capital, amounted at the close of the year to \$2,763,960.70, and the liabilities for reserves and all outstanding claims, \$1,711,200, showing a surplus of \$1,052,760.70. Exclusive of uncalled guarantee capital, the surplus to policyholders was \$182,760.70.

Policies on seventy lines became claims through death, to the amount of \$130,234.62, of which \$2,000 was re-insured in other companies.

Including cash dividends and dividends applied to the reduction of premiums, \$41,770.78, with annuities, the total payments to policyholders amounted to \$204,018.49.

Careful attention has been given to the investment of the company's funds, in first class bonds, mortgage securities, and loans on the company's policies amply secured by reserves. Our investments have yielded a very satisfactory rate of interest.

Expenses have been confined to a reasonable limit, consistent with due efforts for new business.

The results of the year indicate a most gratifying progress. Compared with the preceding year, the figures submitted by the directors for your approval show an advance of fifteen per cent. in assets.

The assurances carried by the company now amount to \$14,945,249.56, upon which the company holds reserves to the full amount required by law, and, in addition thereto, a considerable surplus.

The field officers and agents of the company are intelligent and loyal, and are entitled to much credit for their able representation of the company's interests. The members of the office staff have also proved faithful in the company's services.

Your directors regret to report the death of Mr. T. H. Macpherson, the second vice-president of the company, and a valued member of the executive committee. The vacancy thus caused was filled by the election of the Rev. Dr. Potts.

DAVID DEXTER, President and Managing Director.

AUDITORS' REPORT.

To the President and directors of the Federal Life Assurance Company: Gentlemen: We have carefully audited the books and records of your company for the year ending 31st December last, and have certified to their accuracy.

The cash and journal vouchers have been closely examined and agree with the entries recorded.

The debentures, bonds, etc., in the possession of the company have been inspected, whilst those deposited with the Government or banks have been verified by certificate the total agreeing with the amount as shown in the statement of assets.

The accompanying statements, namely, revenue and assets and liabilities, show the result of the year's operations, and, also, the financial position of the company. Respectfully submitted,

H. S. STEPHENS,  
Hamilton, 1st March, 1904. CHARLES STIFF, Auditors.

FINANCIAL STATEMENT FOR 1903.

Premium and annuity income .....	\$497,931 77	
Interest and rents .....	76,264 63	
		\$ 574,196 40
Paid to policyholders .....	\$204,018 49	
All other payments .....	172,378 68	
Balance .....	197,799 23	
		\$ 574,196 40

ASSETS, DECEMBER 31st, 1903.

Debentures and bonds .....	\$549,742 20
Mortgages .....	639,431 93
Loans on policies, bonds, stocks, etc. ....	280,538 58
All other assets .....	424,247 99
	\$ 1,893,960 70

LIABILITIES.

Reserve fund .....	\$1,641,509 38
Claims awaiting proofs .....	38,500 00
Other liabilities .....	31,190 62
Surplus on policyholders' account .....	182,760 70
	\$ 1,893,960 70
Assets .....	\$1,893,960 70
Guarantee capital .....	870,000 00

Total security .....	\$ 2,763,960 70
Policies were issued assuring .....	\$ 2,748,172 50
Total insurance in force .....	\$14,945,249 56

The foregoing reports and statement were received and adopted on the motion of President David Dexter, seconded by vice-president Lieut.-Col. Kerns.

The retiring directors were re-elected, and at a subsequent meeting of the directors the following officers were re-elected: Mr. David Dexter, president and managing director; Lieut.-Col. Kerns and Rev. Dr. Potts, vice-presidents.

**CHURCH DAY SCHOOL**  
Major Street, Toronto  
**SISTERS S. JOHN THE DIVINE**  
KINDERGARTEN and  
ELEMENTARY DEPARTMENT

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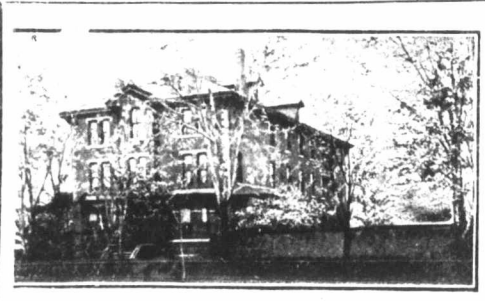
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**THE CANADIAN NORTH-WEST  
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REGULATIONS.**

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

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

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

- (1) At least six months' residence upon and cultivation of the land in each year during the term of three years.
- (2) If the father (or mother, if the father is deceased) of any person who is eligible to make a homestead entry under the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.
- (3) If a settler has obtained a patent for his homestead, or a certificate for the issue of such patent, countersigned in the manner prescribed by this Act 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 township or an adjoining or cornering township.

A settler who avails himself of the provisions of Clauses (2), (3) or (4) must cultivate 30 acres of his homestead, or substitute 20 head of stock, with buildings for their accommodation, and have besides 80 acres substantially fenced.  
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 the three years, before the Local Agent, Sub-Agent, or the Homestead Inspector. Before making application for patent, the settler must give six months' notice in writing to the Commissioner of Dominion Lands, at Ottawa, of his intention to do so.

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

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

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