

Canadian Churchman

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THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.

ESTABLISHED 1871.

Vol. 30.

TORONTO, CANADA, THURSDAY, JANUARY 21 1904.

[No. 3.]

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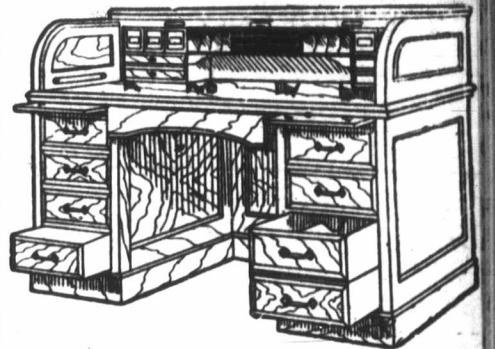
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LESSONS FOR SUNDAYS AND HOLY DAYS.

Second Sunday after Epiphany.

Morning—Isaiah 55; Matt. 10, to 24.
Evening—Isaiah 57 or 61; Acts 10, to 24.

Third Sunday after Epiphany.

Morning—Isaiah 62; Matt. 13, 53-14, 13.
Evening—Isaiah 65 or 66; Acts 15, to 30.

Con. of St. Paul.

Morning—Isaiah 49, to 13; Gal. 1, 11.
Evening—Jer. 1, to 11; Acts 26, to 21.

Septuagesima.

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

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

SECOND SUNDAY AFTER EPIPHANY.

Holy Communion: 310, 311, 320, 629.
Processional: 79, 224, 435, 488.
Offertory: 81, 536, 540, 631.
Children's Hymns: 76, 332, 335, 336.
General Hymns: 222, 297, 532, 546.

THIRD SUNDAY AFTER EPIPHANY.

(Eve of Conversion of St. Paul.)

Holy Communion: 177, 197, 322, 324.
Processional: 391, 405, 431, 432.
Offertory: 78, 80, 271, 543.
Children's Hymns: 236, 330, 333, 334.
General Hymns: 79, 243, 406, 430.

The Cry from Macedonia.

Students of St. Paul's life know what a crisis is marked in his life, when he saw the vision of a man from Macedonia, and heard the cry: "Come over and help us." A crisis, equally grave for the Christian world, exists now, and the cry from Macedonia grows louder and louder. Almost nineteen hundred years ago, St. Paul heard the Macedonian cry in the East, and made a quick, effective response. Now the call rings out, in piercing tones, to the Christian Church in the West, and what will be the response? Thank God, His Church is listening to the call and heeding it. Four bishops, Bishops Moule, of Durham; Percival, of Hereford; Gore, of Worcester, and Sandford, of Gibraltar, wrote in the "London Times" on the same day, September 14th, 1903, a clear, trenchant denunciation of Turkish misrule, and called on the British Gov-

ernment to do its whole duty in this matter. This appeal comes to us with all the greater solemnity because one of the four voices, that of Dr. Sandford, is now hushed in death. The Archbishop of Canterbury appealed directly to Premier Balfour and received a reply unmistakably sympathetic, though falling far short of what the Church demands. Individual bishops, Carlyle, Rochester, London, etc., have directed intercessions for the distressed Macedonians. A great public meeting was held in St. James' Hall, London, and was addressed by well known public men, viz., Hon. J. Bryce, M.P.; Lord Stanmore, Sir Thomas F. Buxton, W. Crooks, M.P.; T. P. O'Connor, M.P.; Sir Edward Fry, Rev. R. J. Campbell, of the City Temple, Dr. Parker's successor, as well as two of our own bishops. A relief fund has been started, and a relief committee has begun the distribution of supplies. The Church has done much, but as yet she has only made a beginning. A well-informed observer says the Church of England holds the key to the situation. She naturally wields a big influence with the Balfour Government, and if she marshalls her forces, and secures the hearty co-operation of other Christians, and of all who grieve over the outrages in Macedonia, then the British Government, knowing it is backed by a united, indignant people, can move on fearlessly and persistently to the desired goal. In this agitation the voice of Canada should be heard aloud, and it might prove the determining factor in arousing the Home Government to decisive action.

Sir James Knowles.

The closing days of 1903 brought a patent of knighthood to Mr. James Knowles, a well-known figure in the journalistic world. For seven years, 1870-1877, he was editor of the "Contemporary Review," having succeeded Dean Alford at that post. In 1877, he established "The Nineteenth Century," and has been its editor ever since. The name under which this magazine won its fame became an anachronism when the nineteenth century passed away, and at that time its new name, "The Nineteenth Century and After," was adopted. The changed name kept up the associations of the past and also made peace with the opening twentieth century. It is said no distinguished personage ever came to London without making the acquaintance of Mr. Knowles, and his contributors numbered kings, queens, statesmen, generals, explorers, divines, and men of every faith, and of none. This knighthood is a significant "sign of the times," and demonstrates the wide and growing influence that is exercised by knights of the quill.

A Million Shillings for C.M.S.

Dr. Lankester, who was for ten years secretary of C.M.S. medical missions auxiliary is now, conjointly with Canon Flynn, discharging the duties of secretary of the home or central department. The C.M.S. Committee made it known, on November 10th, 1903, that retrenchment would be inevitable on 1st April, 1904, unless the Christian world came at once to their help and wiped out the existing and estimated deficits on April, 1st, 1903; the actual deficit was £35,000, and a further shortage of £53,000 is estimated for the present year, ending 1st April, 1904. Dr. Lankester has set to work to raise a million shillings or £50,000 to meet the deficit on the present year. If this is done, retrenchment may be postponed. It is interesting to study the methods of an expert organizer, like Dr. Lankester. He reaches after the smallest offerings, he appeals to the widest possible area, he makes a large use of local effort. The old rule: "Ask the Lord and tell the Church," is his guiding principle. The

Church Missionary Society has taught the Christian world many important lessons. The development of local effort, the wide publicity of needs and aims, the complete provision of editorial and literary matter for imparting information, the setting up of a definite goal to be reached in a given time, all these points apply equally well to all departments of Christian work. When the gathering of small offerings is systematically undertaken for a worthy cause, it usually succeeds. We are glad to know that Dr. Lankester is meeting with gratifying success. We are also glad to know that a movement is on foot in Canada to assist in meeting these deficits, which are necessitated by the world-wide operations of this society.

A Three-Years' Enterprise.

Information is at hand that the missionaries in China have agreed to inaugurate a "Three-Years' Enterprise" for China. This was suggested by the successful movement of this sort which the C.M.S. made three years before its centenary. The missionaries in China are moving now, in 1904, to celebrate the centenary of the landing of Robert Morrison, which occurred in 1807. The suggestion for the "T.Y.E." for China came from a Methodist, Dr. Warren, of Hankow, but was warmly approved by all. Among those who joined in inaugurating this movement was Right Rev. J. Addison Ingle, the American Bishop of our Church in Hankow. We grieve to have to add that Bishop Ingle died soon afterwards in the early part of December, 1903. He was a missionary Bishop less than two years and had won the respect and love of all with whom he associated. His death is a great loss to the American Church, and will be felt by those who are pushing the "Three Years' Enterprise" for China.

Points of Union.

The American Church papers tell us that the question which evoked greatest interest at the Pan-American Conference of Bishops, at Washington, was this: "The attitude of our Church to the Protestant communions around her." The subject was divided into two parts: (1) The points of union. (2) The points of difference. The Bishop of Tennessee and Bishop Carmichael discussed the first part. Bishop Carmichael's paper evidently made a very deep impression, and became the subject of a special resolution afterwards. He minutely examined the Presbyterian and Methodist formularies and showed an actual unity of belief and ordinances of religion, including such delicate subjects as the Church and the Sacraments. In the resolution that followed, it was decided to bring this paper before the Presbyterian and Methodist Assemblies and Synods, and to invite a fresh consideration of the whole subject. "The underlying basic principle of baptismal unity" was strongly emphasized as a solid ground of union existing already. The bishops deplored the ignorance that prevailed concerning the history and principles of the Church, and recommended the systematic dissemination of information and the circulation of Church literature bearing on these subjects.

Points of Difference.

To speak of differences between Christians is less attractive than to point out agreements, but the duty is not less clear and was ably discharged at the Washington conference by Bishop Whitehead, of Pittsburg, and Bishop DuMoulin. Bishop Whitehead's paper was published at considerable length in the "Living Church." "We take our stand," he said, "on the Nicene faith, and yet allow large liberty of thought and actions in matters lying outside of that standard. The Church is charged with narrowness, and the preface

stands a reasonable, temperate statement that men, under the same conditions, are not to be expected to do more than they can. It has been said that the Church must reach the "Divine Kingdom." While we maintain our position firmly, let us practice patience, self-restraint and unwavering kindness and courtesy to all who are separated from us. The spirit of unity grows stronger. Confederations and alliances among other Christians show it is at work. The one baptism into Christ's Church gives us already an underlying basis of unity. Time may be needed for the fulfilment of Christ's prayer for unity. Wycliffe, the Morning Star of Reformation, was two centuries in advance of the Sixteenth Century Movement. The cause of Christian union may advance slowly, but a hasty man-made union would be no gain. The union, when it comes, must be God-made. It must conform to Divine truth and the laws of God's Divine Kingdom. For this goal we must not cease to labour and pray."

"The Everlasting Father."

In the Christmas morning lesson (Isaiah ix. 6), we find five titles which the Church, by appointing this as the Christmas lesson, clearly applies to the infant Christ. These five titles, like the seven words from the cross, give us a connected chain of teaching of the highest significance. Let us glance at them in order: 1. Wonderful.—Christ was wonderful in the long stream of prophecy preceding His birth, the circumstances of birth, His matchless life, His triumphant death, His resurrection and ascension, and His present Kingship over men. 2. Counsellor.—He was not only great, but He was good and kind. Able because He knows us, and willing because He loves us, to guide and help us. 3. The Mighty God.—Meditating on the two preceding words, we are led to ask who is so wonderful and so wise? No answer will satisfy this enquiry but one—"the mighty God." 4. The Everlasting Father.—Led up to see that the expected Child was "the mighty God," we next ask is the revelation now complete? Not yet. The next revelation is this strange title, "The Everlasting Father." How can He, who is essentially a "Son," also be called a "Father?" Bishop Lowth's commentary gives the needful explanation. He renders this "the Father of an everlasting age," and Liddon quotes this, rendering with approval, in his "Bampton Lectures." To what, then, does the title refer? What is "the Everlasting Age?" The answer is that it is God's Divine Kingdom. Christ was the "second Adam," the Father of a spiritual race, the Head of a Divine Kingdom. What Bishop Whitehead said, at Washington, is true. The "Church idea," the thought of a "Divine Kingdom" is obscured or lost. How seldom is it discovered in this Christmas lesson! 5. The Prince of Peace.—Not till we reach this is the revelation complete. Jesus has been revealed, human and Divine, the Father of a spiritual kingdom, and now we see that the goal of all revelation is a reign of peace. God's kingdom on earth is a militant body, but by and by swords will be turned into ploughshares, and spears into pruning-hooks, and then will come the perfect reign of peace.

Israel's Deliverance.

The prayer for "Israel's deliverance," included in the Psalms for the first Sunday after the Epiphany, is still in the ears of Christendom—no Epiphany address, but contains some allusion to the people of whose race the Saviour came, and yet—strange commentary on it all—we read in an English journal of the report that when a repetition of disaster was feared at Kishineff, the governor summoned the president of the Hebrew congregation and enquired what the Jews would do in such a case. On being told that they would

and themselves, he replied that the "military would protect the 'Jaham'" (one almost longed for some permanent persecution of the Jews and all persecuted people deserted in our services; it was easy to forget horrors which are not at our doors, and which, save for our prayers, we seem powerless to help).

The Russian Jew.

From the Russian correspondents of the Times come some interesting details regarding the Russian Jew as an agriculturist. The governors of the various provinces, where they are permitted to reside, agree as to the capacity of the Jew as cultivators of the soil. Two at least of them urge that the granting of more land, with better organization and greater encouragement to work, the Jewish question would become less difficult. Another dwells on the over-crowding in the towns and the exclusion of Jews from the universities and high schools, pleading that their general education should no longer be prevented. With few exceptions, these officials are men of anti-Semitic views, rendering their plea for a measure of justice more significant.

Queen Victoria Memorial.

The women's memorial to Queen Victoria, being the endowment of her late Majesty's own charity, the "Queen Victoria's Jubilee Institute for Nurses," which she founded with the aid of the £72,000 presented to her by the women of Great Britain on the occasion of her Jubilee in 1887, has been completed, and Lord Knollys has written to Mr. Boulton, hon. secretary of the Women's Memorial to Queen Victoria, and the Queen's Nurses Endowment Fund, expressing the gratification of the King at the result of the appeal, and signifying His Majesty's acceptance of a copy of the report just issued. The total amount collected, including £72,000 previously mentioned, was £156,000, and the committee, in their report, state that about four million people contributed to it.

Anglican Young People's Association.

The A.Y.P.A. continues to make progress in all parts of Canada, as well as to attract attention abroad. Among branches recently formed or contemplated are St. Paul's, Halifax; the Cathedral, Fredericton; New St. Paul's, Woodstock; Weston, and Warton. It is requested that all branches formed would kindly forward a list of officers to the secretary, Rev. G. Lee, Court-right, Ont., and also a contribution of not less than one-dollar annually to the treasurer, the Rev. C. M. Gunne, Clinton, Ont. The following letter has been received from the Archbishop of Canterbury, and explains itself, and is highly valued as a mark of His Grace's interest in work of this character:

Lambeth Palace, S.E.

Jan. 1st, 1904.

Dear Sir,—I am directed by the Archbishop of Canterbury to acknowledge, with many thanks, the receipt of the manual of the Anglican Young People's Association, which you have kindly sent him.

The Archbishop is naturally much interested to hear of the development of all such work.

Yours faithfully,

J. V. MACMILLAN, Chaplain.

The Rev. Canon Brown.

INCREASED MINISTRATIONS.

It is admitted generally, in all parts of our Communion, that there is a lack of spiritual ministrations, not only in the mission field, but also to some extent in places where the Church has had long, and, in some cases, exclusive possession. It is becoming a pressing question in England how to maintain the services of the Church in the numerous edifices, which have been erected in all parts of the country for the worship of the

Church of England. There is there, as elsewhere, no increase, save a falling off, of the number of candidates for Holy Orders, and it has been suggested that in many churches now, or in the past, well served by clergy, that they should either have less frequent services, or be served by laymen, or be closed. The latter alternative, it is contended, would be disastrous, as those accustomed to a service in their own neighbourhood would regret the closing of the church's door and the necessity of going to another church or parish. If the lack of service is felt in the rural parts of England, where the Church has ministered to the people for many centuries, and also in the congested populations of London and other large cities, it is even more so in colonial dioceses, and in the wide and ever expanding mission field. The number of qualified priests is not only too small, but is not increasing, and some new conception of the priest's duty must be evolved, and some adaptation be made to existing conditions and to altered circumstances. When clergy were more in proportion to the number and needs of the laity, priests were found ready and able to do all that was required, but now it is realized that certain higher functions, such as those which specially pertain to the priest's office, and certain administrative duties can be retained to the priest, and that much of the ordinary service in church, and out of it, such as conducting services, preaching and visiting, can be done under the supervision and direction of one in priest's orders. We have become in the Anglican Church too wholly dependent on one order of the ministry, and have neglected that utilization of the diversity of offices and gifts, which would have greatly strengthened the Church's work, and also the power and influence of the parish priest. In some respects our people are more dependent on the priest to lead their devotions than are Roman Catholics, for it is not an uncommon thing on the Continent of Europe for the people themselves to assemble in the church and say litanies together, without waiting, as our people do, for the priest to come and say "When the wicked man," or "Dearly beloved brethren." In fact, much that has been exclusively reserved to our clergy can be just as well done by a layman, such as reading the daily offices, exhorting and preaching, and the house to house visiting. Indeed, very much of this latter could be much better done by women than by either a layman or a parson. How to afford our clergy relief and to extend our ministrations is the question, and all are agreed that we must use much more largely our lay members, both men and women, and duly organize them for service in the church, and in the parish, as leaders, teachers and workers among their brethren. Methodism in all its branches has no less than 105,452 local preachers, and the proportion of local preacher to minister is shown by the figures of the number in the Wesleyan Church of Great Britain and Ireland of both, viz., 2,512 ordained ministers, and 21,110 lay preachers. The Primitive Methodists have 1,085 ministers and 16,074 lay preachers. How extensively the Methodists, whose growth in the last century has been phenomenal, depend on lay help is shown by these figures, the number of lay preachers being among the Wesleyans about ten lay preachers to each minister, and among the Primitive Methodists, sixteen to every ordained man. The necessity for some such action is being more and more recognized, but we have difficulties to contend with, and some diversity of opinion, as to the best method of utilizing the services of our laity. Among our lay members there is great shyness in assuming the position of a teacher or leader in religious matters, and this is a difficulty which it will take time to overcome. As to the best method of lay help, we have several plans proposed. One before the Church in Canada is that proposed by Mr. Charles Jenkins, and which is the subject of an elaborate report to the General Synod, which includes a revision of the ordinal, and an order of deacons, based on the principle

that ordination may not necessarily detach from a secular calling. We commend this able and comprehensive report to the earnest study of all interested in this important subject, and the need it proves to exist of some change in existing methods. To men in Holy Orders, following a secular calling, we see many objections, which would deter many from entering, and would much impair their influence afterwards. We would rather favor an extensive use of lay readers and preachers, and also of deaconesses, who could at any time be released from all obligations by their own desire, or by the bishop—rather than that they should seek to combine the clerical office with a secular calling and all its compromises and entanglements. However the end may be reached, the necessity for increased ministrations is pressingly urgent, and there is scarcely a parish priest anywhere whose power for good would not be much augmented by organized help of competent and devout men and women, who could assist him in those duties of his office which can as well be performed in many cases by one of the laity, as by one in full orders. Let the clergy be reserved for more strictly priestly and administrative work, and let them have helpers in the manifold duties of their office duly trained and regulated, and we shall then afford them much needed relief, and witness in the increase of agents the supply of the greatly needed increased ministrations.

LONGEVITY.

Length of days is universally considered a blessing, and a long life, as well as a happy one, is desired by all. Under the old dispensation, we see it spoken of as a special mark of God's favour, and the first Commandment with promise was that which inculcated the honouring of parents, that thy days may be long in the land which the Lord thy God giveth thee. Experience proves, that under favourable conditions of heredity and good living, people may attain great age. Leaving out of consideration the antediluvians, we have Abraham, who reached 175 years, Isaac, 180, and Jacob, 147, whilst Moses, who lead a strenuous life, especially in the last third of it, died 120 years old. In modern times there are many well authenticated cases of persons of both sexes who have exceeded a hundred years of healthy and active existence. Notably, old Parr, in the reign of Charles II., who lived, we are writing from memory, to be 145, and whose end was hastened by having gone to court to show himself, and his days were shortened by the hospitality extended to him there. It is a fact that the average duration of human life is extending, due, partly, no doubt, to better knowledge and observance of the laws of health, and also that men are larger than formerly, it being stated that the armour in the Tower of London of the time of Charles I. and earlier would be too small to fit the average man of to-day. An old and highly honoured man, who has honoured Canada by making it his home for many years past, Mr. Goldwin Smith, has in an article in *The Ladies' Home Journal* on "The Reason for My Eighty Years," described it to plain living, bodily exercise, and freedom from overwork. He says: "I probably, however, owe something to plain living and bodily exercise, as well as to immunity from overwork. At the school at which I first was, though it deemed itself first-class, the diet was such as I suppose an American boy would scorn: Our breakfast was bread and butter and a cup of tea. Our dinner was one helping of meat with vegetables, and one helping of pudding. Our supper was the same as our breakfast. The food was good of its kind. During the four years and more which I spent at that school I was never in bed for sickness, nor do I remember that any one of my schoolmates was. At college I did not overwork myself. I never worked at night. But I took regular exercise, almost always on horse-

back. When an examination approached, I rather reduced than increased my amount of reading, thinking that freshness and nerve would be worth more to me in the trial than the little additional amount of knowledge. I may add that, though I have never lived by rule, my general habits have been such as to preserve what my early advantages had given me. I have always taken plenty of exercise; indulged a little, in my own country, in field sports; and traversed Switzerland and the Tyrol with my knapsack. It has been my habit to work early in the morning, not late at night." "I see mention," continues Mr. Smith, "made of some parents who, being warned that their children were in danger of being made sick by overwork at school, declined to interfere, saying that sickness might be cured, but want of education could not. What is education? Is it not preparation for life? How can a child be well prepared for life when the physical energy necessary to sustain mental effort is impaired? Besides, however, highly we may value education, character, after all, is the main source both of usefulness and happiness, and character can hardly fail to share the weakness of an overwrought and enfeebled frame." This experience of the distinguished scholar, who has reached so venerable an age with mental faculties still unimpaired, should serve as an object lesson to parents to see that their children have plain living, plenty of air and exercise, and that neither physically or mentally they are over-urged either to study or labour. Old age, when it has been prefigured by a good and active life, has its own pleasures in a well stored mind, in ripened experience, and in many pleasant reminiscences. As in the case of Mr. Goldwin Smith and others, it is demonstrated that though there is a gradual decay of physical vigour, the mind and memory often do not fail, and our relinquishment of things of earth is so gradual, and the realizing of our hopes so complete, and our work so finished that death has no terrors, but comes naturally, as the ripening of grain, and we are ready for the inevitable transition from this life to another and better, and to say, with the aged Simeon: "Lord, now lettest thou thy servant depart in peace. . . . for mine eyes have seen thy salvation."

ENGLAND.

(From our own correspondent.)

Writing on New Year's Day, I glance first of all at the new Education Act of last year. If we cannot gauge its full effect as yet, we see clearly enough that it is placing every grade of education on a better footing, and co-ordinating those grades into a consistent whole. Devon County and Borough "authorities" have begun with vigour, and if in some cases this vigour is being exercised adversely to Church schools, Church folk have themselves very much to blame. The Nonconformists have been acutely active, so as to get on the committees, and so to minimize the Act as much as possible in the direction of Anglican schools. The Bishop of London is rousing Churchmen to be more on the alert as to the Metropolis, and in a recent speech spoke thus trenchantly: "My brothers, we are on the eve of a great crisis over the Education question, and I feel that I ought to take this opportunity of explaining to you the recent action of myself and my brother of Rochester, and why we have felt it desirable to depart from our usual policy of non-interference in political matters. A destructive policy has, as you are aware, been inaugurated by the Free Church Council and others, the object of which, if achieved, would be the destruction of very many schools in the diocese. The religion of our children is at stake, and it is in defence of the children that we have been driven to organize our forces. It is our object to have a Church list of candidates for whom Church people may be asked to vote.

This must not be a ecology movement; it must be the Church laymen who must take the leading part in the organization. We hold for religion in our schools as part of the daily curriculum, and that the children have a right to be taught the religion of their forefathers by competent teachers." Our Western Bishop of Truro is always very happy in dealing with the deeper matters of our faith, and preaching recently on the death of Precentor Donaldson, used these remarkable words: Preaching from St. John xi., 25—"The Master is come and calleth for thee"—said: The inner voice thus spake to him whom all Cornwall mourned that day, and to him it was in no sense of death and the grave that he saw God, but in a place of resurrection and life that he found Him. The Advent had come to their Precentor, and he was keeping it in paradise that day. With how great and Divine a company! How they welcomed him, how they witnessed for him, how they even now showed him the Treasures of the King! And, above all illuminating all, transfiguring all into His own likeness, he stood before the King himself or fell low and lower before the Lord Who conquered death by death, and made the grave a gate of the single pearl. It was a happy circumstance that the new Bishop of Manchester's entrance upon office coincided with the annual meeting of the S.P.S. With great fervour and decision Dr. Knox struck the missionary note, and finished a really eloquent address with these words: "Standing here to-night, at the beginning of my new work, I thank God from my heart that I am permitted to speak to you as your Bishop first of all about missionary work. But when I speak to you about it I see the handwriting on the wall, which I know is meant for myself, and which is meant for anyone who means to give his soul to Christ and to work for Christ, and with that handwriting on the wall I will conclude, and leave you to think what Christ has to say to you as I trust I shall ponder to-night what He has to say to me. 'If any man'—this in the handwriting—if any man will come after Me, let him deny himself and take up his cross daily and follow Me.'" The scholarship world has been marked by the publication of the Dean of Westminster's St. Paul's Epistle to the Ephesians. It is quite worthy to stand by the side of the late Bishop Lightfoot's and Dr. Hart's dissertations. Regarding the latter, as the very crown of the Apostle's writings, the Dean thus tersely sums up its purport and scope: Never, perhaps, has more anxious thought been expended on the problem of the ultimate destiny of mankind. Whilst it is true that everywhere and always questions have been asked about the future, yet it is not too much to say that we, who have begun to feel after the truth of a corporate life as higher than an individual life, are more eager than any past generation has been to learn, and perhaps are more capable of learning, what is the goal of man, as a whole is making, or, in other words, what is God's purpose for the human race.

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

TORONTO.

St. Luke's.—The annual service of Intercession for Missions and Corporate Communion of the Woman's Auxiliary was held in this church on Thursday, January 14th, at 10.30 a.m., and was largely attended by more than three hundred members and representatives. The Rev. John Langtry, D.D., was the celebrant, assisted by the Revs. J. Silva-White and R. Nevitt; the Rev. C. A. Seager, of St. Cyprian's, gave a very help-

and beautiful address. After the service, the usual monthly meeting of the board was held in the school-house, the president in the chair. Mrs. Langtry welcomed the members on behalf of her branch. The corresponding secretary reported a new life member, Mrs. Stanley Howard, of St. Alban's branch that it had been decided to hold the Blackfoot Hospital meeting on Thursday evening, February 4th, and the annual meeting on April 26th, 27th, 28th, and 29th, and that the committee on the babies' branch had completed all arrangements. Mrs. Kuhring, the convenor of this committee, said a few words, explaining the objects and regulations of this new branch, and during the day nineteen little members were enrolled. The resignation of the convenor of the Literature Committee has been received with great regret. Mrs. Hargraff has been a most interested, faithful and efficient officer. Miss Fanny Jones, of the Church of the Redeemer branch, has kindly consented to fill the vacant position. The Extra-Cent-a-Day Fund, amounting to \$75.52, was divided between two appeals, \$50 being given towards the church at Young's Point, and \$25.52 to the Rev. R. Cox, of Medora. The diocesan treasurer's report showed receipts to be \$689.96, and the P.M.C. returns for the month amounted to \$194.41. The Dorcas report stated that forty-five bales had been sent away during the month, including five to Wapuskow, Athabasca. The president announced that \$35 had been received in answer to the appeal for assistance for Mr. and Mrs. Weaver, of White Horse, and that Mrs. Weir, of St. Margaret's branch, had been made a life member since the last meeting, and presented her with the card and badge. The secretary-treasurer of the Literature Committee reported a balance of \$20.91, and reminded the members that all subscriptions for the intercessory papers were now due. The committee hope to issue a series of questions on the monthly subjects for reading. These questions will be sent to all the branches with a view to encourage missionary study. The Hospital Committee reported that six patients had been visited during the month. A letter was read from the Niagara diocese, suggesting some changes in the Leaflet, and the following resolutions were carried unanimously, viz.: (1) That in view of the recent organization of the W.A. as a general society for the Dominion of Canada, and in view of the impossibility of now finding space to include notes from new diocesan boards, we, as a diocese, should concur in the proposal of the Niagara diocese, and do therefore agree to the abandonment of diocesan proprietary rights in the Leaflet, and consent to place the editorial responsibility in the hands of the Editor-in-Chief. (2) That we concur in the financial basis for the Leaflet, suggested by the Niagara diocese, namely, that instead of paying for the proprietary rights to seven pages, and for the number of Leaflets taken, we do now agree, as a Diocesan Board, to pay at the rate of 13 cents for each subscription, and do sell the same at 15 cents, the difference in price to form the "Emergency Fund," as at present. Miss Leslie, who is spending part of her furlough, from China, in Canada, gave a most interesting and touching account of the work of the Church of England Zenana missionaries among the poor, degraded women and girls of heathen China.

REVIEWS.

Magazines.—The Bookman.—With the Christmas number of "The Bookman," are presented four separate mounted portraits of the well-known authors J. M. Barrie, Thomas Hardy, Rudyard Kipling, and George Meredith. It contains an appreciative article on Hans Anderson, by Shirley Kingston, also a number of news notes, as well as an illustrated review of the best gift books of the season. There are in addition to the above, a number of notices of new books

and scattered throughout its pages from beginning to end are a quantity of pictures dealing with a large variety of subjects. It contains two beautiful illustrations; respectively, named "Barbe" and "Happy England." To those who are interested in the works of the Old Masters, the illustrations of some of these to be found herein will doubtless prove a source of much pleasure.

Cosmopolitan.—The opening article in the initial number of this magazine for the present year is one written by Lady Henry Somerset, and it deals with the life of the people who dwell in the slums of the World's Metropolis. H. T. Stone writes interestingly concerning the city of San Marino, the oldest Republic in the world. This place is situated on the Adriatic coast, due north of Rome. H. H. Boyesen tells of the odd and eccentric in the drama. Miss Grover Smith gives an account of Some Famous Hymns and their authors, and F. Williams gives some account of the late Prof. Theodore Monnus, recently deceased. There is a third instalment of the story, "The Food of the Gods," another batch of "Captains of Industry," several tales of fiction, and a couple of poems. The magazine is plentifully illustrated throughout and is well up to its usual standard of excellence.

BIBLE SOCIETY LUNCHEON.

In order to apprise the city clergy of Toronto of the work of the British and Foreign Bible Society through its chief Canadian auxiliary, the Upper Canada Bible Society, a luncheon was given by the board of directors at Webb's restaurant on the 18th inst. The chair was occupied by the president, Dr. N. W. Hoyles, K.C., and among the principal guests were His Lordship, the Bishop of Toronto, Principal Caven, Principal Sheraton, Rev. Prof. Clarke, Chancellor Wallace, Chancellor Burwash, Dr. Geikie, etc. Altogether about 100 of the city clergy of various denominations gathered, the attendance being a very representative one, considering that the thermometer was below zero during the whole day. Dr. Hoyles in introducing the speakers said it was the desire of both clerical and lay members of the board to take the clergy into council and enlist their sympathies in the work of a society without whose co-operation the missions of all the Christian churches would be paralyzed. It was hoped and expected that in every church in Canada the centenary of the society would be celebrated in a way that would give an impetus to the magnificent aim of the society, which was to translate and publish the Bible in every tongue and to every people in the world.

His Lordship, the Bishop of Toronto, the chief guest of the day, gave an instructive sketch of the marvelous progress of the society. When it was founded in 1804, the Bible, or parts of it, had only been translated in about 40 languages, whereas the society now had on its lists the Bible or portions in over 370 tongues, and its present issues had reached a total of over 6,000,000 copies per year. The cost of a plain octavo Bible in 1804 was from 8 to 12 shillings, a sum which, in the circumstances of the time, put it quite beyond the reach of the poor; while now the society had on the market a testament at a penny, of which 7,500,000 had been sold. The catholicity of this society was emphasized by the fact that its purpose was not limited to the bounds of the British Empire, but it aimed by the diffusion of the Holy Scriptures, to enlighten the whole world.

His Lordship was followed by Chancellor Wallace, Chancellor Burwash, Rev. Prof. Clarke, Rev. Dr. Withrow, Rev. J. B. Kennedy, and others.

It was announced that the annual meeting of the society would be held in Association Hall on the evening of the 26th inst.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

Frederick Courtney, D.D., Bishop, Halifax, N.S.

Halifax.—St. Paul's.—The annual meeting of St. Paul's chapter of the Brotherhood of St. Andrew was held in this vestry on December 2nd. The director, Mr. C. A. Evans, gave an address reviewing the year's work; it was found that ten addresses had been delivered on subjects relating to Brotherhood work, all with one exception having been delivered by members of our own chapter. The financial report was read by the secretary, and it was reported that there was a "balance in hand" of \$1.29. Mr. C. A. Evans was re-elected as director, and Mr. R. A. Johnson was elected vice-director in place of Mr. Arthur Muir. Mr. James Hayes was re-elected secretary-treasurer.

MONTREAL.

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

Montreal.—Trinity.—The Rev. C. G. Rollitt has resigned this living, and is going to Chicago, he having accepted the senior curacy of St. James' church in that city. It is two years ago this month since Mr. Rollitt succeeded Rev. F. Graham as rector of Trinity church, coming from St. James the Apostle, where he had been for four years, having previously resided at Stanstead. The Rev. C. G. Rollitt will leave for his new charge on February 1st. St. James' church is the mother church of Chicago, and is the largest and most important Anglican church in the city. The rector is the Rev. Dr. Stone, who was at one time rector of St. Martin's church, Montreal. Before he was made Bishop, Rev. Dr. Courtney was rector of this church, which is well known to many Canadians. A large and representative meeting of the members of the vestry was held on January 11th, when Mr. Rollitt's resignation was accepted, and steps taken to secure a successor to him. The question of a successor will be a matter of serious consideration for the vestry to decide, and in this connection a special committee was named to look for a new rector. This committee will have power to act in the name of the congregation of Trinity church in the choice of a rector. Those composing the committee are Messrs. James Mitchell, T. P. Williams, Henry Garth, Andrew Baillie and A. D. Anderson. A new organist was appointed, in the person of Mr. G. Netton, who will preside for the first time as organist of Trinity church on the first Sunday in February next. The future of the church is promising, and the wardens, as well as the congregation, are enthusiastic for the welfare of their house of worship.

Christ Church Cathedral.—A beautiful stained glass window has been placed in Christ Church Cathedral, on the Union avenue side, in memory of the late Mr. and Mrs. Ferdinand MacCulloch, by their children. The subjects of the MacCulloch window are those of the Resurrection and Ascension, represented by two angel figures, one in each light. The symbolic treatment of the figures is worth careful study, both from an artistic and Biblical standpoint. Another memorial window will shortly be placed in the Cathedral by the congregation. It will be in memory of Rev. Prof. Steen, M.A., first vicar of Christ Church Cathedral. Both the MacCulloch and Steen windows have been executed by James Powell & Sons, of Whitefriars Glass Works, London, Eng., from sketches and instructions by Prof. Henry F. Armstrong, of McGill University, who undertook the responsibility

while on a visit to England during the past summer. Messrs. Powell & Sons have done all the beautiful mosaic and stained glass work in St. Paul's Cathedral, London, for many years. The dedication of the MacCulloch window will take place shortly.

OTTAWA.

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

Ottawa.—Christ Church Cathedral.—The Rev. L. I. Smith, who for the past six years has been filling most acceptably the position of curate at Holy Trinity Cathedral, Quebec, has been offered a similar post in connection with the Cathedral Church by the rector, the Rev. Canon Kittson, and has accepted it. Mr. Smith is the son of Dr. Larratt Smith, of Toronto, and was associated with the Rev. J. C. Roper for some years in the work of St. Thomas', in that city. He afterwards worked for some time under the Rev. Canon Wood, at St. John the Evangelist, Montreal, from whence he went to Quebec to fill the position which he is now vacating. Mr. Smith married, some years ago, one of the daughters of the Bishop of Ottawa. He has made many friends wherever he has worked, and these will be interested and pleased to hear of his new appointment.

Lauder Hall.—This hall was the scene of a successful social on Monday evening, the 11th inst., when the Ladies' Guild of Christ Church Cathedral supplied a supper to the Ottawa Clerical Guild. The Ven. Archdeacon Bogert presided. The entertainment is a departure in the history of the association, and was decided upon at last month's meeting. The hall was very prettily decorated with bunting, festoons and electric illuminations. Those present were: The Bishop of Ottawa, the Very Rev. Dean Smith, of Brockville; Dean of Ontario; Rev. Canon Smith, of Hull; Rev. Canon Pollard, Rev. C. P. Emery, Rev. H. B. Patton, of Prescott; A. H. Coleman, W. A. Read, T. Bailey, J. M. Snowdon, G. P. Woolcombe, R. H. Steacy, H. Hamilton, R. J. Bilkey, E. Pick and T. Garrett. After the loyal toasts, the Bishop of Ottawa was proposed. In reply, the Bishop gave a short but very interesting speech. Rev. H. B. Patton replied to the toast, Former Members, in an eloquent speech. Canon Kittson ably proposed the Empire, and the Rev. Canon Low replied in a patriotic vein. The Ottawa Clerical Guild was proposed by Rev. A. W. Mackay, who was in a reminiscent mood. The Rev. Walter M. Loucks replied, giving a history of the guild since its inception in 1876, with but five members. The membership is now twenty-six. Songs were given by the Revs. F. W. Squire, J. F. Gorman, Ven. Archdeacon Bogert, and a duet by Venerable Archdeacon Bogert and Rev. J. F. Gorman. Mr. Arthur Dorey officiated at the piano. The social was so successful that it has been proposed to make it an annual affair.

ONTARIO.

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

Tweed.—The Festival of the Nativity of our Blessed Saviour was celebrated here by bright and hearty services. There was an early celebration of the Holy Communion at Actinolite, at 8 a.m.; Matins and Holy Communion at St. James', Tweed, at 10.30 a.m., and Evensong in St. James' at 7 p.m. St. James' church was very prettily decorated for the occasion, and was presented by the Altar Guild with a beautiful brass cross and by Mrs. Dollar, of Yarker, with a most chaste set of altar linen. The offertories were well sustained, being within a few cents of last year's. The Sunday school Christmas tree entertainment was held in the Town Hall on the evening of Wednesday, 30th December. Two large trees, well laden with gifts for every child of the Sunday school, and beautifully decor-

ated and illuminated, were provided. A programme of most interesting and amusing recitations by the children, together with carols, songs, dialogues, etc., was well rendered. The proceeds amounted to \$19.60. The Sunday school presented Mrs. Firench with a handsome biscuit jar. The Christmas service at Holy Trinity, Hungerford Station, was held on Sunday, the 27th ult., a good congregation being present.

St. George's.—The Christmas offering at the Cathedral amounted to \$127. The festival of Christmas was marked by many happy incidents in the Cathedral parish. The first was the Christmas tree for the infant classes (numbering 160 children). The little folks presented a pleasing programme and altogether reflected great credit upon Miss Adams and Mrs. Grover, and their capable staff of assistants in this flourishing department. On Christmas Eve Canon Starr's Bible Class induced Santa Claus to visit, in person, with his reindeer and sleigh, all deserving children, who might have been overlooked, with a stocking full of candy and toys, and a dinner for the old folks, irrespectively of creed or colour. One hundred and fifty presents were distributed in all. The regular Sunday school entertainment was held upon Holy Innocents' Day, and proved a "howling" success. After a jolly entertainment, the Dean presented the prizes for the year, and each child with a bag of good things. A pleasing feature this year was so many children contributing their own toys towards less fortunate little ones. Before Advent, the dean and priest-vicar gave an "At Home" to the congregation, which was largely attended. On Christmas Day the attendance at the early Communion was upwards of 300. At the eleven o'clock service the Lord Bishop was celebrant, assisted by the Cathedral clergy, the Dean preaching a sermon most appropriate. It was generally remarked that the church never looked prettier with its chaste and tasteful decorations. A short time previous to Christmas the Church Woman's Aid decided to leave the beaten track of bazaars, dinners and such-like, in their endeavour to reduce the floating debt, and under the able leadership of Mrs. James Gildersleeve, succeeded in raising, by voluntary contribution, a goodly amount, which, together with the proceeds of their modest little tea, netting \$100, enabled the churchwardens to lessen the indebtedness by another \$1,000. The Junior Auxiliary has been doing excellent work this winter and among other things, sent a complete set of altar linen to a deserving mission in the diocese. The Church Children's Missionary Guild donated a bale of Christmas gifts and candy to the mission of Sharbot Lake. Many useful gifts and articles of clothing were parcelled and sent by the Church Woman's Aid to assist at sales for diocesan missions.

St. James'.—On Sunday afternoon, 27th ult., the annual special service in connection with the Sunday school was held. An interesting address on mission work was given by Rev. Charles Masters. A special collection was taken in behalf of the Shingwauk Mission Home, Algoma. During 1903 there were twenty-six deaths among the congregation. Of these six were children and four young men. Eight were devout communicants, one a member for over thirty years, and one a member since the foundation of the church, over fifty years ago.

St. Luke's.—The Lord Bishop has issued his proclamation setting this up as a separate parish, and has severed it from Christ Church, Cataraqui. This is an important step and one which, it is confidently hoped, will result in greatly increased activity in both parishes. The people of St. Luke's have been most enthusiastic in bringing this matter about, and if they only maintain their enthusiasm there will soon

be need for a new church in that part of the city. In order to effect the separation, Archdeacon Worrell has voluntarily relinquished Christ Church and its emolument, trusting to the people of St. Luke's to fulfil their promises. It remains, therefore, for them to make the new order of things a success and to justify the confidence imposed upon them by the Lord Bishop and the Archdeacon.

Cataraqui.—Christ Church.—At a meeting of the congregation of this church, lately, the announcement was made that Bishop Mills had acceded to the wish of the congregations of St. Luke's church, Williamsville, and Christ Church, Cataraqui, for a separation, and the latter congregation was asked to suggest three names of clergymen for the Bishop to select one from. In consequence, the congregation named Archdeacon Worrell, Canon Starr, and Rev. Joseph Elliott, North Augusta. The Bishop has tendered the incumbency of Christ Church to the latter named. Archdeacon Worrell's appointment, rector of St. Luke's church, has been confirmed.

The Augmentation Committee called to a recent meeting Miss Adams, assistant to the late Rev. C. J. H. Hutton, canvasser. The balance due the estate on the expense account was shown to be \$487, and \$400 of this was ordered to be paid at once. Miss Adams was engaged at \$1 per week to collect outstanding subscriptions. The accounts will be audited and a full statement given. It will be necessary also to take out letters of administration for Mr. Hutton's estate, and to legally hold and transfer funds.

Stirling and Frankford.—Our Christmas services were well attended and bright, the number of communicants exceeding previous years in spite of many losses throughout 1903 by death and removal. The decorations and the special music well expressed the Christmas joy. Frankford Sunday school held a very successful Christmas tree entertainment on December 21st. The scholars of the Stirling school are, at this time, busily engaged in preparation for the concert, which is to be held about the middle of January.

Adolphustown and Fredericksburgh. — Cold weather and slippery roads have conflicted much with church-going and church work. The rector recently had a very severe fall, which left him unconscious, and then bewildered and helpless on the road for some time. It did not, however, prevent him from visiting ten miles from home and holding choir practice in Sandhurst the next day. As we had to lament last year, Christmas Day is regarded too much as a mere holiday here, and not a holy day, and so the services were not attended as they should have been. The offerings of the parish to the clergyman in cash and kind amounted to nearly \$30, and St. Alban's church gave Miss J. Roberts, organist, a purse of \$13, for all of which the rector desires to return thanks. The Christmas communicants were forty-one.

Consecon and Carrying Place.—Bright and hearty services were held in this parish on Christmas Day. At Consecon there was a celebration of Holy Communion at 8.30 a.m., and a good attendance at Evensong. At 11 a.m. a large number of communicants attended at St. John's church, Carrying Place. The choir, in addition to the Christmas hymns, sang an anthem. The music and singing reflected great credit upon the organist, Miss Ethel Brook, and the choir. The offerings were liberal. The annual Christmas tree entertainment was held at Rowe's Hall, Tuesday evening, December 29th.

Sharbot Lake.—In spite of very cold weather the congregations of the mission turned out well this Christmas. On Christmas Day the incumbent took early celebration at Sharbot Lake; Matins and celebration at Oso; after

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CANADIAN CHURCHMAN

son service at St. Paul's, Zealand, and Evening at Sharbot Lake. The offerings were in excess of last year. The Sunday school entertainment on December 21st at Oso was well patronized.

North Hastings.—Bannockburn, Millbridge and Glenmeyer are being served by Mr. Rollit, student, but it is hoped at the next ordination to secure an ordained missionary. Rawdon will also be supplied with a lay reader, as a minister is not within sight. No names have yet been presented to the Bath rectory. The labourers truly are few.

Marlbank.—On Sunday, December 20th, the pretty little church of St. Matthew's, Marlbank, was re-opened. For some time workmen have been engaged excavating a cellar, cementing it, and putting in a hot air furnace. The interior has been thoroughly renovated, the painting being done under G. F. Reynolds, Westport. There were two services on Sunday, conducted by Rev. J. W. Jones. The congregations, in spite of the disagreeable weather, were large, the singing good. Everyone is delighted with the improvements, which cost upwards of \$250, and all pronounce the church a gem, second to none in the county. Among additions was a beautiful stained glass window, by W. J. Wilson, in memory of his wife, a faithful and indefatigable worker in the Church. The subject is St. Anne. It was dedicated at the opening service. Another gift is a pair of beautiful brass bases and a brass tablet, in memory of Henry Allen, a former member, made by his daughter, Miss Laura Allen.

Merrickville.—Trinity church Sunday school entertainment was a success. The children's trials were very attractive. The songs and recitations were well rendered. About \$70 were realized.

The home of William Kirk is darkened by the death of his estimable wife. She was a faithful churchwoman, ever ready to spend and be spent for the Church. The W.A. here will miss her greatly. In token of their regard and regret, the members laid a floral wreath on her coffin. She was buried in Smith's Falls, on Friday, 8th inst.

Prescott.—Special services of a very interesting nature were held on the first Sunday of the year, when Rural Dean Dibb, who preached the Advent mission in St. John's church, in 1902, very kindly revisited the parish. In the morning Mr. Dibb spoke of memories of the mission in the course of an excellent sermon, founded upon Jacob's dream. There was a large number of communicants. A children's service was held in the afternoon. At Evensong there were two addresses given, the second being a powerful plea for support to diocesan Church extension work.

Brockville.—Preparations for the Sunday school conference at this place, to which all Sunday school workers in Leeds and Grenville are invited, are practically completed. It is to be held on Thursday, January 28th. The Lord Bishop of the diocese will celebrate and preach at the opening service in Trinity church at 10.30 a.m. The afternoon meeting, for papers and discussions, will be held at St. Peter's school-house, and the evening meeting at St. Paul's. There will be several speakers from outside the deaneries to assist in repeating the success of the gathering last year. A most interesting programme has been prepared and will be shortly issued to all the clergy for the teachers. The Rural Dean of Leeds would like to confer with all the clergy in his deanery during the next morning, on the apportionments for the year to the various parishes for the Missionary Society.

New Boyne and Lombardy.—The services on

Christmas Day were well attended and the offerings up to the average. The children of the Sunday school at Lombardy received a supply of Christmas gifts, which were much appreciated. A valuable mantel clock has been presented to Mrs. Albert Wood, who recently moved to Smith's Falls, in acknowledgment of her services as organist at Trinity church, Lombardy.

Belleville.—St. Thomas.—The children of the Sunday school on Christmas-Eve drove in covered vans, singing carols, and distributed thirty-five Hampers to the same number of needy families, giving them a good Christmas dinner. The services on Christmas Day were very bright and well attended. More communicants than last year, and an increase in the offerings, which amounted to over \$160. A Christmas tree was given on Christmas Day, at 4 o'clock, in St. Paul's. There are eighty-four on the register there with a good average. Presents were given to every child, and many to outsiders. The Masons, of Belleville, attended Divine service on St. John's Day in St. Thomas'. The service was all printed in a booklet and placed in the hands of the congregation. On the evening of the 29th there was a Christmas tree and cantata, "Kris Kringle," in the City Hall, which was full to overflowing. One gold medal was given for perfect marks, sixteen first, and twelve second prizes, and gifts for all. The Sunday schools have now a membership of over 230 scholars with twenty-two teachers and officers. St. Agnes' has re-opened with a good increase of pupils, and every sign of prosperity. The Rev. A. S. Madill is in Belleville collecting for the Prayer Book and Bible Society, and is meeting with good success.

TORONTO.

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

Whitby.—All Saints'.—This church has had a memorial window placed in it recently to the memory of the late Mrs. Betts. This and an exquisite banner of needlework, which was presented to the rector, the Rev. A. H. Wright, some years ago in England, add greatly to the appearance of its already beautiful interior.

Elmvale.—Preparations are being made in this parish for the building of a new church next summer. The material used will be brick. The parish is making good progress under the ministrations of the present rector, the Rev. L. Foulkes.

Tullamore.—The following address was presented to the Rev. S. C. and Mrs. Noxon, at a meeting of the congregation, which took place at the parsonage on Tuesday, December 29th. Mr. Irwin Little presented the address on behalf of the people, which read as follows: "To Mr. and Mrs. Noxon,—Dear Friends,—In response to your kind and hearty invitation to the two Sunday schools in your parish, we are assembled to spend a sociable and enjoyable evening. Our meeting together should prove profitable to both pastor and people since sociability is the basis of all friendship. Such a gathering should so unite us as to enable us to work in harmony. As a congregation of St. Mary's church, Tullamore, we feel we have reason to honour and respect our pastor. In times of trouble you are ever patient and long suffering, and in your manner of living you always keep before you the highest ideal of Christian morality. In principle, you are a man who is true to his own conviction of what is right, as pointed out to him in the Word of God. In the performance of duty, self is always placed in the background. You are an earnest and zealous worker for the missionary cause and an ever-living example in prayer, showing your utter dependence upon God for success in your work.

Realizing how much we owe to your precept and example, we now beg you to accept this purse as a very slight token of our appreciation of your untiring interest in our spiritual welfare. We all unite in wishing you, Mrs. Noxon, and family a happy and prosperous New Year. Signed on behalf of Tullamore congregation, George Ecklands, Leo Archdekin, George Fleming, Godfrey Gray."

NIAGARA.

John Philip DuMoulin, D.D., Bishop, Hamilton.

Stoney Creek.—Church work is making fair progress on this historic field. A regular Sunday service has been established at Hamilton Beach in connection with the work here. The superintendency of the Union Sunday school at the Beach has been handed over to Mr. Leake. Mr. Gray, who has had this school for twenty-one years, has gone to town to live. The envelope system, backed up by an envelope committee has been inaugurated in the Stoney Creek congregation, resulting in considerable benefit to the stipend account.

The following deputation exchanges will take place in the rural deanery of Halton, in connection with diocesan missionary collections on the 1st and 2nd Sundays in February: Acton with Milton, Burlington with Lowville, Hornby and Stewarton with Palermo and Omagh, Oakville with Georgetown and Norval.

HURON.

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

Galt.—Trinity.—In connection with the increased apportionment, on behalf of Domestic and Foreign Missions, strenuous efforts are being put forth throughout the whole of the Rural Deanery (Waterloo County). The several parishes have been assigned their apportionments of the amount placed upon the deanery, of which the parishioners have assumed over one-third of the whole to be raised. The Sunday school of this parish is now practically a live missionary organization, as the whole of its funds throughout the year, is given to missions, and not used for any other purpose whatever. The necessary local expenses of the school, for library, papers, and other incidentals, being specially provided for by annual contributions from members of the congregation. Another step in advance, was recently taken, by asking the scholars to forego receiving Christmas prizes and gifts from the school, and to give presents themselves for distribution. This was done nobly, and on a scale worthy of all praise, by means of which a large well-filled box was packed and shipped at Christmas to the Bishop of Algoma for distribution among the white settlers of his diocese. Maps, kindly provided by Dr. Tucker, showing the various mission fields under his jurisdiction, are to be hung up in the school-room, to which the attention of the children will be directed from time to time, and the places pointed out to which their contributions are sent. Short talks on missions, with appropriate hymns and special prayers, will keep up an interest in the work, and serve to train the young in missionary zeal, the result of which cannot but prove beneficial to the Church in years to come. The increased appropriation for Domestic and Foreign Missions has not in any way lessened the contributions for our own diocesan purposes, but has rather been a stimulus to an increase all along the line. What the late Bishop Brooks once said is therefore worth repeating: "If I were placed in charge of a church heavily burdened with debt, and were asked what I would do first, I would ask the congregation for a special offering for Foreign Missions." The Rev. Dr. Tucker, Rev. J. C. Robinson, Rev. Wm. White, and Rev. J. R. Boyd are to visit this rural deanery and address missionary meetings in all the parishes on Monday, January 25th.

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Brantford.—Trinity Church.—For some time the rector of St. Jude's church, the Rev. T. A. Wright has been working up a congregation in Eagle Place, a suburb of Brantford, with the result that now a building has been purchased and nicely fitted up, and capable of seating over 200 persons. On Sunday, January 3rd, the church was opened, and services held at 11 a.m., 3.30 p.m., and at 7 p.m. The rector was assisted by the Rev. Dr. MacKenzie, and the Rev. E. W. Hughes. The church was filled at each service. On Sunday, the 10th inst., at 2.15 p.m., a Sunday school was organized, forty being present, and at 3.30 a service was again held, the congregation again filling the church. On Monday, the 11th, a vestry meeting was held which was largely attended, when Mr. Leslie Wood and Mr. H. Noble were chosen wardens. A select vestry was also formed, and the other officers elected. The name "Trinity" was given to the church. The congregation is now well organized, and the outlook for a vigorous growth is most promising, this being the most progressive section of the city. Trinity church forms part of St. Jude's parish, and a service will be given in it every Sunday at 3.30 p.m. This church extension is due to the indefatigable and united energy of the rector of St. Jude's and his faithful workers.

Bognor.—St. Matthew's.—At the close of a very hearty service on Christmas Day last, the congregation of this church presented to their organist, Mrs. Thomas Frizzell, a purse containing a small sum of money, in order to show their appreciation of the services which Mrs. Frizzell has so willingly rendered to the congregation. The presentation was made by Mrs. Young. The above-mentioned congregation, and other well wishers, also remembered their clergyman, the Rev. Edward Appleyard, and showed their goodwill towards him by presenting him with a most suitable gift, one in keeping with the very stormy weather which has prevailed for several weeks over this northern part of the diocese—a cutter robe. Mrs. John Armstrong, in the name of his many well wishers, presented the robe to Mr. Appleyard.

Beamdale.—Church of the Advent.—The annual meeting of the officers of the Sunday school of this church met at the home of the superintendent, Mr. Thomas Brett, on the afternoon of January 11th. The secretary-treasurer's report showed a balance on hand of about four dollars. Great credit is due to Mr. Brett and the three teachers, Mrs. Martin, Mrs. Dunn Wilson, and Miss Wilson, for the flourishing condition of the school. God has greatly blessed their efforts, and the number of scholars now on the roll is forty-five. The sleigh-ride to St. James' parsonage was a great treat to the children. The Christmas tree entertainment was also appreciated by young and old.

Euphrasia.—St. James'.—This congregation has improved the property at the parsonage by building a stone basement under the stable. It is their intention to still further improve it by forcing the water from a near-by spring into the house, by means of a hydraulic ram, as soon as the spring weather permits.

Port Stanley.—Christ Church.—The Bishop of the diocese has appointed the Rev. Canon Hincks to be incumbent of this parish in succession to the Rev. H. D. Steele, who has gone to Sombra.

Paisley.—Church of the Ascension.—The Ladies' Guild of this church held a most successful social and bazaar in the Town Hall, on Wednesday evening December 9th, at which the sum of \$73 was realized. At their regular monthly meeting, held January 6th, Mrs. Bloodsworth was unable to attend through illness in the family. A kind letter, expressing sympathy and appreciation of her work in church and Sunday school and enclosing a present of \$15, was sent her. The

guild is composed of a band of most energetic and enthusiastic workers, who have, since the present incumbent (the Rev. J. A. Bloodsworth) came, spent over \$80 on various improvements on the rectory, and assisted in reducing the rectory debt until now only about \$70 debt remains on a most beautiful and modern rectory.

Kincardine.—The Church of the Messiah.—At the Sunday school entertainment given by this church, held in the Town Hall on the 5th inst., Mr. F. C. Powell, for sixteen years actively engaged in Sunday school work, was presented with a Morris chair, and the accompanying address: "Dear Mr. Powell, we, the officers, teachers, and scholars of the Sunday school of the Church of the Messiah, take this opportunity of expressing our heartfelt appreciation of your excellent and efficient work, as superintendent and as teacher of the Bible Class for many years. The system and order of the school, the faithful and explicit teaching of the doctrines of our beloved Church, the painstaking setting forth of Christ and His Gospel, with practical applications to daily life, by you, render us for all time your debtor. We can recognize the self-denial and devotion you have shown. Your reward, the Master Himself will bestow. We sympathize with you in your long and dangerous illness, and rejoiced in your recovery. We had hoped to see you at your old post again, but since it has been decided otherwise, we ask you to accept this simple gift in token of our love and highest esteem. May God ever bless you and yours, is the earnest wish and prayer of your fellow-servants in Jesus Christ."

RUPERT'S LAND.

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

Winnipeg.—St. Matthew's.—The parishioners celebrated the seventh anniversary of the opening of this church on Sunday, the 10th inst. The rector, the Rev. Harold St. John Buttrum, preached in the morning, and the Rev. Canon Murray, of St. John's Cathedral, in the evening. Large congregations attended both services.

Norwood.—St. Phillips.—On Monday evening, January 11th, a meeting of the parishioners was held in the school-house which was presided over by the rector, the Rev. T. J. Shannon, at which it was unanimously decided to build a new church capable of seating 400 people in view of the rapid growth of population in this suburb. The building operations will be commenced as soon as possible.

Brandon.—St. Matthew's.—At a meeting, which was held in the parish hall on the 12th inst., the Hon. Senator Kirchhoffer in the chair, the members of the congregation presented the Rev. McAdam Harding, who is leaving the parish with an illuminated address, expressive of great regret at his departure, and a bank draft for £100. The address was read by Mr. G. R. Coldwell, and the presentation made by Dr. Harcourt. Immediately following this was a presentation of a gold watch to the rector by the rural deanery of Brandon and district. This presentation was made by Rev. S. Ryall, of Oak Lake, and Rev. W. Smith, of Carberry. The ladies of the congregation had not forgotten the rector's sister, Miss Harding, to whom they gave a lovely set of choice furs, showing the esteem in which she was held. Rev. Mr. Harding replied on behalf of himself and Miss Harding, and was deeply affected by these manifestations of such kindness and good will from those to whom he had ministered for some years past. The occasion was one in which sadness predominated over mirth, so as an antidote to this Messrs. Hearn and Bates revived the spirits of the congregation by well-selected songs. Archdeacon Harding and Miss Harding left next morning for

London, England, where they will stay until April.

ATHABASCA.

Richard Young, D.D., Bishop, Fort Chipewyan, N.W.T.

The Bishop desires to thank most warmly those friends of the diocese who have helped him from time to time and whose contributions are herewith acknowledged. He is very grateful to them for their kind aid. The following contributions are hereby acknowledged: "Receipts from Canadian sources for 1903—For the Right Rev. the Bishop or general work: St. James Cathedral, Toronto, \$100; donation, \$40; Mr. Dixon, collected for Peace River, \$50; M.S.C. grant, paid during year, \$770; do. donations forwarded, Mrs. Coatsworth, \$5; diocese of Huron for Peace River, \$10; total, \$975. For Ven. Holmes, Lesser Slave Lake: Miss Halson, funds for freight secured, \$249.95; Church Ascension, Toronto, for beds, \$7; Toronto W.A. per Mrs. Webster, diocesan treasurer, \$188.50; Mrs. Banks, Toronto W.A., \$5.50; Niagara W.A., \$135.50; Ontario W.A., \$12; Montreal W.A., \$35; M.S.C.C., from diocese of Toronto for child in home, \$19.46; Lady Schultz, \$25; St. Luke's, Halifax, Junior Missionary Guild, \$1 total, \$913.39. For Miss Edgar's salary, Lesser Slave Lake, per Miss Carter, provincial treasurer W.A., \$128.55. For Miss Durnall's salary, Lesser Slave Lake, Toronto W.A., per Mrs. Webster \$150. Total for Lesser Slave Lake, \$1,191.95. For Wapuskow mission, Rev. C. R. Weaver Church of Messiah, Toronto, for assistant, \$7.60; St. Paul's, Toronto, for assistant, \$4; Toronto W.A., for assistant, \$30; total, \$41.60. Wapuskow Fire Fund: Toronto W.A., \$83.54; St. Paul's Sunday school, Toronto, \$25; St. Paul's W.A. Toronto, \$10; St. Paul's donation, Rev. De Stoddart, \$5; Ottawa, W.A., \$50; Niagara W.A. \$45; Ontario W.A., \$30; Mr. and Mrs. R. Richardson, Winnipeg, \$10; Richardson & Bishop, Winnipeg, \$10; Mr. and Mrs. T. Gill, Winnipeg, \$5; Mrs. A. Reed, Winnipeg, \$5; Mrs. E. Taylor, Winnipeg, \$10; Russell & Laing, Winnipeg, \$5; Mr. G. Ryall, Winnipeg, \$2. Total for fund for 1903, \$292.54. For Fort Chipewyan: Rev. A. Warwick: Miss Halson, refund freight, \$52.50; For White Fish Lake, Rev. W. G. White: Miss Halson, refund, freight, \$46.60; Miss Carter, provincial treasurer, W.A., \$28; Miss Graydon, per Mrs. Sage, London, Ont., \$2; total, \$76.60. For Fort Vermilion, Rev. A. S. White: Miss Halson, refund, freight, \$113.58; St. Martin, Montreal, King's Daughters, \$5; total, \$118.58. For Christ Church, Smoky River, Rev. M. Johnston: Toronto diocese, Collingwood Junior W.A.

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John's Cathedral, Winnipeg, Jan. 1, 1904. A. S. 1904, \$7. The total amount received for Athabasca from Canadian sources during 1903 was \$2,777.84, of which \$770 was in payment on the vote to the diocese by the S. C. C. W. A. Barman, Commissary.

SASKATCHEWAN.

William Cyprian Pinkham, D.D., Bishop, Calgary, Lloydminster. Two hundred miles from any there, and the first Christmas Day on the great rolling plains of the West. Yet nothing could exceed the brightness and complete success of the first Christmas at this place. The rector, wardens, vestry and Ladies' Aid Association, had done their utmost to prevent anything like sickness in a new country and they appear to have succeeded beyond even their own expectation. Messrs. Hall, Scott & Co., (who are just finishing a fine building, 60 by 28 ft., for a general store), very kindly handed it over to the rector or there would have been no building to hold all the people. The store was quickly transformed into a very pretty hall, with a good supply of flags, mottoes and green stuff. Rev. G. E. Lloyd had loaned a framed set of 120 of England's national pictures, in colours, to put on the walls, and this formed a great attraction, as one man from Liverpool, another from Nottingham, and others, recognized various pictures from their own gallery in the Old Land. Christmas Eve was given to a sacred concert of Christmas music by a good choir of about forty voices, the audience being composed entirely of men. Christmas Day was a very happy time. Up to the present (for nine months past), we have had our service where we could, in tents and houses, and the rectory, 20 by 26, over all. For the first time on Christmas morning we had room for all the people to get in without sitting on boxes at the clergyman's feet and elbows. The singing was very fine, and apart from the building, there was no finer service in Winnipeg. At 6 p.m. the Ladies' Aid Association provided a very creditable tea to which about 250 sat down, though everyone had to bring their own cups, etc., as they were scarce articles in the colony even yet. Then came a programme of no mean order, showing that we have a large number of people of culture and refinement amongst us. In fact, a Government representative who was present remarked: "You could hardly find a finer body of people anywhere." That is true from every point of view. Santa Claus came in during the evening, escorted by four stalwart North-West Mounted Policemen, the officer bearing a large three story cake for the children. Then the tree was cleared to the delight of some forty children present. Before he left the hall, Santa Claus made another present, this time to the chaplain, an envelope addressed as follows: "Rev. G. E. Lloyd, M.A., \$135, with best wishes from Britannia colonists for the merriest of Christmases, and the happiest of New Years, Lloydminster, Christmas, 1903." When it is remembered that no crops were obtained this year, and that up to the present it has been all "pay out" and nothing coming in, the amount of the gift is striking. If anyone in Canada has any doubt as to the success of the all British colony in Saskatchewan, they should have been at Lloydminster on Christmas Day. A finer, healthier, intelligent lot of people could hardly be found anywhere, and the majority belong to the Church of England. We can still find room for some of your readers if they would come up next spring.

KEEWATIN.

Joseph Lofthouse, D.D., Bishop, Rat Portage, Ontario. Fort Frances. St. John's.—A very successful sale of work was held in connection with this parish, under the auspices of the local branch of the W.A., in the Orange Hall on Christmas

Day, the proceeds of which are to be used for the Church Building Fund. The Church people here are making every effort to erect a church in the spring, and as more than two-thirds of the money for the purpose is now forthcoming, the work of building will be proceeded with as soon as possible after spring opens. The grounds are chosen and marked out and plans prepared, a model of which was exhibited at the sale by the Rev. C. Wood, which was generally approved of and greatly admired. The building is to cost about \$1,600. The children of the Sunday school, which has recently been established here, held their Christmas entertainment on New Year's Day. The children, over forty in number, with their teachers, enjoyed themselves immensely. First of all they had an hour's sleigh ride, returning to the hall they found the tables heavily laden with good things, around which they were soon seated and showed what good appetites the ride had given them, by the way they relieved the tables of their burden; afterwards they amused themselves in various games, etc., then they were called to order, and the Rev. C. Wood made a few remarks to them, following which, the teachers handed to him a present for each child, which was duly presented to them as each came forward to receive it. The evening closed with the singing of the Doxology, and the Lord's Prayer.

THE METROPOLITAN BANK.

In another column will be found the annual statement of the Metropolitan Bank, for the year ending 31st December, 1903. It is matter for congratulation that at the close of its first year's business the bank should be able to present so favourable a showing. It is quite apparent from the large amount of specie, and Dominion notes and other live assets, which the bank holds in proportion to its liabilities, that the management is being administered on the most conservative lines.

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.

AN OPENING FOR CANADIAN TRAINED FARMERS.

Sir,—There is a splendid opening in an entirely new district of Saskatchewan, N.W.T., for about fifty good Canadian trained farmers. They should have capital enough to go at once upon the homesteads and begin work without having to hire out. The district is in one of the finest belts of the whole North-West, and the settlers already there are of a thoroughly good class, decidedly above the average, and good men ought to do well. The railway is being constructed through the centre of it. There is also an opening for a few business men—boots and shoes, repairing, etc., and especially for some one who has capital enough to start and manage a small grist mill. Some 2nd class teacher will also be needed after the winter is over, but in all cases they should be Church of England people, and references must be enclosed from their parish clergyman as to character and general usefulness in a new district. Any letters addressed to Saskatchewan, care of Editor Canadian Churchman, Toronto, will be attended to.

SASKATCHEWAN.

THE C.M.S.

Sir,—Your most sympathetic article on the C.M.S. last week will doubtless do. The position is a grave one, and it seems to me that all

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Churchmen who read it will be stirred to an extra effort of self-sacrifice. If that great policy of faith had to be reversed, it would be a disaster to the whole Church. But as whatever is done must be done quickly, I would suggest that in every diocese those who can send their gifts to the diocesan treasurer, to be forwarded at once to the C.M.S., Salisbury Square, London, Eng. When we think of all that the C.M.S. has done for the Canadian Church, it will be only after all a token of gratitude.

DYSON HAGUE.

BIENNIAL SYNOD.

Sir,—Let me say with regard to the matter of Synods, some people have suggested that Diocesan Synods be held biennially, instead of annually. This, in my opinion, is a mistake. If the Church is to advance, she must keep in advance with the times we live in. Years ago it would have been all right to have held Diocesan Synods once in four or five years. But conditions have changed and it is now necessary that Diocesan Synods must be held annually, so that when the General Synod takes place, delegates from the several dioceses may be better able to cope with the obstacles in the way, and at the same time help to diffuse new life into the Church at large.

ARTHUR M. ROGERS.

FASTING COMMUNION.

In recent issues of the Canadian Churchman, I have read several letters on the subject of "Fasting Communion," and the question has arisen in my mind, why is it considered a matter of such great importance? Some agree that we should partake fasting, others consider it immaterial. The whole question is this: Do the elements of bread and wine in the Lord's Supper represent to us His broken body and outpoured blood, or are they changed into these? The Church of England clearly teaches that the conversion of bread and wine into the body and blood of Christ in the Lord's Supper "cannot be proved by Holy Writ." What, then, does a Churchman mean by urging "fasting communion?" If the bread and wine were really changed into Christ's precious body and blood at consecration, then I would say by all means let us see to it that we fast long before coming to His table. In other words if the Holy Communion be a Sacrament, where, by faith, an inward and spiritual grace is received, why should fasting be a pre-requisite? If it be a sacrifice, then I can understand why "fasting communion" is urged. But the Lord's table is not a sacrifice since Christ offered Himself once for all; it is a Sacrament ordained by our Lord Himself "for the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby." To my mind the whole question of "fasting communion" is settled by a man's own convictions as to what Holy Communion is. If he believes it to be a sacrifice, then he feels he should come fasting, if he be-

believes it to be a sacrament, whereby he remembers the great sacrifice, then fasting is of little account.

T. A. WRIGHT.

SUPPORT OF THE CLERGY.

Sir,—I have been reading a very good article in your valuable paper of 24th ult., entitled, "Support of the Clergy." The weekly issues since have contained letters along the same line. I am not given to the use of printer's ink, as I have been ordained nearly ten years, and this is the first time I have entered the correspondence column of the Canadian Churchman. But this matter of clerical stipends has become a question of such vital importance, I beg your indulgence now. In the diocese of Toronto, we have a Canon which provides that a deacon shall have not less than six hundred dollars per year, and a priest not less than eight hundred. This Canon was made years ago, when the buying power of one dollar was equal to the buying power of two dollars to-day. Notwithstanding this fact, we find the clerical stipend of priests in the country very often less than the amount laid down for a deacon. Now, the incumbent of a parish or mission cannot remedy this state of affairs himself. If he tried he would be considered mercenary. In some parishes or missions it may be that the people are not giving according to their means, but no hand is being raised to remedy the present state of affairs. The Mission Board or other authorities ought to look into the matter. Let a delegate be sent and try to stir up the liberality of the laity, and when the laity have done their duty, then if there is not sufficient to make the incumbent's stipend reach \$800, there ought to be some means devised by which it could be augmented at least to that amount. Speaking personally, I have never complained before. But now I find I must speak out. Hitherto, I have managed by great economy to pay my way in the world, but the cost of living has so increased within the last few years, unless something is done, I know I shall be unable to make both ends meet. If that happens, I not only bring disgrace upon myself and family, but also that (which is equally bad), upon the Church. For myself I have fully made up my mind what I must do soon; I shall be reluctantly forced to do what "Missionary" spoke of doing—cross the line, or else ask the Bishop to allow me to renounce my Orders and earn my living as a layman. We in the country are not asking for fat salaries, but we would wish to live as decently and as comfortably as the average farm or factory hand. Before entering the ministry, I was in receipt of \$1,000 per year, and since my ordination I have received in the neighbourhood of \$600. In this deanery there are three missions vacant for nearly a year, and as far as I know, no prospect of getting them filled because no clergyman can undertake to live on the stipend provided. There will be more vacancies soon if something is not done. It is easy to write "you have our sympathy," but "sympathy" is a poor substitute for a dinner for a starving family.

A PERPLEXED PRIEST.

British and Foreign.

Lord Penrhyn has promised £1,000 towards the £15,000 needed for upholding the Church schools in the Diocese of Bangor.

The Rev. J. V. Macmillan, B.A., curate of Farnham, has been appointed domestic chaplain to His Grace the Archbishop of Canterbury.

The Rev. Canon Owen, who for the past twenty years has been vicar of St. George's, Edgbaston, Birmingham, was, on leaving the parish to take up work elsewhere, presented by the parishioners with an illuminated address and a cheque for £300. Mrs. Owen was presented with a bicycle.

The Rev. T. H. Stokoe, D.D., died recently. He was from 1883 to 1889 preacher at Gray's Inn, and for some years was head master of King's College School in London.

The Rev. B. Moffett, M.A., incumbent of Carrickmacross, has been appointed Chancellor of the Diocese of Cloghar in succession to the Rev. F. J. Hurst, who has been made Archdeacon.

Very strenuous efforts are being made to get a new diocese formed out of the south-west portion of the Diocese of Perth, Australia. Over £7,000 has been subscribed locally towards this object.

The Rev. L. G. M. Webster, M.A., sub-dean of the Chapel Royal, has been appointed a Canon of St. Patrick's Cathedral, Dublin, in the place of the Very Rev. C. S. Bruce, Dean of Cork.

The Rev. W. H. Carnegie, rector of Great Whitby, Stourport, has been appointed by the Crown rector of St. Philip's, Birmingham, in succession to Dr. Knox, the new Bishop of Manchester.

Mr. W. T. Paulin has presented the district of Winchmore-hill, near Enfield, with a parish hall, costing £15,000, as a memorial to the late Mrs. Paulin. The opening ceremony was performed by the Bishop of London in the presence of a large number of people.

Mr. John Washbourn began his duties as parish clerk of Woolstone, near Cheltenham, in the year 1829. He has continued them to the present time—viz., for 74 years, being now 90 years of age. Surely this is a record.

It is announced that Archdeacon Thornton has resolved upon retiring at the end of the year from the archdeaconry of Middlesex, in consequence of age and infirmity. The Bishop of London has appointed the Rev. H. E. J. Bevan, rector of Chelsea, and Gresham Professor of Divinity, to succeed him.

Bishop Gore says: Missionary work among heathen was not a distinct part of Christianity belonging to a few, it was simply an expression in one field of what ought to be the business of every Christian; an expression, too, of the dissatisfaction that every real Christian must feel at seeing any institution or person alien from the knowledge of Christ.

On Wednesday, December 16th, the Rev. Canon Scott-Holland unveiled a memorial to the late Sir John Stainer, Mus. Doc., in St. Paul's Cathedral. The memorial is a simple monument, executed in Sicilian marble, and containing a figure of Christ surrounded by cherubims, while below is Stainer's head crowned by two laurel leaves and the words, "In memory of Sir John Stainer, Organist of this Cathedral, 1872-1888," at the foot.

The new cathedral at Washington, D.C., will soon be in possession of another relic of the past in the shape of the stone from which St. Columba preached the first Gospel to the ancient Britons in the Island of Iona in the year 563. This historical link with the early Christians, has just been brought to this country, by Miss Susan Grant, a daughter of Sir Alexander Grant, of Edinburgh, together with an authentication from the custodian of the Cathedral of Iona, and the Bishop of Argyle and the Isles.

A most interesting historical discovery in the shape of some fossilized shells belonging to a remote age, has been made during the excavations at the new government offices at Westminster. The locality forms part of the site known to the old Saxon chroniclers as Thorney Island, or the Isle of Thorns, upon which a monastic settlement existed from about the seventh century to the time of Canute, when a royal residence, subsequently replaced by the Palace of Westminster, was erected for the Danish King.

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The Bishop of Durham says that if there not relief for Christians in Macedonia, it is mockery for the great Powers of Europe to call themselves Christian." Other bishops in England have spoken in similar terms.

Writing concerning the money problem of missions, Mrs. Isabella Bird Bishop says: "The Moravian standard were reached by other Reformed churches, they would contribute £140,000,000 a year."

The Christian Work says: The Turkish Government has been asked to send a display to the St. Louis Exhibition. A pyramid of the skulls of massacred Christians would point a moral, even if it did not illustrate any phase of decorative art.

A missionary in India writes: "One day I baptized three hundred persons, and none of them walked less than seven miles to be baptized. One woman walked seventeen miles and carried her food and baby, and then carried her baby home again. Numbers had their homes burned because they were Christians, but none turned back. The openings for effective work are amazing."

THE PAINTING OF THE FRESCOES.

By Mrs. Berylcan Jones.

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Chapter II.—Continued.

He concluded in a changed, winning voice; and John Ude thought that the abbot had certainly sent him a strange painter; for one moment he even entertained the idea of "leaving" him, as he had himself suggested; but then the thought of the unfinished frescoes troubled his mind. He did so long to have the church as beautiful as it could be made for the dedication day, and, after all, it was the abbot's responsibility and not his own. If the man painted well, what did it matter if he was Monk of Hales or not a monk at all? The suggestion about John Wickliffe troubled him a little, and he resolved to find out more about that; but he turned to the man with his own bright smile, and said kindly "I will tell thee the story, as I would tell it to one who had never heard of the holy man, and then, brother, thou wilt think whether thou canst paint him. But sit on one of these stools meanwhile, for it seems that thou art weary, and that cough of thine, brother, methinks should have some of the apothecary's care." "I am not tired," said the man, "and my cough is nothing."

He folded his arms together inside his wide sleeves, and leaned against the pillar once more in his old attitude, with his eyes bent upon the floor.

The vicar also stood, but gazed away to where

altar was to be reared, as he told the story. Christopher was of the land of Canaan, and the name by which he was there known was Hero. He was a man of colossal stature, and of a terrible aspect, and, being proud of his vast bulk and strength, he was resolved that he would give no other than the greatest and the most powerful monarch that existed. So he travelled far and wide to seek this greatest of kings; and at length he came to the court of a certain monarch, who was said to exceed in power and riches all the kings of the earth, and he offered to serve him. And the king, seeing his great might and strength, entertained him with joy.

Now it happened one day, as Christopher stood by the king in his court, there came a minstrel, who sang before the king, and in his story there was frequent mention of the devil, and every time the king heard the name of the evil spirit, he crossed himself. Christopher enquired the reason of this gesture, but the king did not answer. Then said Christopher, "If thou tellest me not, I leave thee!" So the king told him: "I make that sign to preserve me from the power of Satan, for I fear lest he overcome me and slay me." Then said Christopher, "If thou fearest Satan, then thou art not the most powerful prince in the world. Thou hast deceived me. I will go seek this Satan, and him will I serve; for he is mightier than thou art." So he departed and he travelled far and wide; and as he crossed a desert plain, he beheld a great crowd of armed men, and at their head marched a terrible and frightful being, with the air of a conqueror. And he stopped Christopher in his path, saying, "Man, where goest thou?" And Christopher answered, "I go to seek Satan, because he is the greatest prince in the world, and him would I serve." Then the other replied, "I am he. Seek no further." Then Christopher bowed down before him, and entered his service; and they travelled on together.

Now, when they had journeyed a long way, they came to a place where four roads met, and there was a cross by the wayside. When the evil one saw this cross, he was seized with fear, and trembled violently; and he turned back, and made a great circuit to avoid it. When Christopher saw this he was astonished, and enquired, "Why hast thou done so?" And the devil answered not. Then said Christopher, "If thou tellest me not, I leave thee." So, being thus constrained, the hermit replied, "Upon that cross died Jesus Christ; and when I behold it, I must tremble and fly, for I fear Him." Then Christopher was more and more astonished; and he said, "How, then! This Jesus, Whom thou fearest, must be more powerful than thou art! I will go and seek Him, and Him will I serve." So he left the devil, and travelled far and wide, seeking Christ; and having sought him for many days, he came to the cell of a holy hermit, and desired of him that he would show him Christ. Then the hermit began to instruct him diligently, and said, "This King, whom thou seekest, is indeed the great King of heaven and earth; but if thou wouldst serve Him, He will impose many and hard duties on thee. Thou must fast often." And Christopher said, "I will not fast; for, surely, if I were to fast, my strength would leave me." "And thou must pray!" added the hermit. Said Christopher, "I know nothing of prayers, and I will not be bound to such a service." Then said the hermit, "Knowest thou a certain river, stony and wide and deep, and often swelled by the rains, and wherein many people perish who attempt to pass over? And he answered, 'I know it.' Then said the hermit, 'Since thou wilt neither fast nor pray, go to that river, and use thy strength to aid and to save those who struggle with the stream, and those who are about to perish. It may be that this good work shall prove acceptable to Jesus Christ, Whom thou desirest to serve, and that He may mani-

*From Mrs. Jameson's "Lives of the Saints."

fest Himself to thee." To which Christopher replied joyfully, "This I can do. It is a service that pleaseth me well." So he went as the hermit had directed, and he dwelt by the side of the river; and, having rooted up a palm tree from the forest—so strong he was, and tall—he used it for a staff to support and guide his steps, and he aided those who were about to sink, and the weak he carried on his shoulders across the stream; and by day and by night he was always ready for his task, and failed not, and was never weary of helping those who needed help. So the thing that he did pleased our Lord, who looked down upon him out of heaven, and said, "Behold this strong man, who knoweth not yet the way to worship Me, yet hath found the way to serve Me!"

Now, when Christopher had spent many weeks in this toil, it came to pass one night, as he rested himself in a hut he had built of boughs, he heard a voice which called to him from the shore; it was the plaintive voice of a child, and it said, "Christopher! Christopher! Come forth and carry me over!" And he arose forthwith, and looked out, but saw nothing. Then he lay down again; but the voice called to him in the same words a second and a third time, and a third time he sought round about with a lantern; and at length he beheld a little child sitting on the bank, who entreated him, saying, "Christopher, carry me over this night." And Christopher lifted the child on his strong shoulders, and took his staff, and entered the stream. And the waters rose higher and higher, and the waves foamed, and the winds blew, and the infant on his shoulders became heavier and still heavier, till it seemed to him that he must sink under the excessive weight. And he began to fear, but, nevertheless, taking courage and staying his tottering steps with his palm staff, he at length reached the opposite bank; and when he had laid the child down, safely and gently, he looked upon him with astonishment, and said, "Who art thou, child, that hath placed me in such peril? Had I carried the whole world on my shoulders, the burthen had not been heavier!" And the child replied, "Wonder not, Christopher, for thou hast not only borne the world, but Him Who made the world, upon thy shoulders. Me hast thou sought in thy work of charity; and, behold, I have accepted thy service."

"And Christopher found Christ at last."

The vicar stopped speaking, and there was a dead silence for a minute, he had so lost himself in his subject, that it was difficult to come back to the realities of life all in a moment. The friar spoke at last.

"There is many a man who serves the devil, like Christopher," he said; "but they do not all find Christ, like he did."

"No man ever yet sought Christ like Christopher, and failed to find Him," said the priest, slowly.

"I will paint him," answered the stranger, looking up for the first time; "but I must have a week to think it out. This is Saturday; after the next Lord's Day I will begin, if it pleases you. What did you say was the other one for me to do?"

"The only other is St. Michael, who is to be here, by the chantry archway," replied the vicar, moving to the eastward. "I thought of the great archangel trampling the dragon under foot, and striking with his sword."

A faint smile flickered round the thin lips of the monk.

"I do know about St. Michael," he said, dryly; "I will do that last. And now, Sir Priest, farewell; I will come again in eight days, if all be well."

"But hast thou lodging? Art thou provided for?" asked the hospitable vicar. "Can I offer to give such refreshment as my poor parsonage affords?"

"My wants are few, and I have provided lodging," he replied; "but my thanks for your kind-

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Capital Paid up, - \$1,000,000
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ness, father;" and bowing his head the stranger passed out of the church.

"Doubtless he goes to St. Michael's Mount," said John Ude to himself; "the prior there will receive him gladly. Glad I am to think that the walls will be finished, very glad; but methinks the holy abbot has sent me a strange painter to do it!"

And the good vicar returned to his carving. He took up his chisel and tried to alter a curve in his vine leaf, but he could not do it to his satisfaction; his head was too full of the friar and of St. Christopher. Somehow he mixed up the two together; they seemed to be connected in a marvellous way, as though the story of the saint of old had fitted in with the life of the uncouth soldier-monk. He put his tools away, and walked up to where the altar was to be placed so soon. The sanctuary steps of purest marble were there already, the stone front to the altar had been put into its place, but the altar slab itself had not arrived; that was to be of the rarest statite from the Lizard rocks, and they were awaiting it day by day.

"Perchance," he said thoughtfully to himself, "if he be seeking Christ, he may find Him here."

(To be continued.)

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HELEN'S SACRIFICE.

By Mary Farnsworth.

"That reminds me," said Grace Stevens, in response to an observation made by her friend, "that you haven't seen my birthday presents. I don't know how it happened, but I seem to have been especially favoured this year. Mamma always gives me

something nice, but this time she gave me a tailor-made dress she knew I

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Statement of the Affairs of the Bank as at Dec. 31st, 1903.

LIABILITIES.		ASSETS.	
Capital Stock paid up.....	\$1,000,000.00	Specie and Dominion notes..	\$ 171,341.36
Reserve Fund	\$1,000,000.00	Deposit with Dominion Government for security of note circulation.....	6,036.66
Rebate on Bills Discounted.....	6,851.62	Notes and cheques of other banks.....	100,517.38
Balance of Profit and Loss account carried forward....	18,232.31	Balances due from other banks in Canada	297,610.20
	1,025,083.93	Balances due from agents in United Kingdom	20,731.28
Notes of the Bank in circulation.....	526,687.50	Balances due from agents in foreign countries	44,018.94
Deposits not bearing interest..	205,103.31	Railway and other bonds, debentures and securities.....	316,226.66
Deposits bearing interest (including interest accrued to date).....	735,021.84	Call loans secured by bonds, debentures and stocks.....	647,833.74
Deposits by other Banks in Canada.....	5,016.67		\$1,604,316.22
	1,471,829.32	Current loans and discounts..	1,656,977.77
		Notes and bills overdue.....	1,139.05
		Bank premises, safes and office furniture.....	233,032.72
		Stationery, etc.....	1,447.49
			1,892,597.03
	\$3,496,913.25		\$3,496,913.25

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JOSEPH P. CLOUGHER,
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wanted. How do you like it?" And Grace displayed the dress.

"It is lovely," said Helen, her eyes lingering admiringly upon the soft lustre of the goods.

"Then papa has given me ten dollars for a hat to go with the suit. Minnie Arlington sent me a book, and Cousin Winifred gave me this handkerchief, trimmed with real lace. Will brought me a box of chocolates. Rather nice to have a brother when one has a birthday, isn't it?"

"I should think so; decidedly," admitted Helen.

"And, oh, yes! I almost forgot Aunt Minerva's present—some gloves."

"You certainly fared well," said Helen, a little enviously, remembering that her own birthday had passed with only the smallest remembrance, although, to be sure, she had expected very little this year, on account of the extra expense entailed by her graduation.

"I am glad, at least," said Grace,

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A discount of 10 per cent. off these prices for cash. A stool accompanies each organ. Every instrument safely packed without extra charge. We guarantee every instrument and agree to pay return freight if not satisfactory.

- WOODS**—5 octave walnut organ by Geo. Woods Co., in neatly decorated case, has 6 stops, 2 complete sets of reeds, knee swell. Height when open, 3 feet 6 inches. Originally \$100. Reduced to... **\$29**
- CANADA**—5 octave walnut organ by the Canada Organ Co., in neatly carved case, has 9 stops, 4 sets of reeds in treble and 2 sets in bass, knee swell. Height when open, 4 ft. 2 ins. Originally \$100. Reduced to... **\$37**
- STERLING**—5 octave parlor organ by the Sterling Co., Derby, Conn., in solid walnut case with small extended top, has 9 stops, 2 complete sets of reeds, 2 knee swells. Height, 5 feet 3 inches. Originally \$100. Reduced to... **\$39**
- DOMINION**—5 octave organ by the Dominion Organ Co., in neat walnut case with small rail top, has 9 stops, 2 sets of reeds in treble and 1 set in bass, 2 knee swells, mouseproof pedals. Height 4 feet 5 inches. Originally \$100. Reduced to... **\$41**
- KILGOUR**—5 octave parlor organ by Kilgour, Hamilton, in neatly decorated solid walnut has 9 stops, 2 complete sets of reeds, 2 knee swells. Height 6 feet 1 inch. Originally \$125. Reduced to... **\$43**
- KARN**—5 octave parlor organ by D. W. Karn Co., in handsome solid walnut case with high top, has 9 stops, 2 complete sets of reeds, 2 knee swells. Height 6 feet 5 inches. Originally \$125. Reduced to... **\$44**
- DOMINION**—5 octave parlor organ by The Dominion Organ Co., in handsome solid walnut case with high top, has 10 stops, 2 complete sets of reeds, 2 knee swells. Height 6 feet 6 inches. Originally \$125. Reduced to... **\$47**
- KARN**—5 octave parlor organ by D. W. Karn Co., in neatly decorated solid walnut case with high top, has 10 stops, including couplers, 2 complete sets of reeds, knee swells, mouse-proof pedals, etc. Height 6 feet 8 inches. Originally \$135. Reduced to... **\$49**
- BELL**—5 octave parlor organ by W. Bell & Co., Guelph, in handsomely decorated solid walnut case with high top, has 12 stops, including couplers, vox humana, etc., 2 knee swells, 2 sets of reeds, revolving fall board, etc. Height 6 feet 6 inches. Originally \$140. Reduced to... **\$54**
- KARN**—5 octave chapel organ by D. W. Karn Co., in handsome solid walnut case with decorated ends and finished back, has 13 stops, 3 sets of reeds in treble and 2 sets with an extra sub-bass set, in the bass, couplers, knee swells, etc. A splendid organ for a church. Originally \$150. Reduced to... **\$63**
- PUTNAM**—6 octave organ by W. W. Putnam & Co., in exceptionally handsome walnut case of Colonial design, beautifully carved and ornamented with plate mirror in top, has 11 stops, 2 sets of reeds throughout, couplers, 2 knee swells, etc. Height 6 feet 6 inches. Used less than eight months. Catalogue price \$200. Now... **\$67**
- GODERICH**—6 octave piano case organ by The Goderich Organ Co., in handsome rosewood case, has 11 stops including couplers, vox humana, etc., 2 complete sets of reeds, 2 knee swells, mouseproof pedals. Height 5 feet. Originally \$150. Reduced to... **\$69**
- BELL**—6 octave piano case organ by W. Bell & Co., in rich dark mahogany case with handsome mirror rail top, has 12 stops, including couplers and vox humana, 2 complete sets of reeds, 2 knee swells. Height 5 feet 3 inches. Originally \$175. Reduced to... **\$74**
- BELL**—6 octave piano case organ by W. Bell & Co., solid walnut case, with handsome mirror rail top, has 11 stops, couplers and vox humana, a complete set of reeds, 2 knee swells. Height 5 feet 3 inches. Originally \$175. Reduced to... **\$78**
- THOMAS**—6 octave piano case organ by The Thomas Organ Co., handsome walnut case with full length music desk, rich marquetry and carved panels, lamp stands and mirror rail top, has 11 stops, 2 complete sets of reeds, couplers, 2 knee swells, etc. Height 5 feet 11 inches. Used less than six months. Catalogue price \$250. Reduced to... **\$87**

Gourlay, Winter & Leeming

188 YONCE STREET, TORONTO.

"that I shall have something new to wear."

"You always have so many pretty gowns," Helen replied.

"Not nearly as many as I would like. Besides, I am to go to the city soon, to visit Aunt Lucile, and there I shall need a great many more than I have now. Just think! There will be concerts and lectures; a city has so many advantages, you know. I can hardly wait for the time to come."

"That will be what I call living."

"Yes," acquiesced Helen. "How I wish I were going, too!"

As Helen descended the stone steps of the Stevens mansion after she had concluded her call, she gave a little sigh of envy as she compared Grace's lot with her own. She wondered if she would ever get beyond the miserable economies which it had always seemed necessary that she should practise. Then she remembered that a position as bookkeeper had been partly promised her, which, if she succeeded in obtaining, would enable her to have part, at least, of the many pretty things she longed for. As she walked slowly homeward, visions of tailor-made gowns, heretofore unhoped-for advantages, with perhaps a trip, later on, filled her mind, always coupled with the one tantalizing provision that she succeed in securing the position.

Strangely enough, at the supper-table, that evening, Helen's father announced that her chances of obtaining work seemed decidedly better; that, in fact, the position was practically assured her. And, before the week was out, Helen was working away at the desk of Haines Brothers, happy in the thought that her ambitious dreams had been realized.

How slowly those first days and weeks passed! Then, when Helen had nearly toiled through the last week of her first month, at the end of which she expected to receive in payment a sum which it seemed to her would make her almost rich, a misfortune came to the Gordon household in the way of a failure on the part of the firm with which Helen's father was connected. Although a place was secured with another firm, it was at a reduced salary, which would necessitate a retrenchment of the family expenditures. Among other things, it was decided that it would be impossible for Helen's sister, May, to continue her course of study at the academy. To take the younger children out of school was, of course, not to be considered; but May was already well advanced in her studies, and it seemed less essential that she should be kept in school, although by finishing the course, she would be materially benefited, as she expected to teach.

Perhaps no one realized as Helen did what May would miss in giving up life at the academy. Helen felt, too, that she had enjoyed privileges which May could not have; she lay awake far into the night, thinking, planning. Was it possible that by foregoing some pleasures, and by economizing in various ways, she might be able to give May the coveted education? It would really be only fair that she should, and yet when she thought of the power and gratification that little

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, cathartics 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.

luxuries would bring, it seemed very hard to give them up.

If the decision which Helen finally reached cost her a struggle, at least no one would have suspected it when, the next morning, she said, quite calmly, to her mother, "I believe that by denying myself a few things which I do not really need, I could help May through school."

"I am afraid," said the mother, greatly surprised, "that you do not realize how hard it would be. I am sure we have never thought of such a thing as your helping May. Think seriously about it, at least, before you decide to undertake it."

But Helen replied that she had thought seriously about it. In spite of many protestations on May's part, Helen insisted on carrying out her plan.

The days and months which followed were for Helen, for the most part, days of toiling, striving, sacrificing; and yet, in spite of it all, her life seemed to have gained a new inspiration. Never before had laughter fallen so lightly from her lips, never before had she felt so keen a delight in living.

When, after a year's absence, Helen's friend returned from the city, she hastened to visit her; and, as usual, Grace entertained her by exhibiting all her latest acquisitions, including, this time, the pretty gowns she had brought from the city.

Helen looked at them with honest admiration, but, to her great surprise, with none of the envy which she had been accustomed to regard Grace's possessions. Could it be possible, she wondered, that there was no longer cause for envy on her part? Then the situation analyzed itself as she remembered that May had taken first rank in her class at graduation; and when she compared Grace's gowns with her own, turned and remodeled many times, but into each separate renovation wrought self-sacrifice and self-conquest, she instinctively felt that the latter possessed qualities, in consideration of which Grace's costumes, faultless as they were, appeared but the merest vanity. After all, the giving up had not been hard. On the contrary, Helen felt as never before that girls who have everything lavished upon them, do not, at least, know what pleasure may be found in denying one's self for others. She knew that nothing could have induced her to exchange her lot for Grace's more favoured one, and the glad tears filled her eyes as she realized that her reward was a fulfillment of the text of the sermon of the preceding Sabbath: "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it."

THE BEAR AND THE BOY.

About two hundred years ago a rich and powerful nobleman named Leopold was duke of the Province of Lorraine.

The duke was very fond of animals.

Among his savage pets was a great bear, whose name was Marco.

Marco was housed in a rough hut in a corner of his royal master's park. He was supplied with the best of food by the keeper of the animals; and on state occasions he was led out

For the Children.

**To Keep Their Digestion Perfect
Nothing is so Safe and Pleasant
as Stuart's Dyspepsia
Tablets.**

Thousands of men and women have found Stuart's Dyspepsia Tablets the safest and most reliable preparation for any form of indigestion or stomach trouble.

Thousands of people who are not sick, but are well and wish to keep



well take Stuart's Tablets after every meal to insure perfect digestion and avoid trouble.

But it is not generally known that the Tablets are just as good and wholesome for little folks as for their elders.

Little children who are pale, thin and have no appetite, or do not grow or thrive, should use the tablets after eating, and will derive great benefit from them.

Mrs. G. H. Crotsley, 538 Washington Street, Hoboken, New Jersey, writes: "Stuart's Dyspepsia Tablets just fill the bill for children as well as for older folks. I've had the best of luck with them. My three-year-old girl takes them as readily as candy. I have only to say 'tablets' and she drops everything else and runs for them."

A Buffalo mother, a short time ago, who despaired of the life of her babe, was so delighted with the results from giving the child these tablets that she went before the notary public of Erie Co., N.Y., and made the following affidavit:

Gentlemen,—Stuart's Dyspepsia Tablets were recommended to me for my two-months-old baby, which was sick and puny, and the doctors said was suffering from indigestion. I took the child to the hospital, but there found no relief. A friend mentioned the Stuart Tablets, and I procured a box from my druggist, and used only the large, sweet lozenges in the box, and was delighted to find they were just the thing for my baby. I feel justified in saying that Stuart's Dyspepsia Tablets saved my child's life.

Mrs. W. T. Dethlope.

Subscribed and sworn to before me this 12th day of April, 1897.

Henry Karis.

Notary Public in and for Erie Co., N.Y.

For babies, no matter how young

or delicate, the tablets will accomplish wonders in increasing flesh, appetite and growth. Use only the large sweet tablets in every box. Full sized boxes are sold by all druggists for 50 cents, and no parent should neglect the use of this safe remedy for all stomach and bowel troubles if the child is ailing in any way regarding its food or assimilation.

Stuart's Dyspepsia Tablets have been known for years as the best preparation for all stomach troubles whether in adults or infants.

by a big iron chain and made to dance for the amusement of Leopold's friends.

Marco was fierce, and when he swung his shaggy head out of the door of his hut and showed his white teeth in an ugly snarl, no one dared to go near him. One blow from his paw would have knocked a man senseless, and those white teeth of his were very sharp.

One cold winter night Marco, having swallowed his supper at a few gulps, shambled back into the farthest corner of his hut and curled himself up to sleep. He was just at the "falling-off" point, when he heard a sound at the house door. He started up, and what should he see but a small boy, hopping first on one foot and then on the other, and shivering with the cold!

The boy was a homeless child, who had lost his way in the duke's forest, and had run into the bear's hut for shelter.

Marco did not know who this newcomer might be, but he was so surprised that he quite forgot to growl.

Then a strange thing happened—so strange that, if this were not a true story, I should not ask you to believe it. The boy ran over to Marco, and, peering into his shaggy face, cried joyfully: "Why, you are the duke's funny bear that I saw dancing the other day! Won't you be my friend? I need one so much!"

The bear Marco did not understand what the boy said, but he understood the kind hand that stroked his head. That had meant, "I love you." Marco had never been loved in all his rough, bearish life—at least, not since the days before he had been caught in the deep forest, a frightened baby, screaming for his mother.

Now, a great answering love filled his wild heart. He allowed the little lad to lie down beside him, warmed by his furry coat, and together they slept throughout the night.

In the morning the boy went away, but came back to his friend in the evening. This happened for several days. Marco shared his food with his visitor, and they became fast cronies.

One day the keeper was surprised to see that Marco left his supper untouched, and, instead of hurrying away to feed the other animals, he stayed to watch the bear.

Marco sat in the door of his hut, patiently waiting for his boy. The keeper offered to take away the food, but he received such a fierce look that he set it down again, and hid behind a tree to see what would happen next. In a moment, to his amazement, a child ran up to the bear. The keeper sprang forward to snatch the child

out of harm's way; but the boy had already thrown his arms about his faithful friend, and in a twinkling they finished the waiting supper together.

Duke Leopold was brought to the hut to see this wonderful pair, and the story of the boy and the bear had spread throughout the land.

Duke Leopold gave orders that the poor child should be brought to his place, to be educated and cared for. The little lad made many friends in his beautiful new home, but I think he never found a dearer one than the bear Marco.

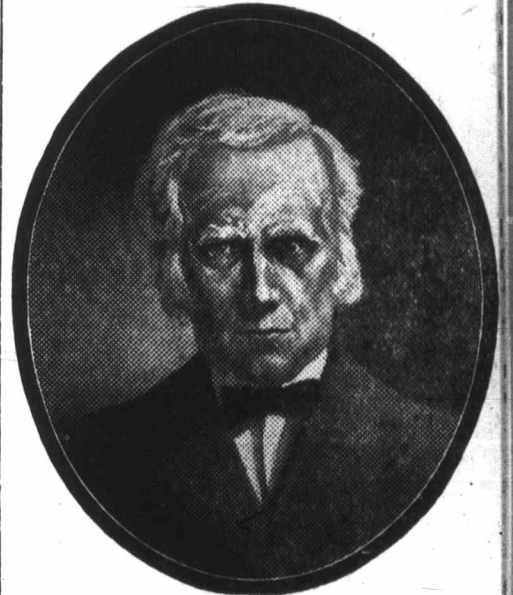
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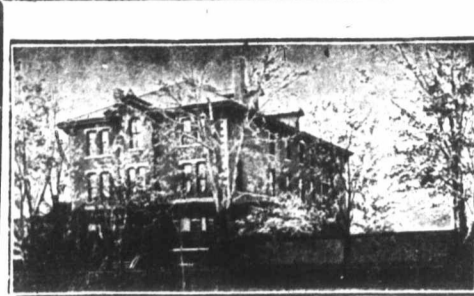
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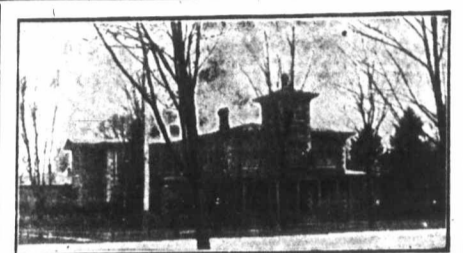
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THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

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

ENTRY.
 Entry may be made personally at the local land office for the district in which the land to be taken is situate, 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 situate, receive authority for some one to make entry for him. A fee of \$10.00 is charged for a homestead entry.

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

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

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

(3) If a settler 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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