

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD
 THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.
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TORONTO, CANADA, THURSDAY, FEBRUARY 25, 1904.

[No. 8.]

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Canadian Churchman.

TORONTO, THURSDAY, FEB. 25, 1904.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

First Sunday in Lent.

Morning—Gen. 19, 12 to 30; Matt. 27, 57.
Evening—Gen. 22, 1 to 20; or 23; Rom. 5.

Second Sunday in Lent.

Morning—Gen. 27, 1 to 41; Mark 4, 1 to 35.
Evening—Gen. 28, 1 to 32; Rom. 10.

Third Sunday in Lent.

Morning—Gen. 37; Mark 7, 1 to 24.
Evening—Gen. 39 or 40; Rom. 15, 8.

Fourth Sunday in Lent.

Morning—Gen. 42; Mark 11, 1 to 27.
Evening—Gen. 43 or 45; 1 Cor. 6.

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

FIRST SUNDAY IN LENT.

Holy Communion: 304, 318, 319, 321.
Processional: 263, 270, 291, 302.
Offertory: 85, 87, 254, 491.
Children's Hymns: 92, 332, 338, 342.
General Hymns: 84, 91, 94, 249.

SECOND SUNDAY IN LENT.

Holy Communion: 309, 313, 316, 320.
Processional: 273, 447, 534, 632.
Offertory: 6, 287, 528, 633.

The Forty Days.

It is usual in the Lenten season to preach special courses of sermons. One of the most interesting and profitable courses is a series on the various periods of forty days mentioned in the Bible. Let each of these be examined with this thought in mind: What does God's Word teach me for forty days? The periods referred to are these: (1) The forty days of flood. (2) Moses' first forty days on the Mount. (3) Moses' second forty days on the Mount. (4) The forty days' search of the spies. (5) Goliath's forty days' challenge. (6) Elijah's forty days' journey to Horeb. (7) Jonah's forty days' mission to Nineveh. (8) The mother's forty days of purification. (9) The forty days of Christ's temptation. (10) The forty days of Christ's risen life. There is a little book published by S.P.C.K. on "The

Forty Days," by Rev. W. G. Mosse, but it does not treat all of the ten periods above named.

Rules of Life.

Bishop Gore succeeds in shaping his public utterances so as to arrest attention. Many bishops have delivered New Year's addresses, but, among them all, Bishop Gore's New Year's message is particularly striking, and has a personal charm of its own. "When I was a boy," he said, "a famous cricket club used to have—and probably still has—a threefold fundamental rule for its members: (1) Keep your promise. (2) Keep your temper. (3) Keep your wicket up." He deems these three rules equally good for Christian living, viz.: (1) To be trustworthy in all undertakings, big and little. (2) To be self-controlled, especially under exasperation or disappointment. (3) To defend one's position in life and to do its work with courage and hope. Those who know Bishop Gore's life will readily admit that his rules find a splendid illustration in his own life. The third rule, to keep one's wicket up, may be his quiet rejoinder to Canon Henson's attack on him concerning Rev. C. E. Beeby.

Corea.

The war between Japan and Russia fixes our thoughts on Corea now. Its most vital spot, we are told, is Kojido, which is a little island lying off the harbor of Masampo, directly opposite the Japanese coast. It is as important to Japan as Gibraltar is to England. Russia also eagerly desires to get it—a desire which Japan will resist to the uttermost. It was in 1890 that Archbishop Benson founded the Corean mission by sending Bishop Corie to that field. Bishop Corie was admirably qualified for that post. "He had served," said the present Bishop of Rochester, "with distinction in the British navy. He had been in those Eastern waters and knew the ground and the facts." The standard book on Corea is one entitled "Korea and Her Neighbours," which was written by a Churchwoman, Mrs. Bishop. She is an explorer and traveller of remarkable experience and ability, and her book is strongly endorsed by Sir Walter C. Hillier, late British Consul-General of Corea. Her maiden name was Isabella Bird, and she is closely related to the late Dr. Bird Sumner, Archbishop of Canterbury. Since her marriage to Dr. Bishop she wrote under her name, Isabella Bird Bishop. She is still living, and has been a widow for years. Corea is a peninsula nearly as big as Great Britain, peopled by eleven or more million of people, who are a lazy, uncultured, and suspicious race. "To the Corean," says Mrs. Bishop, "earth, air, sky, and water were peopled by legions upon legions of demons, and this belief exercised a most potent influence on Corean life." She believes the best way of overcoming the prevailing demonology was by medical missions, and Mrs. Bishop bears testimony to the splendid work of the medical missions under Bishop Corie. Bishop Corie refers, with warm appreciation, to the Presbyterian medical missions in Manchuria, and adds that the Presbyterians never had any difficulty in finding properly qualified medical men, and he appeals strongly for similar support of his hospital work in Corea.

Crimean Memories.

The "Church Family Newspaper," of January 15th, gives us a timely and interesting interview with one of the few Crimean veterans who are still alive, viz., Sergeant G. W. Clarke, of Drayton Lodge, Teddington. Referring to the sufferings of the troops, he said: "Lots of things were sent out for the men but they never reached us.

In those days they thought nothing of soldiers' lives and took no care of us whatever. It was only when Miss Nightingale came out that things improved. She saved a great many lives by her attention." It was at the Battle of Balaclava, on October 25th, 1854, that the famous charge of the Light Brigade was made, in which Sergeant Clarke took part. Transport and commissariat matters were terribly mismanaged then, and no one department of Government was responsible for maintaining the army in the field. "These Crimean memories of nearly 50 years ago dwell chiefly on the horrors of war and the splendid services of Florence Nightingale. And now, when the noise and confusion of war ring in our ears, we think of all that the example of this noble woman has effected for the relief and comfort of soldiers struck down in war.

Japan.

While we are face to face with the horrors of war between two first-class powers, Japan and Russia, we will often think of, and pray for, our missionaries in that field. Some of the brightest and best of Canada's children have laboured for Christ in Japan. We think first of the late Archdeacon Shaw, a graduate of Trinity College, Toronto, and a relative of Bishop Baldwin. He arrived in Tokio in 1873 and died in 1902, and his service of nearly thirty years had a deep and far-reaching effect on Christian work there. So universally was he beloved, that the Emperor of Japan himself sent his widow a present of 1,500 yen on the day of his funeral. It was in 1872 that the first "day of intercession for foreign missions" was appointed by S.P.C.K., and one of the quick results was the Japan mission from England in 1873, when Mr. Shaw went out. In later times, Canada sent some of her very best missionaries to this field. We refer to Robinson, and Baldwin, and Hamilton, and Waller, and Kennedy, and Lea, and Shortt, and Ryerson, and McGinnis, and several ladies, chief among whom we mention Miss Paterson. Japan is divided into six dioceses, viz.: North Tokio, South Tokio, Kyoto, Osaka, Kiu-Shiu, and Hokkaido, of which the first and third are under American bishops, and the other four under English bishops. Our Canadian missionaries are all in the diocese of South Tokio, under Bishop Awdry. Japan is a land of 40,000,000, people, of whom only some 125,000 are Christians. Very recently Mr. Shortt, who is a wise and far-sighted worker, made a modest appeal for the work under Mr. McGinnis, at Ueda. He asked for twenty individuals or parishes to become responsible for \$25 each. Such an appeal from such a man ought to bring a quick and satisfactory response.

New Guinea Savages.

Rev. W. R. Mounsey, who has had experience as a missionary in New Guinea, is now acting as organizing secretary in England for Dr. Stone-Wigg, the Bishop of Guinea. He tells of a wonderful native harvest festival at a place called Galaria, six or eight miles inland from the head mission station on the north-east coast of British New Guinea. It seems that such a festival is held about every twenty years, and especially after a good season. The Bishop and members of his mission were invited to this festival. One of the ceremonies was a procession of men carrying pigs tied to long poles. The Bishop learned that the pigs were to be killed and hastily sent a messenger to another station for a revolver and ammunition. He insisted on killing all the pigs himself, and shot them in order to teach the natives a lesson in kindness to animals, as the native method of killing is excessively cruel. The Bishop's firmness made a great impression. A native teacher afterwards declared that bad

people died like pigs killed by the natives, but good people died like pigs when the Bishop killed them. The Bishop evidently acts on St. Paul's rule to become all things to all men. He strives to teach the natives the arts and customs of civilization, and one thing they are learning rapidly is to play cricket. A cricket team of converted Papuan cannibals is therefore one of the possibilities of the future. Such a narrative as this shows the vastness and complexity of the Empire over which King Edward rules.

Catholicity.

If need existed to demonstrate the robust and hearty Churchmanship of the Evangelical party in the Church, it was admirably supplied by Dean Wace, of Canterbury, at the Bristol Congress, in October, 1903, and at the Islington conference in January, 1904. His subject, on both these occasions, was: "What is Catholicity?" His conception of the problem may be judged by his reference to Bishop Beveridge: "There is no better witness," he said, "to the position of the English Church on this subject than Beveridge, at once, a profoundly Scriptural divine and profoundly versed in the history of the Early Church." Everyone who knows Beveridge's writings will recognize that this encomium on Beveridge means a strong, full, determined uncompromising Churchmanship. Dean Wace has no sympathy with the Churchman who discredits the appeal to antiquity. He takes his stand firmly on the belief and practice of the Church of the first ages. Such an appeal would establish such a doctrine as the Virgin-birth of Christ, which has recently been assailed. "When a truth like that of the Virgin birth, plainly alleged in the Scriptures, has been uniformly taught by the Catholic Fathers, it must be regarded as an integral and indispensable part of the Catholic faith which no minister of the Church at all events has a right for a moment to call in question in his teaching." But how far, he asks, should these first ages extend? The Elizabethan statute fixes the stand of the first from General Councils, i.e., roughly, the first five centuries. But he further adds that the divine who more than any other represented the Protestantism of the Church, Bishop Jewel, extended the appeal to six centuries. "Beyond that point, Catholic sanction cannot be claimed. Ceremonies of mediæval origin, whatever else may be said of them, cannot be maintained on the ground of Catholicity. Dean Wace deserves the thanks of the whole Church for his clear and strong assertion of a great principle, too much obscured in controversy.

Religious Tolerance.

The Bishop of Liverpool preached a remarkable sermon in Southport in a church attended by many of the British Association. He acknowledged heartily the many gains acquired by humanity from science, gains perceptible even in the field of theology. "Once they thought Creation was an act, now they knew it was a process." He thought that science had "pronounced the doom of atheism." Nature beginning, for some far-seeing eyes at least, to show traces of a personal Creator. On the other hand, Nature could never take the place of religion. It could give no comfort, could inspire no hope, could yield no evidence of personal immortality, and "while it told them of the certainty of retribution, about forgiveness it was silent." Nature knew nothing of the conscience, which yet spoke in a voice that could not be ignored. Language like this from a Bishop like Dr. Chavasse, who belongs to the Evangelical, if to any, section of the Church, marks very strongly the coming end of that conflict between religion and science which for half a century has appeared to so many minds almost hopeless.

Report of the Missionary Society.

The Missionary Society of the Church in Canada has just completed the first year of its exist-

ence. It set out at the beginning of the year to raise \$73,000. Its financial statement shows \$72,704 paid into the treasury. Two of the strongest dioceses, Montreal and Toronto, fall short of their allotment, possibly because of the larger expectations, Montreal by \$14,362, and Toronto by \$2,017.15. Over two-thirds of the dioceses make up their full allotments, some going considerably beyond. Rupert's Land shows an excess of \$125,251; Saskatchewan an excess of \$133,201; Huron, \$231,231; Niagara, \$470,701; Quebec, \$505,251; Nova Scotia, \$1,029,151, and Ottawa, the newest eastern diocese, the phenomenal surplus of \$275,849. The total sum raised is about double what the Church has ever given to Canadian and foreign missions. Some individual churches especially distinguished themselves, St. Paul's, London, over \$1,000; St. James', Montreal, over \$1,000; St. Paul's, Halifax, over \$1,000; St. James', Toronto, and St. Matthew's, Quebec, about \$3,000 each; St. George's, Montreal, about \$3,500 and St. Paul's, Toronto, including Hon. S. H. Blake's donation to Keewatin, what the Bishop of Toronto calls the monumental sum of nearly \$4,000.

THE CHURCHWOMAN'S FRANCHISE.

In some respects the Canadian Churchwoman would seem to be more conservative than her English sister. Since the proposal to form a National Church Council has been made, and is likely to be realized in the Mother Country, there has been a formidable agitation to secure to women, as well as to men, a right to vote for representatives to that important Council of the National Church. We have had our General Synod in existence some years, and yet the women of the Church in this country have made no demand to share with their male relatives and friends the right to elect representatives. The same is also true, we believe, of the Protestant Episcopal Church in the United States. It would seem that in this matter the Church in the new world lags considerably behind what exists in England and Scotland, and also what existed in the Church before the Reformation. The difference between the attitude of women and public opinion generally on this subject on the two sides of the Atlantic may be accounted for perhaps by the fact that there is a large class of leisured women in England, who have time to devote to questions of this nature, which Church women here have not in the same measure. To our women in Canada in our parishes, in the helpful work of the Woman's Auxiliary and in other agencies of a missionary and benevolent character, the Church is greatly indebted for much of its usefulness and influence, and we feel sure that if the women of the Church here were at all united in demanding the franchise, as electors of representatives to our Diocesan Synods, and thus indirectly to the General Synod, it would not long be denied them. A meeting to advocate the inclusion of women among the electors of lay representatives in the proposed National Church Council was recently held in London. The attendance was very large, consisting chiefly of women. The Bishop of Kensington, who presided, claimed that the inclusion of women among the electors of a representative body would be in the interest of the Church. There were, he said, instances of women churchwardens, though not so many as there were years ago. Women had a vote in the election of members of the representative body which dealt with finance in the Episcopal Church of Scotland. He pleaded that in view of all that women had done for the work of the Church, and all that the Church owed to her energy and interest it was desirable, just and reasonable, that she should exercise the franchise in the election of those who were to go forward to represent her. The chief speaker was Dr. Gore, Bishop of Worcester, who in an eloquent and learned speech advocated the claims of women to the franchise. With reference to St. Paul's principle of action, Dr. Gore

said: "I believe that the priesthood and what the priesthood involves is debarred to women, and I believe that the reasons for this are very profound, and lie very deep in human nature. I believe that this is a permanent prohibition. But short of that I do not think that there is any definite limit laid down to the powers that women may exercise except such as shall from time to time appear according to the guiding of the Spirit of God in the common conscience of nations and churches." Dr. Gore drew attention to the fact that we have gone back upon immemorial traditions and allowances by our forefathers, as I understand them, for I am told by the antiquarians that the proportion of women churchwardens in the times before the Reformation, judging from such records as remain to us, was larger than it has been since. The Bishop dealt with the statement that people would say the Church would be governed by a pack of women. He urged that it was not right to be restrained from what justice and equity demanded by what people might say, and he concluded an able and convincing speech by moving: "That the initial franchise of lay electors to the representative Church Council should be extended so as to include women." The motion was unanimously carried. The Guardian, in dealing editorially with the subject and generally favourable to it, takes up the question of "finality," whether women will not agitate for further privileges, and ask to be members of the House of Laymen, or take a part in the conduct of public worship. Its conclusion is, that the further claims which some people fear are not likely to be seriously advanced to the extent which an abstract logic might suggest. It is plainly evident that the whole question of woman's suffrage is up for discussion and settlement in the Mother Church with every indication that the forward and progressive party will score a success. Such action then will have an influence in the Colonial and American Churches, and it is not at all improbable that the lead of the Mother Church will be followed in this important respect.

THE PREVENTION OF LEPROSY.

Leprosy, because of the prominence given to it in the Sacred Scriptures, and also because of the sympathy which has been excited for its victims, as well as its infectious nature, and the mystery generally as to its cause, has always excited profound interest among Christian people, and also among members of the medical profession. Its prevalence in tropical countries continues largely unchecked, and great importance must be attached to any facts that will indicate the cause of this most loathsome as well as most intractable of all diseases. It is one of the scourges of the East, rendering the lives of millions indescribably wretched, and has still a hold in some countries of Europe. Mr. Jonathan Hutchinson, F.R.S., an expert on this disease, has written to the London Times a long letter which is editorially commented on, in which the cause and nature of the disease is pointed out, and if, as seems likely, his observations and conclusions are correct, there is no reason why this terrible pestilence may not be, by the united action of the Church and the several governments concerned, wholly extirpated. In Dr. Hutchinson's opinion, it is not contagious, and the separation of lepers with all its painful results, which has prevailed in many countries since the time of Moses, is not necessary, and is as cruel as it is ineffectual. On this point Dr. Hutchinson says: "So far as trustworthy observation has yet gone, it cannot be kept alive or cultivated outside the human body, nor can it be conveyed to animals. It is, further, highly probable that it cannot be transferred from person to person by touch, by breath, nor even by inoculation, whether accidental or intentional. Certain facts, however, make it in a high degree probable that, if received into the stomach of a healthy person—that is, by food contaminated by a leper's

hands—it may produce the disease. This special kind of risk is, however, of but rare occurrence, and it is encountered almost solely by infants nursed by leprosy mothers, and by young children who may accept food directly from the hands of lepers. It is not one to which grown-up persons are likely to be exposed unless exceptionally careless in feeding, for the leprosy-bacillus appears to have but a low vitality, and does not survive long after removal from its host." As to its cause, he says: "Briefly, it may be said that the fish hypothesis assumes that in all ages; and in all countries, leprosy, has been and still is due in the main to the consumption, as food, of decomposing, or imperfectly cured, fish. A singular confirmation of this theory is found in the fact that where a fish diet is most generally prevalent, there leprosy most prevails. It may not be known to all that at Tracadie in New Brunswick there is a small leper establishment, and the medical superintendent there concurs in Dr. Hutchinson's view in attributing the cause to tainted fish, for which sometimes a perverted appetite exists. The part the Church may play in helping to avert this dreadful pest is shown in the following from the letter already referred to: "Upon the authorities of the Roman Catholic Church there rests, I cannot but think, a very grave responsibility. Surely I need make no protestation that I write without the slightest shade of prejudice in reference to a form of religious belief which was not so long ago that of all our forefathers, when I aver my conviction that onwards from the times of their institution the fasts of that Church have been largely conducive to the extension and prevalence of leprosy. That disease prevailed all over Europe during the ascendancy of that Church, and, whilst it has disappeared from most of the districts which have seceded, it still prevails in many which have not (Spain, Portugal, Italy, and many of the Mediterranean islands). Some months ago I offered to confer with any accredited representative of the Church, and to place at his disposal the facts upon which my opinions are based. I also threw down a friendly challenge to name any place where the Church's missions had been long established and where leprosy had not increased. The only answer which I have received to these suggestions has come in the form of applications for subscriptions to various missionary leper homes under the care of priests, thus affording a sort of sidelight confirmation of my contention that throughout the world leprosy and Roman Catholicism go hand in hand. The subject is a very important one. If the Roman Church would either allow flesh meat on fast days, or—following the usage of the Greek Church—forbid fish as well as flesh, there are large communities from which leprosy would, I believe, soon wholly disappear. It is no light accusation that is thus brought. It is that during the last thousand years or more, these enforced fasts, by originating an artificial demand in places inland where otherwise there would have been no market, have conducted to the consumption of badly preserved fish, and thus have been the cause of untold misery in the form of leprosy. In the past this has been done in ignorance, but if continued in the future, it will be only after a very earnest warning on my part." The value of the investigation and the conclusions of Dr. Hutchinson are most important and interesting, and should engage the earnest attention of governments and the co-operation of the Church, for if leprosy which has inflicted such misery on the human race, and hitherto baffled all medical skill, can be extirpated, it will be an untold blessing to generations yet unborn. The accuracy of his views can be easily tested, and in abstinence from fish in tropical countries, or in legislation, as to its being properly cured, we can in a course of years at any rate prove what experience in European countries seems already sufficiently to establish. As to the non-contagious character of leprosy, which even governments are slow to believe, we may quote again from Dr. Hutchinson's letter, as it may reassure many on a point

about which many doubts and fears exist: "It is, perhaps, scarcely needful to recapitulate the facts which discredit the old belief in the spread of leprosy by contagion. The attendants in leper asylums do not contract it, husband and wife very seldom suffer at the same time, and its subjects are freely brought into non-leprosy districts (the Continent, England, the United States, etc.), and, although no precautions may be observed, the disease never spreads. During the last two centuries there have always been a certain number of lepers (imported), residing in France, England, and other countries, apparently without any risk to the community."

CLERICAL STIPENDS.

By Rev. Canon Longhurst.

At the recent Synod of the diocese of Montreal, the timely subject of clerical stipends was accentuated by a discussion on a motion introduced by Canon Smith, of Hull, to raise the meagre scale of payment of five, six and seven hundred dollars to one of six, seven and eight hundred. Everyone seemed to be in entire accord with the idea; at least no opposing voice was heard. And why not? The position of the clergy is surely that of a Divine mission, and while ministering the deep things of God—preaching the pure Word, administering the Sacraments, and bringing the sweet ministries of the Gospel to the very homes of Christ's people—they are to be supported as St. Paul reminded the Churchmen of Corinth by the fruit of the vineyard they are occupied in planting; by the milk of the flock they feed and the grain they thresh, and in allusion to the customary method of sustaining the temple service as proclaimers of the everlasting Gospel they are to get their living out of the Gospel; in other words they are to expect support from the churches, as "workmen worthy of their hire." Debarred from getting a living through other ordinary means to which men in the professions address themselves, the Church's bounden duty is to supply them with the necessities of life in a way becoming their holy calling. A life of self-sacrifice does not look to an excessive supply of such things as are needful, but only to what is adequate. The Church in her corporate capacity, then, must provide. The individual Churchman is the prime and ultimate source of this provision. History shows it plainly by the apostolic weekly Lord's Day offertory system. If this were carried out in proportion as the Lord has prospered men, all financial troubles would cease. Instead of having to incite a congregation to give to ministerial support, they would "as our fathers have told us in the old time before them," actually require to be restrained. There would be a "long good bye" to salary stipend canons, canvassing agents would become as rare as the extinct dodo. There would be enough money released from the necessities of home diocesan work to shower upon the hills and valleys of every foreignest field, and looking back on these present times the men of the future might be disposed to wonder at some of our exquisitely made mission machinery, and to point their children admiringly to a perfect specimen of the genus "Agonizing Secretary," stuffed and set up on the shelves of No. 43, and which became extinct in the early 20th century. Relieved of a great subinary care, the bishops and their officers would continue to have devolved on them the spiritual "care of all the Churches," the simple preaching of the Word, the due administration of the Sacraments and occasional offices of the Church, and from these no power on earth or under the earth should ever make them shrink for God's grace will sustain His own in ministering even unto death to the nations to whom in His Name they have been sent. But, alas! in large measure, due to the Church's own defective education and the slowness of the mere natural heart of man to accept high or even common sense ideals there is a low

conception of the ministry and of the value of the Church's means of grace leading to an entirely wrong and unworthy conception of the duty of clerical support. We have missions looking for perennial supplies from every source but themselves, confessing their more than readiness to receive and betraying an utter smallness in receiving grants of money which they should have learned long ago to give, as the Lord's almoners, out of that which He has placed with them for a season as a sacred trust, and which He has given them brains and skill and strength to improve and increase. Whole chapters might be written on the magnificent manliness that characterizes the mission in Uganda. But these are only poor, unworldly blacks! It would take but a short paragraph in which to write all we know about the unselfish independence of some of our own white missions in Eastern and Western Canada. For when we ask: Is the clerical stipend provision, which many missions make, adequate? Let us look at the facts in all their provoking stubbornness. In charge after charge, Bishops have advised and pleaded for more generous provision as a duty. The response of the Church has been the passing of a Synod canon guaranteeing salaries of five, six and seven hundred dollars, which have never been realized to the expectant missionaries. A little tinkering was attempted seventeen years ago, but nothing ever came of it. There was no El Dorado under the Synod office, and it couldn't be done. It is a long work of education, against which there are many powerful forces operating, to impress the unthinking, untrained nominal Church adherent with the sense of individual responsibility in this regard, but when once the duty and privilege is properly felt, we have faith to believe, what we have so often been rejoiced to see in individual cases carried out, that the great mass of the laity of our dear old Church will be found doing their duty as she expects they will so soon as she herself has done her God-given best to show it to them. Let us hope that the canon as passed unanimously will be faithfully carried out, and the stigma attached to the offering of beggarly stipends removed once and for all. Let the other dioceses follow suit. There is imperative need for a rise in salaries all round for bishop, priest and deacon. An eminent master of finance, Mr. George Hague, states that a salary of \$500 a few years ago requires to be raised to-day to one of \$700 to preserve unaltered the purchasing power of the dollar. In the clerical sphere alone do the salaries remain in statu quo ante. Up with them all! Aye! Aye; say the laity. The ayes have it! Let us now sing the Doxology.

CHURCH CLUB, TORONTO.

A meeting of the Church Club was held at the Synod rooms on the evening of February 11th, the Rev. Canon Farncomb in the chair. Letters, and messages of regret at absence were received from Revs. Canon Sweeney, Provost Macklem, John Gillespie, F. G. Plummer, Commander A. W. Whish and J. C. Morgan. The chairman expressed regret at the continued illness of Rev. John Gillespie, a most active member of the Club. On nominations for office being asked for by the chairman, it was held by some of the members that it was preferable to postpone the nominations. After the matter had been discussed by Revs. F. J. Lynch, Baynes-Reed and R. Seaborn, Mr. Seaborn moved, seconded by Mr. Lynch: "That the election of officers be postponed to next meeting, and that the nomination and elections of officers be the business of that meeting. The motion was carried. Mr. Baynes-Reed then addressed the members present on "Anglican Young People's Associations," holding that they were a necessary supplement to Church life. In our Church, owing to convention, there is too much coldness and formality between Church members. Friendliness and sociability are begotten by such a society. The

public life of the community should engage the attention, interest, and co-operation of Church members. The association has a wide scope and provides an outlet for youthful desires in a social way, and for growing physical energy in games and amusements. The attractive power of the association brings young people to church and makes them susceptible to Church teaching and influence. Literary taste is encouraged and evenings of a most enjoyable and instructive character are passed. There is a marked advantage in holding joint meetings with kindred clubs in other parishes. The Young People's Association is uniting and gives the advantage of a uniform organization throughout the Church, so that young people moving from parish to parish find the same society; also it gives the Church, either diocesan or general organization of the young, to assist in any general scheme or work. It is comprehensive, taking in the religious, social and intellectual life of the young, and guarding them against isolation and helping them by fellowship. Locally adaptable, it can be moulded to local requirements. Non-partizan, it has been taken up by all schools of thought within the Church. It has spread into all the dioceses of Canada, and has been commended abroad, notably by the "Scottish Guardian." The association has been praised on all hands as filling a long-felt need: (1) In holding the young after confirmation. (2) In affording an opportunity for instruction in Church principles. (3) In uniting young people in Church work for the parish, or for missions at home or abroad; it helps to influence numbers by numbers, and thus adds the young to those attending Church services and ever increases the number of devout worshippers who constantly draw near the altar. At the conclusion of Mr. Kecca's thoughtful and suggestive address, the chairman closed the meeting with prayer.

HOW BEST TO INTEREST MEN IN THE CHURCH.

By Mr. R. R. Macaulay.

(Concluded.)

Under the second heading the Church principle teaches the man, that having been baptized, he is already a member of the Church. That he can never get away from his membership. He is a son—the Church is his mother. In that relation he must stand all his life. He may neglect his duty as son, but the relationship he can never abolish. It teaches him that the Church is not a human organization—not merely a good system founded in this or that year, by such and such a man. It is Christ's organization—Christ's Church, originally intended, and still intended to embrace all mankind. In it there is a work especially set apart for every member to do. If he fails to do it, the work goes undone, no other can do it for him. What man can listen to this principle and not feel moved in the depths of his heart, although he may not acknowledge it immediately?

Upon the third point, according to the Church principle the man is taught that his financial support is due in a fixed, definite proportion to his wealth. That God does not ask for indiscriminate giving to this and that department and extension of Church work. That from the earliest revelation of God to His people, He has laid His Hand upon a certain well-defined proportion of every man's worldly possessions and claimed it as His own. That portion He has taught man holds only in trust. That portion no man may withhold or use as his own, and be guiltless. It is upon this principle that the Church appeals to her soas for, and claims their monetary support, not indiscriminately, but systematically and in a definite proportion to their wealth. Up to that point the claim is a duty; beyond that point, giving becomes a matter for the individual and his conscience.

And do you doubt that this Church principle,

represented under these three heads, when faithfully and earnestly placed before men will fail in its power to attract and hold them? I do not. Firstly, because it is, as I have said, the principle not of this good man, that reformer, or another society of men, but the principle which our Lord, the Supreme Head of the Church, laid down at its foundation. And secondly, I believe it will prevail because it has in it the very elements that appeal to men, especially young men to-day, antiquity, definiteness, perfect sincerity. Our grandfathers tell us that this is an age of superficiality that we are given over entirely to worldly vanities. This may be true, and yet I am convinced that underlying this superficiality our men to-day possess a clear insight which can search deep below the surface of things and can discriminate between a proposition which is based upon the principles of everlasting truth, and one that is nothing more than the production of some clever or ingenious man.

There is deep down in men's hearts a great admiration for true, strong, definite principles, and if these are put before them earnestly and systematically, they will become a great factor in moulding their ideals, their ambitions and eventually their whole lives. To this underlying characteristic in men the Church principle will appeal to-day with, perhaps slow, but sure effect. We need not expect that it will win them all at once. It is not desirable that it should. All really lasting movements are slow in their action. It will be the quiet but constant influence for good that will bring the result we are looking for. A sensational preacher cannot hold his following for any length of time. He cannot always be sensational. His personality, his genius, his creative powers are but human attributes; they soon decay or become exhausted. And not only so, but that terrible craving for sensation, which fills his house night by night for the time being is never satisfied. It goes on growing, and, as in the use of narcotics, unless the strength of the dose is increased week by week, the stimulant loses its effect and the crowds drift away elsewhere. Elaborate music loses its charm, the fame of great sopranos and tenors endures for but a day, while as for the baser forms of attraction, which we have noted in use here and elsewhere, they insult the self-respect of the very men they are designed to attract. But the great Church principle is always the same. It was a factor in influencing the lives of men centuries ago, and it is as powerful to-day. Its great truths hold good for last Sunday, this Sunday, and every Sunday. They can never grow old because they were designed for human needs by One Who knew just what humanity did need, and as long as mankind endures, it will never cease to appeal to the hearts of mankind.

So much for the principle upon which we must work.

Now for the second part of our subject: How is the Church at large to apply this Church principle so as to improve the conditions to-day existing in the Church? How best, by means of it, to interest men in the Church? And to this I reply, begin by interesting the boys—the children. We may not have widespread success in changing the hearts of men grown old in indifference and carelessness in regard to these matters. But we can lay the foundation now, which will very largely eliminate this apathy to religious matters in the coming generation.

Begin, then, in the Sunday schools. I think it is one of the glories of the Catholic faith that it has within it such great forces for embracing and holding children. This is not unnatural. It is just what we should expect to find in a religion Divinely instituted and ordained. It makes for continuity, permanence, solidarity, unity. In some of the denominational systems the child is granted neither place nor membership until the age of manhood or womanhood is reached. The natural result of this is that ere they reach that point in their lives many of them have become

careless about and indifferent to religious matters. The loss through this cause to these denominations is tremendous, and to counteract it they are now introducing the various attractions noted at the opening of this paper. But how differently the Church principle operates when it is applied in its completeness. Note how it provides for every stage in the opening life of the child, how it leads him on year by year, budding up steadily through the age when the mind is most susceptible to good influence, and when habits of regularity and principle are most readily formed.

In every parish where the Church principle is loyally lived up to, the child, in his very first days in Sunday school or catechism class, is caught something of his relation, not alone to God, but to God's Church. He is taught how he has come to be a member of that Church and a little something of his duty as a member of it. He is taught of its origin and something of its history down through the ages to his own day. The dignity of its true position and its high office are impressed upon him. This is all concrete matter upon which the young mind can fasten. As the years go by this system is expanded and deepened, just as secular history is developed before him in his day school. When the course is finished, he has acquired a clear conception of his relation to his Church and his duty towards her. Thus the foundation is well laid at the proper time. Having this done, the Church makes provision for a further amplification of what he has learned, in his preparation for confirmation. Under the guidance of a truly earnest priest, the boy will be led to consider more in detail the application of those principles to himself as an individual. About the time of this preparation he will be conscious of a change taking place in his nature—the man in him will be awakening. He will be experiencing that restlessness and vague outreaching to something unknown before, something higher than school examinations and boy sports. And at this moment his good mother in spiritual matters steps in and directs him to special helps provided for the needs of this transition period—teaches him how to control and consecrate the new powers opening within him. This preparation closes in that most solemn Rite of Confirmation. But Confirmation is not the final link in the chain which the Church, under Divine guidance, has forged to bind the individual to her. Confirmation admits him to his privileges as a man in the Church. If his preparation for it has been as outlined in this paper, he will realize what those privileges really mean to him as an individual, and he will hold them very sacred. He will realize, also, that with the privileges there are also corresponding responsibilities. These privileges and responsibilities will be set before him in some manner in every sermon which he hears. The perfect round of Church doctrine and practice will be placed before him as the circle of the Church year passes; and so his spiritual life will be built up from a foundation, well laid years before, to a perfectly symmetrical completion.

Thus, years have been consumed in the process, just as years have been consumed in preparing and equipping him for his vocation in the business world. The results in the latter case justify the time and labor, and we may be sure that the results in the former case will do the same. Why should we expect, as the majority of people seem to, that a knowledge of spiritual matters should be secured for a child in as many hours as secular study calls for weeks, that neither time, system nor serious attention is necessary for it. It is surely not the present day method of education that the Church principle contemplates, but a careful rooting, grounding and up-building day by day and year after year. When this has been given him, our man has a thorough understanding of his relation and his duty to his Church. He is bound to her with the strongest cords of respect and affection, of reverence and devotion. These will be the greatest safeguards against his

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ever falling into the evil of indifference towards the Church and towards Church interests. For such a man it will not be necessary to write and consider such papers as this. For him no sensational sermons or operatic music or cheap attractions will be necessary to secure his attendance at Divine worship. He will be regular in his attendance because he will recognize it as his duty to be so. He will be scrupulous in the use he makes of the Church's special seasons, because he will look upon them as a privilege entailing a proportionate responsibility. And he will be just in his contributions, in exact proportion to his means because he will recognize a principle underlying all his giving, and will feel it a duty to live up to it.

I have dwelt upon this part of the subject at length, because I wish to specially emphasize this fact: That the Church now possesses all the machinery necessary for securing the interest of men in her work. This machinery was provided for her centuries ago. But it has been allowed to fall into disuse with the distressing results to our Church life that are apparent to all of us. To-day our people are awakening slowly to a realization of the serious condition of things in which we are, and here and there in parishes we see or hear of the introduction of some new agencies in the hope of improving matters. These agencies are often not dissimilar to the methods being employed by the denominations. This is a move in the wrong direction. We need no new methods. We do need the old principles.

We all know that for many generations past the Church of England has not adhered to this old Church principle. In the Church at large children have not been given the systematic training in the Sunday schools and catechism classes which I have outlined here; preparation for confirmation had little real seriousness attached to it; confirmation itself was not regarded as necessary for admission to those privileges that are distinctly dependent upon it according to the plain rubrics of our Prayer Book. There was no complete cycle of Church teaching year by year from the Church's pulpits; order, system, discipline vanished almost entirely from Church life, while the Church's real origin and the source from which she derives her power and authority came to have no importance attached to them whatever. Is it any wonder that after years of such a lamentable condition of things as this, that we find among our people to-day a large percentage who are indifferent to the Church because they cannot comprehend what her position or work is in the world. But we do not need any new methods to change their indifference. The old principles, the Divinely ordained principles, will do it, if we but put them in operation.

In conclusion, how can we, as members of this parish, help to re-establish this principle in the Church at large. First and foremost by being absolutely loyal to it ourselves. By realizing more fully the privileges and advantages we enjoy under it. By living up to in our Church attendance; our use of the special seasons and in our contributions to the Church's support.

Secondly, by being loyal to our clergy and by strengthening their hands as they uphold this principle before our diocese and country, and as they strive to make it better understood and appreciated than it is now.

Thirdly, in doing our duty towards our Sunday school. This is one of the most important departments of our work to-day. By its agency will we most readily reclaim our Church from apathy and indifference. And lastly, in our intercourse with the men we met day by day, especially our fellow Churchmen. There is so much prejudice widespread among many of our people against anyone whom they suspect of having strong Church views! Half of these good people regard him as a dangerous traitor within the ranks, the other half as a mere religious formalist given over to tinsel and display. Let us be cautious, lest by word or act we strengthen either of these unhappy misconceptions. Above all, let

us do everything we can to counteract the idea gaining rather ready acceptance around us to-day, that High Church teaching begins and ends in ceremonies and decorations, and that up to this point it is not a very dangerous thing, and a rather nice thing to have a little of. If we can check this idea and secure a more general adoption of Church principles first, and Church ritual afterwards, we will do much towards putting the movement upon a sure foundation. And from this movement, well founded, we will secure wide teaching of our great Church principles. Under it our children will be thoroughly taught and trained. These children will grow into God-fearing and Church-loving men, and thus we will have put into operation the best means of interesting men in the Church.

BROTHERHOOD OF ST. ANDREW

With the Travelling Secretaries.

Mr. Fred. W. Thomas is working steadily onwards through Eastern Ontario and with promise of good results in the near future. Since leaving Cobourg he has visited Deseronto, Napanee and Kingston, where he spent two or three days interviewing the Very Rev. Dean Smith, Rev. G. L. Starr, Rev. Canon MacMorine, and the members of the Chapter of St. George's, with whom he had interesting chats on Brotherhood work, etc., and several ex-Brotherhood members, who were prevailed upon to take up active work again. At Gananoque, Mr. Thomas' visit was full of encouragement and promise resulting in a strong chapter being revived, composed of a fine, earnest body of men. At Brockville both Trinity and St. Peter's chapters have been greatly helped and a strong chapter is likely to be formed in connection with St. Paul's church.

Mr. W. G. Davis has been very successful in his work along the Niagara peninsula, meeting with very encouraging results. He has succeeded in reviving Christ Church Chapter, Niagara Falls; St. Barnabas', St. Catharines, and spoken helpful words to St. Thomas' Chapter, St. Catharines, with promise of increased usefulness among the members. Again, at Thorold, the rector was considerably cheered on in his work by Mr. Davis' hopeful words. Probationary chapters are formed at Port Colborne and Wexford, which may lead to good work being done here in the near future.

At a meeting of the Toronto Local Assembly, held on Friday, February 12th, Mr. W. J. Dyas was elected president, in place of Mr. Fred. W. Thomas, appointed travelling secretary, and Mr. John T. Symons, vice-president. It is proposed holding a devotional meeting in March, in St. Simon's church.

REVIEWS.

The Lenten Collects. By the Author of "Praeparatio." Longmans, Green & Co., London and New York. 1s. 6d., net.

Those who have seen the two volumes of "Praeparatio" will not need to be told of the excellence of this little book. It is the language of deep, real, and heart-searching godliness. We are quite sure that it will be most highly prized by every one who uses it. We most cordially and earnestly recommend it.

The Witness of Love. By Rev. Jesse Brett, L.T. Longmans, Green & Co. Price, 2s. net.

This is another beautiful book. It sets forth "Some Mysteries of the Divine Love, Revealed in the Passion of Our Holy Redeemer." It consists of six meditations on Wisdom, Patience, Justice, Might, Depth and Glory. These are just the meditations suitable for reading in church during Holy Week. We hope they may have a very wide use at that sacred time. Of course they are most admirably adapted for private reading.

Church Music. By A. M. Richardson, Mus. Doc. Longmans, Green & Co., London and New York. Price, 2s. 6d. net.

This is another of the "Handbooks for the Clergy," and we should strongly advise every clergyman to read and ponder it. It gives a vast deal of much needed information about Church music, good and bad. The "Historical Sketch" is most useful. The instruction about the choir, the priest's part, and the rendering of the services, is all good. "What music to use" is adapted for every kind of church, from a cathedral to a village church. We heartily commend this little book.

Lux Crucis, a Tale of the Great Apostle. By S. M. Gardenhire. Harper & Bros., New York. \$1.50.

This book is almost an echo of "Quo Vadis," not so strong as a work of art, but breathing a cleaner atmosphere. It is a tale of Rome in days of Nero. It introduces St. Paul and St. Peter giving a somewhat fanciful picture of the former. The scene in the amphitheatre is most graphically described, and loses none of its horrors in the description. The household of Lucius is most attractive in its loving purity, and their conversion to Christianity well told. The contrast between pure and unhallowed love is well brought out in the characters of Lucius' daughters, and the Jewess Berenice. We are rather doubtful of the correctness of such names in a Roman family as Fabian Amici, Brabano, and one or two others. The book is a charming one, and is better reading than Quo Vadis.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

MONTREAL.

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

Montreal.—Synod Hall.—The annual meeting of the Diocesan Sunday School Association was held at this hall on Thursday evening, the 11th inst., with the Ven. Archdeacon Ker in the chair, and a good attendance of clergy and laymen, including the Rev. Principal Rexford, the Rev. Mr. Gomery, Dr. Davidson and Rev. L. N. Tucker, secretary of the Church of England Missionary Society. The latter addressed the meeting, and stated that in the Sunday Schools of the United States \$125,000 had been collected in the past year for missionary purposes alone. He asked that everyone should avail themselves of this Lenten season in making sacrifices, and that the money thus obtained should be devoted to the Indian Homes in the North-West. The Rev. Principal Rexford and Dr. Davidson also spoke on the value of unity and the need for all the Sunday Schools to do their share. The Rev. H. Gomery, of Cote St. Paul, speaking of Bible classes and Sunday School, thought the older people should be reached as well as the young.

The Diocesan Fund.—The forty-fifth session of this Synod commenced on Tuesday, the 9th inst., at 2 p.m., in the Synod Hall. Prior to the commencement of business the usual Synod service was held in Christ Church Cathedral at 10.30 a.m. Bishop Carmichael read the ante-Communion service; Rural Dean Smith was the epistoller, and Dean Evans the gospeller. The preacher was the Rev. Principal Rexford, who took for his text the words, "First the blade, then the ear, then the full corn in the ear."

There was a good attendance at the business session in the afternoon, when His Grace the Archbishop delivered his annual charge. During the year he visited 58 congregations, some of them twice or three times, had held 46 confirmations, at which 225 males and 344 females, or a total of 569, were confirmed. He had held two ordinances, ordained three priests and four deacons, and had

consecrated two churches. Fitting reference was made to the loss sustained by the diocese through death during the year of Mr. A. F. Gault, Canon Evans, Rev. A. A. Allen, Mr. Bambridge, of the Upper Gatineau; Mr. John Crawford, Miss Duncan and Mr. John Fernie. Reference was also made to the progress by the Anglican Church during the last quarter of a century, as indicated by the churches and buildings erected in the various parishes and missions of the diocese. The missionary Society of the Church of England in Canada had met with a generous response in the diocese, and it was a cause for gladness and deep heartfelt gratitude that the Mission Fund of the diocese was in effect free from debt. Much hard work had been done by the committee appointed to collect the money, and something more yet remained to be done in order to give the Mission Fund a balance on the right side. In the rural deaneries of Clarendon and Brome the collections were not yet completed, and there were still some gleanings to be effected in the city of Montreal. Up to December 31st there had been subscribed, in country parishes, \$3,621; in the city of Montreal, \$5,000; gift of the late Mr. John Crawford, \$2,000, making a total of \$10,621. In addition to this amount, the city and country would probably yield another \$1,000, though this could not be stated with absolute certainty. This, however, was certain, that they would hear no more of the Mission Fund debt of \$12,000 or \$15,000. The finances of the diocese, however, could not be considered satisfactory until the stipends of the clergy were brought up to the standard proposed by the canon.

The report of the Coadjutor Bishop showed that during the year he visited 87 congregations, and had confirmed 329 persons—147 males and 182 females—of whom 67 were not brought up in the Church of England. Speaking of the Missionary Society of the Church of England in Canada, the Bishop said the Missionary Society was simply the Canadian Church itself in missionary action. The society was founded in the year 1902 by the Canadian Church in General Synod assembled, and established in accordance with a canon passed by that body through the unanimous vote of the Bishops, clergy and laity of the whole Church. And that canon having been passed by the highest and ultimate legislative body of the Church, demanded the loyal and earnest observance of every member of the Church. The society was, in effect, nothing more or less than a great standing missionary committee of the General Synod, subject at any time to such changes or alterations as the higher body, through orderly procedure, might will to make. He spoke of the benefits which had accrued to the Church as a whole through the existence of this society. It had brought clearly before the Church the grave responsibility that rested upon it as a missionary Church. The Church of England was called of God, and chosen to a clear and unmistakable work in this great land, viz., its share—its large share—in its evangelization. The Missionary Society had wakened people of the Church to their responsibility to those who came here as members of the Church, and should be kept as such. To show how the Church had responded to the appeal of the society. The General Synod asked the Church throughout the Dominion for \$75,000, and the society \$72,764. Some dioceses had fallen short of their allotment, but so bountiful had been the response of other dioceses that if those which had fallen short had just met their allotment and nothing more, the income of the society would have been \$78,000, instead of the \$75,000 asked for. Hence, spade failure, there was much to encourage the Canadian Church to persevere in this great movement.

Rev. R. Y. Overing, seconded by Mr. R. Weldon, brought up a motion with reference to a canon on rural deaneries, which was discussed at much length. Dr. L. H. Davidson gave notice of motion for the appointment of a paid missionary agent at a salary of \$800 per annum, and a grant of not more than \$200 annually for travelling ex-

penses. The election of office-bearers resulted as follows: Clerical secretary, Canon Baylis; lay secretary, Mr. W. L. Bond; treasurer, Mr. Richard White; Church advocate, Dr. L. H. Davidson. Scrutineers were appointed for the election of delegates to the General Synod, the Provincial Synod, Diocesan Court, the Board of the General Missionary Society and members of the Diocesan Synod.

Wednesday morning—At the morning meeting of the Synod much attention was devoted to the report of the Executive Committee, which was presented by the Very Rev. the Dean of Montreal. An addition to Section 6 to the canon on the Mission Fund plan gave rise to much discussion. The proposed addition was: "In case of a change in the status as deacon or priest of the incumbent of any parish, or mission, through change of the incumbency by death, resignation or otherwise, or the advancement of the incumbent during the year from the diaconate to the priesthood, the Executive Committee shall have power to reconsider and readjust, by increasing or decreasing, the sum fixed by Section 3, as may be necessary, in order to maintain the scale established by the canons. Should such change involve an increase in the grant voted under Section 3 for the year, the increase shall be equally divided between and supplied by the parish or mission, and the committee; and if in a decrease, the proportion thereof attributable to the parish or mission may be credited on the sum promised for the remainder of the year. But the provision hereof shall be subject to the general principle of equal or rateable division recognized on such canon and by Section 5. The contracts made under this canon with any parish or mission, and the grants voted by the Synod for the year shall be subject to the provisions of this section." Dr. L. H. Davidson, Rev. F. A. Platt, and other members of the Synod spoke, and Rev. J. L. Flanagan moved in amendment that the words, "Scale established by the canons" be struck out, and that the words "by reduction or increase of the grant made by Synod," be inserted. The Executive would then have power to adjust the grant without interfering with the amount raised by the parish. Rev. R. Y. Overing, of Buckingham, seconded the amendment, and Ven. Archdeacon Ker moved as a sub-amendment that the proposed addition to the canon be not concurred in, and that in cases where a deacon was advanced to the priesthood and became entitled to a larger stipend, the Executive Committee might increase the grant up to the amount fixed by the canon, provided always that the grant should in no case exceed \$400. The report of the treasurer, Mr. Richard White, said: "It is with great satisfaction that the treasurer is able to report the Mission Fund debt, which, at this time last year stood at \$12,085.75, is now reduced to \$3,640.27; and it is with deep regret that a favorable report cannot be made with regard to the Widows' and Orphans' and Superannuation Funds. The debit balances of these funds are steadily increasing; the debit on the Widows' and Orphans' is over \$4,700, and on the Superannuation it is over \$600. The unfortunate position of both these funds appears to be largely due to the fact that the clergy are not alive to the importance of these funds and the precarious position in which they stand. In the case of the Widows' and Orphans' Fund, the report shows that 43 of the clergy have not complied with the by-laws having reference to this fund. In the case of the Superannuation Fund, the proportion of the clergymen who are in arrears is nearly as great. The report was adopted.

Wednesday Afternoon—At the afternoon session of the Synod a vote of thanks was accorded those who had worked in reducing the debt on the Mission Fund: Very Rev. Dean Evans, Ven. Archdeacon Ker, and Rural Deans Robinson, Harris, Jeakins, Bell, Carmichael and Dart. This was on motion of Dr. Davidson, seconded by Mr. Lansing Lewis. An address on the work of the Missionary Society was given by the secretary, Rev. L. N.

Tucker. It was proposed a year ago that the society should raise \$75,000. Out of 22 dioceses, 17 or 18 had fully met their apportionments, and \$72,764 had been raised, or only \$236 less than the amount aimed at. This year, larger apportionments were expected, and, although it was said that it was impossible to raise \$100,000 in the Dominion, yet it had to be done. The Rev. Canon Renaud presented the report of the Canadian and Foreign Missionary Society of the diocese. Extreme regret was expressed that the hope had not been realized that this diocese might stand to the front in the first year of this general missionary effort. In a number of parishes and missions the amount of appropriation was considerably exceeded, and thus the lamentable deficiency which had occurred was reduced in amount by the faithfulness of these parishes and missions; others failed either to respond fully, or in some cases at all, the net result being that the diocese was in default to the extent of \$1,430.20, whilst in several other dioceses the appropriation had been exceeded. As the amount expected this year is \$100,000, as opposed to \$75,000 last year, the appropriation for the diocese of Montreal was \$13,333.34, as against \$10,410 for last year. A statement of the increased allotments to be raised was submitted, and gave rise to a discussion which showed that, though all the clergymen were willing to do their best, some had serious doubts as to the ability of their charge to raise the allotment. There were some who considered that the Synod should be given certain definite information, such as how the money was being spent, how many missionaries there were, the amount of their stipends, etc. The Ven. Archdeacon Ker moved that the committee's report be received and adopted; also, the table of apportionments for 1904, the latter with the understanding that the several parishes and missions promised to do their best. This was seconded by Dr. Davidson.

Thursday Morning—"That the report of the Missionary Committee, with accompanying tables of apportionments, be received and adopted, with the understanding that the several parishes shall do their best in the matter; but in case of any parish, when the best has been done, failing to meet the full amount expected, it shall not be deemed in default." This resolution, moved by the Ven. Archdeacon Ker, and seconded by Dr. L. H. Davidson, was passed at the meeting of the Synod yesterday morning, after a long discussion on the apportionments to be raised for the Missionary Society. Many of the clergy took part in the debate, some of them objecting strongly to being called upon to raise an amount beyond their powers, and then be considered in default if unable to do so. Most parishes were doing their best, and their rectors objected to imposing upon them more than they could bear. Rev. F. A. Pratt, Mr. F. W. Evans, Rev. H. E. Benoit, Rev. Canon Chambers, Rev. Frank Charters, Rev. G. Osborne Troop, Rev. Mr. Tucker, Dr. L. H. Davidson, and Rev. R. Y. Overing, of Buckingham, were among the speakers, the latter pointing out that if the diocese had failed to raise the \$10,000 required for last year it would be hard to raise \$13,000 this year. The Rev. Prof. Abbot Smith read the report of Bishop's College, Lennoxville, which stated that the entry was higher this year than three years ago, and the number of candidates for holy orders increasing. Resolutions were passed congratulating the Bishop of Algoma on his escape from serious injury in the railway collision at Sand Point on February 9th, and regretting the absence of Mr. Charles Garth. The Very Rev. Dean Evans moved a resolution expressing the loving and sincere congratulations of the members of the Synod that His Grace the Archbishop had completed his twenty-ninth year in the episcopate, to which the Archbishop responded briefly. A resolution was passed congratulating Bishop Newham on his translation from the Diocese of Moosonee to the Diocese of Saskatchewan. The Rev. R. Y. Overing moved that a canvass should be made by the rural deans in conjunction with the incumbents of each parish

or mission of every Church family every three years to increase the parochial contributions to the support of the clergymen of the parish. This was seconded by Mr. R. Weldon, and gave rise to some discussion. The question of holding a biennial instead of an annual Synod was taken up, on motion of Rev. Canon Chambers and Rev. G. Osborne Troop, and lost. The Rev. Canon Smith spoke with feeling of the poor stipends paid the clergy, in spite of the fact that the cost of living had so greatly increased. He moved that the Synod should increase the minimum stipend of deacons to \$600, \$700 for priests under ten years' standing, and \$800 for priests above ten years' standing. "Moreover this Synod is of opinion that no parish should be considered self-supporting which does not raise at least \$800 as the stipend annually of its incumbent." This was seconded by the Ven. Archdeacon Naylor. Dr. Alex. Johnson suggested that after due provision had been made for the payment of the minimum stipends on the present scale any surplus of the fund should be used to increase the stipends of all the deacons and clergy. If not so sufficient it should be used to raise the stipends of the senior clergy. Mr. George Hague seconded this amendment, and the debate on this subject was carried on until the time for adjournment. The following are the results of the several elections:

Diocesan Court—The Rev. G. O. Troop, Rural Dean Robinson, Archdeacon Naylor, Archdeacon Davidson, Archdeacon Ker, Dean Evans, the Rev. Edmund Wood, Archdeacon Norton, Canon Longhurst, Canon Rollit, Canon Nye, Canon Renaud, Canon Ellegood, the Rev. Dr. Symonds, and the Rev. Principal Rexford.

Delegates to General Synod—Clerical: Dean Evans, Archdeacon Naylor, Archdeacon Ker, Rural Dean Robinson, the Rev. Professor Abbott-Smith, the Rev. Principal Rexford, the Rev. G. O. Troop, Archdeacon Norton. **Substitutes:** Canon Smith, Archdeacon Davidson, the Rev. Dr. Symonds, the Rev. Frank Charters, Rural Dean Harris.

Delegates to the General Synod—Lay: Chancellor Bethune, Senator Owens, Mr. Charles Garth, Dr. Alex. Johnson, Mr. H. J. Mudge, Dr. T. P. Butler, Dr. L. H. Davidson, Mr. Lansing Lewis. **Substitutes:** Mr. Richard White, Mr. George Hague, Mr. A. P. Tippet, Mr. Thomas Hunter.

Delegates to the Provincial Synod—Clerical: Archdeacon Naylor, Dean Evans, Canon Smith, Archdeacon Ker, the Rev. Prof. G. Abbott-Smith, the Rev. Principal Rexford, Archdeacon Davidson, Archdeacon Norton, the Rev. G. O. Troop, the Rev. E. Bushell, Canon Renaud. **Substitutes:** The Rev. Arthur French, Rural Dean Sanders, Canon Empson, Canon Dixon, the Rev. Dr. Symonds, Rural Dean Robinson.

Delegates to the Provincial Synod—Lay: Mr. E. R. Smith, Senator Owens, Mr. H. J. Mudge, Dr. T. P. Butler, Mr. Charles Garth, Mr. F. H. Mathewson, Dr. Alex. Johnson, Dr. L. H. Davidson, Mr. W. H. Robinson, Mr. Geo. Hague, Mr. Lansing Lewis. **Substitutes:** Chancellor Bethune, Mr. A. P. Tippet, Mr. G. F. C. Smith, Judge Foster, Mr. R. Wilson-Smith, Mr. Thomas Hunter, Mr. Edgar Judge.

Representatives on the General Mission Board—Clerical: Dean Evans, Archdeacon Ker. **Substitutes:** The Rev. G. O. Troop, the Rev. Principal Rexford, the Rev. Dr. Symonds.

Representatives on the General Mission Board—Lay: Dr. L. H. Davidson, Mr. Lansing Lewis. **Substitutes:** Mr. George Hague, Mr. A. T. Tippet.

Thursday Afternoon Session—The discussion upon the increased stipends of the clergy was continued this afternoon at the meeting of the Synod, a number of members speaking with feeling upon the subject. The Very Rev. Dean Evans, chairman of the Mission Fund, said that the time had come when it was necessary that the Church in the Diocese of Montreal should see that the workers were paid at least as much as the salaries

given to younger and less experienced men in the North-West. The response to the appeal for the Mission Fund had been sufficiently encouraging to give rise to the hope for a change for the better. The dean believed that if all did their duty in the matter and lived up to what they said on the subject, there would be a great improvement in the financial standing of the missionaries of the diocese. The Rev. J. A. Elliott placed the estimate for the Executive's expenditure for the coming year at \$23,300, and the revenue to be depended upon at \$7,450, leaving a balance of \$16,110 to be raised by subscription. It would only need an increase of about 25 per cent. in subscriptions to raise the amount needed to increase the stipends of the missionary clergy to the figure mentioned in Canon Smith's motion. Rev. J. W. Dennis mentioned some pitiful instances of the hardships of the clergy from want of means, and their miserable salaries were further reduced by the many demands upon them. As a result of the discussion, Canon Smith's motion was adopted with reference to the increase of the stipends of the clergy to a minimum of \$600 for deacons, \$700 for priests under ten years' standing, and \$800 for those of over ten years. Congratulations were offered to the British and Foreign Bible Society, the centennial of which will be celebrated in March. This was on motion of the Rev. G. Osborne Troop. Mr. S. Cayley moved for the reappointment and enlargement of the Committee on Endowment of Christ Church Cathedral, which was seconded by Mr. J. P. Cleghorn, and was concurred in, the committee being constituted as follows: Dean Evans, convener; Ven. Archdeacon Norton, Rev. Dr. Symonds; the Cathedral Churchwardens and Synod delegates, Messrs. R. R. Stevenson, A. M. Crombie, George Hague, Chas. Garth, J. W. Pyke, James Crathern, R. Wilson-Smith, Dr. L. H. Davidson, with power to add to their number. A motion of regret at the absence of the treasurer, Mr. Richard White, was moved by the Very Rev. the Dean. It was decided on the motion of the Rev. J. A. Elliott: "That hereafter the apportionment to this diocese by the General Board of Missions be allotted to the various parishes as follows: The Executive Committee of Synod, on receipt of the notification of the amount expected to be raised by the diocese shall apportion this amount on as equitable a basis as possible to the various rural deaneries. These sums will be forwarded to the rural deans, who will call meetings of their deaneries and apportion the sums to the various parishes, and report the result to the chairman of the Committee on the M.S.C.C." Rev. F. A. Pratt moved, seconded by Canon Renaud, and it was unanimously concurred in: "That the Board of Missions be requested to prepare and present to this Synod at its future sessions a tabulated report of the number of missionaries employed in each diocese, the names of the parishes and the number of families in each, with the amount of stipend paid to the missionary—the proportion of this stipend provided by the M.S.C.C. and the proportion provided by other societies." The following were announced as having been elected on the Executive: Ven. Archdeacon Naylor, Rural Dean Smith, the Ven. Archdeacon Davidson, the Ven. Archdeacon Ker, Rural Dean Sanders, Rural Dean Harris, the Very Rev. Dean Evans, Rural Dean Robinson, Canon Nye, the Ven. Archdeacon Norton, the Rev. G. Osborne Troop, Canon Longhurst, Rural Dean Dart, Canon Dixon, Canon Chambers, Rural Dean Jeakins, the Rev. Frank Charters, Rural Dean Carmichael, the Rev. N. A. F. Bourne, Rural Dean Bell, Chancellor Bethune, Dr. A. Johnson, Dr. T. P. Butler, Messrs. E. R. Smith, W. H. Robinson, Alex. Pridham, Dr. L. H. Davidson, F. H. Mathewson, Enoch Buzzell, George Hague, George Durnford, E. A. Dyer, Senator Owens, Charles Garth, Lansing Lewis, Thomas Hunter, Matthew Strong, Judge Foster, H. J. Mudge and J. M. Fisk. The usual votes of thanks followed, after which the Doxology was sung, followed by prayer and the pronouncing of the Benediction by the Archbishop. The Synod then stood adjourned to meet on February 7, 1905.

OTTAWA.

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

Ottawa.—St. Luke's.—This church was reopened for divine service on Shrove Tuesday, the 16th inst. The former church was destroyed by fire the end of November, 1903. Every effort was then put forth by the energetic rector and members of the church to collect and raise funds in order to build again as quickly as possible. Many kind friends gave handsome donations with very gratifying results. The church is very comfortable and commodious, with a seating capacity of three or four hundred. The wood-work is oak finish, and the lighting of the sacred edifice is worthy of special mention, the electric lights being so arranged that the appearance is brilliant. A handsome crimson carpet has been already laid, and is the gift of the parish guild. Other donations are: Brass alms basin, Mr. and Mrs. Morris; the altar cross and vases, given by members of other congregations; collection plates, Mr. and Mrs. Foster; the altar linen, made and given by Mrs. Girard; altar desk and Communion book, the Young People's Society of St. Luke's. The Bishop of Ottawa was present; also the Revs. Canon Kittson, of the cathedral; Canon Smith, of Hull; T. Garrett, the former rector of St. Luke's; T. Bailey, of St. Barnabas'; W. P. Garrett, of Janeville; and Lennox Smith, curate of the cathedral. The service began by the singing of hymn 391, which was splendidly rendered by the choir of over thirty voices, the large congregation joining. The Rev. Canon Smith took the first part of the service. The Rev. Canon Kittson preached an eloquent sermon. He said it was cause for congratulation that the parish once more had its own church to attend for divine worship, and hoped the members would not forget the kind invitation that was extended to them immediately after the fire from the Erskine Presbyterian congregation to use their church for services. His Lordship referred to the fact that the altar now in use is the one saved from the conflagration. It has been beautified, and again placed ready for use. The absence of the rector, the Rev. W. A. Read, was a matter of deep regret, he having been called away by the death of his aged mother. The funeral took place on the previous day. Mr. Read was unable to reach home in time for the service last night, having been snow-bound at Osgoode on his return trip. The organ, which is a combination one, pipe and reed, and a very fine tone, was ably presided over by Mr. Bush, who is a blind musician, and has just recently come to Ottawa from England. The collection was in aid of the Restoration Fund.

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ONTARIO.

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

Deserion.—The Sunday school convention of the Rural Deanery of Lennox and Wellington was held here on Wednesday, February 10th. Considering the bitter weather, the attendance was excellent, especially at the evening session. The proceedings were characterized by great earnestness, and much practical work was done. Holy Communion was celebrated in St. Mark's church at 11 a.m., the Ven. Archdeacon Worrell, Rev. E. T. Costigan, and Rev. C. E. S. Radcliffe taking part. The sermon was preached by Mr. Radcliffe. The subject was "Enthusiasm," and was well and forcibly handled. Lunch and tea were provided in the Parish Hall by the ladies of St. Mark's. The afternoon session began at two o'clock with Mr. B. S. O'Loughlin, of Yarker, in the chair. The Archdeacon opened with prayer, and explained the object of the conference and the part all were expected to take. The first paper was by Mr. S. J. Shorey, of Newburgh, who showed the use of the Caswell Charts as helps for catechizing. Much discussion ensued, the use of pictures and charts being especially in favour. Mr. Hill then gave an address on the necessity for uniformly graded lessons throughout the country. He ably presented his scheme and convinced all of the evil of the present state of affairs in which not only every Sunday school, but often every teacher was a law unto himself, both as to methods, and lessons, and helps. Mr. G. F. Ruttan was the next speaker, and he gave a splendid address emphasizing the imperative need for personal conviction of every teacher who desired to do effective work. To teach Christ you must first have Christ to teach. And the result of a faithful teacher's work was shown by examples in the after life of scholars who had gone out in the world and found the benefit of his Sunday school life. The evening session was opened with Mr. Biggar's paper on "Relative Values." It was received with great favour, and its valuable suggestions were gladly accepted. A due consideration of proportion in essentials and non-essentials was recognized as a means to bringing home the truth and perhaps leading to some basis upon which a greater unity among Christians might be attained, a discussion on "Prizes" in the Sunday school followed and led to many practical suggestions. Mr. T. W. Thomas, organizing secretary of the St. Andrew's Brotherhood, then gave an address and the rest of the evening was most profitably spent in considering the matters referred to by Mr. Thomas. The Rev. Rural Dean Gibb, who occupied the chair during the evening, then summed up the work of the convention, and after the Blessing by Archdeacon Worrell, the delegates dispersed, all being fully satisfied that much good had been done for the Sunday school cause.

Kingston. St. George's.—An address was given recently in the chapel of this cathedral to St. Andrew's Chapter, by Mr. Frederick Thomas, Toronto, general secretary of the St. Andrew's Brotherhood. Canon Grout presided. Mr. Thomas spoke about the splendid work being done by the Brotherhood, and indicated the various lines of work it pursued. His motto is to "Touch the Next Man." The general secretary is here to organize chapters in connection with St. James', St. Paul's, and St. Luke's.

Athens.—Christ Church.—The death of the Rev. William Wright, rector of this parish, and Rural Dean of Leeds, occurred on Sunday, the 14th inst., from pneumonia. Mr. Wright was born in County Kildare, Ireland, in 1836, and coming to this country when very young, learned the printing trade, doing journalistic work in Montreal, and later being co-editor with D. J. Hart, of the Merrickville Chronicle. He was an officer in the Merrickville Rifle Company serving in the Fenian Raid; and afterwards was gazetted major

in the 41st Regiment. After a college course Mr. Wright was ordained in 1873, and priest in 1875, being consecrated Bishop of Montreal, Newberry and Lennox and Kent. Mr. Wright was twice married, his first wife being Miss Anne Armstrong, and his second wife, who survives, was Miss Sarah Josephine DeLonger, Barratt's Rapids. The children are: Rev. John DeLonger Wright, Roslyn; Dr. Joseph Wright, Peoria; W. F. Wright, Dawson, Y.T.; S. B. G. Wright, Trinity College, Toronto; Miss Bessie, civil service, Ottawa; and Miss Mary, at home. The deceased clergyman took a deep interest in all public affairs, and his opinion was always given the greatest consideration, and in clerical matters he was held in high esteem.

TORONTO.

Arthur Sweatman, D.D. Bishop, Toronto.

Dr. N. W. Hoytes, K.C., president of the Upper Canada Bible Society, and Dr. Geikie, who is one of the oldest vice-presidents, have been chosen to represent the society at the forthcoming centenary meeting of the British and Foreign Bible Society, which will take place in London during the first week of next month.

Toronto.—St. Martin's.—The Young People's Union of this church held their closing concert on Monday night, February 15th. The school-house was well filled, and the numbers given were very well received. The young people have paid for their piano out of their own funds, and they give the proceeds of last Monday evening to the churchwardens.

St. James'.—The usual week-day Lenten services will take place in this church daily during the season of Lent, Saturdays excepted. The service will commence every day at 12.30 p.m., and will last for twenty minutes. The rector, the Rev. Canon Welch, purposes to give a series of addresses at these services on the messages of the Hebrew prophets. The Lord Bishop of Niagara will give the addresses at the services held during the week commencing March 14th.

Port Hope.—Trinity College School.—The annual meeting of the Old Boys' Association took place in Toronto on Monday, the 15th inst., and was followed by a smoking concert. Among those present were the Rev. Dr. Rigby, headmaster; the Rev. Provost Macklem, Dr. Arthur Jukes Johnson, E. D. Armour, K.C.; Dyce Saunders, president of the Old Boys' Association; Dr. D. O. R. Jones, E. C. Cattanaeh, Ewart Osborne, William Ince, Jr.; F. H. Gooch, Rev. G. H. Broughall, headmaster of the Toronto Church School for Boys; H. G. Kingston, E. C. Campbell, A. D. Armour, S. R. Saunders, B. Holland, C. R. Spencer, G. B. Strathy, J. R. Jellett, F. M. Delafosse, and many others. The report of the committee of the Association congratulated all interested in the welfare of the school upon the appointment of Dr. Rigby to the headmastership. It was pointed out that the Association has now three representatives on the governing body. During the time that Dr. Symonds was headmaster, a committee was appointed to raise funds to provide for a memorial window in the chapel in commemoration of the Old Boys who lost their lives in South Africa. A large amount having been already subscribed to this fund, the necessary balance was at once arranged for by those present. A reference was made to the death of Mr. Edward Martin, K.C., of Hamilton, who had always been a staunch supporter of the school. Reference was also made to the medallion of Archibald Lampman, the poet, who was the head boy in Trinity College School in 1878 and 1879, and it was recommended that a copy should be presented by the Association to the school, "in commemoration of one of the gentlest and brightest of the Old Boys." A branch of the Association has been formed in British Columbia, with the headquarters at Van-

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couver. In responding to the toast of "Dr. and Mrs. Rigby," the Headmaster spoke most encouragingly about the condition of the school.

NIAGARA.

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

Oakville.—The Rev. T. G. Wallace, M.A., rector of this parish, has just placed in the hands of his parishioners a most interesting programme for the season of Lent. There will be special preachers at the services each Sunday morning, and each Thursday evening. Tuesday evening, instead of the usual Bible Class, lectures will be given by the rector, on Wycliffe, Crammer, Knox, Tillotson, Wesley and Keble. The Litany will be read each Friday afternoon, when short addresses will be given on the seven utterances upon the cross.

Port Robinson.—St. Paul's.—The concert given in Mrs. Bennett's hall, under the auspices of the congregation, on the 10th inst., was a most enjoyable affair. Every selection given by Mr. I. H. Cameron, of Toronto, was well received, and met with hearty encores. The Thorold Mandolin Club added not a little by their excellent selections to the evening's pleasure.

HURON.

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

London.—St. Paul's Cathedral.—On Thursday evening, February 18th, there were installed with due ceremonial in this cathedral the Dean, Archdeacons, and Canons recently appointed by Right Rev. Maurice S. Baldwin, Bishop of Huron. Those thus called upon to fill a higher office in the Church of England in Canada were: Ven. Evans Davis, M.A., Archdeacon of London and rector of St. James' Church, as Dean of St. Paul's Cathedral; Rev. William Arthur Young, D.D., canon of St. Paul's Cathedral, and rector of St. John's Church, Woodhouse, as Archdeacon of Norfolk; Rev. David Williams, M.A., rector of St. James' Church, Stratford, as Archdeacon of Perth; Rev. Arundel Charles Bill, M.A., canon of St. Paul's Cathedral, and rector of Trinity Church, St. Thomas, as Archdeacon of Elgin; Rev. James Banning Richardson, M.A., canon of St. Paul's Cathedral, and rector of St. John's Church, London Township, as Archdeacon of London; Rev. John Downie, B.D., rector of Trinity Church, Watford, and Rev. F. C. Farthing, M.A., rector of St. Paul's Church, Woodstock, as canons of St. Paul's Cathedral. Owing to illness, Rev. William Craig, B.D., rector of Christ Church, Petrolia, who was also to have been installed as a canon, was prevented from being present. There was a good attendance of the congregation, and in the course of the service the choir rendered appropriate psalms and anthems. The service was conducted by Dean Davis and Archdeacons Richardson, Williams, Hill and Young. The other clergy present were: Rev. Canon Smith, Rev. Dyson Hague, Rev. Principal Waller, Rev. Prof.

Burgess, Rev. Dr. Bethune, Rev. G. M. Cox, Rev. F. B. Clark, Rev. R. S. W. Howard, city; Rev. G. McQuillan, Clandeboye; Rev. R. J. Murphy, of Eastwood; and Rev. A. G. Dann, M.A., rector of the cathedral. At the outset of the ceremony, the Lord Bishop announced the transference of his official seat, and that of the cathedral chapter from the Cathedral of the Holy Trinity to the Church of St. Paul. He stated that the first cathedral chapter was instituted by his predecessor, Right Rev. Bishop Isaac Hellmuth, under the title of the Chapter of the Cathedral of the Holy Trinity. The property, however, having been alienated, he had transferred his seat to St. Paul's. In the absence of Chancellor Cronyn, through illness, Mr. F. P. Betts held that office, and read the deed of transference. The Lord Bishop then read his presentation of Archdeacon Davis to the deanery, and the new dean having replied, the Bishop conducted him to his stall. A declaration by the Chancellor that Archdeacon Davis had been duly admitted to "the dignity and office of dean, with all the privileges and honours appertaining thereto," completed his installation. The newly appointed archdeacons and canons went through the same ceremonial, except that they were respectively conducted to the stalls allotted to them by Rev. Dean Davis. The rev. canons who now constitute the chapter are: Canons Hincks, Port Stanley; Smith, London; Matthew, Kingsville; Davis, Sarnia; Brown, Paris; and the newly-installed Dean, Archdeacons and Canons. After the singing of "Veni Creator Spiritus," and prayers by His Lordship the Bishop, an appropriate and eloquent sermon was preached by Rev. Canon Cody, D.D., rector of St. Paul's Church, Toronto. Dr. Cody took for his text 2 Cor. 4:1, "Therefore, seeing we have received mercy, we faint not." The solemn ceremony, said the rector, which they had just witnessed, spoke for itself. Amongst other things it implied a shadow of the assent of the laity to the appointment of the clergy in ancient days. "The offices," he continued, "can be made more than a mere honour; their moulders can be made true ambassadors of Christ. The Deans and Canons are brought in close contact with the Bishop, as his true spiritual henchmen." Referring to the words of St. Paul, "We faint not," Dr. Cody said: "To indulge in cheap sensationalism is to faint; thank God that charge could never be brought against the Church of England. To handle God's Word deceitfully is to faint. I care not for any gilding or refining of words, if it involves the gilding and refining of sin. He who makes the Christian service an instrument of ambition, instead of spirituality, is preaching of himself and not Christ."

St. Mary's.—The special preachers and services for the Lenten season in this parish have been and will be the following: February 17th, Rev. T. B. Clarke, B.A.; February 24th, Rev. Dyson Hague, M.A.; March 2nd, Right Rev. Bishop Baldwin, D.D.; March 9th, Rev. G. B. Sage, B.D.; March 16th, Rev. R. S. Howard, B.A.; March 23rd, Rev. C. C. Purton. In Holy Week—March 29th, Rev. W. T. Cluff; March 30th, Ven. Archdeacon Williams, M.A.; March 31st, Rev. D. Deacon, M.A.; April 1st (Good Friday; three hours' service), the rector, Rev. W. J. Taylor, K.C.L., and Rev. Dr. Taylor. There will be four services (with two administrations of the Holy Communion) on Easter day, the service at 2.45 being for the young. Two large bales, containing good clothing and other necessities, have been sent by the W.M.A. to Sault Ste. Marie, and a remittance of money to London.

Windsor.—All Saints'.—Since the Rev. F. A. P. Chadwick was inducted into this living on February 3rd matters have been progressing very satisfactorily in the parish. One thousand dollars of the \$1,300 floating debt has been paid off, and the attendance at both the morning and evening services on Sundays has largely increased.

Stratford.—Home Memorial Church.—The Rev. D. Deacon, M.A., who for the past nine years

has been rector of this church, and has also for some years been rural dean of Perth, has resigned both positions.

ALGOMA.

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

Bracebridge.—On Sunday, February 14th, the following services were held: 8.30 a.m., Holy Eucharist; 11 a.m., unveiling of new east window, matins and sermon; 3 p.m., children's service; 7 p.m., Evensong, confirmation and sermon. The Lord Bishop of the diocese was present at all the services. The new window is placed in the east wall of the sanctuary by the Bridgland family "to the glory of God and in loving memory of Samuel Bridgland, M.D." The subject is the Ascension of our Lord, and is a well-executed piece of workmanship by the N. T. Lyon Co., Toronto. In the act of unveiling, the Bishop referred most touchingly to the good qualities of the late Dr. Bridgland, who had served faithfully in his twofold capacity of physician and member of Parliament. On Monday evening, 15th inst., at 8 o'clock, a new parish hall was formally opened. After the singing of "The Church's One Foundation" the Rev. Rural Dean Allman said the Office, the rector made a statement, and handed over the document of conveyance to the Bishop, who formally accepted the gift, and in his speech that followed eulogized the character of the gentleman to whose memory the new hall is erected, and also the generosity of his widow, who has made so costly a gift to the diocese and parish. The hall is to be known as the "R. M. Browning Memorial Hall," and is a substantial building of solid brick, costing about \$5,000, and the seating capacity is about 350. The donor is Mrs. R. M. Browning, of Bracebridge. The Ven. Archdeacon Gillmor and the Rev. J. Pardee were also present, and delivered appropriate addresses, as did Mr. W. Kirk, representing the congregation, who has been a member thereof and choir master for about thirty-five years. Hymn No. 437 (A. and M.), "For all the saints who from their labours rest," was heartily sung by the large congregation. On Tuesday, 16th inst., the aforementioned clergy and Revs. Atkinson, Hedley, Balfour and Waring met in conference with the Bishop in the new parish hall. There was a celebration of the Holy Communion at eight o'clock and matins at 9.30 in the church. The conference opened at 10.15, and lasted all day. There was a missionary meeting in the evening. The rector, the Rev. W. A. Burt, received many congratulations from clergy and laity for having so beautiful a work-room as the memorial hall in which to call together not only the congregation, but the various guilds and societies of the parish.

FASTING COMMUNION.

Sir,—There is a sentence accidentally omitted by your printer in my letter of last week. It should read: "We read, 'And as they were eating, Jesus took bread.' It is certain, therefore, that the apostles did not communicate fasting," etc. It is most important to bear this fact in mind in thinking of the subject. B. WATKINS.

British and Foreign.

The cathedral at Exeter has been lighted throughout by electricity in the place of gas.

The death is announced of the Very Rev. John Morgan, Dean of Waterford, at the advanced age of eighty-five, which took place on the 7th January.

The Rev. G. H. S. Walpole, formerly Principal of Bede Training College, Durham, has been appointed rector of Lambeth in the place of the Rev. J. Andrewes Reeve, who has resigned the living.

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Eight Bishops took part in the laying on of hands at the consecration of the Bishop of Croydon and Gibraltar in Westminster Abbey recently.

There have recently been erected at Colchester, Ipswich and Bury St. Edmunds respectively memorials to various martyrs who lost their lives at these places during the reign of Queen Mary.

The death is announced, at the advanced age of eighty-four years, of the Rev. Dr. George Salmon, President of Trinity College, Dublin, which took place in that city on the 22nd ult. He was buried on the 26th ult.

The Bishop of London has arranged to commemorate the thirteenth centenary of the restoration of the Bishopric of London by the consecration of Mellitus by Augustine in 604. A thanksgiving service will be held in St. Paul's Cathedral on May 5th, when the Bishop will preach.

THE NORTHERN LIFE.

Elsewhere in this paper will be found the annual report of the Northern Life Assurance Company of Canada. For seven years of business this company shows a rapid and substantial growth, and their business for the past year shows a very gratifying increase over the previous year in the way of new business and profits, and it is evidenced in every respect that the Board of Management is both shrewd and progressive. With such a strong Board of Directors and the same careful supervision of affairs as in the past, this company is destined to be one of the strongest in the country.

THE SUN AND HASTINGS SAVINGS & LOAN COMPANY OF ONTARIO.

A Good Year.

The usual annual report of the Sun and Hastings Savings and Loan Company, which appears in another column of this issue, shows the continued growth and prosperity of this now well known loan company. Their assets now reach the very handsome sum of \$1,063,078.16.

As in the years past, a dividend of 6 per cent. per annum, payable half-yearly, has been paid upon the capital stock of the company.

The reserve now reaches \$35,406.84. Mortgage loans, \$1,029,582.43, secured by properties valued at \$1,842,380.20.

This company persistently holds to the legitimate business of loan corporations, making loans only upon the security of real estate productive property. Hence the safety there is to investors in stock and debentures of this company, as no speculative operations are entered into.

This is a favourable opportunity for investment for Church or Society funds, where they will be perfectly safe and upon which can be realized good dividend.

THE PAINTING OF THE FRESCOES.

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CHAPTER IV.

"A better priest, I know, than nowher
nonis"—Chaucer.

That same morning, as the sun rose
up towards the moon, the good vicar
of Breage, Sir John Ude, was on his
way to Pengersek Castle. He was in
his usual happy, genial mood—a state
of mind induced, I think, by perfect
bodily health and a soul at peace with
God.

As he walked across the country, his
brain was full, as it ever seemed to
be, of the church he was doing so
much to restore, and of the souls, for
the salvation of which he prayed and
hoped so much. In the days of which
I am writing, religion was so deeply
seated in the daily details of life that
the faith of the people is found inter-
woven with all their social relations,
and regulating even their mode of
counting time, their business, and all
their amusements. Their holidays
were only at the great festivals of
the Church and their own patron
saints or dedication festivals, which
were the general village-gala days.
Christianity, expounded and directed
by God's holy Church, entered into
and pervaded all the ideas of the
people of those ages. Faith was a
real thing; chivalry was still rever-
enced and upheld; and the authority
of the Church in matters spiritual
was rarely questioned. Abuses there
undoubtedly were many—the very
grievances which John Wickliffe, the
misdirected Rector of Lutterworth,
strove in his undisciplined zeal to
remedy—but, as a rule, the country
clergy were then, as they are now, a
self-denying, hard-working, holy-liv-
ing race. Chaucer's "parson" was a
picture of the times.

"Christe's lore, and His apostles
twelve,
He taught, and first he followed it
himself."

The vicar's visit to Pengersek was
for threefold reasons. He wanted to
see how the needlework for the church
was progressing; he wanted to
tell his friends how he had found
a painter who would finish the fres-
coes; and he wanted to know when
his squire was to return. So with his
staff in his hand and his short cas-
sock turned up into his girdle to give
him more freedom of movement, he
stepped blithely over the rough road-
way, ever and again hitting his happy
face to the blue sky in mute and in-
voluntary adoration. He was not a
man who said much about it, but this
good priest lived in the presence of
his Maker.

When he reached the castle, he per-
ceived an unwonted stir about the
place, and on knocking at the little
postern door by which he usually
entered with his "Dominus vobis-
cum," he was kept waiting for a few
moments. The lady of the castle,
too, was in the great hall, instead of
being quietly working with her maid-
ens in the embroidery room, and the
lively Marjorie was darting here and
there with a puppy in her arms and

a most excited face. He could see at
once that something had happened.

Mistress Pengersek looked up
gladly as she greeted the vicar.

"We have but just received the
messenger sent on by my lord to
say that he is even now on the road.
Walter Trehane was sent from Hel-
stone, so we may look to see him
soon," she said, in a voice trembling
for gladness.

"I am rejoiced!" said the vicar,
heartily. "I came partly to hear if
his return would be soon. He will be
glad to know that I have secured a
painter for the remaining frescoes."
The good man could not help impart-
ing his news.

"I am glad," said the lady. "But
how did you obtain such good
fortune?"

"The Abbot of Hales sent me a
friar who has been much in foreign
lands, and at Jerusalem and in Spain,
and he told me that though he knew
nought of him beyond his skill with
the brush, he thought that perhaps he
could take the place of our poor sick
brother Paul," replied the vicar. "I
was called to him last night. They
thought he was passing away, but he
has rallied again somewhat."

"I should tell you," said Mistress
Pengersek, "that the old nurse, Jeni-
fer, died this morning in a strange
and sudden way. I have sent a mes-
sage to thee, father, concerning the
matter, but you came away before the
varlet arrived."

"I have heard nothing," said the
priest, gravely.

"We found her lying dead in the

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Annual Meeting.

The annual General Meeting of the above Company was held at the
Head Office, Toronto, February 12th. A large number of stockholders
were present, taking part in the discussions and showing an active in-
terest in the Company's progress.

The President, Whitford Vandusen, Esq., occupied the chair, open-
ing the meeting in the usual manner, by reading the notice calling the
same, after which the General Manager, W. Pemberton Page, who acted
as Secretary, read the report and financial statement, from which the
following extracts are taken:—

Total assets as at 31st December, 1903	\$1,063,078 16
Total mortgage loans and investments	1,029,582 43

Secured by Property.

Valued at	1,842,380 20
Total subscribed capital at close of the year	1,940,700 00
Paid-up capital stock at close of the year	777,455 03
Net earnings of the Company for the year after providing for cost of management, salaries, advertising, commissions, etc.	72,327 62
Mortgage loans made during the year	275,094 81
Cash receipts during the year (this does not include deposits)	417,453 56
Reserve fund at the close of the year	35,400 84

A dividend of 6 per cent. upon the capital stock for the year was
paid in half-yearly instalments.

The President, in moving the adoption of the report, referred to the
large assets now held by the Company as compared with that of eight
years ago, when the Company really commenced business. He also re-
ferred to the dividend of 6 per cent. paid upon the capital stock, to the
prompt payments that had been made of interest and principal upon
loans during the past year. He also referred to the purchase of the
assets of the Empire Loan Company, which was completed near the
close of the year, and consequently could not appear in the statement
for 1903, but would be added to the present year's statement, and which,
no doubt, will prove a valuable asset.

The motion for the adoption of the report was seconded by Vice-
President, Ambrose Kent, Esq., who also made reference in a general
way to the satisfactory business of the Company during the past year,
and the importance of the growing reserve and the securities held by
the Company for loans made. And, further, to the careful consideration
that was given to all loans by the Board before accepting the same.

The customary votes of thanks to the Board of Directors, Officers,
General and Local Agents, were passed, after which complimentary re-
marks were made by some of the stockholders present, all agreeing that
the outlook for the coming year was exceedingly bright.

The following is the Board of Directors and officers as elected:—
President, Whitford Vandusen, Esq.; Vice-President, Ambrose Kent,
Esq.; General Manager, W. Pemberton Page, Esq., of Toronto; H.
Wilberforce Aikins, M.D.; J. T. Gilmour, M.D.; Sir Mackenzie Bowell,
K.C.M.G.; Rev. Amos Campbell; W. H. Biggar, K.C., Belleville; and W.
J. Fawcette, Esq., Brigiden; Solicitor, H. H. Dewart, K.C., Toronto;
Branch Office, Belleville: J. P. C. Phillips, Manager, and W. N. Ponton,
Solicitor.

morning sun, just outside the postern
door," said the lady, "and we think
she must have crept down the stairs
in the early dawn to breathe the
fresh sea air, and have died with the
exertion. She was ever a strange
woman, and has been even stranger
of late."

"She was very old," said the vicar.
"Ninety years," answered the mis-
tress. "Poor Jenifer always said she
would live to see her foster-child
Michael once more, the brother of
my lord; but God has not permitted
it."

"I thought he was slain in the
wars," exclaimed the priest.

"We have always believed it," she
answered, "but we do not certainly
know it; and the old woman persisted
in declaring that he still lived, and
that she would see him before she
died."

"God knoweth best," said John
Ude. "Madame, I will bury the
woman on the morrow. It was but
at Whitsuntide that she was shriven,
and I gave her Christ's body. She
shall be duly interred."

And with a passing prayer for this
sheep of his flock, folded by the
Eternal Shepherd, the vicar turned
again to his beloved church.

"Can I see the broidered chasuble?"
he asked; and Mistress Pengersek led

the way, casting a loving and anxious
look out of the turret window to-
wards the courtyard as she mounted
the winding stair.

Marjorie followed the vicar, with
whom she was a great favorite, be-
ing somewhat indulgent to her little
follies, and rather encouraging than
repressing her high spirits.

"Sir Vicar," she whispered behind
him, "how dost thou tear thyself
away from that beloved church of
thine? Methinks the workmen and
the carvers will be spoiling and doing
all things wrong during thine
absence."

"You forget, Mistress Marjorie,"
said the priest, "that this is Midsum-
mer Eve, and none of the workmen
touch their tools this day. The beacon
fires are already lighted at Cair
Conan, on Pencairne."

Marjorie tried to clap her hands,
and dropped the puppy, which gave
a piteous yell, and then ran down the
stairs, again, and the girl ran after it,
leaving her mother and the vicar at
the door of the embroidery-room.

Its sole occupant to-day was Joan,
who sat at her frame intent upon her
work. She glanced up with the soft
brown eyes, and immediately rose
with the respect then shown for
parents, and made her obeisance to
the two who entered, standing quietly

would not stay then, but will return in a few days and begin his work. I know not where he has lodged, but he seemed anxious to be gone."

"What is he like, good father?" asked Marjorie, bending from the palfrey's back. "Is he a tall, gaunt, shrunken friar, with piercing black eyes, and a cough that makes me think of a requiem mass?"

The vicar shook his head at her; but he smiled at her apt description. "I think that is the person," he said.

"But what knowest thou, Mistress Marjorie?" said her father. "Has he been begging at the castle for food?"

"Nay," she answered, laughing. "He was on the rocks by Trewavas, and methinks he slept in the Giant's Cave last night."

At this moment the other gentlemen turned towards them, and no more was said of the friar, for the master of the castle had an opportunity of bringing his gift to his wife, who received it with a charming delight, which showed how much she valued his loving thought of her.

After they had all examined and admired the side saddle, which was a new invention but lately introduced into England and never before seen in Cornwall, they all passed into the great hall of the castle, where the feast was spread for them, and there was much to hear and to tell.

The country was in a disturbed and unsettled state. All classes were dissatisfied, and scarcely knew what was the remedy to apply. The prodigal extravagance of King Richard, at a time when England was suffering such depression as a result of the terrible plague called the "Black Death," which had desolated the whole country, had made many of the landed gentry take the side of Henry of Lancashire, who was just at this time plotting his utmost to obtain the crown of England.

"In truth, I am tired of it all, sweet wife," said John Pengersek, "and methinks the burgesses of Helstone must take another man for the Parliament. I am sick of parliaments, and kings, and lollards, and, in good truth, I believe I can serve God and the Church better if I bide at home and see to my lands and my duties."

"But the king," suggested his wife, timidly; "if he be weak, he is still our king."

"I fear me it is too late to serve King Richard," said the squire sternly. "He has even now gone to Ireland, and knows not that Henry of Lancaster has been summoned to come from France again. He has left his child-wife, and she is taken to Wallingford; but, sweet wife of mine, we will not speak of these things, which no zeal of ours can abate. Tell me what has befallen thee during my absence, and how has wild Marjorie employed herself, and my quiet Joan?"

In very truth, as John Pengersek said, he was a man made for home and its duties, more than for London and political faction's and parliamentary worries, in these rebellious and turbulent times. He loved his hounds

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and his hawks, his studs and his farms; he loved his labourers, and, above all, he loved his church, his wife, and his vicar. And coming back from the strife, of which his gentle wife in her ignorance and unworldliness knew nothing, to the utter peacefulness of his castle by the sea, John Pengersek felt that he would never return to London for Henry Plantagenet. He knew very well that for his rightful king it was too late.

It was getting dark that evening before the vicar took his homeward way, and the fires were burning brightly on the hills, and through the evening air came the distant shouts and cries of the happy peasants at their games. If it had not been for the unexpected return of John Pengersek, the vicar would have been among them all, and, even now, he bent his steps to the church town instead of to his parsonage, and came where the booths and flaring torches proclaimed that merriment was still at its height.

With a cheery word to each he passed among them, saw that no drunkenness nor debauchery was defiling his little flock, for then, as now, drunkenness was not the prevailing sin of the Cornish people. They were ever, on the whole, a sober, if a wild and independent people. He turned aside into a rough, but clean, lodging-house.

"How fares it with Brother Paul to-night?" he asked of a buxom damsel, standing at the door.

She was begirt with ribbons and laces, and her tall head-dress was heavy and much adorned, as though she had been to the fair.

"He is very low to-night, father," she said, "I have but just come in to tend him, and methinks he is not long for this place."

The priest quietly passed in to where, upon a low truckle bed, his patient lay, tossing to and fro in restless fever.

"It is ever the same, brother," he said gently. "This hour brings unrest; but calm thee."

Many Appetizing Dishes

can be made doubly delightful and nutritious by the use of Borden's Peerless Brand Evaporated Cream, which is not only superior to raw cream but has the merit of being preserved and sterilized, thus keeping perfectly for an indefinite period. Borden's Condensed Milk Co., proprietors.

And he lay his cool hand upon the hot forehead of the sufferer.

"It will soon be past," he said again, in the same quiet, soothing voice; "and then the gates of pearl—the City of Rest."

The sunken eyes turned to the calm, strong face of God's shepherd, and the weary brow grew calmer. The dying man grasped John Ude's great, loving hand, and the priest sat there by his side far into the summer night.

All the sounds in the village gradually died away, as the folk went off to their homes, and still the vicar sat there, till, in the early morning, the sick man said quietly—

"Bring me the Viaticum, father, for I go."

To his church the vicar hastened, and in a few moments Brother Paul had received, for the last time, the strength for his journey, and had passed beyond the veil, houselled and anealed.

Meanwhile, our friend the friar had made his way across Perrau-Uthnoe to Marazion, or, as it was called in those days, Market Jew. He simply bore a letter from Robert, the abbot of Hales, to Richard Auncell, prior of St. Michael's Mount; and he desired neither to speak to the prior, nor to stay at the Mount. Of any desire to act as a pilgrim he was totally innocent. Full many a time as a lad, he had sat in the Choir at St. Michael; over and over again had he climbed the steep rocks in search of seagulls' eggs, and the way was only too familiar to him.

He had not bargained for the Midsummer Eve festivities, which he found were in full swing at Market Jew. The beacon fires all round were lighted, and booths erected for the whole length of the narrow street; the tar-barrels were ready for the evening, and all wore the look of "Goluan," or "light and joy" of the Cornish. The friar looked, however, neither to right, nor left. Quite unnoticed among the throng of holiday keepers, he made straight for the "Hoar Rock" in front of him.

Towering up to the sky in its ancient grandeur the priory of St. Michael on the Mount goes back beyond history. When the monks first settled there is very uncertain. It is known that in 1046, Edward the Con-

fessor found there monks praising God, and that he gave them by charter the property of the Mount, and certain other lands, first obliging them to conform to the rule of St. Benedict. But hundreds of years before this the place was renowned for holiness, and therefore must have been a religious house. At the latter end of the fifth century, St. Keyne, a holy virgin, the daughter of a Welsh prince, went on a pilgrimage to St. Michael's Mount, and that was five hundred years before Edward the Confessor. All we know is that it was one of the most ancient strongholds of Christianity in Cornwall, and that in this year of our Lord, 1300, of which we are writing, it had fallen into great ruin and disrepair; for in a patent of Henry IV. dated 1403—just four years later—he orders it to be repaired.

Three hundred years before this, in the great flood of 1099, it is supposed to have been isolated from the mainland, at the time that the famed land of Arthur—the Lyonesse of our childish dreams—was buried beneath the waters of the sea. Then the "Hoar Rock in the Wood," was partially separated from the land, and the land beyond it swallowed up.

(To be Continued).

The Cough is Your Warning

**That the Lungs are in Danger
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Chase's Syrup of Linseed and
Turpentine.**

The usual course of a cold is from head to throat and thence along the bronchial tubes to the lungs.

The cough is the warning that bids you guard the lungs.

Once the cough gets dry and tight, once it hurts to cough, once there is soreness in the chest and lungs danger is near and the ailment serious.

Remember that pneumonia, consumption and other lung troubles are always the result of neglected colds.

Dr. Chase's Syrup of Linseed and Turpentine has won its place as leader in the front rank of throat and lung treatments because it can be relied on to prevent and cure serious disease.

Its far-reaching action on the whole system, its healing, soothing influence on the bronchial tubes and lungs have made it the most popular because the most effective remedy obtainable.

Croup, bronchitis, whooping cough, asthma, pneumonia, coughs, cold and throat troubles are promptly cured by Dr. Chase's Syrup of Linseed and Turpentine as is evidenced by many of the best people in the land.

Dr. Chase's Syrup of Linseed and Turpentine 25 cents a bottle, family size (three times as much) 60 cents, at all dealers, or Edmanson, Bates & Co., Toronto.

To protect you against imitations the portrait and signature of Dr. A. W. Chase, the famous receipt book author, are on every bottle.

THE CHILDREN OF THE SLUMS.

These lines were suggested by the following incident.—The writer had spent the early part of the day among poor children in the East-end of London; in the afternoon she was invited to one of the West-end mansions; the magnificence of the house and the beauty of the children very strikingly contrasted with the squalor of the slums and the neglected condition of the children of the poor.

They strayed through the streets of the city,

With shoulders and ankles bare; Their pallor so strangely contrasting

With the children fresh-coloured and fair:

They entered their homes mean and cheerless

Where pitiless want daily comes, And there seemed no brightness nor beauty.

For children who lived in the slums.

I dreamed—"Twas a land of abundance,

Abundance that knew no price, And the children were decked with fair blossoms—

The blossoms of Paradise; I heard the voice of the Shepherd

As he called them to sunlight bowers,

And they kissed the hem of His garment,

And offered Him garlands of flowers.

My dream fled away with the darkness

And lo! when the morning came, As I passed through the streets of the city

The children seemed no more the same;

For I thought of the Guardian Angels Who the face of their Father behold,

And I thought of the beautiful pastures

Prepared for the lambs of the Fold.

—Eva Young.

A WORD TO BOYS.

You are made to be kind, boys, generous and magnanimous.

If there is a boy in school who has a clubfoot, don't let him know you ever saw it.

If there is a poor boy with ragged clothes, don't talk rags in his hearing.

If there is a lame boy, assign him some part of the game that doesn't require running.

If there is a dull one, help him to learn his lesson.

If there is a bright one, be not envious of him; for if one boy is proud of his talents and another is envious of them, there are two great wrongs, and no more talent than before.

If a larger or stronger boy has injured you and is sorry for it, forgive him. All the school will show by their countenances how much better it is than to have a great fuss.—Horace Mann.

WHAT SULPHUR DOES.

For the Human Body in Health and Disease.

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

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

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

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

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

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

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

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

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

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

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SATISFACTORY ORGAN BARGAINS

By "satisfactory organ bargains" we mean not only satisfactory because they are cheap, but satisfactory because they are good. As an indication of this satisfaction we have but to quote from customers' letters of which the following is a recent sample:

MCCREARY, MAN., JAN. 14, 1904.

MESSRS. GOURLAY, WINTER & LEEING, TORONTO.

SIRS.—Enclosed please find \$—, price of organ No. 41,285. We are highly pleased with the instrument. It comes quite up to our expectations.

Yours truly, (Signed) WM. FLETCHER.

Unless you can endorse your selection of any of the organs in the following list, in the same manner after examination, we prefer you to exercise your option of return.

TERMS OF SALE.

Organs under \$50, \$5 cash and \$3 per month without interest. Organs over \$50, \$10 cash and \$4 per month without interest. If monthly payments are not convenient, please state what method you prefer—quarterly, half-yearly or at certain fixed dates. We wish to know what terms will suit you. 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.

- DOMINION.—5 octave walnut organ by the Dominion Organ Co., in neat case without high top, has 7 stops, 2 sets of reeds in treble and one set in the bass, knee swell. Height 4 feet 1 inch. Originally \$100. Reduced to... \$34
BELL.—5 octave walnut organ by Daniel Bell & Co. in neatly decorated case. Has 9 stops, 2 complete sets of reeds, 2 knee swells. Height 5 feet 6 inches. Originally \$100. Reduced to... \$39
KILGOUR.—5 octave walnut parlor organ by J. & R. Kilgour, Hamilton, in attractive case with high top. Has 9 stops, 2 complete sets of reeds, 2 knee swells. Height 5 feet 11 inches. Originally \$100. Reduced to... \$41
BELL.—6 octave walnut organ by W. Bell & Co., with low top. Has 8 stops, 3 sets of reeds in the treble and 2 sets in the bass, knee swell. Height 5 feet 1 inch. A good organ for church or Sabbath School. Originally \$125. Reduced to... \$42
STANDARD.—5 octave parlor organ by the Standard Organ Co., in panelled and decorated walnut case with extended top. Has 9 stops, 2 complete sets of reeds, 2 knee swells. Height 5 feet 11 inches. Originally \$100. Reduced to... \$43
BELL.—5 octave parlor organ by W. Bell & Co., Guelph, in handsome walnut case with high back. Has 10 stops, 2 sets of reeds in the treble and one set in the bass, couplers, vox humana, etc., 2 knee swells, mouse proof pedals. Height 6 feet 4 inches. Originally \$125. Reduced to... \$46
DOMINION.—5 octave parlor organ by the Dominion Organ Co. in handsomely decorated walnut case with high top. Has 11 stops, including couplers, vox humana, 2 complete sets of reeds, 2 knee swells. Height 6 feet 7 inches. Originally \$125. Reduced to... \$49
BELL.—5 octave parlor organ by W. Bell & Co., Guelph, in handsomely decorated walnut case with high top. Has 11 stops, including couplers, vox humana, etc., 2 complete sets of reeds, 2 knee swells, mouse-proof pedals. Height 6 feet 9 inches. Originally \$125. Reduced to... \$51
FARRAND & VOTEY.—5 octave parlor organ by Farrand & Votey, Detroit, in handsomely decorated solid walnut case with high top. Has 11 stops, including couplers, vox humana, etc., 2 complete sets of reeds, mouse-proof pedals. Height 6 feet 6 inches. A fine organ. Originally \$125. Reduced to... \$52
BERLIN.—5 octave parlor organ by the Berlin Organ Co. in handsome walnut case with revolving fall and handsomely decorated extended top. Has 10 stops, including couplers, vox humana, etc., 2 complete sets of reeds, 2 knee swells, mouse-proof pedals. Height 6 feet 5 inches. Originally \$125. Reduced to... \$54
DOHERTY.—6 octave parlor organ by W. Doherty & Co., in handsomely decorated solid walnut case with high top. Has 12 stops including couplers, etc., 2 1/2 sets of reeds, 2 knee swells. Height 6 feet. Originally \$150. Reduced to... \$55
DOMINION.—6 octave piano case organ by the Dominion Organ Co., in handsome mahogany case. Has 11 stops, including couplers, and vox humana, 2 complete sets of reeds, 2 knee swells, patent folding mouse-proof pedal attachment and swing desk. Height 4 feet 7 inches. Originally \$150. Reduced to... \$71
KARN.—6 octave piano case organ by D. W. Karn & Co., in handsome ebony case decorated with gold. Has 11 stops, 2 complete sets of reeds, couplers, vox humana, etc., 2 knee swells, mouse-proof pedals. Height 4 feet 10 inches. A lovely organ. Originally \$150. Reduced to... \$73
DOMINION.—6 octave piano case organ by the Dominion Co., particularly handsome walnut case with full length carved panel, automatic folding fall board, music desk and pedal cover. Has 2 bevelled mirrors in top, 11 stops, 2 complete sets of reeds, couplers, vox humana, 2 knee swells, etc. Used but a few months, cannot be told from new. Catalogue price \$300. Reduced to... \$93
KARN.—5 octave organ by D. W. Karn Co., walnut case, very handsome in design, with beautifully illuminated pipe top, richly carved and ornamented with figured walnut panels and pilasters. Has 18 stops, including couplers, etc., four sets of reeds throughout in addition to sub-bass, 2 knee swells. One of the finest organs ever made by this firm, very suitable for lodge room or church use. Height 8 feet 8 inches. Original cost \$400. Reduced to... \$98

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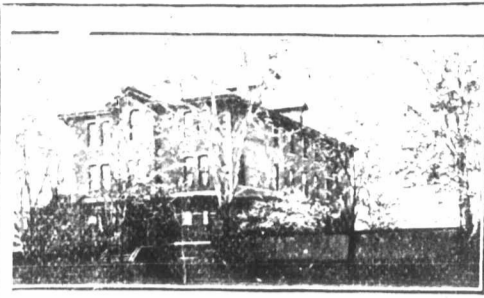
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THE CANADIAN NORTH-WEST
HOMESTEAD
REGULATIONS.

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

ENTRY.
Entry may be made personally at the local land
office for the district in which the land to be taken is
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 Do-
minion Lands Act and the amendments thereto to
perform the conditions connected therewith, under
one of the following plans—

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

(2) If the father (or mother, if the father is de-
ceased) of any person who is eligible to make a ho-
mestead 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 ho-
mestead, 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 ob-
taining 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 resi-
dence may be satisfied by residence upon the said
land.

The term "vicinity" used above is meant to in-
dicate 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 build-
ings 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 Immi-
gration 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, ad-
vice 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 Commis-
sioner 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
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