

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD
 THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.
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TORONTO, CANADA, THURSDAY, FEBRUARY 18, 1904.

[No. 7.]



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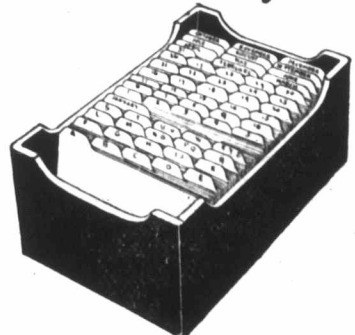
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Morning—Gen. 19, 12 to 30; Matt. 27, 57
Evening—Gen. 22, 10 to 20; or 23; Rom. 5.

Second Sunday in Lent

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

Appropriate Hymns for Quinquagesima Sunday and First Sunday 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:

QUINQUAGESIMA SUNDAY.

Holy Communion: 259, 307, 317, 323.
Processional: 4, 179, 202, 215.
Offertory: 36, 175, 196, 210.
Children's Hymns: 233, 331, 337, 341.
General Hymns: 22, 34, 177, 186.

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.

Anglican Young People's Association.

The "Scottish Guardian's" appreciative notices of A.Y.P.A. have aroused great interest in Canada. When that journal threw open its columns for a full discussion of the question of young people's associations, Rev. Canon Brown, the head of the Canadian movement, wrote at once to the Scottish editor, giving him the information asked for and a copy of the manual. In Canon Brown's letter, we read the astonishing statement that Rev. F. E. Clark, head of the "Christian Endeavour" movement, rebuked one of our own clergy for not opposing the A.Y.P.A. movement at Huron Synod. Such action is only sure to rouse greater zeal among Churchmen to organize and develop their own working forces. With the information supplied by Canon Brown, the "Scottish Guardian" is able to come out un-

reservedly in support of the new movement. The issue of January 15th devotes two columns to the subject, and they evince a clear insight into the aims and possibilities of the movement, and a correct appreciation of its power to advance the interests of the Church. Scottish Churchmen were the first to give struggling colonials a Bishop, in the person of Dr. Seabury, and they are the first to lend a helping hand to Canada in organizing a world-wide movement for federating and developing our young people's associations.

Gladstone and the Turk.

John Morley's monumental work has fixed all eyes on Gladstone, but this would have been impossible if Gladstone himself had not been a singularly worthy man. Dr. Stalker, in discussing the "seven deadly sins," refers to Gladstone as a splendid illustration of righteous anger, or moral indignation. "When the news of the Bulgarian atrocities reached this country twenty years ago, the majority of politicians," says Dr. Stalker, "shook their heads and uttered lukewarm words of rebuke, but there was one statesman then among us by whom the outrage done to humanity was felt in the very marrow of his bones, and he went from end to end of the country denouncing in season and out of season the conduct of the unspeakable Turk. Politicians of all parties agree that in so doing Mr. Gladstone was right." On December 29th, 1894, some Armenians gathered at Hawarden to present Rev. Stephen Gladstone, rector of Hawarden, a silver gilt chalice, in memory of his father's splendid support of the distressed Armenians. Mr. Gladstone completed his 85th year on that day, and, as he had witnessed in 1894 the same diabolical work of the persecuting Turk in Armenia, as had disgraced the year 1876, his soul was stirred again to its depths. Assuming the correctness of the reports that reached him, he said: "It is time that one general shout of execration, not of men, but of deeds, one general shout of execration directed against deeds of wickedness, should rise from outraged humanity, and should force itself into the ears of the Sultan of Turkey and make him sensible, if anything can make him sensible, of the madness of such a course." The same ghastly tale of lust and outrage which thrilled the venerable statesman then, is repeated now in the woes of Macedonia. But no Gladstone as yet stands forth among British statesmen who will shake England out of its apathy and unconcern. Is it any wonder that Bishop Gore exclaimed: "Oh for one hour of Gladstone!" Distressed Macedonia cries to England who is responsible for her woes, and how long shall she cry in vain?

Business Men and the Bible.

In anticipation of the centenary of the Bible Society, which will happen in March, 1904, a luncheon was held at Webb's, in Toronto, in January last, to call out a representative expression of opinion from leading men concerning the Bible and the Bible Society. Among noted luminaries of the law in Canada no name is more familiar than that of Hon. S. H. Blake. His experience as a judge of the Court of Chancery, and his long and varied experience as counsel in cases of the highest importance, lend great weight to his opinion on such a practical question as the value of the Bible to a business man. His speech on that occasion and his zealous and liberal support of Christian missions and other philanthropic enterprises demonstrate his conviction that the Bible and business must go hand in hand, and cannot be divorced without loss to the highest interests of both. Over fifty years ago, Dr. Gardiner Spring wrote a book "on the Obligations of the World to the Bible," and he

there examined its relations to the chief departments of human thought and action, viz.: Literature, legislation, civil liberty, morals, social institutions and human happiness, and he maintained that they were all deeply indebted to the Word of God. "In whatever paths of science," he said, "or walks of human knowledge, we tread there is scarcely a science or pursuit of permanent advantage to mankind which may not either trace its origin to the Bible or to which the Bible will not be found to be a powerful auxiliary." Fifty years or more have rolled away since these words were written, and our sense of obligation to God's Word is greater, not less, with the passing years. We note with pleasure the efforts of the Bible Society to demonstrate this obligation to the world.

The Negro.

Canada has a negro problem of limited proportions on its hands just now. The question is: Shall the negro be allowed to attend classes and mix with other students at Queen's University, Kingston? The "Queen's University Journal" describes the policy prevailing at Queen's, in these words: "We at Queen's have to deal with negro students, who are in every way like their fellow-students, except for their colour; and the way they are received by their fellow-students shows that at Queen's, at least, we have learned to look below the surface." We congratulate the professors and students on the sensible course they have adopted, and we think that those who raised the outcry against the negro would be better employed in deciphering such problems as: "How old is Ann?" or the other riddles and quiddities to which editors turn when "copy" is scarce.

International Arbitration.

News of the impending war between Russia and Japan has occupied a prominent place in every newspaper for months past. Other outbreaks, in such an event, are expected in other quarters of the globe. When war-talk greets our ears at every turn it is refreshing to turn aside and consider some of the triumphs of peace. Dr. Thomas Barclay, of Paris, France, has recently toured through the United States and Canada, advocating international arbitration for the settlement of all national disputes. France and Britain joined in a treaty for this purpose in 1900. France and Italy are also bound together by treaty for this purpose. Dr. Barclay, who is a Scotchman, has lived in Paris since 1876, and is an international lawyer of high repute, and vice-president of the International Law Association. Having succeeded in procuring a treaty between France and Britain, he is now aiming at a similar treaty between Britain and the United States. When a treaty of this sort was sought in 1897, the advances were made by Britain and rejected by the United States Senate. As a matter of national dignity, therefore, the advances must now come from the United States. Accordingly a great conference was held at Washington, on January 12th, 1904, at which Dr. Barclay met a number of university presidents, State governors, judges, labour leaders, etc. A resolution was passed in favour of submitting all national disputes to arbitration by the permanent Court of the Hague or by a tribunal specially chosen for the case. Canadians felt sore over the Alaska tribunal, but the Hague tribunal is very different from that. It is a mixed body of eminent jurists from several nationalities, and is as impartial a board as is likely to be devised. Dr. Barclay stated that the merchants, manufacturers, and trade unions brought about the treaty between France and England, and he thinks that the mercantile and trade interests of Canada and the United States should likewise

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must on some such compact between the United States and Britain. They are the interests most often and most deeply injured by war and to them Dr. Barclay makes his strongest appeals. Andrew Carnegie, at the Washington conference said: "The establishment of an international tribunal would be the twentieth century's greatest achievement."

Bishop Gore and Rev. C. E. Beeby.

A case of discipline, in Worcester diocese, has attracted wide attention. Rev. C. E. Beeby, vicar of Yardley Wood, wrote an article in "Hilbert Journal," of October, 1903, entitled "The Doctrinal Significance of a Miraculous Birth." Thereupon, his diocesan, Bishop Gore, wrote him and told him plainly what he thought of that article. He noticed that Mr. Beeby did not explicitly reject the doctrine of the virgin-birth of Christ, but he argued against it. The Bishop pointed out that he deemed himself bound to go to the limits of his power in insisting that the priest, who said in church, "I believe," should not be allowed out of church to say, "I don't believe," or, "I suspend my judgment." Very soon Mr. Beeby placed his resignation in the Bishop's hands. In Mr. Beeby's article, he alluded to certain supposed utterances of Bishop Gore, but the Bishop informed him they were unauthorized reports for which he accepted no responsibility. On account of these allusions to the Bishop, and for other reasons, the Bishop resolved to publish the letter to Mr. Beeby, and so informed him. Soon afterwards, Canon Henley Henson, in St. Margaret's, Westminster, severely criticized Bishop Gore's action. We regard Canon Henson's utterances as meddling and impertinent. If a Bishop has no authority over his priests, what is the office for? If he demands explanations or withdrawal of false or heretical teaching, and the accused priest chooses to resign, it is a domestic affair of one diocese with which outsiders have nothing to do. The vast majority of Churchmen will rejoice that Bishop Gore had the courage to hold his clergy to the Creed of the Church in its plain, literal sense. Archdeacon Wilberforce has recently published a volume of sermons entitled "Following on to Know the Lord," in which he states that he does not regard belief in the virgin birth as essential to the Christian faith, though he himself accepts it. This is bad enough, but Mr. Beeby's case was worse. The whole trend of his article indicated that he rejected this doctrine, and Bishop Gore deserves the thanks of the Church for bringing the matter to an issue.

Very Rev. Dean Hackett.

The "Church of Ireland Gazette," of January 15th, gives the photograph and record of the late Dr. Morgan, Dean of Waterford. Ordained in 1843 he remained in active work as a pastor till three years ago, and retained the deanery till his death. His zeal and courtesy and gentle life, exhibited in a long ministry of over 60 years, were attested by the expressions of sympathy and respect at his funeral. Roman Catholics and Protestants alike joined in this tribute to one universally beloved. Rev. Canon Hackett, who resigned the headship of Montreal Diocesan College, a few years ago, has been appointed next Dean of Waterford, and we read with pleasure in the "Gazette" that this appointment has called forth a chorus of approval from clergy and laity.

LENT.

The Church, like nature, having a common God, is varied in its operations; between them there are many striking analogies, and as the year has its seasons, seed time and harvest, summer and winter, so the Church also varies in the presentation of her truths, and in her emphasis of the varied aspects of the Christian life. There is no doctrine of our holy religion, no

feature of human conduct, which is not brought to our notice in the course of the Christian year, and the Church is like unto a man that is an householder, which bringeth forth out of his treasure things new and old. Gospel verities are old, and true religion knows nothing of novelty, for, as has been said, what is true is not new, and what is new is not true, but still the old may be better understood, and may be newly applied to altered conditions, and thus, however things may to outward seeming change, nevertheless the Gospel remains the power of God unto salvation. Lent dwells on the deeper side of Christ's life and experience, and we are invited to be with Him in temptation, in His agony and bloody sweat, in His cross and passion, in His precious death and burial, and to cultivate the sentiments and emotions, which trials so painful, and scenes so sorrowful should excite in every human breast. The observation of a time of fasting and penitence before Easter, as it is most natural, so appears to have been primitive; and it seems at least highly probable that originally it lasted "forty hours"—the time during which our Lord was under the power of death in accordance with His own words: "The Bridegroom shall be taken away from them, then shall they fast." The "Great Sabbath" (or Easter Eve), always remained the great Fast of the year, more strictly observed in the East than even Good Friday. By degrees the time was enlarged, though still with great variation of observance, till it settled down following the example of our Lord in the wilderness, to forty days. About the seventh century, the present observance, reckoning forty days, exclusive of Sundays, universally prevailed. Thus many generations of Christians have observed the forty days preceding Easter as days of prayer and fasting, and its survival to our time is a proof of its fitness to minister, when duly observed, to our spiritual growth and edification. Lent is a time more especially for penitence—to exercise the grace of repentance, to realize the heinousness of sin in God's sight and in its effects, and worthily lamenting them to obtain of the God of all mercy their perfect remission and forgiveness. David, the great penitent of the elder dispensation is brought to our notice in the Communion Office and in the Collect for Ash Wednesday, and in his words we are taught to pray for a new heart and right spirit, and to seek for purification, and the sanctification of the Holy Spirit. Lent is a time for self-discipline and self-chastisement. We are taught to pray for grace to use such abstinence that our flesh may be subdued to the Spirit. We are to temperate in all things, to keep under our body and bring it into subjection, that we may be the masters and not the slaves of our appetites and passions. In these days of self-indulgence, pleasure and luxurious living, more than ever do we need the helpful discipline of Lent, and to heed the call to prayer and fasting. Plain living is conducive to high thinking, and plainness in our fare and dress, an abstinence from even innocent pleasures, and much more from all that are questionable, will prove very helpful to that pursuit of holiness in which such should find us engaged, and to which it is a call. There is much frivolity much waste of time and energy, and much that is positively sinful in the pursuits and amusements of fashionable society, notably gambling in the fascinating game of bridge, which is demoralizing to all and ruinous to many; well will it be if Lent can call a halt to folly of this description and lead some to long and labour for something more elevating than these, and for joys more pure and lasting. Finally, Lent is a season of special devotion, and particularly adoring commemoration of the Atonement, as on Passion Sunday and in Holy Week. To this end our penitence and self-discipline are to lead—and in prayer, both in public and private, and in attendance often at the Lord's Table we are to seek for grace and likeness to the perfect Man, the Man Christ Jesus. To devout souls Lent will not be a season of gloom,

but of refreshment; such will love to frequent God's house, and to feed on Christ, to say with saintly George Herbert:

"Welcome, Dear Feast of Lent; who loves not thee,

He loves not Temperance, or Authority,
But is composed of Passion."

The Church of England leaves her members free to spiritual obedience, without the fixed elaborate rules of other communions, this liberty will not, we trust, be misused, but all will, we hope, gladly avail themselves of the abundant means of grace which the Church provides at this time to deepen penitence, encourage self-control and discipline, and promote that devotion and worship of God, which will produce on all who seek it, their growth in grace, and their edification in the divine life.

HINDERANCES.

That those who would hold in its integrity and simplicity the faith once delivered to the saints, and live godly in Christ Jesus have many hinderances, and not a few of them peculiar to our age and time, is something which few men of experience would deny. Faith has always had difficulties, and the flesh has always lusted against the spirit, these have been times of bitter persecution and of overflowing ungodliness, yet there are in our day hinderances to faith and good living, which, if not greater than in the past are more insidious, and on this account perhaps more dangerous and powerful. Ours is not such an age of faith as those in which Europe was covered with grand temples of Christian worship, with schools and colleges in which religion was allied with learning, and when Christ's teaching and example inspired charities for the sick and the poor and the afflicted. Ours is an age of speculation and doubt rather than of faith. The supreme authority of the Church in all that pertains to faith and morals is openly questioned by some and denied by others, and we are left without a guide as to both faith and conduct. The Holy Bible is differently regarded by the greatest believers in its truth from what it was in the days of our fathers. The facts of science and the teachings of critics have destroyed the simple faith with which a past generation read and understood the Sacred Scriptures. The Old Testament narrative is said in many things to be unhistorical, and its morals bad. These things are not said without effect upon some, and to many brought up to believe simply what they read, and who have neither time nor ability to investigate these things for themselves, the effect, to say the least, is disquieting and disturbing. Old beliefs and convictions are weakened and nothing is supplied to fill their place, and this to many is a serious obstacle in the pathway of faith. True Christ stands in His moral and spiritual grandeur unassailed and unassailable, all admire Him as the great teacher and example of humanity, and yet they stumble at His divinity, and are offended at the doctrine of His Virgin birth. They admit that He is a positively unique person, transcending all who have gone before Him, and that since His day no one has come up to his likeness in all the centuries that have passed, and yet they are unwilling to accept that so unique man might have had a unique entrance into the world, and deny the Gospel record of His Virgin birth. This too general tendency to deny the supernatural in Scripture, and Scripture's great subject Jesus Christ is not without its baleful influence upon many who in an age of greater faith, would be undisturbed by doubts. We believe, say some, the ethics of the gospel, its standards of morality and love, but the question is how long will they last when the divine sanctions on which they are based are destroyed and overthrown. A hinderance of growing seriousness is the disintegration of the home, upon it the Church and society rest, and in the small families of modern times, and the neglect of the sacrament of baptism

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and all it means and implies, we see an increasing hinderance to the growth of the Church and the spread of the Gospel. A down-grade tendency and a visible sign of weakening influence of the church, and the faith it represents, is the growing influence of undenominationalism, as to worship, organization and education. This the parent of that indifference, which is so alarmingly prevalent, and how can there be enthusiasm for principles so vague that there is nothing left on which to form even a sect, or to be entitled to a name? In addition to this there is a love of pleasure, a disregard of the future, and a weakening sense of human responsibility which make men careless as to their conduct here, or as to their future state in the land beyond the grave. The world affects the Church and in the decay of faith, the Church's ministry is weakened, and the number is lessened of those who come to the help of the Lord, the help of the Lord against the mighty. And so to both the corporate life of the Church, and the life of the individual Christian there are many hinderances, and there are many enemies of the Cross of Christ who mind earthly things, and they are not increased whose citizenship is in heaven, from whence also they look for the Saviour the Lord Jesus Christ. We mention these things not to discourage, or to indulge a gloomy pessimism, but to reveal facts, and to stir up the Christian army to a more vigorous assertion of the faith, and the upholding of the lofty moral teaching of Jesus, which finds in it its base, and its authority. We want neither faint-heartedness nor yet a shallow complacency, but an onward movement of faith and work, realizing that hinderances will, if we are faithful, disappear, and under the leadership of the great Captain of our salvation, Jesus the Son of God, we shall prove more than conquerors over the powers of hell and darkness. Whatever betide our hope and confidence is in the great fact of salvation and history, "The Lord God Omnipotent reigneth."

FROM WEEK TO WEEK.

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

The Synod of the diocese of Montreal, which meets in mid-winter, has just closed its forty-fifth annual session. His Grace, Archbishop Bond, presided, carrying his eighty-eight years of strenuous activity with all the ease and vigour of a much younger man. His charge, as usual, was simple, direct and forceful. He reviewed the chief activities of his episcopate during the twelve months, and touched upon the outlook of his diocese with inspiring confidence and cheerfulness. Beside him on the platform was his old friend and lieutenant, the gifted Bishop Carmichael. He, too, had an interesting story to tell of episcopal duties performed, and a guiding word for clergy and laity in the broader field of national Church development. The old tale of a depleted treasury in Montreal has apparently been laid on the shelf, and for the first time in many years the sunshine of financial prosperity has been felt with invigorating warmth. An ever-increasing overdraft upon the Mission Fund has been met and wiped off the slate, and the diocese sets out now with the brightest possible prospect for doing its work most effectively.

The experience and attitude of the diocese of Montreal in financial matters is but a replica of almost every other diocese in Eastern Canada. Our ecclesiastical financiers have ever been prone to show symptoms of melancholia. Their utterances have always been pitched in a minor key. The rueful countenance and the doleful dirge have ever been prominent in our councils. When circumstances have warranted a more cheerful note, our representatives of wisdom have passed the word round, "tell it not in the streets, publish it not," lest the faithful slack their hands. Could the wit of man devise a method more at

variance with the demands of human nature? Does the man of affairs, or the statesman rally friends to his assistance by proclaiming his extremities and elaborating his chances of failure? Does the general arm his men with courage and enthusiasm by dwelling upon the possibility of defeat? Duty and responsibility are admirable themes to dwell upon at the proper time, and rebukes must sometimes be administered. But these are not the watchwords that stir men and carry them on to victory. Church leaders have to be imbued with confidence in their cause and optimism in their outlook if they hope to carry men with them. It is tenfold more easy to muster friends for a winning cause than for one whose issue is uncertain. If men have done well, then in the name of justice and common sense, let us tell them so. This policy is as sound as it is prudent.

At this latest meeting of the Montreal Synod, the General Missionary Society came in for a very considerable amount of attention. Certain features of that discussion would indicate that the utmost care in the administration of the missionary work of the Church is necessary, at this juncture, else a promising and important undertaking may be wrecked. The public may be too exacting in its demands for full information concerning a work which is still in its formative stage. But the Board of Management must bear in mind that it is responsible to the Church at large for its actions, and the Church demands a frank and full account of its stewardship from time to time. This is a necessity not merely to satisfy natural curiosity, but in the interests of the very work that the Board represents. It is impossible to imagine that the interest of the public should be sustained in a work that is not constantly brought before them by official information, as candid and complete as the circumstances warrant. This is the lesson of the Montreal discussion upon the subject, and it is the attitude that will be taken up by every other diocese in Canada unless it is anticipated by the information required.

It is not difficult to see that special warmth of feeling upon the matter of the administration of the Board has been occasioned by its attitude on a question recently before the public. Upon the wisdom of the action of the Board in taking the step that called forth such sharp criticism, it is not necessary to offer an opinion just now, but if the policy of silence, in the face of a very widespread demand for information, be adopted, then it requires no prophet to foretell that the relations between the Board and its masters will not be as cordial as they should be. The attitude of the oyster is an excellent policy when no defence can be offered, but wide, open frankness is by long odds the wiser course when men are doing their best.

Churchmen in Canada will unquestionably look for information regarding the results of the efforts put forth to meet the palpable demands for Church extension in this country. The Bishops west of the Great Lakes have been invited to sit down and estimate the amount of money they could usefully employ in extending and efficiently maintaining the Church in their various dioceses. No limit or conditions are imposed upon them in formulating these estimates. They then lay their needs before the Board and the Board proceeds to raise the necessary amount. For the year that has just closed, the estimates of the Bishops, amounting in round numbers to \$50,000, anticipated the opening of forty or fifty new missions and the installing of as many new men. Have these missions been opened and have the men been found to occupy them? What are the evidences of success in these new ventures, and what are the prospects and character of the fields still unprovided for? These are natural and reasonable questions for the men who supply the money to ask, and the answers we have, no doubt, will in due time be given. To meet just this situation the official organ of the Board might devote itself with

greater vigour, and more fully justify its usefulness. The public require facts rather than opinions, and the record of the things that have been done is a necessary complement of the prophecies of what may be done.

At last the sword has been drawn in the far East, and the world stands in subdued expectancy of what the issues may be. The quenchless thirst of Russia for greater territorial dominion is finding expression in military action, and the rising ambition of Japan for a place on the front bench of the powers of the world has stirred her to an unusual alertness in guarding her rights and forestalling a rival. It is one of the marvels of history how Japan should have shot forth out of obscurity into prominence and prestige in a single generation. Her commercial, intellectual, military, and naval strength have developed with marvellous rapidity, and along the lines of Western civilization. The results of the first encounters in this great struggle have all been to the advantage of Japan. But it is hardly safe to set too much store by these brilliant achievements. Japan has not yet been tried by the stress of adversity, and her staying qualities have not been put to the test. If she develops the Anglo-Saxon tenacity in conjunction with her vigour and dash, she will certainly be a tremendous force in international questions.

The recent installation of Rev. E. I. Rexford, M.A., L.L.D. as principal of the Montreal Diocesan College marks an important event in the history of theological education in Canada. The college itself is a splendid memorial to the virtues of one of the foremost laymen of the Church in this country, but recently gathered to his fathers. The beautiful and commodious buildings with practically their whole endowment are the gifts of the late Andrew Frederick Gault. They probably stand alone in their magnitude and splendor of the generosity and love that called them into being.

The significance of the appointment of the new principal lies in the fact that one of our chief seats of theological learning will be brought into much closer touch with the laymen's point of view. The result of this experiment will be watched with the greatest possible interest. While Dr. Rexford is a distinguished graduate of McGill University and also of the college over which he now presides, almost his entire career has been associated with work of a lay character. He has fairly won a very high position for himself as a pre-eminently successful principal of a public school, and the administration of an important department of provincial education, but at no time has he been absorbed in those abstract features of theological scholarship that are traditionally associated with a position he now fills.

While in no way questioning the theological lore of Dr. Rexford, which in the nature of things could not be so extensive as in one whose whole life has been devoted to that subject, we are inclined to believe that this defect, if defect there be, will be more than compensated by his exceptionally large experience with laymen in his lay capacity. His influence upon the young men trained under him for the ministry can scarcely fail to be fruitful in more sympathetic and direct contact between clergy and people. If the message of the gospel is to find its way to human hearts, it is plain that a knowledge of those hearts and aspirations is an important possession of him who declares it. The Church has lost many opportunities by neglect to view the truth as essentially applicable to life, life not as it ideally ought to be, but as it is.

In one other direction if we mistake not will Dr. Rexford's influence be felt, and felt to the entire advantage of the Church and that is the preparation of the young men of his college for effective and intelligent Sunday school work. One marvels that our theological colleges should so long have overlooked this fundamental department of clerical duty: Churchmen get together in convention and declaim about the overwhelming importance of the Sunday school, and yet the institu-

tions charged with the education of our clergy have made little or no provision for fitting the head of the parish for this his inevitable duty. Common sense and experience indicate that success in teaching the young, the organization and management of a Sunday school do not come to every man by intuition. It is surprising that any theological college should consider it had done anything like its whole duty to its students or the Church that maintains it without devoting any considerable energy to such an apparent necessity in the practical and effective education of its graduates. What steps Dr. Rexford will take to provide for this special instruction is not known, but it is safe to presume that a man so eminent in secular education and practical Sunday school work will not long preside over a college without turning his special talents and rich experience to a useful purpose. It will not be abstract theorizing about education and child life either, but the concrete application of sound principles under the eye of a master in the art. What greater service could be rendered the Church in Canada to-day than to send forth young clergymen with some definite and trained experience in the management and teaching of Sunday school children?

SPECTATOR.

HOW BEST TO INTEREST MEN IN THE CHURCH.

By Mr. R. R. Macaulay.

In writing this paper, I have confined myself to a consideration of how best to interest that class of men who have been brought up in, or have always been more or less connected with, the Church, but who do not manifest a keen interest in her work and welfare. I felt, as I considered the subject, that there was so much material for thought and so much room for improvement in this one phase of the subject, that it would be better for us to-night to confine ourselves to it. I hope, however, that at some future time a paper will be read before us upon how best to undertake that larger field for work, namely, drawing to the Church that large class of men who have no connection with either Church or Christian body. I felt, too, that to limit the scope of this paper, as I have said, was to follow the more logical plan. Let us set our own household in order and to doing its duty, then we will be better equipped to undertake work among those without. Let us look, then, for the purposes of this paper, at our own Church people. There is always a certain number of persons in every parish whom the rector will tell you he can depend upon to be in their places every Sunday in the year. The weather—the hottest day of summer, or the rainiest day of autumn, or the coldest day of winter—will not keep them away. They attend service on Sunday as regularly as they go to business on week days. There is a principle underlying their action and they are governed by it. But this is not the case with another very large number of people—made up principally, perhaps, of men. Their attendance is marked mainly by systematic irregularity. The difference between them and the smaller class is that they have no principle underlying their action. They are controlled only by momentary inclination. As with the attendance at public service, so with the other phases of Church life.

At special seasons of the Church year there are those who respond to the Church's call, avail themselves of the special privileges afforded them, and try to use the time to good purpose. And there are others who pay little or no attention to these matters, regarding them as unimportant or troublesome. Again, the one class acts upon an underlying principle, the other upon none. The same classification appears in the matter of monetary contribution to the support of the parish and to missions, although in this phase of the subject the line of difference may not be so clearly drawn. Many men who

will not take an interest in any branch of Church work will give money liberally when appealed to. But I fear that this only emphasizes the point which I wish to make, namely, that with these people there is no well-defined principle governing their actions. Upon the one hand they hold aloof from Church life because their inclinations tend that way. Upon the other hand they give financial aid because impulsive generosity moves them to do so, or because they feel in so doing they are making a peace-offering to their consciences.

The problem set before us to-night is how to alter this unsatisfactory condition in our people? How to secure systematic interest in the place of irregularity and indifference. The subject on the syllabus reads: "How best to interest men in the Church." I propose to treat it quite literally, not as if it read: How best to interest men in this or that society of the Church, but how to interest men in the Church itself. We of the Church of England are not the only body giving this subject consideration. The denominations are all struggling with it, some, it would seem, almost frantically. It appears as though there never has been an age when Church life was so much sapped and weakened by the evil of indifference as it is now. Presbyterians, Methodists, Baptists, Congregationalists, all join in lamenting it, and are setting themselves to work to combat the evil by their own methods. By them all manner of devices are being tried to attract men to their doors, and these methods are as various as they are numerous. They may be seen in the multiplication of young people's societies; in sensational sermons, well advertised in the local press; in special Sunday evening services for men only; in elaborate musical services, where professional singers of repute, or selections from a great oratorio are held up as drawing cards; and in such novelties as Sunday evening tea following service; the reading of a novel from the pulpit in the place of a sermon, and the introduction of women ushers at evening service, which I notice is among the most recent innovations of a denominational church in the United States. The Church of England, generally, has held aloof from these methods, and this has brought forth criticism from some members of the denominations who see in our apathy a sign of decay and of our passing usefulness as a Church for the times. There may be some ground for this criticism, not because we refuse to join hands with the denominations, but because we are making so little effort as a Church to deal with the problem by methods more in keeping with our principles. The problem is a very real one, it lies right before us, and it is our duty to deal with it.

The question is: By what means are we to deal with it? We have the examples set us in the efforts of the denominations. If those efforts are founded upon sound principles, if we cannot find better or more powerful means for dealing with the evil than theirs, then the denominations are justified in accusing us of neglect of duty, when we do not join hands with them against a common enemy. On the other hand, if we can show that their efforts are not sounded upon sound principles, then on our part we are justified in withholding from them our approval and support. But this does not relieve us from our duty in the matter. We must determine what are the right principles for us, as a Church, to work upon, and then set ourselves to build upon them a well-thought-out, united plan for putting those principles into action.

First of all, then, what are the principles upon which the Church of England should undertake this work? I am sure there can be but one answer to this. The principle that must underlie our efforts in this matter must be the same as forms the foundation and very life of the Church I mean the Church principle. The Church principle quite contradicts the idea so widespread at the present day that the Church is nothing more than a voluntary society of men. Instead of this, it teaches, in brief, as follows: That the

Church was founded by our Lord when here on earth. That the founding of this Church was part of the pre-ordained plan of our Creator for the redemption of mankind. That at our Lord's ascension He left His Church to extend the mission of His earthly life's work, endowing her with the necessary powers and authority for so doing. That that Church is in existence and operation to-day, as indeed it must be, in view of Christ's promise that the gates of hell should never prevail against it. That the Church of England is a branch of that Church founded by our Lord. That it has come down to us from Apostolic times without break or interruption. That this branch of the Church is in possession of every means of grace left by Christ, and that it still holds and teaches the Faith committed to her keeping at her foundation. That, as I understand it, sums up the chief points of the Church principle, and it is upon that principle that we must found our efforts in the work we are taught, considering how to do, as well as every other branch of Church work. In this principle and in none other shall we succeed. As we adhere to it, we are strong with a strength that comes from our Divine Head; as we depart from it, and trust to this and that humanly conceived plan of doing Christ's work, our strength is reduced to that of human intellects and wills. Compare for a few moments the operation of the two principles—that is the principle which underlies the denominational systems and the Church principle. Take the case of a man indifferent to religious matters, who is approached by a member of one of the Christian denominations with the object of securing his interest in that denomination's work. He urges the man in question to attend the Sunday services. Under his system all he has to offer is the sermon, or the music, or perhaps some of the special attractions I have before referred to. Or, he tells this man that they would be glad to have him become a member of their body. In support of this he can offer little more than that they believe they have a good system of religion, that they are doing a good work, and that they need more members to carry it on. Or, he appeals to him for money. Again, all he can urge is that the finances of their body are in an unsatisfactory condition, that they are handicapped in this or that contemplated improvement or extension of their work.

To all three of these points the man can give simple but effective answers. To the first, he can say that he never has been a Church-going man and doesn't see any good in it; that music has no attraction for him; that he devotes his time on Sunday to his family, and that the company of his children is his sermon. To the second, he can reply that he cannot see anything to be gained by joining the body in question; that he is already a member of this and that fraternal organization, professing almost the same objects as the denominational body, and carrying them out probably quite as effectively. And to the third point—the appeal for money—he can oppose the same arguments in slightly different form. But how differently does the Church principle apply to a case of this kind. Under it, Church attendance is presented to the indifferent man, not as a pleasing pastime or an edifying occupation for the hours of Sunday, but as the duty he and every man owes to Almighty God as an act of worship from the creature to Creator. Under it, he does not go to Church to hear a sermon primarily, or a well-trained choir, or a brilliant soloist. He goes to receive nothing—he goes to give. The principle teaches that he will receive a blessing in return, but under it he goes to give, first and foremost, and he does so because it is a duty. Where is the man to whose conscience and sense of justice this will not appeal?

(To be continued.)

The Very Rev. Provost Campbell is to be consecrated Bishop in St. Mary's, Glasgow, on the 24th inst. (St. Matthias' Day.)

BROTHERHOOD OF ST. ANDREW

The work of the two travelling secretaries, Mr. Fred. W. Thomas and Mr. W. G. Davis, is showing good results. Mr. Thomas has visited Newcastle, Port Hope, and Cobourg, and there is every prospect of the chapters there starting afresh with renewed life. At Belleville, the secretary met the Rev. Wm. Bertal Heeney, and addressed the members of his chapter there. It is hoped that Christ Church chapter will now go ahead with increased vigour after Mr. Thomas' encouraging remarks. Mr. Davis, after leaving Hamilton, visited St. Catharines, doing good work there. He put fresh life into St. Thomas' chapter, with his earnest, inspiring words, and has revived the chapter in connection with St. Barnabas. At Niagara Falls he has reorganized Christ Church Chapter, and spoken encouraging words to the chapter at Thorold, helping them on in their work, and urging them to go ahead.

The Churchwoman.

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

MONTREAL.

The Montreal diocesan Woman's Auxiliary will hold its eighteenth annual meeting in the Synod Hall, on February 23rd, 24th and 25th, when it is hoped that a large number will attend. Mrs. Albert Holden will preside. The convention will open with Divine service in Christ Church Cathedral, and Holy Communion; sermon by His Grace, the Archbishop, and presentation of thank-offering. The afternoon business meeting will begin at 2.30 p.m. Miss Leslie, of Foo Chow, China, will address a public missionary meeting in the evening. On the second morning the officers will be nominated; the country branch reports read, and reports received. At the afternoon session there will be a missionary address by the Rev. W. C. White, of China, followed by the report of the Dorcas secretary, and a reception. On Thursday morning officers will be elected. In the afternoon reports of the junior secretary, and on work among the Chinese and Hospital Committee will be listened to. Miss Butler will read a paper on the diocese of Caledonia, and the junior branch meeting is to be addressed by Miss Leslie.

TORONTO.

The February meeting of the Toronto Diocesan Board of the Woman's Auxiliary was held in St. Philip's school-house on the 11th inst., the members being warmly welcomed by Mrs. Sweeny, on behalf of St. Philip's branch. The corresponding secretary reported that a girls' branch had been formed at St. Augustine's church, that the meeting of the subscribers to the Blackfoot Hospital, held in Holy Trinity school-house on February 4th, had been largely attended, a most helpful address on medical mission work being given by Rev. T. Shields Boyd, of China, that the members of Holy Trinity branch had made Mrs. Mountstephen a life member since the last meeting, and that the members of St. James' Girls' Auxiliary had presented Mrs. Vernon Payne with the life member's card and badge. The president announced that in future, when a vote is taken at the board meetings, the life members, who always have a separate vote, shall vote first, and then the representatives of branches; also that Mrs. Davidson, convenor of the Literature Committee, had kindly consented to represent the W.A. at the centenary meeting of the Bible Society, which will be held in Massey Hall on March 7th; all members, though, are earnestly asked to

attend this meeting which will be so full of interest to all students of the Bible. Classes for missionary study will be held in St. James' school-house at 11 o'clock a.m., on Fridays during Lent, the general subject of study being India. Miss Cartwright, Mrs. Davidson, Mrs. Kuning, and Miss Etnes have kindly undertaken to conduct these classes, and it is hoped that as many members as possible will avail themselves of this opportunity. The treasurer reported receipts for the month to be \$1,302.08. The L.M.C. treasurer reported receipts to be \$302.45. The secretary of the Literature Committee stated that several new books have been added to the library, including "The Church in Greater Britain," by Canon Wynne; "Our Missionary Society," Rogers, and the S.P.G. Atlas and Handbook. The Dorcas treasurer's report showed a balance of \$3.78, and also stated that twelve bales had been sent away during the month. The secretary-treasurers of Juniors reported that a branch had been formed at Grace church, also that the conference with junior workers, held in the school-house of the Church of the Redeemer, on January 28th, had been most successful and encouraging. Letters were read from the Bishop of Algoma, Ven. Archdeacon Holmes, Miss Johnson, of the Blackfoot Hospital; Miss Makim, of Matsimoto, Japan, also an appeal from Bishop Awary, of South Tokio. The Extra-Cent-a-Day Fund, amounting to \$79.95, was voted to assist in repairing the church at Select, in the extensive and needy mission of Minden. A hearty vote of thanks to the officers and members of St. Philip's branch brought a most interesting meeting to a close.

REVIEWS.

"Come Home." This is a book of 418 pages, published by the Rev. Dr. Langtry about two years ago. The second edition, fourth thousand, corrected and enlarged, appears this week. Instead of writing an extended review of this book, we think we shall best assist our readers to a right understanding of its claims upon their attention by printing extracts from a few of the many commendations which the book has secured from the clergy and the press. No other Canadian book of a serious character has had such a rapid and extensive sale, a proof that, by its clear cut, definite, uncompromising instruction, it meets a widely felt need among Church people generally.

The Lord Bishop of Algoma writes: I am greatly pleased with your book, "Come Home." Its tone is admirable. It puts facts and arguments in a practical way, I consider it quite the best book I know to put into the hands of a certain class of people who are not unwilling to be reached and yet hold back from us largely through prejudice.

Bishop Carmichael writes: My Dear Langtry, — I am just charmed with "Come Home." The spirit of it is admirable, and the facts well put together. Surely it only wants to be pushed to have a wide sale. I congratulate you most sincerely.

His Lordship the Bishop of Kingston (Dr. Mills) writes: My Dear Dr. Langtry,—Many thanks for your book, "Come Home," which I have just received. I have read about half of it without stopping and glanced through the remaining half, and I am more than pleased. I congratulate you most heartily on the way you have marshalled your facts and presented the case. The Rev. C. P. Emery, R.D., rector of Kemptirrh, writes: My Dear Langtry,—I think "Come Home" the best book out to inform the public at large. I have thirty copies now in my parish, and I hope to have more still.

The Very Rev. the Dean of Niagara writes: I have read "Come Home" with growing interest and delight. There is not a dull page in it, nor a page that is not replete with just the instruction our people need.

The Rev. T. W. Patterson writes: I have read your book and think it is just what is wanted. I hope it will have a large circulation and be widely read.

The Rev. A. W. De Pencier writes: Dear Dr. Langtry,—I have finished reading your book, "Come Home," and I write you a line to express my thanks to you for the personal benefit that it has been, and will continue to be, to me. The chapter on "Sacerdotalism" is the most succinct and convincing statement I have read on that point; the whole book appeals to me most forcibly, and I feel under a personal favour to you for it. I am going to give as many copies as I can afford to buy to some of my people, knowing of no better book to build them up in our most Holy Faith.

This is a volume of some 400 pages, written with learning, eloquence, and above all with great earnestness, setting forth the claim of the Church of England to be regarded by "all who have separated themselves or are living in separation from her," as the historic church around which they should "rally and reform."—Manitoba Free Press.

The plan of the book is admirable. (1) The position of the Anglican Church is clearly defined. (2) The history of each great separation from the English Church is next set forth. (3) The history of the most important of those doctrines about which controversy has arisen is carefully examined. The style is easy and attractive, and the controversial tone is invariably characterized by courtesy and charity. This learned and able work is a credit to Canadian scholarship.—Mail and Empire.

The style of the work, for one of its subject, will be found very attractive to the popular mind. Many of its statements will surprise students of Church history, and their verification furnish employment for many an interesting half-hour. Dr. Langtry reveals a good deal of genius in his attempt to show that all the sects which separated from the Church of England have either found that their contentions were unscriptural and unfounded in reason, or that they have since then been yielded by the Church of England, so that there is now no "raison d'être" for their existence. The whole work may be considered as plausible and strong a presentation of a much-mooted question to the uncritical mind as we are likely to have for some time to come.—Christian Guardian (Methodist.)

No doubt its readers will vary in the estimate of its merits. None will question that it is an interesting, able and fearless contribution to a great subject, done by a man who has the right to speak for one of the great parties of the English Church, and informed throughout by a most charitable spirit.—Toronto Globe.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

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

Halifax.—St. Paul's.—At the annual meeting of the Diocesan Church Society, held in the school-house on Thursday, February 4th, Mr. Justice Fitzgerald in the chair, the following resolution was passed by a standing vote:

"We, the clergy and laity of the Church of England of this Province, assembled at our Diocesan Conference, learn with deep regret, from the report of the Executive Committee, that the Right Reverend Dr. Courtney, Bishop of Nova Scotia, has resigned the Bishopric of this diocese. Feeling profoundly this severance of that bond of enlightened leadership and loving fellowship which has bound us together for the past sixteen years, we desire to give some expression of our sense of the loss this resignation is to us. Gifted with an inspiring eloquence, our loved Bishop has

given us of the best of his intellectual manhood, enlightening our people, and strengthening and refreshing their spiritual life. Yet deeper than the memory of his words is our appreciation of his devotedness for the welfare of our Church, his loving sympathy and ready help in all time of our need, and of his broad-minded churchmanship, which ever led and kept us a united Church. To him we would send a message of a cherished remembrance, and true heart-thankfulness, praying the Almighty Father that the sanctity and devotion of his service may be so blessed to those he laboured for here that they, with him, may be "more partakers with the saints in light"; for this will be to him his highest reward."

QUEBEC.

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

Quebec.—The following are the Bishop's engagements for the remainder of the month: Sunday, February 21st—Celebrate the Holy Communion and preach, Cathedral, 11 a.m. Confirmation, St. Matthew's, Quebec, 3.30 p.m. Tuesday, February 23rd—Travel to Lennoxville. Wednesday (St. Matthias' Ap. and M.), February 24th—Hear Divinity men read and preach. Thursday, February 25th—Ditto, ditto. Hold confirmation Bishop's College chapel, 7.30 p.m. Friday, February 26th—Return to Quebec. Sunday, February 28th—Confirmation and Holy Communion, Levis, 10.30 a.m. Confirmation, Cathedral, 3.30 p.m.

The annual business meeting of the Quebec Diocesan Church Society was held on Thursday afternoon, February 4th, in the Cathedral Church Hall, and was presided over by the Lord Bishop of Quebec. After the adoption of the reports and financial statement, feeling references were made to the great loss which the society and the diocese sustained by the deaths of Rev. H. J. Petry, Messrs. E. E. Webb, J. C. More and G. Vesey. The election of officers for the ensuing year took place, and resulted as follows: Patron, the Governor-General; president, the Lord Bishop of Quebec; vice-presidents, the Lord Bishop of Ottawa, Archdeacon Roe, D.D., Very Rev. the Dean of Quebec, Jas. Dunbar, K.C., D.C.L., Col. J. Bell Forsyth, G. Lampson, B.A., J. Hamilton, D.C.L. Central Board—President, vice-presidents, other officers of the society, all clergymen and churchwardens of the diocese who are members, and R. Campbell, LL.B., W. H. Henderson, Lieut.-Col. G. E. A. Jones, W. T. V. Atkinson, I. C. Aylwin, G. W. Parmelee, T. C. Cockburn, J. G. Billet, R. Thompson, James W. Hamilton, G. H. Baltour. Honorary Counsel—James Dunbar, K.C., D.C.L., G. Lampson, B.A., R. Campbell, LL.B. Auditors—F. Holloway, J. R. W. White, C. W. Walcott, J. G. Billet. Treasurer—Edwin Pope. Sec.—Rev. A. J. Baltour. Diocesan Board—The Lord Bishop, president. Elected by the Synod: Very Rev. Dean Williams, D.D., Rural Dean Hepburn, M.A., Rural Dean Robertson, L.S.T., James Dunbar, K.C., D.C.L., R. Campbell, LL.B., James MacKinnon. Elected by the Church Society: Rev. F. G. Scott, Rural Dean Thompson, Rev. H. R. Bigg, J. Hamilton, D.C.L., Capt. Carter, T. C. Aylwin. Ex-officio members—Archdeacon of Quebec, Clerical Secretary of Synod, Secretary of Church Society, Treasurer of Synod, Treasurer of Church Society, Lay Secretary of Synod; Secretary, Rev. Canon Von Hiland, M.A., D.C.L.; Honorary Treasurer, W. H. Henderson, Esq.

St. Matthew's.—The first annual meeting of the Men's Missionary Society in connection with this church was held in the parish room on Monday evening, January 25th (the Feast of the Conversion of St. Paul). This society was started a year ago with the important object of arousing and sustaining interest in the great missionary work of the Church among the men of the parish. It is a society exclusively for men, and its working is rightly carried on by laymen. All the officials (with the one exception of the chaplain) are lay-

men, and the clergy of the parish take a back seat, both literally and metaphorically. On Monday evening there was first a business meeting, at which the constitution of the society (which was purposely made as simple as possible) was finally decided on, a report of last year's work was read, and the following officers were elected for the ensuing year: President, Capt. W. H. Carter, vice-president, Mr. R. Amy; secretary, Mr. W. Wood; treasurer, Mr. J. Hamilton. Executive Committee—The above (ex-officio), together with Messrs. J. S. Burford, W. Jackson, F. O. Judge and S. Lower. Almost immediately afterwards the general meeting was held, at which the Rev. Dr. Symonds, vicar of Christ Church Cathedral, Montreal, gave a very helpful and interesting address. The Benediction was pronounced at the close by the Bishop.

Lennoxville.—Bishop's College School.—The Rev. E. J. Bidwell, M.A., head master of this school, has issued the following appeal for funds to build a preparatory school and skating rink: "As there are many old boys and friends of Bishop's College School whose present addresses are not known to the school authorities, and who cannot, therefore, be reached by letter or personal appeal, it has been decided to make the requirements of the school known through the press, that they may obtain the widest possible circulation. A separate preparatory or junior department for boys from eight to thirteen was started last September in a wing of the present school building. As it is likely to increase rapidly, and as the room it now occupies will shortly be required for the use of the senior school, the directors have resolved, if and as soon as the necessary funds can be raised, to put up a separate building for boys in the preparatory or junior department, capable of accommodating forty boys. The rink has already been built, and is of the greatest value to the school. The sum of about \$20,000 is required to pay for the erection of these two buildings, of which about \$2,500 has already been promised. Subscribers to the extent of \$100 or over receive a share of each \$100 subscribed, carrying a dividend, when a profit is shown, of six per cent. It is earnestly hoped that the old boys and all friends and supporters of the school will give their assistance. Subscriptions should be sent to F. W. Frith, B.A., bursar of Bishop's College School, Lennoxville, Que., by whom they will be duly acknowledged."

MONTREAL.

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

Montreal.—The annual meeting of the Church Home was held on Thursday afternoon, the 4th inst., Archbishop Bond presiding. Reports of the year's work were read by the secretary. The most gratifying announcement made was the fact that the over-draft at the Moisons Bank had been reduced from \$8,724.83 to \$5,007.05. This was largely due to the interest of the Home on the new issue of the Bank of Montreal stock. The following changes on the board were announced: The name of Mrs. A. F. Gault was added to the Honorary Board. Mrs. F. Wolferstan Thomas was elected first directress to fill the vacancy occasioned by the death of Mrs. Waddell, and Mrs. A. W. MacTier was then elected to fill her place on the Committee of Management. Mr. R. Reford and Mr. C. E. Gault were elected to fill the vacancies on the Investment Committee, caused by the death of Mr. John Crawford and Mr. A. F. Gault. Votes of thanks were passed to those who had assisted in the work of the year. Special thanks were tendered to the King's Daughters for providing refreshments.

Quyon.—St. John's.—A junior branch of the Woman's Auxiliary has been started here. Not only are the young girls interested in Missions,

but also the young boys. By acts of self-denial and work many little hearts will be made glad at the Indian school under the charge of the Rev. Mr. Matheson at Omon Lake. The W. A. met at the rectory last week to lay plans for work during the present year. On Tuesday evening, the 9th, a very interesting lecture was given by the rector, the Rev. A. W. Buckland, on "Life and Work Among the Eskimos of Hudson Bay." The lecture was illustrated by very fine lime-light views. Those on Churchill, the field of labour of Bishop Loithouse, were very interesting. The views taken by Mr. Buckland in the further North were exceedingly interesting. One could not help thinking of the noble efforts put forth, braving ice, snow, storm, and perils by land and by water, to teach these people, of whom so little is known. Truly, one half of Canada does not know how the other half lives! Other views were put on the sheet, showing the magnificent work being done at Herschell Island by that devoted Missionary, the Rev. J. O. Stringer, and Mrs. Stringer, Mr. Young and Archdeacon McDonald, an old veteran in the missionary field, and last, and not least, the noble apostle of the North, the Right Rev. Bishop Bompas. A hearty vote of thanks was tendered the Rev. A. W. Buckland for his very interesting lecture. The lecture was under the auspices of the W. A.

Shawville.—St. Matthew's.—The Rev. A. W. Buckland, rector of Quyon, gave a very interesting lecture here last week under the auspices of the Woman's Auxiliary. The slides on the Hudson and James' Bays were very interesting. The photograph of the Right Rev. Bishop Newham brought forth much applause from the audience. A hearty vote of thanks was tendered the lecturer by Archdeacon Naylor and the Rev. Mr. Carruthers and Rural Dean Bell.

ONTARIO.

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

Sunday School conferences have followed each other in quick succession, and, in spite of the severe weather, have been well attended. It was the general opinion that another season of the year would be a better one for these gatherings. Resolutions were accordingly passed at Belleville and Deseronto that an Archdiaconal Conference should be tried next September, and, if possible, the invitation of Rev. W. J. Armitage be accepted to make Picton the place of meeting. The object is, of course, to influence as many as possible and arouse the deepest interest in the work of the Sunday Schools. The Ruri-decanal conferences have so far been very successful, and the wisdom of the new idea is, perhaps, a subject for debate. But it is worth trying.

Belleville.—The conference of the Rural Deaneries of Hastings and Prince Edward was held at St. Thomas' parish hall on Tuesday, the 9th inst. Holy Communion was celebrated at 8 a.m. by Rev. Archdeacon Worrell, assisted by Rev. A. H. Creggan. Matins was said by the Rev. A. R. Beamish at 10.30 a.m. The business sessions opened at 2.30. The ladies of Belleville provided most sumptuous repasts at one o'clock, six o'clock and eleven o'clock p.m. The spacious dining-room of the rectory was taxed to its full capacity on each occasion, and a jolly crowd were gathered. The chair at the afternoon session was taken by Rural Dean Bogert, and Rev. W. B. Henry was appointed secretary. The opening paper was an able one, prepared by Mr. C. R. M. Biggar, K.C., of Toronto, on "Relative Values." It was read by Archdeacon Worrell, and was warmly received. It produced a lively debate, which cannot fail to be of great benefit. A vote of thanks was passed to the author, and a request was made that he should allow it to be published in extenso. The next paper was by Miss Emerson on "Prizes and Rewards." It was well written, and set forth the advantage to be gained by

a judicious use of the prize system. The discussion which followed was general, the majority agreeing that, notwithstanding the difficulties, it was well to offer prizes in some way. Miss Lavoie then gave an illustration of methods by taking a small class of girls and instructing them on the subject of St. Paul's missionary journeys. It was exceedingly well done, and the convention was enthusiastic in its commendation of the way in which the difficult subject was taught, and impressed upon the scholars. At the evening session the chair was taken by Archdeacon Worrell. After prayer and a hymn, Mr. Dudley Hill, of Napanee, introduced the subject of "Graded and Uniform Lessons." His scheme was very generally agreed to, although many of the details were criticized and the difficulties pointed out. Miss Carroll, principal of St. Agnes' School, followed with a thoughtful and able paper on "Scripture History for Junior Classes." Mr. S. R. Gorman, superintendent of St. Thomas' Sunday School, spoke on "Catechizing," drawing a comparison between the soldiers of the King and the soldiers of Christ, and showing the need for careful preparation and thought. The last subject was taken by Mr. G. F. Kuttan, and was ably handled. It was on the "Relation Between the Sunday School and Church Life." A resolution expressing regret at the death of Mr. Hutton was passed, the deepest feeling being shown by all present. After votes of thanks to the ladies for their hospitality and to the speakers for their papers and addresses the convention closed with the Benediction by the Archdeacon. All agreed that the convention had been most useful and successful. The papers and subjects were able and practical, and the proceedings were full of life and earnestness.

St. Thomas'.—On Sunday, the 7th, the Rev. A. H. Creegan preached in behalf of Diocesan Missions in this church. The bad weather interfered with the attendance and the results, but, all things considered, these were satisfactory.

Tyendinaga.—The Rev. G. R. Beamish preached at both churches on the Indian Reserve on Sunday, the 7th inst., in behalf of the Missions of the diocese.

Kingston.—St. George's.—The Lord Bishop preached an able and eloquent sermon on Sunday morning.

St. Paul's.—The sermon on Sunday evening was preached by the Lord Bishop, and those who heard it were deeply impressed. The duty of earnest and immediate work by all people was the subject.

St. Luke's.—A sermon on behalf of Diocesan Missions was preached on Sunday evening, the 7th inst., by Rev. J. A. Elliott, rector of Cata-raqui.

TORONTO.

Arthur Sweatman, D.D. Bishop, Toronto.

Trinity.—The Rev. T. R. O'Meara was inducted into this living on Monday evening, the 8th inst., by the Lord Bishop of the diocese. The church was crowded in every part, and about twenty of the city clergy were present. The sermon was preached by the Rev. Canon Cody, D.D., and the other clergy who took part in the service were the Revs. Canons Sweeny and Welch, A. H. Baldwin, Dr. Pearson, Dr. Sheraton and F. H. DuVernet. A collection was made on behalf of St. Alban's Cathedral, and was liberally responded to.

St. Alban's Cathedral.—The annual entertainment given by the Bishop and head master to the boys of the school and choir was held on Friday, the 12th inst. This being an occasion when the boys are granted a half holiday, the afternoon was spent on the hill, when bob-sleighting was the order of the day. After vigorously working up an appetite in this way, all assembled in the crypt of

the cathedral, where an excellent supper had been prepared by a number of ladies who take a kindly interest in the school. At the table were seated over a hundred boys, also His Lordship the Bishop, Mr. Matthews, the head master, Canon Macnab, the choirmaster, and three other masters of the school staff, all of whom did full justice to the good things before them. At eight o'clock the tables were cleared and the seats arranged for the second part of the entertainment, when a large number of parents and friends joined the company. The programme was provided by Mr. Owen A. Smily, consisting of humorous sketches, which were received with the greatest of enthusiasm. During the intermission three boys, Charles Flint, Beverley Robertson and Edward Porter, who, through the changing of their voices have retired from active service in the choir, were each presented with an illuminated testimonial of faithful attention to all duties connected with the office of chorister. This is a mark of appreciation for boys who have served at least three years to the utmost satisfaction of the choirmaster and others in authority, and is given by the cathedral chapter. Another presentation was made by the head master on behalf of the boys of the school to Rev. Herbert T. Archbold, this being two coloured stoles, red and purple. They had intended this as a Christmas present, but as it was not possible to have them made in time it was decided to reserve them for this occasion. Mr. Archbold expressed his appreciation for the esteem the boys have always shown towards him in a few very feeling remarks. About ten o'clock the entertainment closed with the National Anthem and three rousing cheers for the Bishop, who is always dear to the hearts of the boys of St. Alban's.

Havelock.—St. John the Evangelist.—Mrs. Laing, a most devoted member of the congregation, passed away on Saturday, January 30th. She was actively interested in all the departments of Church work, and was an especially energetic member of the W.A. She was but twenty-eight years old when she died. The deceased was very greatly respected and esteemed in the parish, and she will be greatly missed.

Cookstown.—The Rev. E. L. Howe has removed from this parish to Stonewall, Manitoba. A presentation party was held here previously to his leaving. During his incumbency the parish became self-supporting, and funds have been gathered for the proposed erection of new churches both in Cookstown and at Pinkerton's. He was a good preacher and an energetic worker. It is hoped that the change will benefit his health.

Creemore.—The Rev. A. C. Miles was summoned to the bedside of his mother, who was seriously ill with pneumonia, and passed away at her residence in Chicago, Ill., on Saturday, January 23rd. Deceased was born in St. John, N.B., and was sixty-six years of age. The Rev. A. C. Miles was not able to return for over a week, having contracted a severe cold and tonsillitis, but is now back again, and has resumed parochial work. Mr. Robert Clarke, ventriloquist, of Toronto, provided most of the programme at St. Luke's Sunday School entertainment on January 24th, and greatly pleased the audience, old and young.

HURON.

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

Woodstock.—St. Paul's.—The Woodstock papers of February 6th bring us intelligence of an enthusiastic gathering in honour of the rector of new St. Paul's Church, Woodstock, the Rev. J. C. Farthing and his wife. Offensive anonymous letters have been sent for months past to Mr. Farthing and others, insulting remarks have been posted on the bulletin boards, and the front door of his rectory has been smashed more than once

The climax of these insults was reached when an anonymous postcard was sent to Bishop Baldwin, threatening to blow up the church. The rector and his wardens thought it best then to make the matter public. As soon as the facts became known, the congregation rallied around their rector and his family. A reception was tendered to them in the schoolroom, which was packed when they arrived, and their entrance was the signal for rousing cheers. Judge Finkle was chairman, and as soon as the meeting was called to order a beautiful bouquet of roses was presented to Mrs. Farthing and an address read expressing the love and appreciation of the people for the rector, who had faithfully served them for fifteen years, and his estimable wife. The address referred in affectionate terms to the zeal and public spirit and generosity and fearlessness of the rector, and the unremitting activity and hospitality of his wife. Mr. Farthing's reply was very touching. He thanked the people for the kindness they had received at all times, especially in sickness and trial; but "one more feared than sickness or death" had come now, and the people's kindness was doubly precious. Beautiful presents accompanied the address, viz., a purse of gold, a grandfather's clock, six feet high, of polished oak, with gold and silver mountings, and a set of detached bookcases, aggregating together several hundreds of dollars in value. Addresses were also made by several visiting clergy, viz., Revs. Dr. McKenzie and Mr. Bushell, of Brantford; Canon Dann and W. T. Hill, of London; R. J. Murphy, of Eastwood; Wm. Johnson, of Zorra, and R. H. Shaw, of Old St. Paul's, Woodstock. They all spoke of their high regard for Mr. and Mrs. Farthing, and their resentment at the cowardly attacks made on them. Bishop Baldwin added greatly to the evening's rejoicing by his gracious action in appointing Mr. Farthing a canon of St. Paul's Cathedral, London. It was his Lordship's significant rejoinder to the insulting missive sent to him. Both Canon Farthing and Rev. R. H. Shaw warmly repudiated the statement of a Toronto paper that the trouble was due to jealousy between the two congregations. Mr. Shaw's presence and his hearty expressions of good will were the best answer to such a charge, and were much appreciated. The Woodstock Sentinel Review in an editorial voices the citizens' delight at the extraordinary manifestation of the congregation's confidence and love for its rector and his wife, and at the honour conferred by the Bishop on a worthy citizen. This editorial concluded with these words: "There need be no fear of the Church losing its influence over the hearts and minds of men so long as its principles have so able and consistent an exponent as Canon Farthing."

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168 Yonge St., Toronto.

Windsor.—All Saints.—A most beautiful and impressive service took place in this church on Wednesday, February 3rd, when the Rev. F. A. Pakenham Chadwick, M.A., was inducted as rector. The officiating clergymen were: Ven. Arundel C. Hill, M.A., Archdeacon of Elgin; Rev. Rural Dean Hind, B.A., of Sandwich; Rev. W. H. Battersby, M.A., of Walkerville, and Rev. T. F. Whealen, of Colchester. A surpliced choir of over fifty voices furnished the music, which was rendered without a flaw, and listened to with rapt attention. The sermon was preached by the Venerable Archdeacon Hill, M.A., who took his text from Neh. 8:8, and after an eloquent historical analogy he drew several lessons from the ancient parallel to the modern pulpit, which were for the mutual and reciprocal benefit of the new rector and the people of his parish. The duty of the pastor, said the eloquent Archdeacon, was to give expression to the sense of the Scripture and to enlighten his flock. He was to boldly express what he believed the Almighty required of them. The people's obligation was to attend as one man on the ministrations of the rector, and to be present at Divine service twice every Sunday, unless unavoidably kept away from the Lord's house. Revs. T. F. Whealen and Rural Dean Hind read the lessons. During the offertory Miss Clemen sang a soprano solo in a sweet, soul-stirring voice, which was quite impressive. The service began with a processional hymn, and was followed by an announcement by the Archdeacon for the Bishop of the purpose for which the assembly was gathered, after which he read the license authorizing the Rev. F. A. P. Chadwick to perform the duties of rector, handed the new incumbent a Bible and Book of Common Prayer, with the instructions as to his use thereof, and read the Episcopal Mandate. One of the churchwardens then, in obedience to the mandate, inducted the rector into the possession of the incumbency of the parish, and of all the rights, privileges and emoluments thereto pertaining, and the other warden gave into his hands the keys of the church. After this, Evensong was sung to the end of the Versicles, and the special collects were said by the Archdeacon. Before the Benediction the newly-inducted rector repeated an impressive invocation covering his sacred duties and responsibilities. A recessional hymn closed the service and ceremony, which was, taken altogether, rarely beautiful and long to be cherished in the memories of those who took part.

Blyth and Belgrave.—Church work has been much hindered this winter owing to the depth of snow and the almost impassable condition of the roads. Some Sundays the incumbent could not reach his appointments, the storms were so severe. On Sunday, January 17th, the Rev. W. C. White, missionary from China, visited this parish in the interests of the D. and F. M. Board. The recital of his personal experiences in China was most interesting. The collection at Blyth amounted to \$18.50 and \$6.50 from the Sunday School, thus making up the full amount of the assessment for Blyth, \$25. The collection at Belgrave on the same day was \$9.60 and \$4 afterwards; total from Belgrave, \$13.60. Three dollars has since been sent in for the Blyth assessment for 1904.

Aylmer.—Trinity.—A very beautiful memorial window was unveiled in this church on the 24th ult. It was placed there by the Sunday School scholars in memory of the late Sarah Hughes, who for years was a faithful woman in the church and Sunday School. The colouring and design are beautiful, representing the Saviour as the "Good Shepherd." On an open Bible are the words, "She hath done what she could." The window reflects great credit on the taste and workmanship of the designers, St. George, of London. The rector, the Rev. A. B. Farney, and the wardens, Messrs. Wrong and Kingston, took part in the ceremony of the unveiling. Evangelistic services have been held in the Methodist church here, afternoon and evening, for the past

three weeks, and have been helpful to many. Our rector took an active part the last week, but the two weeks previous he was in attendance on his mother, who is seriously ill at Elmvale.

The Rev. A. Collins, who succeeded the Rev. Franklin Roy as diocesan collector here, made a very successful canvass of the parish. The removal of Mr. Roy to Toronto diocese was a great loss to this diocese, but he has a worthy and capable successor in Mr. Collins.

Correspondence.

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

CLERICAL INCOMES.

Sir,—I have been much interested in the letters which have appeared in the Churchman, including your editorial, dealing with the salaries of our missionary clergy. It is due time public attention was drawn to the pittance paid our faithful and hard-working clergy. Appeals are made on behalf of the Church's work elsewhere, which is quite right, but if something were done for our own men who are struggling hard to live on a paltry five or six, or even seven hundred dollar salary, it would be wise and in keeping with the conditions of the times. We all know that living has materially increased during the last few years. Wages of mechanics and others have increased proportionately, while clerical incomes remain unchanged. Over a year ago the Methodist Conference took action in the way of increasing the incomes of their ministers. All married men with them are now entitled to \$750, and \$50 additional when a horse has to be kept, I am informed. The Presbyterians, too, are working for the same object. It is to be hoped that the several Synods of our Church may act upon your suggestion. The matter is likely to be brought up at the next meeting of the Synod of Huron. In the meantime, it might be helpful to have the subject more fully discussed in the Churchman. EVANS DAVIS.

The Deanery, London, Feb. 6th, 1904.

FASTING COMMUNION.

Sir,—The excellent letter of your correspondent, J. M. B., points to a distinction, which, if applied to the question of the time of administration of the Lord's Supper, or Holy Communion, should set the matter at rest. That distinction is the principle that rites and ceremonies are not matters of obligation in the same sense as truths of the Faith. The Sacrament of the Lord's Supper is a truth of the Faith, and so is what is essential to it; but when it is urged that, because at certain times in the history of the Church, it became a custom to communicate fasting, the custom does not, therefore, become a matter of obligation upon all, or for all times. As our article says: "It is not necessary that traditions and ceremonies be in all places one and utterly alike, for at all times they have been diverse, and may be changed according to the diversities of countries, times, and men's manners, so that nothing be ordained against God's Word." Consequently, we are under no obligation to adopt a ceremony or ritual tradition on the ground of its having the sanction of ancient bishops or Catholic fathers. Apply this principle to the controversies as to fasting or non-fasting communion. Rules on such a subject, so far as any Church adopts them, or any individual Christian finds them expedient, may have their authority on their value, but the facts of the original institution witness that they rest on no Divine authority. We read: "And as they

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therefore, that the Apostles did not communicate fasting; and one who asserts that fasting communion is a matter of obligation, asserts that the Apostles were in error. The Church acts wisely when it leaves the question to every individual Christian to decide as he is "fully persuaded in his own mind" (Rom. xiv., 5.) It may be added, that the same distinction should be drawn as to other "accidents" of the administration. For example, the use of wafer bread, made without leaven, introduced in the West in the tenth century, but never used in the East; the mixed cup, when water is added to the wine, a thing that was never ceremonially done in the Early Church, although diluted wine was used; the use of lights in the daytime, which Bishop Andrews has declared "altogether to be a pagan custom, and the eastward position, which was unknown in France till the ninth century, in Spain and north Italy till the eleventh century.

B. WATKINS.

SOME GOOD RULES FOR LENT.

I.

"Let every one of us all this Lent retire ourselves as much as possible, making no visits, nor willingly receiving any, if nothing but civility oblige us to do it. Let the consideration of the Divine Mercy toward mankind move us to afflict ourselves with fasting, or, if that cannot be, with spare diet. Make no feast, nor accept of invitations to them. Leave the play-house empty, make the churches full, give alms liberally, and spend the time when you come from Church in setting all things right at home."—Bishop Patrick.

II.

1. Keep all your rules and times of devotion with special strictness, morning and evening prayer at home and in church, with daily self-examination. Family prayer and reading of your Bible.
2. Give a short time every day to meditation on our Blessed Lord's Life and Passion.
3. Make a rule of more frequent attendance on the services in church, especially at the Holy Eucharist, resolving to be present at least twice or thrice in the week, making your communions more frequently, and profiting by the sermons and instructions.
4. Deny yourself all luxuries, and meat at least on Wednesdays and Fridays, and use fasting and self-denial as a help to more earnest prayer and growth in the love of Jesus.
5. Withdraw, as far as possible, from company and amusements, and employ your spare time and money in acts of charity and kindness.
6. Restrain sloth by early rising, always gaining sufficient time for prayer and devotion.
7. Choose one special and besetting sin to be overcome, and a special grace to be cultivated.

—It never was an easy thing to live a Christian life, and it never will be in this world. But a little thing like that don't stop us in everyday affairs. Why should it stop us anywhere else?

PLAIN HINTS FOR ADULTS.

Law and Equity.

The approach of Lent brings up the necessity for calling attention to the distinction in the terms law and equity, as it may apply to our observance of the season.

An act may be perfectly innocent in itself and yet be sin for us because of the influence upon another.

An act may be perfectly innocent in itself, and yet be sin to us, because our doing it would reflect upon the Church, the Body of Christ, of which we have been made a part.

An act may be strictly within the letter of the law, and yet be sin to us, because our doing it would be contrary to the Spirit of Jesus. "All things are lawful for me," said St. Paul, "but all things are not expedient."

Rules for Lent.

We give a few rules for Lent, selected from various sources. Use one or make up a rule; but keep some rule:

Adult Rule.

1. Have stated times for your daily devotions, and adhere to them more closely.
2. Make Scripture reading a stated part of your daily occupation.
3. Let certain services of the Church be to you specific engagements, with which nothing shall interfere.
4. Find for the practice of charity some special deeds of kindness and unselfishness.
5. Let your fasting be no fictitious scheme, but a real, practical and systematic self-denial of food, drink and other pleasures of the body, sleep, candy, smoking, dancing, and some other amusements.
6. Save something out of your abundance, or out of your poverty, making a gift to God for the extension of His Church and the good of your fellowmen.
7. Exercise a constant charity of spirit and of motive, in thought as well as in act and word. Fast from strife and debate. Force yourself to speak well of others rather than critically and harshly.
8. Deliberately set yourself to be unselfish and considerate of others.

Will not that make a good Lent, if ye faint not?

LENTEN DISCIPLINE.

By George Wither, 1641.

Thy wondrous fastings to record,
And our unruly flesh to tame,
A holy fast to Thee, O Lord!
We have intended in Thy name.
Oh sanctify it so, we pray,
That honour may redound to Thee;
And so dispose us that it may
To our advantage likewise be.

Let us not grudgingly abstain,
Nor secretly the gluttons play;
Nor openly for glory vain.
This useful discipline obey;
But let us fast as Thou hast taught,
Thy rule observing in each part,
With such intentions as we ought,
And with true singleness of heart.

So Thou shalt our devotions bless,
And make this discipline to be
A means those lustings to suppress,
Which hinder us in serving Thee;
And though our strictest fastings fail
To merit of themselves Thy grace,
Yet they to make for our avail,
Be Thy deservings may have place.

True fastings helpful oft have been
The wanton flesh to mortify;
But they take off no guilt of sin,
Nor can we merit aught thereby;

It is Thine abstinence, O Christ!
— And Thine alone that merit must;
For when our works are at the best,
We perish if in them we trust.

CALIFORNIA.

Round trip ticket from Toronto costs \$130.20. Allows stop-over at certain points, and you can go one way and return another. Roses and oranges in abundance. Take your family along and have a good time. Full information, maps, tickets, etc., at Grand Trunk Tourist Ticket Office, north-west corner King and Yonge Sts.

British and Foreign.

The Bishop of London's fund has received a New Year's gift of £1,200.

The munificence of a private benefactor has enabled the Dean and Chapter of Rochester to undertake the rebuilding of the central tower of the cathedral.

What is probably a record in church bell ringing has just been established at Staplehurst, Kent, where a peal has been rung by Mr. H. Pope and his seven sons.

While cutting a roadway near the High Street gateway of Bangor Cathedral lately, workmen found what Mr. Harold Hughes, the well-known archaeologist, declares to be the arm of a pre-Norman cross of the key pattern.

The Pusey Library, Oxford, benefits to the extent of about £70,000 under the will of the late Mr. J. W. Cudworth, of Leeds. Two of the Leeds churches, St. Saviour's and St. Hilda's, also benefit to the extent of £2,000 to £3,000 respectively.

Dolgelly has lost its oldest inhabitant, Robert Lewis, a tailor by trade, who took part in the ringing of the bells of the church on the occasion of the coronation of three monarchs—William IV., Victoria, and Edward VII.

The death has occurred at Sevenoaks of Elisha Russell, who for sixty-six years sang in the Brasted (Kent) Parish Church choir, and was for sixty-two years a bell-ringer at the same church. Mr. Russell was born in the same year as Queen Victoria.

The Committee of the British and Foreign Bible Society have made a free grant of over 1800 English Bibles, to be placed, by the courtesy of the Chief Constables, in nearly all the chief English towns, in the police court cells, in which prisoners are detained before trial. This was suggested by the Church of England Temperance Society.

It falls to the lot of comparatively few of the clergy to complete half-a-century of service as Vicar of a parish. This experience is, however, that of the Rev. William John Springett, M.A., who for fifty years has held the Vicarage of Dunkirk, Faversham, Kent. Mr. Springett was ordained sixty years ago.

The Committee announces that it is probable that the foundation stone of the cathedral at Liverpool will be laid by the King in May or June of next year. Meantime a very acceptable donation of £5,000 has been made by Mr. H. Douglas Horsfall, the sum to be devoted especially to the erection of a suitable reredos. Mr. Horsfall is a liberal benefactor to the Church in this district, and the churches of St. Agnes, Sefton Park, and of St. Faith, Waterloo, were erected by his generosity. His last gift is especially welcome as it will provide for the due ornamentation of the sanctuary of the cathedral.

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The death is announced of the Very Rev. the Dean of Killala, Dr. W. O. Jackson, which took place on the 15th ult. The deceased was 77 years old.

Miss Talbot, of Margam Abbey, Glamorgan-shire, has promised £1,000 to the fund, for which the principal is appealing, for the endowment and extension of the work of St. David's College, Lampeter.

The Rev. H. M. M. Hackett, D.D., who was for some years principal of the Montreal Diocesan Theological College, has been appointed Dean of Waterford, Ireland, in succession to the late Very Rev. John Morgan, D.D., recently deceased.

The Bishopric of Birmingham will soon, it is to be anticipated, become an accomplished fact. On the 14th of this month there are to be simultaneous collections in the diocese of Worcester in aid of the funds, and the Bishop asks for help from every church in the diocese.

In response to an appeal for funds to repair the historic Waltham Abbey Church Tower, subscriptions have been received or promised amounting to about £1,100. The proposal is to reface the tower and rebuild the parapet with pinnacles at the corners. The cost is estimated at upwards of £2,000.

Amongst the bell-ringers who rang out the old year at St. Paul's Cathedral was the oldest bell-ringer in London, Mr. Robert Hayworth, who is in his eighty-third year, and is affectionately known by his friends as 'Grandfather Bob Major.' Mr. Hayworth will be eighty-three in April, and has been a bell-ringer for over seventy years.

The appointment of Canon Pereira to the suffragan-bishopric of Croydon brings the number of suffragan-bishops in England up to twenty-five. Till 1870 there had been no suffragan-bishop in England for two centuries. Archdeacon Mackenzie was the first of the modern line of suffragan bishops. He was consecrated suffragan to Bishop Wordsworth of Lincoln by the title of the Bishop of Nottingham.

A simple though chaste memorial has been erected in Ecclesfield church, Yorkshire, to the late Rev. Alfred Gatty, D.D., for sixty-three years vicar of the parish. The memorial—which came from the studio of Mr. Harry Hems, of Exeter—consists of a slab of polished variegated Cornish serpentine, upon which is mounted another veined Staffordshire alabaster. Resting upon the latter is a tablet of pure white statuary marble.

The Right Rev. T. V. Dunley, D.D., who for the past 29 years has been Bishop of Kentucky, died suddenly in New York on the 22nd ult. from heart disease. He was 67 years old.

The Rev. Dr. Greer was consecrated Bishop in St. Bartholomew's, New York, on St. Paul's Day, by the Right Rev. Dr. Potter, Bishop of New York, who was assisted in the act of consecration by twenty-one other prelates. No less than 500 clergy were present at the service, and a great throng of the laity. Hundreds of people were unable to obtain admission to the church.

News has been received of the death by drowning of the Bishop of Nassau, W.I. (Dr. Churton), which sad event took place off the coast of Ragged Island, one of the Bahama Islands, between the 24th and 30th ult. The Bishop was being rowed ashore in a small boat for the purpose of holding a confirmation service, when the boat, owing to the roughness of the water, capsized, and His Lordship, who could not swim, was drowned. The body had not been recovered by latest advices. The late Bishop was consecrated in 1902, and succeeded his brother in the See.

THE PAINTING OF THE FRESCOES.

By Mrs. Berylcan Jones.

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Chapter III.—Continued.

But, as the night wore on, and the old woman turned restlessly in her bed, and the full moon shone in through the uncurtained lattice window, and all the castle was wrapped in slumber, she made up her mind with all that wilfulness which, in old age, so strangely resembles the undisciplined wilfulness of youth, that, with the first streaks of dawn in the sky, she would go forth to see the face in the pool, and with her own eyes whether the face in the pool had prophesied a falsehood, or if it was in reality her own loved nursling.

She had not moved from her chamber for many a week, but such was the force of her desire that the strength seemed to come to the poor, old, feeble body, and ere the rosy blush of dawn mounted to the clouds, she had donned so much of her clothing as she could find, and, grasping her staff in her hand, stole down the winding stair as stealthily as she might, and, drawing the ponderous bar noiselessly, stood out in the pure, bright morning air.

She drew in the breath with a pang of exquisite delight, and lifted her poor withered face to the sky.

"Christ be praised for the morning!" she said; "it is holy, and methinks one day this weariness will be gone, and the Lord of Paradise will give me rest."

And then, for a moment, a dizziness came over her, and she was near falling to the ground, but the very strength of her desire overcame even the mortal weakness of the decayed body, and she recovered herself and went on.

So it came to pass that the friar woke from a sound, dreamless sleep on his stone couch in the cave, to hear a shrill, loud voice calling—

"Michael! Michael Pengersek, come forth!"

At first he thought that he dreamed. His own name, unheard for twenty years, seemed quite strange, and yet strangely familiar. He sat upright and listened.

"Michael!" The voice seemed to come from the sea. And again, "Michael!" seemed to come from the sky; and the friar hurried to the mouth of his cave.

The little beach of sand was dry again, but the archway out of his prison was scarcely passable yet.

"Who art thou?" he called loudly, without thinking that it was anything mortal who knew his

presence in the cave. "Who art thou, nor I am here."

"The good God be praised," said the voice; and now he realized that it was the other side of the rock. "I wait for thee, Michael, my nurse child. Come!"

"It is Nurse Jenner!" he ejaculated. "Now Christ defend me! How knew she that I was here?" But to her he cried—

"We must wait for the tide, nurse. I cannot come yet."

"The tide must hasten, then," she answered, in a quavering voice, "for my life is ebbing, too, and I must go with this tide, Michael; yet I must see thee first."

And so, she on one side, and he, the other of that archway in the rock, waited for the everlasting Will of God, which hurries not nor hastens, but fulfils all things good just at the right time for His people; and when he could wade through the water, though it was knee-deep, he passed the barrier, and stood before the old woman whose love had brought her to her death.

"How didst thou know?" he asked, when she had given him the loving greeting she had so longed for; "and hast thou told upon me?"

"Nay," she said, smiling with a wonderful light upon her wrinkled old face. "When the little maidens told me that they saw a strange visage in the pool, I knew; and when they said a pilgrim was there, the good God told my heart it was thou. But never a word passed my lips, and never a soul knows of it. And, Michael!—she raised herself on her elbow—"they never told—nor I. No man cried 'wolves'-head' after thee. Thou art free to return; thy head is safe, and they would rejoice to see thee."

The pilgrim shook his head.

"Nay, Nurse Jenner. I shall not be long after thee. If I may repent first, then will I gladly follow thee."

A smile came again over the old face.

"I have but waited for this," she said, and folded her thin hands together. "Now may God and Our Ladye receive me!"

And so, with her head resting against the pilgrim's knee, and her face seaward, she died.

And after he had commended her soul to God, with a great and sudden strength, he took the body of his dead nurse in his arms, and bore her over the sands, and up the pathway, and before any soul was stirring in that early dawn, he placed her gently at the doorway of Pengersek Castle, and himself retired to the cave. And there they found her, and knew that she had striven to rise from her bed, and got so far as the doorway, but more they never knew.

The rosy streaks of dawn had mounted into the sky when the pilgrim returned to his shelter of the cave; and the sea had left his little beach of yellow sand and pebbles quite smooth and bare. After he had spent a few moments over his devotions, he took his frugal meal, which, after the custom of his wandering confraternity, he had collected the day before from the houses around, and carried in the capacious hood of his habit.

Used as he was to the terrible scenes of war, and strange adventures in foreign lands, the tragic death of the old woman, who had risked and lost her life for the sake of one sight of him, seemed but one item of the wonderful events of the past few hours.

He had come to his old home expecting to find himself a stranger and alone. His brother and Joan were living. He himself, though murderer still in intent, was not, in very deed, the wretch he had deemed himself. He had seen and spoken with the children of Joan, and found them seeking to know if he, their uncle, still lived. And then the old woman who had been waiting and watching for him all these years, had wondrously grasped the fact of his presence there, and had

*It was said of a person who had fled justice that he was "cryed wolves'-head."

gone to tell him that the very victims of his passion had jealously guarded his name, and never forgiven his sin and misery.

With a great effort, he collected his thoughts and tried to concentrate them upon the words he had in hand.

"If I would paint this fresco aright," he thought, "I must try to grasp the mission of the baby Christopher."

So for an hour he sat upon the rock, with his head leaning back and his eyes fixed upon the waters, trying to recall every word of the story told him by the good priest yesterday. And it seemed to rise out of the dim obscurity of the past into a veritable living thing.

First, the careless, thoughtless youth; then the searching after sin; then the awakening to, he knew not what, consciousness of something better; then the seeking Christ, but still in wilfulness; and last of all, the giving up his will and his sin, finding the only true happiness in life.

And he said at last, with a sigh, "now may the Lord Christ and blessed Mary help me; for I would paint these pictures as well as I may," and taking from his wallet his brush and palette and a few crude colours, he first of all sketched on the rock beside him an outline of a figure, and then filled in all the little details with colour.

The first effort did not please him, nor the second; but when for the third time he sketched the rude outline of the giant, and the baby Christ upon his shoulder, he looked more satisfied.

"That may do for a model to meditate upon," he said to himself; "and now, while I may leave the cave, I will to St. Michael's Mount to deliver the abbot's message."

So replacing his drawing instruments, and pulling his heavy cowl over his head, he emerged from the cave, and crossing the point came out upon the long stretch of sand now called Pra Sands. Avoiding the little pathway leading to Pengersek Castle, he slowly crossed the mile and a half of level sand, glittering yellow in the morning sun, and mounted the cliff again at the farther end, for the coast was there impassable. Still with his head bent and his arms folded, he passed over a rough, heather-clad moor, and gained the road used by pilgrims, which, skirting the sea, and yet avoiding the inlets of the coast, led, as straight as might be, to St. Michael's Mount.

(To be Continued.)

HINTS TO HOUSEKEEPERS.

When cranberries are baked the skin will be tender, and the sauce need not be strained. Wash and pick over enough berries to fill a stoneware crock two-thirds full; cover with hot water and bake until tender, keeping well covered. When they begin to grow soft stir in half as much sugar as there are cranberries and let them finish cooking.

Cranberry dumplings are popular with many people. To make, mix two teaspoonfuls of baking powder and half a teaspoonful of salt thoroughly into a pint of sifted flour; then rub in two tablespoonfuls of butter. Add milk enough to mix to a soft dough that will roll out easily. Roll to half an inch in thickness and cut into rounds as large as saucers. Fill the centres of each with washed and picked cranberries; sprinkle thickly with sugar and a little flour; pinch the edges of the dough together and tie up in pieces of cheesecloth. Steam or bake them, and serve with hard or liquid sauce.

Creamed Beans.—Soak one pint of beans over night; the next morning boil until perfectly soft; put through a sieve, and add a teaspoonful of salt and a saltspoonful of pepper. Make a smooth cream sauce by putting a tablespoonful of butter in a saucepan and stirring in a tablespoonful of flour; add slowly a cupful of milk, and when the sauce is thick, stir into the beans; beat well. Pour into a baking-dish, cover the top with fine bread-crumbs, and bake brown.

Children's Department.

EDWARD THE PEACEMAKER.

Hail! to thee, King of a thousand
isles,
Lord of an Empire vast,
Prince of a realm where the sun ever
smiles
Chief were the storm clouds passed.
Father of people who love thee well,
Nations free and proud,
Edward the Peacemaker, this we tell,
And we acclaim thee loud.

Peace upon earth, good-will to men
This was the angels' cry
When the great King came from hea-
ven, and then
To seek and to save and to die.
We are a people brave and strong,
We English Christian still,
Peace we love, but brook no wrong;
This is the nation's will.

Now at this holy Christmas-tide,
When all the glad bells ring,
Though we join with the young, for
the dead have sighed,
Yet we lift up our hearts and sing,
Our Emperor King is no recreant
knight,
We know him as brave and true;
Therefore we honour his efforts aright,
And we pray, "Let peace ensue."

Kings may bluster, and rulers rave,
Caesars fume and frown,
The war clouds gather, the times are
grave,
But the Lord of Heaven looks
down,
Let the mighty monarchs who rule
the earth
Try but to do His will;
Now, when we celebrate His birth,
Listen, "Peace be still!"
—Emra Holmes.

A HALF-DONE GIRL.

"I don't know what Aunt Emily
could have meant," reflected Edith ab-
sently, as she partly closed the open
book she was reading. "Perhaps 'twas
nothing after all, but it makes me feel
uncomfortable. I wish I hadn't heard
it; but it wasn't my fault; I wasn't
eavesdropping!"

"Something you heard at Aunt
Emily's troubles you, dear?"

"I had almost forgotten you were in
the room, mother," and Edith turned
quickly in her chair, a slight flush indi-
cating her embarrassment. "Yes; it
was when I called there this morning
for her pattern. I heard something
she said to Florence, and it's made me
feel uncomfortable ever since. The
worst of it is, mother, I can't under-
stand what it was she meant."

"Do you mind telling me? Perhaps
I can explain. I'm sure your aunt
never would have said anything inten-
tionally to cause her niece the slight-
est pain."

"I know she wouldn't purposely,"
said Edith, looking soberly into the
grate. "Florence wanted to make
some slippers like those I have started
for father's birthday." Edith hesi-
tated, the flush on her face taking on
a deeper tinge.

"Well, dear?"
"Aunt Emily told her when she had
finished the breakfast shawl for grand-

mother, she might, but that she didn't
want her to become like her cousin
Edith—a half-done girl!"

Mrs. Ferguson was silent a minute;
her expression, however, clearly indi-
cated that her sister's remark was un-
derstood.

"What was it, mother, she meant?"
asked Edith, anxiously, breaking the
silence.

"To-morrow morning I'll tell you,
dear," replied Mrs. Ferguson, slowly.
"Come to my room after the work is
done, and I'll explain."

"It's just the opportunity I've waited
for to make Edith realize her unfor-
tunate habit, that's growing upon her
constantly," thought Mrs. Ferguson,
late that evening, as she gathered from
room to room an armful of partly-
completed articles. "I trust my ex-
hibition, after her aunt's remark, may
accomplish what my suggestions and
advice for months have failed to do,"
and, with a sigh, Mrs. Ferguson laid
on the table her collection of Edith's
half-finished articles.

The next day, after the morning's
work was over, Mrs. Ferguson called
Edith into her room.

"Is what Aunt Emily referred to
very bad?" asked Edith, anxiously.
"I'll dread to have you tell?"

"I think I shall not have to, dear.
My exhibition will explain it all."

"Exhibition!" exclaimed Edith curi-
ously, looking round.

"Come over to the table, Edith,"
said Mrs. Ferguson, kindly. "Doesn't
this explain?"

"I don't see how! Here's—where
did you get all these things? The set
of doilies I started for you last Christ-
mas! I'd forgotten all about them.
I remember I gave you a book instead.
And there's the cape I began for
grandmother, and the fruit-piece Aunt
Emily wanted me to paint for her
dining-room. I remember I was
going to finish it after the oranges
came into the market, for one needs
the very best when painting from
still-life.

"Where did you find that little book
of pressed mosses I was beginning to
arrange for the church sociable? Oh,
I remember so well the day Margaret
Leslie and I tramped through Town-
send's woods after those. We were so
very particular to get the very softest
and greenest mosses, for that book
was to be a wonder. And!"

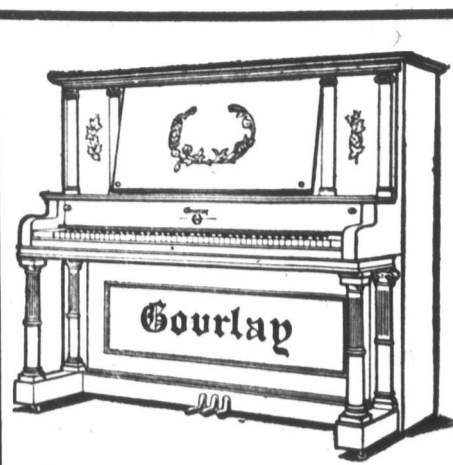
Mrs. Ferguson looked into her
daughter's face.

"But I don't see what these things
have to do with what Aunt Emily said
to Florence," Edith picked up part of
a doll's dress she had begun weeks be-
fore for little Mary, the sick child of
her mother's laundress.

"Don't they explain?" asked Mrs.
Ferguson, gently. "In what condi-
tion are all the things you find on that
table?"

"I see now," faltered Edith, slowly,
the look of enquiry on her face giving
place to one of pain. "They are all
half-done! That's what Aunt Emily
meant when she called me a half-done
girl!"

"And that's the kind of a girl my
daughter doesn't wish to be," said
Mrs. Ferguson, drawing Edith to her
side. "And now how can she best
show that she doesn't intend longer
to be what her aunt not unjustly called
her?"



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Our lowest priced piano is as
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more money on ornamenta-
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will be great and your dis-
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ONE ASH WEDNESDAY.

(A true story.)

It was Ash Wednesday. The
ground was covered with a mantle of
white snow, the boughs of the ever-
greens were weighed down, and the
spires shrouded in white. Snow al-
ways seems to me, when it is freshly
fallen, to be the purest thing we have
on earth; all others are stained with
the world, and even it loses its
purity in a short time. The air was
crisp, which added a new sweetness to
the sound of the sleigh-bells as they
drew up before the little country
church.

About Ash Wednesday services
there is a sincerity which surpasses
that of all others. Is it because it is
the first of the season of Lent, when
the communion between the Creator
and created is closest, or because the

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bells only call forth the most devout
of the congregation, or is it because
the Divine Spirit itself comes nearer
to give us godspeed on our Lenten
mission?

Among the many faces upturned to
Mr. Worthy that day, the one which
he noticed most particularly was that
of Will Smith. A look of determina-
tion was written on his handsome
face, mingled with a spirit of supplica-
tion to the Almighty for grace. After
the blessing all sat for a minute con-
templating the season so recently
commenced; but no one thought that
that day decided whether a genius
would mount the "horse of fame" and
utility or be smothered by obscurity.

Will Smith lived in a country vil-
lage, about four miles from the city
of New York. Every morning he and
his sister, Eleanor, went to New York,
where he attended university, while
his sister taught in the College of
Music there. To take their place at
home their parents had adopted a
little French boy, who, by his win-
ning ways, claimed the affection of
all, and was familiarly known as Jack.

Eleanor often declared that if Jack
had a chance he would become a
statesman. During his limited spare
time she had taught him English, so
that he soon was able to make himself
understood with little difficulty. She
suggested to her brother that if he
could spare two or three evenings at
home every week teaching Jack it
would only place him even with the
world when he started out for himself.
But to Jack those evenings would cost
some self-denial, and strong argu-
ments were advanced in his mind both
for and against such a course; but
finally, with the influence of Mr.
Worthy's sermons, his unselfishness
gained the day, and he determined to
give it a trial during Lent.

No one knows how many pleasant
companions were denied for the sake
of the ambitious little foreigner. No
one knows of the pleasant evenings
missed, nor how often he thought of
them as he sat poring over an ele-
mentary arithmetic. To say that the
work was all pleasant would not be
true; yet to his surprise he found his
interest in his pupil growing, so that,
when the Easter holidays had passed,
he was anxious to continue the even-
ing classes. His pupil, he found, was
no ordinary one, but endowed with a
quick understanding, and possessed
of a great ambition.

For months the evening study was continued, and it, aided by Jack's extensive reading, soon helped him to enter the university. There his career as no less distinguished, as he cared at his graduation all the honours of the day.

Now he is no longer Jack, the servant boy, but Dr. —, of P—, where he has a large practice. His works are used as text-books in the universities, and his opinion in consultation is highly valued. But to Eleanor and Vill he is still Jack; and it is with joy that they look back upon evenings so well spent and the Lenten resolution.

Hope Hastings.

HANDSOME IS THAT HANDSOME DOES.

"You don't know anything about it, Let. You sit in the house and do fancy-work, and so that you keep your hands white, and don't crush your frills, you're all right. Mother shields you, and father pets you, and folks call you an angel—and maybe you are; but if being an angel of that kind was all that was required of us boys, why, it would be quite another thing"; and Hal Downing looked down a little contemptuously upon the girlish figure sitting listlessly in the skiff from which he had just jumped. What a baby face it was, anyway! And he crammed his hands farther into his pocket.

But in an instant the whole expression of the one before him changed, and as she rose, and throwing away the ropes with which she had been steering, sprang out on to the soft, green grass, a rosy flush swept over her face, fairly transforming it.

"Hal Downing! that's just because you've done something you're ashamed of, and you are trying to find excuses for yourself! If I were a boy, I'd be honest enough, and brave enough, and manly enough, to own up to what I had done—I'm sure of that!" And straight towards the house walked Let, with never one turn of her head to see how her words hit.

Hal stood and looked after her, and then mechanically stooping and fastening the boat, he turned towards the house, but made no move to go to it; instead, he stood thoughtfully pulling at the leaves of the elm sweeping near.

"I wonder if she can know anything? Of course she can't! But who would have thought she'd been smart enough to hit so near at a mere guess?" And then, after picking up a few bits of bark, and throwing them idly into the water, watching them float on the surface of the smooth stream, he turned and walked briskly towards the white house showing through the trees.

Hal was in trouble. In more now, even, than he had been before; for, added to other anxieties, was the one: "How much does Let know, anyway?"

When Hal at last appeared at home, the house was deserted, save by the maid in the kitchen, whom he could hear singing at the top of her voice, and not in the most artistic way:

"Rise, my soul, and stretch thy wings.
Thy better portion trace;
Rise from tran-si-to-ry things"—
Hal waited to hear no more, but



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slamming the door, passed out into the side yard, and stood looking aimlessly down the lane.

"You'd better come into the shade."

Hal turned and saw Letty sitting under a maple, her form resting on a light camp chair, her feet on a bamboo stool, and a piece of lace-like embroidery in her lap.

"How deliciously cool you do look!" he said, going over to her and throwing himself down on the short grass, but at the same time looking at as though the fact did not please him any too well.

Letty said nothing, but worked industriously.

"How can you bear to work on that rag such a day as this?"

"What can girls do better? If I were a boy, now—"

"Well, what if you were a boy—what would you do then?" Hal asked, a trifle impatiently.

"Oh, hang around with my hands in my pocket and fret!" And Letty laughed good-naturedly.

Hal stretched himself out a little more, and began pulling up the grass and making little heaps of it.

"Father's very proud of this lawn," said Letty, by way of reminder, for Hal was making sad ravages upon its smoothness.

Hal took no notice.

"I say, Letty, what's a fellow to do, anyway, when he gets to going wrong?"

"Get right as soon as possible!" Letty answered, without a moment's hesitation.

"But supposing you can't?"

"Letty shook her head. "It may be possible that boys"—and there was a slight inflection on "boys"—"are so constituted that they can't right their wrongs; but girls can. Miss Don says so!"

"Miss Don!" exclaimed Hal. "If I couldn't live or breathe or speak without the help of 'Miss Don' I'd be sorry!"

"I don't like cross company," said Letty, taking up her work and chair, and stooping for her stool.

Hal tossed that, with the toe of his boot, out of her reach.

Letty turned to the house without it.

"I say, Let, come back—I'm not through."

"I am," she said, keeping on her way.

"I do say she can be the most provoking when she's a mind to, of anybody I ever saw!" And reaching for the stool, Hal placed it under his head, and tilting his hat over his eyes, folded his arms above his head as though for a nap.

But there was no napping for Hal Downing that day. Around him buzzed, like merciless gnats, the words his sister had thrown out, until at last, giving a second kick to the stool, that sent it farther than did the first, he rose and went to his room.

Hardly had he gained it and closed the door, ere there was a rustle outside, and under the door was wedged a little note. As he went to pick it up he heard retreating footsteps. Hal broke the freshly-sealed envelope, and there, in Let's school-girl hand-writing, that he always made so much fun of, was:

"Dear Hal.—I didn't mean to make fun of you, or to be hateful, for I can see plainly enough you are in some sort of trouble. I know girls' ways aren't boys', but still I do wish you would get things straightened up again; and if I were you I would make a clean thing of it to father. He's just as good as he can be, and Miss D—that is, our Sunday School teacher—said only yesterday, when we were talking over the text, 'I will arise and go to my father,' that half the trouble of the world would be saved if only young folks, and especially boys, would go to their father when in trouble, and not try every way to flounder out alone. Do please think about it, Hal, and see if you can't get your courage up. I'm awfully sorry I was cross.

Letty."

Hal read this through two or three times, and then he took out his pen from the little desk back of him, and after writing two or three "L's" that did not suit him, at last, with considerable flourish, managed to express himself to his satisfaction. This is what Letty found put under her door:

"Dear Let.—You're a treasure, and I was awfully mean to flare at you as I did, just because you weren't in as bad a fix as I. I don't know yet what I shall do, but I'm obliged to you all the same.

Hal."

"I know what he'll do," exclaimed Letty, tossing down the note, "he'll go straight to father as soon as he gets into the house, see if he don't."

And surely enough. No sooner was the tall form of Mr. Downing seen passing through the little side gate than Hal's door opened, and with steps that would make themselves audible, in spite of care to the contrary, he passed down to the library, and the door closed after him.

Letty did not seek her parent, as was usual upon his home-coming, to glean little bits of city news, but

waited until the sharp ringing of the supper bell called her. Even then she hesitated. But she need not, for her mother and she had the table to themselves, Mr. Downing having sent in word that they need not wait for himself and Hal.

It was an hour later when Letty, from her place at the front window, heard the library door open. She did not go to the dining-room, as she might on another occasion, to flutter around her father at his late meal. She hoped Hal would seek her after he was through eating, but he went directly to his room, and not till the next morning at breakfast did Letty again see him; and then his face told nothing, save, perhaps, that the worst was over. Yes, from the side glance she now and then took, as the meal went on, Letty was quite sure that Hal looked happier than he had for many a day. And his voice, when he did speak, though subdued, was certainly not impatient, as it had been too often of late.

An hour later, when they were out for ferns for the mother's fern-case, down in a mossy retreat, Hal made a confidante of Letty, not only telling

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A New Source of Strength and Vigor for those who feel their Vitality Waning and Suffer From the Ills Consequent on Old Age.

The story of Dr. Chase's Nerve Food is a story of great cheer for the old people.

It is a source of strength and support at that time in life when vitality begins to decline, and the weaknesses of age begin to make themselves felt. Young blood is warm blood—it is rich, pure and life-sustaining; and it is by actually forming new blood that Dr. Chase's Nerve Food proves of such wonderful benefit to the aged.

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Judging from the experience of the thousands of old people who have tested this great food cure, it seems to be exactly suited to overcome these conditions, consequent on old age.

Unlike ordinary medicines, Dr. Chase's Nerve Food is entirely restorative in action, while others seek to tear down the tissue. Dr. Chase's Nerve Food cures by forming new, firm flesh and tissue, and building up the system. It thus permanently overcomes disease and affords lasting benefit.

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her of how far the boys—he and one or two neighbours' boys—had gone astray, but also all his father had said; and how, at the last, he had come down with the money to clear up everything, and make things straight.

"If it hadn't been for you," Hal continued, "I don't believe I should ever have had courage to do it. So you have accomplished so much, sis, if your hands are white and your face babyfied; and it is an awful little face, anyhow."

"Stick to it, my boy," answered back Letty, "but remember it is 'Handsome is that handsome does.'"

And a little while afterward, their mother, hearing them laughing as they came up the lane, with their heaping basket of wood treasures, thought, "How happy those children are!" And little she suspected what her boy had been saved from, for the father had said:

"So that you come to me with all such things—freely, remember—it's better not to trouble your mother with them."

To which Hal had replied, "But there shall be no more, father, see if there is!"

And the parent only hoped his boy would prove this assertion to be true.

SAVED BY A GOOSE.

Some British troops had been sent out to Quebec over fifty years ago to put down a rebellion of the colonists. In these days we can hardly conceive of such a measure being necessary. A certain farm in the neighborhood, suspected of being a resort for the insurgents, was surrounded by sentries placed at some distance apart; and one day the sentry whose post was near the gate of the farm heard a singular noise. A fine, plump goose soon appeared on a run, making directly for the spot where the soldier stood, and behind, in pursuit, came a hungry fox.

The sentry's first impulse was to shoot the thievish animal and rescue the goose; but since the noise of the report would have brought out the guard on a false alarm, he was obliged to deny himself this satisfaction.

The fox was gaining on his intended prey, when the goose, in a frantic attempt to reach the sentry-box, ran his head and neck between the soldier's legs just as the pursuer was on the point of seizing it. Fortunately the guard could use his bayonet without making a disturbance, and he did this to such good advantage that the pursuit was soon ended.

The rescued goose, evidently animated by the liveliest gratitude, rubbed its head against its deliverer's legs, and performed other joyful and kitten-like antics. Then, deliberately taking up its residence at the garrison post, it walked up and down with the sentry while he was on duty, and thus accompanied each successive sentry who appeared to patrol that beat.

About two months later the goose actually saved the life of its particular friend in a very remarkable way. The soldier was again on duty at the same place; and on a moonlight night, when the moon was frequently obscured by passing clouds, the enemy had formed a plan to surprise and kill

him. His feathered friend was beside him, as usual, while he paced his lonely beat, challenging at every sound, and then "standing at ease" before his sentry-box. The goose always stood at ease, too, and it made a very comical picture.

But some undesirable spectators—at least of the soldier's movements—were stealing cautiously towards the place, under cover of the frequent clouds and a line of stunted pine-trees. Nearer and nearer to the post they crawled till one of them, with up-lifted knife, was about to spring on the unsuspecting man.

Then it was that the watchful goose covered itself with glory by rising unexpectedly from the ground and flapping its wings in the faces of the would-be assassins. They rushed blindly forward; but the sentry succeeded in shooting one of the party and bayonetting another, while the goose continued to worry and confuse the remainder until they fled wildly for their lives.

The brave bird was at once adopted by the regiment, under the name of "Jacob," and decorated with a gold collar, on which his name was engraved, in appreciation of his services. Ever after, during his life of twelve years, he did sentry duty at home and abroad; for he was taken to England at the close of the war in Canada, and greatly lamented there when he died. His epitaph reads, "Died on Duty;" and no human sentinal could have been more faithful than poor old Jacob.

As it may occur to our readers who have not made a study of the interesting and almost human ways of many animals to doubt the truth of so remarkable a story, they are referred to the gold collar, with Jacob's name and exploit engraved upon it, which may still be seen at the headquarters of the Horse Guards, in London.

USAGARA.

In East Africa, about 200 miles inland, is a country called Usagara. The black people there do not worship idols, but are dreadfully afraid of bad spirits, and make offerings to them. Their priests are called "medicine-men," and they are supposed to be able to find out what the spirit thinks. These medicine-men sometimes say that some person has bewitched another, in order to hurt him. Then the person accused has to drink some poison, or put his hands in boiling water, or pick up a burning stick, and if he can do so without being hurt, he is said not to be guilty. The people wear all kinds of charms, which they think will keep away the evil spirits from hurting them, and they treat the medicine-men with great reverence, for fear of getting harm from them.

The poor ignorant people are taught in various ways, in classes and schools, and by preaching to them; and there is also a Medical Mission to which the people come to be healed when they are ill, and there they hear about Jesus Christ Who is able to heal their souls.

Missionaries have been working in Usagara for many years.



For the Little Ones

To Keep Their Digestion Perfect
Nothing is so Safe and Pleasant
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Thousands of men and women have found Stuart's Dyspepsia Tablets the safest and most reliable preparation for any form of indigestion or stomach trouble.

Thousands of people who are not sick, but are well and wish to keep well take Stuart's Tablets after every meal to insure perfect digestion and avoid trouble.

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

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

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

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

Gentlemen: Stuart's Dyspepsia Tablets

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

MRS. W. T. DETHLOPE.

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

HENRY KARIS,

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

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

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

"I JUST KEEP STILL."

"How is it, Rob," asked one boy of another, "that you never get into scraps, like the rest of us?"

"Because I don't talk back," answered Robbie, promptly. "When a boy says a hard thing to me I just keep still."

Many a man whose life has had in it a good deal of trouble and opposition would have saved much if he had learned in his childhood the lesson which this little fellow had mastered that of "keeping still." If the hard word hurts, it will not make it easier to make an angry reply. If you do not answer at all, it stops right there; if your tongue cannot be restrained, nobody knows what the result may be. It doesn't so much matter what your playmate says so long as you keep your temper and hold your tongue; it is what you reply to him, nine cases out of ten, that makes the quarrel. Let him say his say and be done with it; then you will find the whole annoyance done with much more readily than if you had "freed your mind" in return.

"Just keeping still" is one of the things that saves time, trouble and wretchedness in this world. The strong character can be quiet under abuse or misrepresentation and the storm passed by all the sooner. Patience sometimes serves a man better than courage. You will find again and again that the way to "keep out of scraps" is to keep still.

HE KNOWETH ALL.

Only a drop in a bucket,
But every drop will tell;
The bucket would soon be empty
Without the drops in the well.

Only a poor little penny,
It was all I had to give;
But as pennies make the shillings,
It may help some work to live.

A few little bits of ribbon,
And some toys—they were not new;
But they made the sick child happy,
Which made me happy, too.

Only some outgrown garments,
They were all I had to spare;
But they'll help to clothe the needy:
And the poor are everywhere.

A word now and then of comfort,
That costs me little to say;
But the poor old man died happy,
And it helped him on the way.

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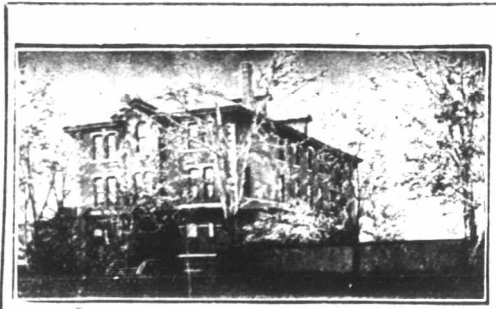
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THE CANADIAN NORTH-WEST
HOMESTEAD REGULATIONS.

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

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

HOMESTEAD DUTIES.
A settler who has been granted an entry for a homestead is required by the provisions of the Dominion Lands Act and the amendments thereto to perform the conditions connected therewith, under one of the following plans—
(1) At least six months' residence upon and cultivation of the land in each year during the term of three years.

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

(3) If a settler has obtained a patent for his homestead, or a certificate for the issue of such patent, countersigned in the manner prescribed by this Act and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.

(4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land.

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

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

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

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

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

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

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