

# Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD

THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.

ESTABLISHED 1871.

Vol. 30.

TORONTO, CANADA, THURSDAY, APRIL 7, 1904.

[No. 14.]

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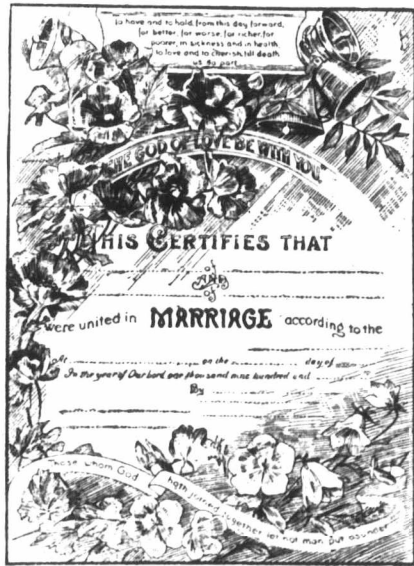
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TORONTO, THURSDAY, APRIL 7, 1904.

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## LESSONS FOR SUNDAYS AND HOLY DAYS.

First Sunday after Easter

Morning—Num. 16, to 36; 1 Cor. 15, to 29.

Evening—Num. 16, 36, or 17, to 12; John 20, 24 to 30.

Second Sunday after Easter.

Morning—Num. 20, to 14; Luke 13, 18.

Evening—Num. 20, 14—21, 10, or 21; Eph. 1.

Third Sunday after Easter.

Morning—Num. 22; Luke 18 to 31.

Evening—Num. 23, or 24; Philip. 1.

Fourth Sunday after Easter.

Morning—Deut. 4 to 23.

Evening—Deut. 4, 23 to 41, or 5.

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

### SECOND SUNDAY AFTER EASTER.

Holy Communion: 137, 173, 315, 316.

Processional: 34, 133, 215, 547.

Offertory: 132, 140, 173, 520.

Children's Hymns: 330, 334, 335, 337.

General Hymns: 222, 469, 501, 550.

### THIRD SUNDAY AFTER EASTER.

Holy Communion: 312, 548, 556, 559.

Processional: 179, 302, 306, 393.

Offertory: 307, 367, 433, 499.

General Hymns: 410, 445, 447, 498.

## Should Ordained Men Follow Secular Callings.

One of the best-known laymen of the Church is Mr. Charles Jenkins, of Petrolia. For many years he has persistently and ably advocated the expansion of our ordinal so as to permit deacons to follow a secular calling. If this movement succeeds, its effect in transforming Church work and Church life will be incalculable. Mr. Jenkins brought the whole question before the Lower House of the General Synod of Canada at its Montreal meeting in 1902, and moved a resolution, which was seconded by Rev. Professor Clark, of Trinity University, and unanimously adopted, to the effect that a joint committee of the Upper and Lower Houses send a "communication" on the subject to all the legislative bodies of the Church throughout the world. The Upper House expressed no opinion on the subject, but concurred in the appointment of a joint committee,

of which Bishop Baldwin, Mr. Jenkins' diocesan, is chairman. A communication was sent as proposed, and asks for a full discussion of the whole question by chosen representatives (the Bishop and one priest and one layman from every diocese) at the time of the next Lambeth conference. Mr. Jenkins' speech at the Montreal Synod showed that the need of relief of this sort had been widely felt. He quoted four explicit testimonies on the subject from Dr. Arnold, of Rugby; Dr. Cutts, the historian; Bishop Barry and Archdeacon Sinclair. Archdeacon Sinclair, for example, declared at a Church congress in 1896: "It is not too much to say that at present we have no diaconate in the Church of England. What is called the diaconate bears no relation to the ancient office, and is merely an apprentice to the presbyterate." The State Church period, inaugurated by the Emperor Constantine, and the subsequent Reformation reconstruction, altered the original character of the "diaconate," and eventually led to Canons 33 and 76 being passed by Canterbury Convocation in 1603, "which," says Mr. Jenkins, "have had the effect of keeping the order of deacons obliterated in the Church of England." The rise of the great voluntary missionary societies, and especially the Methodist Movement, are direct results of the loss of a real diaconate. A real diaconate would have supplied all that the Methodists originally desired. Our reason for alluding to this subject at this time is that the Guardian of February 10th shows that the Canadian Church's "communication" was brought to the notice of the recent Canterbury Convocation by Archdeacon Sinclair. The Archbishop of Canterbury, in the Upper House, referred to it as a "very valuable document," and both Houses concurred in referring it to the "Joint Committee on the Sub-diaconate." The next issue of the Guardian on February 17th shows that the same general question was before the York Convocation, and both Houses referred the matter to a Joint Committee, which would confer with the Canterbury Committee on this and kindred questions. The communication of the Canadian Church is now, therefore, under consideration by the two great English Convocations, and the gracious words of the Primate show that it is sure of sympathetic treatment.

### Canon Aitken.

The Scottish Guardian of March 4th refers to a two-weeks' mission at Coatbridge by Canon Aitken, and gives us some personal incidents concerning the Missioner which will bear repetition. Canon Aitken, by his devotional writings, and mission hymns, and mission services, has endeared himself to many in Canada. The Coatbridge Mission brings him back to the place where his father, Rev. Robert Aitken, became rector in 1847, and where another brother, Rev. Charles Aitken, was the next rector. The father was noted as a preacher of great power and originality. Dr. Brownlow (R. C. Bishop of Clifton) said of him: "His preaching was the most striking it has ever been my lot to hear." Canon Aitken attained great prominence as a mission preacher, and his "mission hymns," of which hundreds of thousands have been sold, have made his name a household word. He founded the "Church of England Parochial Missions Society" in memory of his father; and this society has already conducted over 5,000 missions. The Scottish Guardian says of the Missioner: "His theology is eclectic. He desires to be a Churchman, pure and simple, to belong to no party, but to comprehend what is good in all." The present mission brings him back where he worshipped when he was a boy, seven years old.

### The Training of a Bishop.

Not long ago the country rang with cries concerning the incompetence and disloyalty of the

English Bishops. The cry was manufactured for political purposes, and became louder and louder by the joint efforts of professional agitators. A little sober thought might have revealed that the cry was sheer nonsense. The Episcopate being the highest rank in the Church, no one is likely to reach it till his worth is proved in various lower spheres. At the consecration, on February 24th, of Provost Campbell as Bishop of Glasgow and Galloway the preacher was Dr. Pulleine, Bishop of Richmond, who referred to the splendid training which Provost Campbell had received. "You have been prepared," said the preacher, "by a wide experience for the work to which you are to-day consecrated. In South Wales, in the great industrial population of Aberdare, you learned your first lesson. Then for five years the quiet Norfolk village helped you to realize that close personal contact between priest and people, nowhere learnt so well as in an English country parish. Next came the call to Leeds, where your heart grew larger and your mind broader, where the problems of a great city met you at every turn, and drove you, as they drove every man, to seek upon your knees their solution. . . . And now in your own loved Scotland, the home of your boyhood, the goal of your manhood's hopes, you are called, after a quiet interval of cathedral life at Perth, to be a Bishop in the Church of your baptism. Here in Glasgow, on a larger scale and from a greater position, the work of Leeds will be repeated, with larger opportunities of service." Whatever the Episcopal system may have done, or failed to do, for other branches of the Church of Christ, it has assuredly brought to the front in the Church of England and her sister Churches the ablest, wisest, devoted minds which are to be found in these churches.

### Lord's Day Observance.

On March 21st a deputation of the Lord's Day Alliance interviewed some members of the Ontario Cabinet to learn what the Ontario Government intended to do concerning Sunday legislation. The Cabinet Ministers expressed a desire to submit the question of jurisdiction to able counsel so as to find out the respective powers of the Provincial and Federal Governments in legislating on this subject. No legislation would be introduced till a clear conclusion is reached on this point. The Lord's Day Alliance and its two capable organizers deserve to be congratulated on their watchful and vigorous campaign in behalf of a decent observance of the Lord's Day. They have succeeded in gathering all shades of religious opinion, including the Roman Catholics, into a strong, united movement, and when they address the Government they do so with all the power of a great organization. Their little monthly paper, "The Lord's Day Advocate," is a veritable war bulletin, and describes the position of the opposing forces at each announcement. The Imperial Privy Council threw the whole question of Sunday legislation into chaos by declaring that the Ontario Lord's Day Act, R.S.O. 1897, Chap. 246, was ultra vires. This adverse decision would have done more harm than it did if the Lord's Day Alliance had not promptly pointed out that the earlier Act of 1845, passed by the Parliament of Upper Canada, was still in force. The Privy Council decision has entirely unsettled the question of jurisdiction, and the advocates of the proper observance of the Lord's Day will have to feel their way gradually, step by step, to a final settlement. One great problem before the Christian Church is how to deal with railroads, steamships and other commercial enterprises which imperil the sanctity of the Lord's Day. The Advocate supplies us with a rational investigation of this problem, and is full of interesting matter on many topics affecting the Sunday rest. In the December issue we read of a negro cyclist named Taylor refusing \$7,000 rather than cycle on Sun-

day, and giving the manly, straightforward answer: "It's against my bringing up, and I will not go back on the teachings of my mother." In an earlier issue we have the diagnosis of a common malady known as "Sunday sickness." It comes on suddenly about church time, and usually affects the head of the family. The attack does not last usually very long, and the patient generally recovers by Monday morning.

**How to Name the Sundays.**

Inroads are being made continually on the names and order of the Church year, the last of which was "Bible Sunday," appointed for March 6th. A correspondent in The Church of Ireland Gazette of March 11th disclaims against this growing custom of renaming the Sundays as "a whimsical innovation," and his list of special names gives ground for this remark, e.g., "Bible Sunday," "Temperance Sunday," "Education Sunday," "Hospital Sunday," "Twelfth Sunday," "Peace Sunday," "Orphans' Sunday," "Jews' Sunday," "Superannuation Sunday," etc. Most grotesque of all is "Lord's Day Observance Sunday." If this name is allowed to stand, we might well ask whether "Lord's Day Observance" is not a proper subject for the other Sundays, too. The important objects assigned to special Sundays are now so numerous as to cover a large portion of the Christian year. Under such circumstances is it possible to adhere to the system which our forefathers carefully planned for the orderly teaching of the Christian faith? No one accustomed to liturgical worship can contemplate the break-up or dislocation of the Church year without great regret.

**Was Tennyson a Christian?**

Quite recently at a public lecture Professor Alexander, of Toronto University, who was lecturing at the time on Tennyson's "In Memoriam," was asked the question, "Was Tennyson a Christian?" Dr. Alexander is well known to be an eminent authority in English literature, and he is thoroughly familiar with Tennyson's writings, some of which he has annotated. His reply to the question was hesitating and inconclusive, but seemed intended as a negative. Perhaps his reply was purposely vague, as orthodoxy may have different meanings for different people. The British Weekly of March 3rd devotes a leading article to this question. It refers to Mr. Arthur C. Benson's recent book on Tennyson, in which that writer says: "With every wish to find definite Christian faith expressed in 'In Memoriam,' I must confess that I cannot discover it there, though the poem is, of course, instinct with strong Christian feeling throughout. The doctrine of the resurrection is Mr. Benson's test. 'There is no allusion,' he says, 'in the whole poem to the Resurrection, the cardinal belief of Christianity, the very foundation-stone of Christian belief, the very essence of consolation, of triumph over death, of final victory.'" The writer in the British Weekly disputes Mr. Benson's conclusion. He quotes from a little book, written by the poet's niece, Miss Weld, who says Tennyson and his wife were accustomed to receive the Lord's Supper together. "He would often dwell," she says, "in his talks with me upon the special nearness of Christ to him in this sacrament." He undoubtedly believed in Christ's divinity and incarnation. His words, quoted by Miss Weld, are: "Nothing is such a distress to me as to have this divinity of Christ assailed." He was greatly pained by books that assailed the historical basis of Christianity, such as Martineau's "Seat of Authority." The article in the "British Weekly" succeeds in its defence of a great poet from the charge of heterodoxy.

**The Doukhobors.**

While war rages between Russia and Japan we cannot be too familiar with things Russian or Japanese. It is interesting to study the lives of the Russian peasant, and among these none are

more interesting than the Doukhobors. The fact that they have settled in large numbers in Western Canada entitles them to our careful consideration. Their tenets and habits of life are well described in an article in the New York Churchman of July 20, 1901, and that article of three years ago makes interesting reading at the present time. They existed for some time unknown to the Russian police, but were discovered about 1750, and since then the fiercest persecution or the bitterest slander has been their common lot. An Imperial decree or ukase of Paul I, for example, banished them to Siberia, and ordered their hands and feet to be perpetually chained. They are unalterably opposed to war, and reject the control of Church and State. Yet they pay their taxes, and live lives of peaceful and frugal industry. In 1826 Nicholas I, compelled some of them to join the Caucasian army, but they threw down their arms in the presence of the enemy. They converted other soldiers to their views, and the commanding officer begged the Czar to send him no more. In Siberia they converted other exiles, and the Government did not know what to do with them. The Government sent them among aboriginal Siberian savages, who could not speak Russian, transported them across the Caucasus, disciplined newspapers and subscribers who supported them, and by such relentless measures reduced a brave people, numbering many thousands (some say twenty, some say fifty) to a remnant of 7,500, most of whom emigrated to Canada. After a long and bitter struggle in defence of their principles they are at last rewarded with the blessings of freedom and peace in Canada.

**THE APPORTIONMENT.**

Full particulars of the apportionment in the twenty-two dioceses of the Canadian Church for Domestic and Foreign Missions for the year 1903 have been published, as well as details of expenditure, and they are, on the whole, very satisfactory and encouraging. The general acceptance of the principle by all the dioceses is something to congratulate ourselves upon, as it shows unity of spirit and a recognition of the supreme importance of Missions, both at home and abroad; and the loyal manner in which it has been carried out is demonstrated when the amount apportioned was raised within \$236 of the total asked for. The most gratifying feature is the united action of the Church in respect to Missions, and the division which at one time threatened the Church in this important matter has happily been overcome. The outlook for the future, now that we are completely organized as one great missionary society co-extensive with the Church, is most hopeful, and we may anticipate much better results than in the past. Out of twenty-two dioceses thirteen exceeded the amount assigned them and nine fell short. Failure occurred where, perhaps, it was least expected, in the wealthy centres of Toronto and Montreal. In the latter it is ascribed to the fact that they were engaged at the same time in paying off an old Mission Fund debt of \$15,000, and in the former to a lack of organization and appreciation of the greatness of the task set before them. It was to be expected in the first year of such a scheme that there would be some failures, but the number of dioceses that exceeded, and in some cases very considerably, the amount apportioned, is a genuine and pleasing surprise. The leaders are the Dioceses of Ottawa and Nova Scotia—the one giving over 50 per cent. more than the required amount, and the other nearly 25 per cent. more. In view of the fact that the amount asked for was raised, and that the needs of the Mission Fund in our great and growing West are pressing, if we are to keep pace with the demands for men and services, we do not think the Board has erred in asking for \$100,000 for the current year. The country is prosperous, and the ability and liberality of our people have been proved, and we may hope that with the experience already gained in improved organization and effort that we can do better an-

other year than we did in our first, and, to a certain extent, experimental one. It is gratifying to notice that the expenses were not inordinate, being \$7,500 for fourteen months. Our readers will be pleased to learn that the increase voted the earnest and indefatigable Secretary, Dr. Tucker, will not come out of the funds of the Board, as it is announced that a private gentleman will pay it out of his own pocket. To our Bishops the work they have been saved by the Missionary Society and the means supplied to them must have been an unspeakable relief; and as we have had now a full report of what has been raised, and how it was distributed, we hope we shall have accounts from our Bishops of the progress of the work in their several fields and the opening up of new work as a result of the additional means supplied to them. We cannot urge too strongly on our Episcopal leaders and the Board of Missions that what the people want, as an incentive to giving, is information, and that if it be withheld the contributions for Missions and the interest therein will most certainly diminish. We should have in the Church press, and we offer freely our own columns for this purpose, full particulars of Church work and extension in all our missionary dioceses, from Algoma to the Yukon. We append to this article particulars of the apportionment and its disbursement, which cannot fail to interest our readers:

Receipts from 12th November, 1902, to 31st December, 1903.

| Dioceses.       | Amount Apportioned. | Short Apportionment. | Over Apportionment. |
|-----------------|---------------------|----------------------|---------------------|
| Algoma          | \$ 1,700 00         | \$ 451 38            | ....                |
| Athabasca       | 50 00               | 39 05                | ....                |
| Calgary         | 500 00              | ....                 | \$ 70 70            |
| Columbia        | 500 00              | ....                 | 28 70               |
| Fredericton     | 3,000 00            | 1,301 51             | ....                |
| Huron           | 11,500 00           | ....                 | 231 23              |
| Keewatin        | 100 00              | ....                 | 26 73               |
| Kootenay        | 250 00              | ....                 | ....                |
| Mackenzie River | 50 00               | ....                 | ....                |
| Montreal        | 10,000 00           | 1,436 20             | ....                |
| Moosonee        | 50 00               | 48 05                | ....                |
| New Westminster | 500 00              | ....                 | 5 50                |
| Niagara         | 5,200 00            | ....                 | 270 70              |
| Nova Scotia     | 4,500 00            | ....                 | 1,026 15            |
| Ontario         | 4,000 00            | 519 42               | ....                |
| Ottawa          | 5,100 00            | ....                 | 2,658 40            |
| Quebec          | 6,000 00            | ....                 | 905 25              |
| Qu'Appelle      | 400 00              | ....                 | 89 92               |
| Rupert's Land   | 2,200 00            | ....                 | 125 25              |
| Saskatchewan    | 250 00              | ....                 | 133 20              |
| Selkirk         | 150 00              | ....                 | 5 00                |
| Toronto         | 17,000 00           | 2,017 15             | ....                |
|                 | \$73,000 00         | \$5,812 76           | \$5,576 82          |

Disbursements from 12th November, 1902, to 31st December, 1903.

Algoma, \$5,975.68; Athabasca, \$1,400.95; Calgary, \$4,849.85; Columbia, \$2,200; Keewatin, \$1,749; Kootenay, \$1,962; Mackenzie River, \$2,500; Moosonee, \$661.95; Miscellaneous, Canadian, \$10; New Westminster, \$2,050; Qu'Appelle, \$1,500; Rupert's Land, \$8,037.75; Saskatchewan, \$2,931.05; Selkirk, \$5,000; C. M. S., \$32.50; Japan Missionaries, \$8,490; Foreign General, \$8,188.79; C. C. M. S., \$6,446.29.

**SIMPLER SERVICES.**

The necessity that exists for greater adaptation of the Prayer Book to modern needs and further simplifying of our services; that they may be made intelligible and edifying to the uneducated, and also to those not trained to their use, is now being discussed by Bishops and others in the Mother Church of England. There can be no question but that among the first subjects to be dealt with by the newly-formed National Council will be that of adapting the Prayer Book to meet present day conditions. The principle that changes may and should be made as times and circumstances re-

quire is as Common but reasonable consideration of times and conditions should in place of seem either changes in Charles II. English-speaking which live what existed yet the Pr adapted in visers took they were th face written stated that, it was though baptism of may natives in o and influence due under C accomplished times. The tion has been and the last mittee to pr certain chan Among the was the prej vice of a Matins and The step tak tentative, an some suppl acter, such: eral, for the and occasio the ordinary specified con as to the Pr General Syn made known opinion may crally may k plish. The P from a devoi th common l its parts; an calamity to F Australia as Salisbury and coln. Great avowed aims indebted for t which may be we trust, be time of Char days were no vast Empire overlooked o to see would sentatives of undertake this all, and thus speakable bles Reluctant as book, hallowe would be onl shut its eyes necessities of no changes c adaptations, s will make the ligible, edifyin for action, an gress and exe she must show only faithful but able to m editions in all e this question e our readers th Need of Simp liturgologist.

FROM WEEK TO WEEK.

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

According to a prominent member of the Board of Management, whose words have recently been reported, the sum of \$500, added to the salary of the General Secretary, is provided by a generous member of that Board, and forms no charge upon the funds of the society. Spectator has had little sympathy with much that has been said and written upon this subject, though it would be folly to ignore its significance. Nor does he care to discuss the quality of the services of the man whom the Board has chosen to represent it, but the methods of that body are plainly a subject of legitimate public consideration. It can hardly be said that the line of defence set forth by the Board through an eminent representative is either dignified or creditable to a responsible body of men. The action was either right or wrong, and as such it should stand or fall. The Board will never raise itself in the esteem of the public if it fails to assume full responsibility for all its acts. Public confidence in the administrative capacity of a Board is not augmented by shifting the responsibility of some of its acts upon the shoulders of one of its members. If objection had not been raised, presumably one would have heard nothing of such a defence. The treasurer's statement certainly gives no clue to the arrangement now said to exist. Does the Board admit the principle that its officers may be paid, or partly paid, by direct private contributions? It would appear to Spectator that any such policy is alike humiliating to the officer and unworthy of the dignity of a self-respecting body representing the Church. If the Board had boldly assumed full responsibility for its act, and candidly set forth its justification, we believe that it would have disarmed criticism far more effectively than either silence or this belated and questionable semi-official apology. Before dismissing the subject there is one other aspect that has hitherto escaped attention. The increase in the salary of the officer referred to was dated back to the day of his appointment. Whatever might be the demands of justice for the future, what is to be said in defence of this action by the Board in the face of an adverse vote on this very question by the whole Church represented in its general Synod. The larger body said no, not for the present, but the smaller and subordinate body said yes, from the day of engagement forward. The Church will in the end support the Board in paying in full for value received, but it will require that its representatives are convinced of the justice of their acts, and will expect them to assume full responsibility for the same.

Has the Church anything to do with the public life of the people in this country? If the question be answered in accordance with the record of our own communion, it shall have to be acknowledged that the connection between religious instruction and public duty is remote and ineffective. In this we differ little from all the other Protestant bodies. It is true that here and there a trumpet has been blown in isolated pulpits, but there has been no concert of action. We as a Church have never made up our minds to act, and, of course, we have never convinced the public that action was necessary. Many have comforted themselves with the dictum that the Church has nothing to do with politics, and within certain limitations this maxim is perfectly sound. The Church cannot afford to step down into the political arena to promote the interests of this or that party as such; but has it not an imperative call to declare in unmistakable terms the necessity of public as well as private virtue? Has our whole

duty been performed when we build up successful congregations, erect noble temples of worship, direct reverent and impressive services, induce our people to contribute generously to the work of the Church at home and elsewhere, elaborate the niceties of our faith, and dwell upon the notes of personal righteousness? Of course, if these things be completely and perfectly done, then all would be well, for the man who has learned to control his private life on absolutely sound principles could not abandon them in public. But if experience has shown us that, despite all our fidelity in this fundamental method, men will and do distinguish between public and private ethics, shall we refrain from doing our part to create a more complete and wholesome view of duty? Who can forbid the Church from dwelling with frank and fearless candour upon the privileges and responsibility of citizenship? The prophets of old dared to raise their voices in protest and counsel in the presence of kings. Must we be silent in the presence of those whom we elect to do our work? The men in whose hands the affairs of State are placed, the electors whose votes have placed them there, are, for the most part, pew-holders and attendants in one or other of the various communions which are charged with the religious instruction of the people of this country. If these have failed to grasp the relationship between private and public virtue, and apply the same, are not their teachers called upon to point out their duty in the plainest and most impressive manner?

But how can this difficult yet imperative duty be performed? Spectator does not care to discuss the duty of other communions—that will come best from one of their own members—but he would venture to say a word or two to Anglicans. Probably we of all others have been sitting upon the bank and watching the stream of public opinion flow by without exerting ourselves in any adequate degree to direct its current. Political methods in this country have developed a marvellous cynicism. Every man has his price seems to be an axiom of the statesman. Elections are now apparently neither by prayers nor persuasion, but by exchange. The appeal to the conscience of men is laughed at as suited for the Sunday School, but not for political ambitions. The franchise of free men is almost without a blush reckoned as an asset, and valued for what it will bring. The situation is in many respects alarming. If the Church is to exert any influence in these matters the time for utterance is not in the turmoil of conflict, when an appeal is made to the country, but it is now, when her motives will not be misunderstood. The object should be clearly understood, and that is to create a wholesome public opinion, to persuade men to act according to a high sense of duty and as those who love their country. The Canadian House of Bishops will shortly meet to elect its Primate. May we not express the hope that among its deliberations this subject may not escape attention? A strong message from the Bishops to the clergy and members of the Anglican Church would call public attention to this most important subject, and probably inaugurate a campaign throughout the country that would go a long way towards meeting the evils that have grown so apparent on every side.

Bishop Reeve, of Mackenzie River, has just returned from England, where he has been on a prolonged furlough. For thirty-five years he has worked with infinite zeal and unflinching optimism in that immense northern diocese that to all appearances must ever remain peopled only by red men and a few fur traders. His Lordship has not been idle while away from his diocese. He has secured some fifteen thousand dollars towards the endowment of his See, and a similar amount promised when twenty thousand more have been raised. He speaks with subtle humour of the advances that have been made during his residence in the north. In the early days his nearest railway station was two thousand miles away, but to-day it is a matter of only eleven hundred miles. In days gone by to catch a train it was necessary to start three months ahead, but now you can be

quire is asserted in the Preface of the Book of Common Prayer in the following terms: "It is but reasonable that, upon weighty and important considerations, according to the various exigency of times and occasions, such changes and alterations should be made therein as to those that are in place of authority should from time to time seem either necessary or expedient." Great changes have taken place in England since Charles II. occupied the throne, and a great English-speaking community has grown up over seas, which live under very altered conditions from what existed two hundred and fifty years ago; and yet the Prayer Book has not been varied or adapted in all these years. The Caroline revisers took the colonies into consideration, though they were then but few and feeble; and in the Preface, written by Bishop Sanderson in 1661, it is stated that, among other alterations and additions, it was thought expedient to add "an office for the baptism of such as are of riper years, which . . . may always be useful for the baptizing of natives in our plantations." The present position and influence of the American Church is largely due under God to the two revisions so judiciously accomplished after the Revolution and in recent times. The need for some measure of adaptation has been recognized in the Canadian Church, and the last General Synod authorized a committee to prepare an appendix, by means of which certain changes and additions could be legalized. Among the things referred to this committee also was the preparation of a third or alternative service of a simple character as a substitute for Matins and Evensong under certain conditions. The step taken by the General Synod was merely tentative, and contemplated only the insertion of some supplementary devotions of a local character, such as the prayer for the Governor-General, for the General Synod, and similar objects and occasions, and a simpler service in place of the ordinary morning and evening prayer under specified conditions. If any action is to be taken as to the Prayer Book at the next session of the General Synod the proposed changes should be made known to the Church public, that public opinion may be elicited and Church people generally may know what it is intended to accomplish. The Prayer Book is a unique treasure, both from a devotional and literary standpoint, and is the common heritage of the English Church in all its parts; and it would be just as much of a calamity to have the use of England, Canada and Australia as it was in the past to have that of Salisbury and Hereford, Bangor, York and Lincoln. Greater uniformity and simplicity were avowed aims of those to whom under God we are indebted for the Prayer Book, and in any changes which may be made their aims and principles will, we trust, be kept steadily in view. And as in the time of Charles II. the small plantations of those days were not forgotten, so now that we form a vast Empire we trust that great fact will not be overlooked or forgotten. What we should like to see would be a commission, including representatives of the English and colonial Churches, undertake this subject of common interest to them all, and thus secure the continuance of the unspeakable blessing of a common faith and worship. Reluctant as we may be to touch so venerable a book, hallowed by so many associations, yet it would be only a blind conservatism which would shut its eyes to the altered conditions and to the necessities of our day and generation. We want no changes of essential truths, but only such adaptations, simplifications and enrichments as will make the Prayer Book more generally intelligible, edifying and useful. The time seems ripe for action, and if our Church is to make the progress and exercise the influence she should, then she must show that she is a living Church, not only faithful to her past history and traditions, but able to meet and minister to all sorts and conditions in all ages and places. In connection with this question of simpler services we commend to our readers the article in another place on "The Need of Simplicity" by a learned and well-known liturgologist, Rev. Percy Dearmer, which con-

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on time if you give yourself merely six weeks. Once dry bread was a Sunday treat for the wealthy. But now butter and cheese may be had at rare intervals. Shopping had to be done with exasperating deliberation before the giddy rush of modern civilization broke in upon them. After sending out your order for groceries and dry goods it was necessary to await two years before the order was delivered. If care had not been taken to ship at the proper time another year had to elapse before your desires were satisfied. But that is past. To-day you may issue an emergent order for the necessities of life, and find them laid down at your door in twelve months' time. You can secure a doctor in three months, and many other strides of progress are pathetically told of this desolate and forsaken region.

Some men glory in the work of the Master in crowded city or populous centre, and others in the outskirts of civilization. But the work is all one, and the test of manhood is fidelity to His ideals. "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto Me." SPECTATOR.

#### BROTHERHOOD OF ST. ANDREW.

With the Travelling Secretaries.—At Ottawa, Mr. Fred W. Thomas made a great number of calls upon men, after the first meeting held there, meeting many former members of the Brotherhood from different places, who will again take an active part in the work. On Sunday he was present at St. George's in the morning, and in the afternoon spoke to a splendid gathering of the men of St. Matthew's. The rector, the Rev. J. M. Loucks, strongly commended the Brotherhood, and after Mr. Gilbert and Mr. Gibson had addressed those present, the feeling was strongly in favour of the formation of a chapter, and one will be formed in a week or two. At Christ Church Cathedral in the evening, he met a number of men, who were addressed by Canon Kittson, Mr. J. F. Orde, Mr. Gilbert, and the travelling secretary, and renewed interest will be shown in the work here. A strong chapter was formed on Monday night at St. Luke's (Rev. W. A. Reed), of a number of men of the "Men's Association" of that parish. On Tuesday night, the final meeting for the present was held at St. George's, and despite a pouring rain forty-five men turned out from all parts of the city. Addresses were delivered by Rev. J. M. Snowdon, and Mr. J. F. Orde on "What Use can a Brotherhood Man be to His Rector," and the travelling secretary spoke at considerable length on "How to have a Live Chapter." The greatest interest was manifested by all present, and a number of questions were asked showing that the men are determined that Ottawa shall take its proper place in the front of Brotherhood ranks. The feeling was generally expressed that good work had been done here, work which it is hoped will be of a permanent nature, and the influence of which will extend far beyond the city itself. The travelling secretary came direct from Ottawa to Toronto, and had a conference as to plans for the immediate future. On Sunday morning he paid a visit to St. Matthew's Junior Chapter, and spoke to the members urging them to remember the Rule of Prayer above everything, and encouraging them to keep up their splendid record of work done and meeting regularly each week. Monday Mr. Thomas attended at All Saints' Chapter and gave the men a talk on Brotherhood work, and found great interest being taken in the work of the Brotherhood. On Tuesday, at the request of the Rector, Mr. Thomas spoke to the congregation of St. Matthew's laying before them the aims and objects of the Brotherhood of St. Andrew, and urging all present to take a deep interest in this great work of the Church. In this parish there are strong chapters of both seniors and juniors doing most effective work. Mr. Thomas visited St. Margaret's Chapter on Wed-

nesday evening, and at the request of the director, Mr. John Maughan, gave them a number of valuable hints on the practical work of a successful chapter, which were greatly appreciated, and the chapter starts out with renewed vigour as a result of his visit. Mr. W. G. Davis has been home at Hamilton during the week, visiting near and doing everything possible to fully complete the work already done in that city.

#### BOOK REVIEWS.

The Titles of the Psalms: Their Nature and Meaning Explained. By James William Thirtle. Henry Frowde, New York. Price 6s. net cash.

This book will interest Hebrew scholars, and, indeed, others also. The "Titles" of the Psalms were a puzzle, even to the seventy, who have shown it in curious ways. To all modern scholars these titles have been hopeless enigmas. One after another has treated us to various guesses. Mr. Thirtle has written a most ingenious book, and one that takes with you the more you think of it. He has adopted the very plausible idea of treating the headings, or titles, as really out of place, their proper place being at the end of the preceding Psalm. Certainly this fits admirably in many cases. This idea was hinted at by Delitzsch and Heugstenberg in the case of the 65th Psalm, but they offer no suggestions as to others. Our author gives very common sense explanations of the terms Gittith, Shoshannim, Alamoth and others. Altogether the book is most interesting reading.

Religion and Science. By P. N. Wagget, S.S.J.E. Longmans, New York. Price 2s. 6d. net.

The importance and usefulness of this book, another of the "Handbooks for the Clergy," may not be appreciated yet in Canada, for the great unrest caused in England has not yet occurred here in Canada it may, perhaps, be presumed. But as all great movements in thought find their way here after a time, such a book as this will meet a need. If we would sum up its excellence in a few words we would say, first, that it will prove a bulwark to faith by showing how vast—how almost inexhaustible—is the field of "science," and how very many of the conclusions sciolists have drawn, for an assault upon revealed religion, rest upon the slenderest of foundations as yet. How, in fact, science, really science, is tending to corroborate revealed religion. Again, such a book, by pointing out the danger of half information in leading to too sudden inferences, will show the expediency, if not the safety, of a "waiting attitude" in regard to knotty questions. As a reaction against the bald materialism of the last century there is setting in a recurrence to idealism, as asserting that mind, or "the spiritual," is the only truly real. What is called "Christian Science" is a mentally defective, and, therefore, exceedingly partial, recognition of this idealism. It has done, and is doing, some good service in recalling men away from bare materialism to a cognizance of the spiritual. It may be affirmed of the book that it works silently, but, we think, surely, up to the conclusion thus stated by the writer: "A new vision of the sacredness of nature has given men an impulse to state in some more inclusive way the value of grace and revelation. While we welcome the hopeful temper of this effort, we have to learn how to maintain in fresh circumstances of thought the transcendence and the unique character of God's spiritual revelation, the sovereign power and the sovereign claim of His grace and law as given to man in Christ." This is, indeed, a "handbook for the clergy," especially those in charge of educated congregations, and it comes to us in good time.

The Cross and Passion: Good Friday Addresses. By George Hodges, Dean of Episcopal Theological School, Cambridge, U.S. Thos. Whitaker, New York. Price 75 cents. Toronto: Upper Canada Tract Society.

These addresses are on the "Seven Words from

the Cross." They preserve the happy medium between a too sensational dwelling upon our Lord's sufferings and the failure duly to emphasize their greatness. We think they are among the most profitable efforts to make the Three Hours' Service really of spiritual benefit to those who engage in them. We strongly recommend these meditations.

The Witness of Love. Some Mysteries of the Divine Love Revealed in the Passion of our Holy Redeemer. By Rev. Jesse Brett, L.T. Chaplain of All Saints' Hospital, Eastbourne, England. Longmans, New York and London. Price 2s. net.

This is a book for persons who are used to real "thinking." It is not one that can be hastily read. We have not space to do it full justice in review. It teaches the "witness of love"—the love God shows to man, in its wisdom, patience, justice, might, depth, glory. It is a book especially for those who desire "the strong meat" of the words of God, and we are sure that all such earnest seekers after God, who desire to know more of His dealings with those who seek to love Him in return, will derive unspeakable benefit from this book. But they will need prayer for enlightenment and ability to comprehend. We heartily commend this most useful book.

The Call of the Master; or, the Voice of Jesus to Man in the Stress of Life. By Rev. R. H. Howe, D.D. Thos. Whitaker, New York. Price 75 cents.

These are six Lenten addresses, delivered at the noon-day Saturday services during Lent in St. Paul's Church, Boston. They are chiefly for busy business men, but have their use for others also. They are all founded on our Lord's words, "Come unto Me all ye that labour," etc. They are entitled, "The Voice of Jesus as He Speaks to Man in the Stress of Life in (1) Distraction; (2) Temptation; (3) in Doubt; (4) in Poverty; (5) Discouragement; (6) in Sorrow." We would strongly commend this little book not only to all business men, but also to all clergy who have to do with such men. They would be invaluable for noon-tide services, and we are sure business men would be glad to attend such services if they were spoken to as this book speaks. We most heartily commend these six addresses.

The Eucharist Sacrifice as a Daily Means of Intercessory Prayer. By Rev. F. G. Scott, Rector of St. Matthew's Church, Quebec. Published by the Young Woman's Guild of St. Matthew's Church.

This is chiefly a manual of prayers "to be said privately after the prayer of consecration," and a prayer for every day of the week, intended for those who have the opportunity of a daily celebration. We can only commend this little brochure for the prayers in it. We do not like the expression, "As the divine symbols lie upon the altar after consecration." Mr. Scott has a very imperfect idea of what is really the Eucharistic sacrifice. He takes no notice of its connection with our Lord's present work in heaven, and so misses the real reason for a daily Eucharist. We would advise him to have a conference with the Bishop of Quebec upon the subject.

Lay Work and the Office of Reader. By the Bishop of Southwark, England. Longmans, Green & Co. Price 2s. 6d. Toronto: Upper Canada Tract Society.

This is another volume of "Handbooks for the Clergy." It is the production of one who has had very large experience in regard to the subject of which it treats. It is valuable, historically and devotionally. It is a book that ought to be read by every really earnest Church person of either sex. Our own diocese needs just such a book. It sets out, on true fundamental and scriptural grounds, the need, as well as the blessing, of such work as an earnest Christian lay person could do for the

glory of God and the good of the souls of men. It is a book for Bishops especially, and for parish priests as well. We sincerely hope that it will be most widely used.

Rome and Reunion. The Inaugural Lecture to the Members of the Society of St. Thomas of Canterbury. By Spencer Jones, M.A. Longmans. Price 1s. net.

This booklet gives us unpleasant news to the effect that a Society of Thomas a Becket, the "St. Thomas of Canterbury" alluded to, has been formed for the purpose of spreading a desire, and carrying it into effect, of wholesale submission to the Church of Rome. Mr. Jones reminds his readers that he is the author of a mischievous tractate, entitled "England and the Holy See." We have said "wholesale submission," for it is absurd to expect any, even the least, compromise on the part of Rome, the "Semper Eadem." Mr. Jones' address is utterly fallacious in talking merely of the "Primacy" of the Bishop of Rome. He has a number of detached historical quotations, needing both verification and the being taken in connection with their context. Mr. Jones utterly ignores the doctrinal corruptions of Rome, surely a matter of the very first importance in considering any scheme for reunion. We think Lord Halifax's rebuff ought to have satisfied every Catholic Churchman that any proposal for such reunion must be on terms of "unconditional surrender." We welcome the book on one ground, that it may serve to awaken loyal Churchmen to the real attempts such men as Mr. Jones are making.

### 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.

#### OTTAWA.

Ottawa.—St. George's.—The reports given on Monday, the 28th ult., at the annual meeting of the Junior Auxiliary of this church showed a fine year's work done. The receipts had been \$91.18, and the expenditure \$80.49. Two bales had been sent out, one to the Dinevar Hospital, valued at \$32.77, and one to Onion Lake, valued at \$21.55. The members are now at work on another, to be sent to Fort a la Corne. Besides this, they have supported a blind boy, "Gerald St. George," in the Palmo Cotta school in India. The Rev. J. M. Snowden, who presided, gave a short and encouraging address, and afterwards the following officers were elected: President, Miss Gerald; vice-presidents, Miss MacNab and Miss Burpee; treasurer, Miss Gertrude Wilson; secretary, Miss Marion May; Dorcas secretary, Miss D. Goodall; literature secretary, Miss Shore.

#### ONTARIO.

Kingston.—St. George's Cathedral.—The annual meeting of the Woman's Church Auxiliary of this cathedral took place on Tuesday, the 28th ult., the dean reading the opening prayers. The yearly reports of the secretary and treasurer were brought in, and the election of officers took place as follows: President, Mrs. Buxton Smith; vice-president, Mrs. Waldron and Mrs. Grout; secretary, Miss Macaulay; and treasurer, Miss Annie Muckleston. The delegate to the annual meeting in June will be Mrs. George Grover; substitute, Mrs. Herbert Robinson. A most helpful and inspiring address was given by Mrs. Buxton Smith.

#### HURON.

London.—The Huron Diocesan Branch of the Woman's Auxiliary to the Missionary Society of the Church of England in Canada held its seven-

teenth annual meeting in this city on March 22nd, 23rd and 24th. Tuesday (22nd) was observed as a "Quiet Day." There was a celebration of the Holy Communion and an address from the Bishop of Huron in the morning, and a devotional meeting in Cronyn Hall in the afternoon, when an excellent paper on "The Power of Little Things" was read by Mrs. Holmes, of Woodstock, and a Bible reading—subject, "A Servant of Christ," given by the Bishop. In the evening there was a large gathering of the Junior Branches, addressed by the Rev. Mr. White, of China, and Miss Kirkby, Huron's lady missionary to China. The addresses were illustrated by lime-light views. On Wednesday, 23rd, a meeting of the Board of Management was held at 9.30, and at 10.30 the business session was opened with Bible reading and prayer. The roll was called, a large number of delegates answering to their names. Letters of greeting from the sister Diocesan Branches were read, and of apology from those unable to be present. The report of the Diocesan recording secretary showed the number of W. A. Branches to be 96; ditto Girls' and Junior Branches, 149; senior membership, as far as known (21 Branches having failed to report), 1,549; girls' (seven Branches having failed to report), 208; life members, 76. The Diocesan corresponding secretary presented appeals for Oenohsene Hospital; for a teacher for school in Metlakatla, Diocese of Caledonia; for a boarding school at Whitefish Lake, Diocese of Athabasca, and for work in Japan. The Diocesan Dorcas secretary reported 188 bales sent out, and in addition to these 574 quarts of fruit, 586 pounds dried apples. The money expended on the bales amounted to \$2,588.90. In addition to the usual bales, 1,239 garments, costing \$207.10, were sent to East Africa at the request of the Rev. T. Westgate. The secretary for junior work reported 33 Junior Branches with a membership of 680, but one quarter of the Branches had sent in no returns. The Diocesan treasurer's statement reported all pledges full met and a balance in hand. The total receipts were slightly below those of last year. Receipts, \$3,659.32; disbursements, \$3,137.69; balance, \$524.63. The educational report was satisfactory. Huron has not a child at school at present, Everest Ganchez having entered on a business career, but arrangements are being made with the Rev. Owen Owens, of Fort Pelly, Diocese of Qu'Appelle, to place his daughter Gwendolen at school in Winnipeg. The reports of the other committees were all satisfactory. The diocesan officers were all re-elected, and Mesdames Griffin and Ridley, Misses Battersby and Sandys elected delegates to the triennial. The president appointed Miss Moore secretary of literature for one year; Miss Smith and Miss Bethune on the Finance Committee. The president gave a very impressive address, making touching reference to the loss Huron W. A. has sustained by the passing away of Mrs. Smith. At the close she expressed her regret that she is compelled to give up work altogether for one year. The Diocesan treasurer, Mrs. Sage, will act in her place. Miss Kirkby, Huron's lady missionary to China, addressed the meeting, as did also the Rev. N. Tucker. At the afternoon session the appeals were considered. It was moved and carried that Huron W. A. will continue to contribute \$125 per annum to medical and evangelistic work in Japan, but is not in a position to respond to other appeals for Japan, as it supports a lady missionary and mission work in China. The \$30 required as Huron's share of the salary of a teacher at Metlakatla was added to the pledges. The matter of proposed alterations in the Leaflet was discussed. These, which emanated from a Diocesan Branch, were distinctly out of order, but, as some Diocesan Branches had taken action in the matter, it was considered desirable that an expression of opinion should go to the editor-in-chief from this annual meeting. Consequently it was moved and carried absolutely unanimously that the Diocesan corresponding secretary inform the editor-in-chief of the Leaflet that it is the desire of the Huron Diocesan Branch of the W. A. that the Leaflet remain

as it is, and that the Huron editor retain all proprietary rights in, and absolute control of, the pages paid for by Huron. The general missionary meeting was addressed by His Lordship the Bishop, Rev. W. L. White and Rev. N. Tucker, and was well attended. The closing session was held on Thursday morning, when much interesting missionary correspondence was read, and the Rev. W. White and Miss Garnett addressed the meeting. The Bishop gave his usual addresses to the delegates, at the close of which the thank-offering was made. It amounted to \$500.41, and was appropriated as follows: To the Missionary Society, undesignated, \$100; to Oenohsene Hospital, \$250; to work of Rev. W. White in China, \$50; for school at Whitefish Lake, \$100. Two life memberships were presented. One, intended for the late Mrs. Smith, from the Diocesan Branch, was given over to her family. Mrs. McLellan, of Stratford, was made a life member by her Branch, and designated the money as follows: To work of Rev. W. White, China, \$10; to work in Foo Chow, \$10; to Education Fund, \$5. Resolutions of condolence with Canon Smith and his family and with bereaved members were passed, as were also hearty votes of thanks to the ever hospitable ladies of London and all who had contributed to the success of the meetings.

#### NIAGARA.

Burlington.—St. Luke's.—There was a special meeting of the W. A. held on Wednesday, March 23rd, when our former secretary, Miss Laura Dynes, was made a life member. Miss Dynes has been secretary and a faithful worker of the W. A. for the past nine years. Her resignation was received with much regret by all members of the W. A. The rector, the Rev. J. Hirst Ross, spoke a few words of praise of the noble and faithful way in which Miss Dynes had always fulfilled her duties. He then handed to her the life membership certificate, and the president, Mrs. Oliver, presented her with the life membership pin.

### Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

#### NOVA SCOTIA.

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

Halifax.—St. Paul's.—The Bishop has agreed to the separation of St. Matthias' congregation from St. Paul's, and has accepted the terms of the resolution of the parish meeting.

The Bishop has kindly promised the rector that his last sermon in Halifax as Bishop of Nova Scotia, will be preached in St. Paul's church on Sunday evening, 24th April, the day before his resignation takes place.

The rector was presented on his birthday with a valuable gold watch by two parishioners, husband and wife, which he greatly values. Accompanying the watch came much prized words of appreciation, "In recognition of your very faithful Christian services rendered to two of our family, 'who have gone home.'"

An excellent picture of the Rev. W. J. Armitage, the present rector of St. Paul's, has been hung in the General Assembly room of our Parish Hall. It is a bromide enlargement of a photo taken at the Notman Studio, Halifax, and finished by a very capable artist at Messrs. Notman & Son's, in Montreal. It is suitably framed in handsome gilt moulding and is the same size as the oil portraits of the Ven. Archdeacon Willis and the Rev. Dr. Hill. The presentation was made through the action of Mr. Churchwarden Mahon and Mr. J. H. Townsend with a small committee.

The Bishop has addressed the following letter to the clergy in the diocese of Nova Scotia: My Dear Reverend Brethren,—In view of this being the year for holding a regular session of our Synod, and my resignation taking effect on St.

Mark's Day, and it not being lawful to hold such session during the voidance of the See, and sundry matters of business requiring attention which ought not to be indefinitely postponed, I have decided to call a meeting of that body on Wednesday, the 20th April; and give you this intimation thereof that you or your delegates may send to the Executive Committee notice of motions which you may desire to bring forward, in time enough for them to be published in the Agenda, which must be issued not less than two weeks prior to the date set for the session. At that meeting I shall require that your licenses be brought for inspection. I am pleased to know that I shall now have an opportunity for meeting you all once more, and taking a formal and official farewell of the diocese which I have striven to serve for sixteen years, and I trust you will be able to be present. Believe me, your faithful and affectionate father in God, F. Nova Scotia, Halifax, 25th February, 1904.

Bridgetown.—Kindly allow me to correct a slight error in your issue of 24th March in re a meeting of the Annapolis Deanery, at Bridgetown, N.S. "On the evening of the 15th there was a celebration of the Holy Communion," should read "On the morning of the 15th, etc." May I also add a word of praise for the very interesting and highly instructive illustrated address by the Rev. H. How. The lantern slides were excellent and beautiful. We all thought what a pity that more use is not made of this method of instruction. But I presume the cost of lantern and slides is too much for the ordinary parish clergyman. Possibly you could tell us of some place in Canada where lanterns and slides can be hired. This can be done both in England and America at small cost, and is of great help to the Church.

#### QUEBEC.

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

Quebec.—Trinity.—Mrs. Turnbull, the widow of the late Lieut.-Col. Turnbull, of this city, who died recently, left a large sum of money to various charitable, philanthropic and religious institutions, and also left the sum of \$5,000 to this church.

#### MONTREAL.

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

Montreal.—Diocesan Theological College.—At the last meeting of the Board of Governors of this college, the Rev. Frank Charters, the Rev. W. W. Craig, and the Rev. R. F. Hutchings were appointed members of the Corporation of the college.

St. Cyprian's.—Miss Edith M. East, B.A., who has for the last nine years filled the position as organist of this church, has resigned. Her resignation went into effect at Easter.

Maisonneuve.—St. Cyprian's.—The Rev. J. J. Willis, of Stanstead East, has been appointed by His Grace, the Archbishop, the first incumbent of this parish, which, beginning with Easter, has been set apart. St. Cyprian's mission has been carried on for a number of years past by the young men of St. George's church, and it is most gratifying to know that it now becomes a parish, and that one of the first young men of St. George's who worked in it as a layman, will be the first rector. Mr. Willis takes charge of St. Cyprian's on the Sunday after Easter, and will be inducted by Bishop Carmichael on the 24th April.

#### OTTAWA.

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

Hintonburgh.—St. Mark's.—The Rev. J. J. Lowe, who was recently appointed by the Bishop of Ottawa rector of this parish, entered upon his new duties on Easter Day.

#### TORONTO.

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

St. James'.—Representatives of the firemen of the Richmond street and Lombard street fire-halls called upon the Rev. A. U. de Pencier on Monday evening, the 28th ult., at the residence of Dr. J. O. Orr, Jarvis street, and presented him with an umbrella, appropriately inscribed. Mr. de Pencier, as curate of this church, conducted a service in the Lombard street firehall on each Sunday evening after church. He left for Brandon on the following day.

The services at all of the city churches on Easter Day were of the usual festive character, and, in most instances, the churches were beautifully decorated with Easter lilies, palms, ferns, and other floral devices. The music was of an unusually ornate character, and the various choirs performed their part admirably. The sacred edifices were crowded at all the services during the day, the lovely, bright weather, no doubt, helping to make this joyous festival universally observed. Very large numbers of people made their Easter communion, and the offertories were unusually large. The well-known favourite Easter hymns, carols and anthems, were greatly enjoyed in all the churches and the hearty singing of the Easter hymns by one and all was very noticeable.

Wycliffe College.—By the death of Mrs. Turnbull, of Quebec, this college has come in for a legacy of \$5,000.

The Lord Bishop of this diocese will, (D.V.), hold his next general ordination on Trinity Sunday, May 29th. The examination of candidates for both diaconate and the priesthood will begin in the Synod rooms on the Wednesday previous, May 25th, at 9.30 a.m. Applications for copies of the St. Quis and Letters Testimonial to be made not later than April 20th to the examining chaplain, the Rev. A. J. Broughall, 99 Bellevue Ave., Toronto.

St. Augustine's.—The Rev. G. M. Kingston, for eighteen years rector of Penetanguishene, died on Monday, the 28th ult., at his home, 89 Winchester street, of pneumonia, after an illness of but a week. His condition did not cause his friends any alarm until three days ago. Rev. Mr. Kingston was 49 years old. He was a son of the late Prof. Kingston, who for many years was a director of the Observatory. Rev. Mr. Kingston was educated at Hellmuth College, London, and for several years was employed on the boundary survey of the West, after which he went to England and took his degree from Cambridge University. Returning to Toronto he was appointed curate of St. George's, and from here went to Penetanguishene. Deceased came back to Toronto about a year and a half ago, and has since been chaplain at the jail and Central Prison. The Rev. G. M. Kingston is survived by his widow, two girls and two boys. Mrs. R. E. Kingsford is a sister. The Rev. F. G. Plummer writes of him as follows: "The Rev. G. M. Kingston came to St. Augustine's in May, 1903, as a 'Sunday curate.' His work at the hospital and cemetery took up all his week days, but every Sunday he celebrated for us at midday, and took a part of the evening service. His appearance and manner in church were most dignified and reverent, and his beautiful voice added to the impressiveness of his ministrations. Modest,

quiet, and unaffected, he was emphatically a manly priest. The impression on the congregation was a very remarkable one. Their knowledge of him was derived almost entirely from what they saw of him on Sundays, as none of his time was available for pastoral work during the week, and many persons attending St. Augustine's, probably never had a chance of speaking to him; but in the short time he was with us, he had gained the respect and affection of all. He did not say very much; but from the minute that he entered the choir room (hurrying from a hospital service), and passed quickly into the vestry, with a kind smile for all, until he left the church at the close of the service, we all felt that his presence and help were a great joy to us. It is hard to realize that it has all come to an end. It was characteristic of Mr. Kingston that the main thought of his messages to me during his illness (when we all thought was a mild attack of 'la grippe'), was the trouble he was giving me by his inability to get out to church. His last sermon, preached on the 5th Sunday in Lent, was on the subject of 'Paradise,' and 'the faithful departed.' I am sure that his loss will be felt very much at the hospital. From doctors, nurses, and patients, I have had constant witness to his quiet, unobtrusive and acceptable work."

The funeral of the late Rev. G. M. Kingston took place last Thursday afternoon. The preliminary service was held at his late residence, 89 Winchester street, and from thence the body was taken to St. James' Cemetery, where the interment took place. A large number of persons attended the obsequies, amongst them being many of the clergy both from the city and from a distance. The Bishop was also present, and made a brief address in which he eulogized the deceased and spoke of the loss sustained by the congregation of this church owing to his death. The lesson was read by the Rev. Canon Welch. Amongst the many lovely floral tributes was a column of flowers from the congregation of St. Augustine's.

Holy Trinity.—The Right Rev. the Bishop of Mackenzie River Diocese, N.W.T., preached in this church on Good Friday morning. The Bishop and his wife and daughter have been staying in this city for a few days with the Rev. T. K. O'Meara, at Wycliffe College. The Bishop is on his way back to his diocese after a lengthy sojourn in England and the Continent on account of his health, which has now, by this means, been quite restored. The Bishop has at present the oversight of the diocese of Athabasca, in addition to his own diocese.

Alliston.—Rev. W. E. Carroll, B.A., rector of this parish, has recently been appointed rector of Darlington. He will be greatly missed from this parish, where he has been for fifteen years, and also from the deanery in which for many years he held the office of Rural Dean. Important improvements have been made to the church building at West Essa (the outstation), and also to the interior of the church at Alliston, but Mr. Carroll's aim during his whole pastorate has been something higher than material progress, and he never lost sight of the great commission with which he was charged—to preach the gospel of the grace of God. No one could come within the range of his influence without receiving spiritual impressions for good, and it is only when a separation takes place between such a pastor and his people that the large place he has held in the people's lives will be realized. We congratulate his new parish on obtaining as its next rector one who will be a true and faithful pastor in the highest and best sense of that word. He entered on his new duties on Easter Day.

Lisle.—St. James'.—The community was saddened on March 23rd by learning of the sudden death of Mrs. Joseph Kidd, from the rupture of a blood vessel in the lung. Though confined to

the hour trouble, up to the seven, and was husband and daughter. H. Kidd is organist was in C. conducte which pa

Oakville day long the parish ful gifts cated to Church.

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the house for about two years with rheumatic trouble, her general health had been fairly good up to the day of her death. Her age was sixty-seven. She was a member of this congregation, and was highly respected in the community. Her husband survives her and a large family of sons and daughters. One of the sons is Rev. James H. Kidd, rector of Craighurst, and a daughter is organist of St. James' church here. The burial was in Christ Church Cemetery, Banda, and was conducted by Rev. A. C. Miles, of Creemore, of which parish Lisle forms a part.

Oakville.—St. Jude's.—Easter Sunday was a day long to be remembered with thankfulness by the parishioners of this church. Several beautiful gifts were used for the first time, and dedicated to the service of Almighty God and His Church. The members of the choir occupied new oak stalls, presented by one of the churchwardens, Mr. W. S. Davis, and the rector. The Rev. T. G. Wallace, M.A., preached from a new oak pulpit, presented by Mr. C. Armstrong, in loving memory of his little daughter, Marion Isabel. There were also a new lectern and chancel screen, the respective gifts of Mr. J. C. Tuck and Mrs. R. W. Smith. A hardwood floor had been laid in the sanctuary and in the centre of the chancel, presented by the Woman's Auxiliary and Chancel Guild, and Miss Pettit had presented a handsome brass sanctuary rail, which completed the beautiful furnishing of the chancel. Other kind friends had presented a Bible, Prayer Book and Hymn Book board, and a very fine brass alms basin. The pulpit, altar and chancel screen were banked up with Easter lilies, spirea and cut flowers. The special musical services so very ably rendered by the choir, under the direction of Mr. F. A. Ellis, the organist and choirmaster, were highly appreciated by the large congregations at all the services. At the close of the evening service, Mr. Ellis gave a short organ recital, and was assisted by Mrs. Alex. Chisholm, in a fine rendering of "I Know That My Redeemer Liveth."

#### NIAGARA.

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

Hamilton.—Christ Church Cathedral.—On Sunday afternoon, March 27th, before the study of the weekly lesson, the members of the Young Women's Bible Class presented the rector with a beautiful little pair of brass altar vases for use on the chapel altar. A year ago this same class presented a similar pair for the Cathedral, so that now there are no less than five different sets of graded sizes for use on the various festivals and holy seasons. The rector expressed himself as greatly pleased at the appreciation which prompted these gifts for the service of the house of God; stating that he valued more than any personal gift to himself, such offerings as would adorn and beautify the church, and which manifest the honour which all true worshippers seek to render to Him in whose Name and to whose glory such gifts are dedicated. It is very gratifying to note that the relations between the rector and every member of the Sunday school and its staff, from the youngest scholar to the senior teacher, are of the happiest nature; and that all the conditions of the school are exceedingly prosperous, this being particularly noticeable in the revived missionary zeal, which is bearing fruit in largely increased monthly offerings, and the corresponding increased responsibilities of supporting the missionary work of the church as never before. There is now a Mission Band in connection with the school, which undertakes to make clothing for Indian children, and has just completed an outfit for a lad in the Shingwauk Home, at Sault Ste. Marie, named Solomon Jacobs, the expense of his board and tuition being met entirely by the boys' side of the school.

The Lord Bishop of Niagara will (D.V.), hold

a general ordination in this cathedral church on Trinity Sunday next. Candidates will please communicate with his examining chaplain, the Rev. Canon Sutherland, M.A., Hamilton.

#### HURON.

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

London.—Huron College.—The associates of the late Rev. Dr. Bray, of England, have presented the College library with a magnificent collection of books. They arrived last week, and are now in the library. The donation is largely due to the efforts of the Rev. Principal Waller.

Dutton.—Church of the Nativity.—The Rev. Arthur Murphy held a ten days' mission in this parish recently. The services were well attended, the services for men only especially so. Mr. Murphy's addresses were heartfelt and earnest, and were evidently much appreciated by the people.

#### ALGOMA.

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

Novar.—A memorial service for the late Rev. Joseph Pardoe was held in Holy Trinity church, Leicester, England, on March 13th, in connection with which parish the deceased clergyman worked for many years previous to taking up missionary work in the diocese of Algoma.

#### RUPERT'S LAND.

**Samuel Pritchard Matheson, D.D., Coadjutor Bishop, Winnipeg, Man.**

Winnipeg.—Bishop Bompas, the veteran head of the Seikirk diocese, is coming to Winnipeg to the convocation called to select a successor to Archbishop Machray. It is over 30 years since the Bishop has been in a populous place. At the time of the General Synod he came as far south as Edmonton on his way to Winnipeg, but shrank back from the haunts of men and returned to his beloved lone land.

#### QU'APPELLE.

**John Grisdale, D.D., Bishop, Indian Head, N.W.T.**

Qu'Appelle.—In a recent report on the affairs in this diocese, the Bishop says: "Grentell has now become a rectory or self-supporting parish. This is a matter for real thankfulness. Gainsboro may also become a rectory too. A new church has been completed at Oakley. A new parsonage has been erected at Pense. The Rev. G. W. Hillwell is now in charge of Swift Current and the adjoining districts. A parsonage has also been built at this place, but needs further help to complete it. The great need at the present time is a fund out of which we could build neat residences for the clergy in the new fields that are awaiting to be occupied. This, I firmly believe, would be a great help towards getting the new workers that we need. The Bishop hopes that, with God's help and blessing, the capital of the Clergy Sustentation Fund may reach the sum of £5,000 before the Synod meets. The interest of this fund is most useful in affording grants to four of our subsidized parishes and missions."

The following additional items of diocesan news are of interest: The Rev. T. W. Cunliffe, after nineteen years of faithful service, has decided to visit the Old Country. His resignation of Maple Creek takes effect on the 6th of April. We hope he may thoroughly enjoy his well earned change and rest.

The Rev. J. Shelly, M.A., goes for a visit to

England, but intends to be back at the beginning of June.

Never before was there greater need for reinforcements to our staff of clergy. The influx of settlers and the extension of railways have opened up many new centres of Church work. The Bishop could place twelve additional ordained men at once. He invites clergy and laity alike to pray earnestly that the Lord of the harvest would send forth the greatly needed labourers, that our fellow churchmen may have the ministrations of the Church.

On December 22nd the Bishop installed the Very Rev. J. P. Sargent, B.A., D.D., as Dean of the pro-cathedral, and the Ven. McAdam Harding as Archdeacon of Assiniboia. There was a fair attendance of the clergy, and the heartiness and brightness of the service were much increased by a full attendance of the pro-cathedral choir.

Very much to the Bishop's regret, the Rev. J. S. Chivers, has, acting under medical advice, resigned the rectory of Moose Jaw. He will be succeeded by the Rev. F. Wells Johnson, B.D., who has done eleven years of hard pioneer work in the diocese.

#### CALGARY.

**William Cyprian Pinkham, D.D., Bishop, Calgary.**

Red Deer.—St. Luke's.—This parish, with the mission at Horn Hill, became self-supporting after Easter, and it has been decided that Rev. Canon Hinchliffe, B.A., who has been in charge for the past few years, shall be the first rector. During his incumbency, the parish has built a fine stone church, on which it has already expended \$3,393. When the west front and tower are completed, it will be one of the finest in Alberta. The Innisfail mission, under the strenuous efforts of Rev. Gerald Card, B.A., who has been less than eighteen months in charge, will also be self-supporting after Easter.

Immanuel parish, Wetaskiwin, has pledged itself to self-support at the end of June.

Pincher Creek.—St. John the Evangelist.—The Rev. Canon Henry Havelock Smith, rector of this parish, and rural dean of McLeod, dropped dead suddenly in his rectory a little after midnight on Wednesday, February 24th. The Bishop of Calgary had arranged to spend Wednesday with him. When the Bishop arrived at Pincher Creek station, about 7 a.m. Dr. Townsend met him to tell him the sad news. The Rev. Canon Smith was born in New Brunswick. He received his education for the ministry at St. Augustine's

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College, Canterbury, England. He was ordained deacon in 1883 by the Archbishop of Rupert's Land, and priest in 1884 by Dr. Anson, first bishop of Qu'Appelle. From 1883 to 1888 he was curate and rector of Regina. In 1888 he was appointed incumbent of Pincher Creek, which became a few years ago self-supporting, when he received the title of rector. In 1890 the Bishop of Calgary made him honorary canon of St. John, in the pro-cathedral of the Redeemer, and last autumn he was appointed rural dean of McLeod.

The funeral took place on Friday, the 26th, at 2 p.m. There was a very large attendance. The service was taken by the Bishop, assisted by Rev. R. A. Robinson, of Coleman, and Rev. F. D. Tyuer, rector of McLeod. He has left a widow and three little children.

### Correspondence.

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

#### THE NEED OF SIMPLICITY.

By the Rev. Percy Dearmer, in The Church Times.

After a time of something very like complacency we have come to a season of serious heart-searching. Recent investigations have shown that in London at least, we have not been making the quiet, solid, steady progress that was imagined. The Church has, in fact, declined during the past quarter of a century, when it was fancied she was making rapid strides of recovery. Much might be said about this. Many necessary reforms are suggested by the discovery. Much good may come of it, if it forces us to face the unpleasant facts and free ourselves by a great effort from the conventions that are so fatal to us.

In this article, however, I would narrow the subject down to one point: that of the services which at least every Sunday we ask the people of England to attend, for the most part in vain. The vast majority of the people will not come to anything at all; of those who do present themselves before the Lord, one half now prefer the services of Nonconformity. We have been going on complacently, congratulating ourselves upon the wonderful improvement in our services; but nobody seems to be impressed by this improvement except ourselves. This improvement seems to have consisted (1) in the introduction into most churches of such ornaments as have no meaning; (2) in the introduction into a few churches of unjustifiable practices that have done more harm to Catholicism than all the Protestant societies put together; (3) in the exclusion from almost every church of the natural voice and of singing in which the people can join; and (4) in the neglect of preaching.

Our sin has been that we have forgotten the average man, our brother, to whom we are sent to minister. He has great difficulties from his education, and considerable prejudices; but there are points where his soul can be touched. Simple, straightforward speech appeals to him; he really desires it. We may laugh at him for his devotion to preaching; none the less, when we do not supply it he will "go elsewhere." And he has gone elsewhere in vast numbers; in London we had a majority of 165,000 over the Nonconformists eighteen years ago; to-day we have sunk to a numerical equality with them, and in the attendance of adult males we are considerably below them. This poor average man has some excuse besides his inherited instincts for desiring sermons; the atmosphere of his daily life is increasingly material and engrossing; he needs the strong hand of a brother to create a new atmosphere in church—he really needs it, and he does not, as a rule, find it in the more subtle influences of music

and ceremonial. A religious man in the pulpit can do it if he will be natural; but that is just where we fail. While we are still in the vestry we get on to "G," and there we remain till the end of the service. From this constant exercise, enhanced by the stiffness of our general tradition, and by the absence of any training in the methods of human speech when we were preparing for Orders, we arrive at a mannerism that robs our words of force and meaning. The average man is bewildered and chilled. He "goes elsewhere," or stops at home and smokes his pipe.

And, unfortunately, this applies to parsons who have something to say, as well as to those who have not. How many of our ablest and most thoughtful men are wasted as preachers, simply because they have never learnt how to produce the voice in a natural and audible manner! It is rare, indeed, to find such neglect among Nonconformists; whatever faults their preachers may have, they at least have learnt to stand upright and speak out. Now, our poor average man is not very critical; but he does ask for sermons that he can hear, and he does ask for simple, natural speech about the spiritual difficulties and perplexities which beset him.

He puts the sermon first. We know of a more excellent way. But we shall not convert him to it by merely preaching bad sermons, in order to show our contempt for the ministry of preaching. No! if we want to show him the higher duty of worship, we must win him first by satisfying his legitimate desire to hear. He wants to be preached to. What could be better for us, who want to convert him?

But, indeed, there is one way in which he can be kindled to worship—one way which he understands, which he loves, and that is congregational singing. He is not very particular about the words or the music so long as he can join in. And surely here, too, his desire is legitimate; he wishes to take an active part in the worship—in that, at any rate, he does not wish to be a mere hearer.

But, again, he finds himself thwarted. He comes to church, and has to stand up for a quarter of an hour while the choir sing a canticle (often very badly, and generally to cheap and inappropriate music). He sits down while someone gabbles a lesson in a throaty voice, and then he rises unmoved to listen to more singing. Perhaps, later on, he has to stand up once again while the choir sing an anthem. The very prayers seem taken out of his lips by the way in which that imperious choir comes out with its Amens. When the hymns come he prays, if he is lucky, find that he is able to join in; but the habit of listening is too strong upon that silent congregation, and their efforts are feeble and half-hearted. Next week, when he tries the chapel round the corner, he finds singing that is "hearty," and, indeed, his heart is stirred by it.

Now, women are by nature more patient, and endure this sort of thing better than men. But certainly vast numbers of men will not stand it, as they testify by their absence. They want a service in which they can take part; they do not want to have their praises sung for them by small boys. They are glad, indeed, to listen to good music, if there is not too much of it, and if they can sit down and honestly listen to it. An anthem (in places where they sing), is right enough for those reasons. A man comes to church, joins in the singing of psalms, canticles, and hymns, hears the glorious English of the Bible properly read, and is glad enough to sit and listen to an anthem in its proper place. But in how many churches does he find such an arrangement?

If services of this kind were doing some inner spiritual work, we should be content to find that they failed to draw? But are they? Is Christ lifted up that all men may be drawn unto Him? In many churches it is exceedingly difficult to pray, just because one is in the atmosphere of a third-rate concert. The people do not follow the Te Deum or the Magnificat, or make the words their own, when they are turned into a wearisome anthem. Do we not sorely need a simpler kind

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of service, to which people shall come to pray?

We need above all the Eucharist; but the typical church which I am considering puts its canticles and anthems in the place of the Eucharist. As the editor of The Daily News census-book says in the innocence of his heart, "In the Established Church one service stands out because of its universality, viz., the Order for Morning Prayer." And, in spite of the Prayer Book, he is quite right.

Many of us have restored the Lord's Supper to its proper place, and have thus revived Evangelical worship. But have we done so in the best way? Have we avoided the faults that are prevalent in Matins and Evensong? If the editor will allow me, I will endeavour to describe in another article a "People's Mass," such as seems required by the average parish church.

#### SOME CLERICAL STIPENDS.

Sir,—In your columns some one spoke lately of an erroneous idea held in some English Church parishes, that the "clergyman was hired by the parish." That idea is not confined to a small area. In one parish I know of the incumbent was not only considered to be "hired" by the parish, but it was openly said of him, "He must do as we wish; we pay him." Such a conception of the relation between incumbent and people places the man who, of all others, should be fearlessly independent in thought and speech, in a most unhappy position. Should his exhortations or his services displease an unscrupulous parishioner, representations can be made which may result in a shortage of Church moneys, so that the stipend is delayed or withheld. Should the clergyman on this account find it necessary to leave the parish his clerical character in nine cases out of ten will suffer. His brother clergy will say, "There must have been something wrong. Laymen will say, when he is proposed for another parish, "If the X— people had to starve him out there must have been a good reason for it. We cannot afford to take risks in our clergyman. We won't have him." Then follows a miserable sequel of delay, anxiety, heartsickness and financial strain before the luckless clergyman can make a new start in a fresh place, though likely to be frequently reminded of his troubles in the parish of X—. When a parishioner frankly speaks to the incumbent about his grievances it is a very different thing from complaining to everyone except the clergyman, and possibly poisoning their minds, so that the latter only knows that there is a difficulty by a reduction in offertories or subscriptions, or in the attendance at the services. Such a state of affairs makes a clergyman largely responsible for his own stipend. A sad and cruel mistake. That inconceivable and wellnigh irreparable mischief can be done by retaining in a parish an incumbent after it is known that his influence for good is gone we are not now to learn. It is also true that an unreasonable disregard of the wishes and feelings of the parish may have very injurious results. But even so a man should be defended from the "starving out" argument, at least until the proper authorities have been invoked by the parish, and

their action taken. There never was a time when so much was expected of a clergyman. All religious graces, secular accomplishments and angelic eloquence (without notes) are not too much for the smallest parish to expect, together with the power of living respectably on "half nothing, paid intermittently." It also seems as if there never was a time when strong, earnest, untrammelled clergy were needed to combat the terrible materialism and inert indifference so widely spread. We shall never get the best out of our clergy while we hamper them so closely with what the New Testament forbids, undue care for what shall be eaten and drunk, or "where withal clothed." The family needs give the sting to the man who, well educated himself, sees that his children can never have the advantages he wishes for them; who, willing in his own person to suffer anything that he may preach the Gospel of Christ, finds it hard to have his family need because he chose the ministry instead of other work which would have supported them comfortably. Though the Church does not openly urge the clerical celibate, she is taking a certain way to enforce it, by making it so difficult for clergy without private means to marry. How can a clergyman marry and bring up a family on five, six or seven hundred dollars a year, even with a house added? He must keep a horse if he has out-stations, a further expense of at least one hundred dollars a year. He can only do it by the most rigid economy, stinting himself and them in the ordinary comforts, if not the necessities of life. Of course, the purchasing power of the dollar is far less than it was twenty-five years ago. But that is not a solution. An article in a late country paper lamented the "passing of the poor country parson, whose only riches were a large family." The large families may have become smaller, but the poor parson is with us yet, though there is a prospect that he, too, will soon go—"starved out." We expect our clergy to do the highest and noblest work in the world during their whole lives, not only to have the highest standards and purest ideals, but to live up to them, on such inadequate incomes, so uncertainly paid as no member of any other educated or learned profession would look at, no matter how spiritually-minded he might be. To a lay mind there is something so radically wrong, so bitterly unjust in the present arrangements that it is no surprise to hear that candidates for orders in the Anglican Church are rapidly decreasing in number. Many an earnest clergyman is willing to live on a small income, but it should be a "living stipend"; it should be assured to him, and regularly paid. No offended parishioner should ever have the power by using his influence, openly or secretly, to delay or diminish it. To be in debt is most injurious to a clergyman's reputation; but are there many, without private means, who can conveniently "pay as they go?" The question of the stipend should never arise between the incumbent and the congregation. It is likely to reduce his influence for good, and lower his clerical dignity. Why could not all the moneys raised by parishes for clerical support be sent in to a Synodical officer or committee, which would send stipend cheques regularly to the clergy? Should a parish fail to raise its allotted sum, it should be canvassed by a suitable person; in no case the incumbent. If impossible to raise the amount by canvass it should be made up from Mission or other funds for the purpose or the church closed, as is done in the Diocese of Quebec. There is, indeed, great need for the Synods to take up this matter; but Mr. Ker, in your issue of March 10th, has so admirably described the action of Synods in such cases as to show that if it depends on the Synod to adjust the matter fairly many churches may need to be closed for lack of clergy before very long. Is the solution of the whole difficulty to be found in a universal voluntary tithe system—money given to God for the Church? If so, how can it be brought about? Thanking you, sir, for the space you kindly allow.

AN AGGRIEVED PARISHIONER.

WHAT ARE YOU GOING TO DO ABOUT YOUR COMMUNION?

Jesus our Lord says:

"This do in remembrance of Me," and "Except ye eat the Flesh of the Son of Man and drink His Blood, ye have no life in you."

The Church says:

"Every parishioner shall communicate at the least three times in the year, of which Easter to be one."

The Devil says:

"Don't go, because you will be taking the side of Jesus."

The World says:

"Don't go, because you will have to give up all the evil pleasures of the world—that you can do 'without the Holy Communion.'"

The Flesh says:

"You are not good enough to go—that you had better enjoy sin a little longer, and go another time."

At your baptism it was promised for you, and at your confirmation you renewed the promise yourself before God, "to renounce the Devil, the World, and the Flesh."

Lent comes as a time when we must look into our life, and with penitent hearts seek pardon from God for the past, and strength and help for the future. It is a time to prepare for Easter—for our Easter Communion.

What will you do about this? It is a matter of the greatest importance.

Will you give up a little time of every day till Easter to think the matter over, and daily to ask God's help and guidance?

While Jesus most lovingly calls you, the devil, the world, and the flesh are sure to try and hinder you.

If you repent you truly of your sins past, have a steadfast faith in Christ our Saviour, intend to lead a new life, and are in perfect charity with all men! you certainly ought to come, and seek the great blessings our Lord has promised there.

Grant us, therefore, gracious Lord, so to eat the Flesh of Thy dear Son Jesus Christ, and to drink His Blood, that our sinful bodies may be made clean by His Body, and our souls washed through His most precious Blood, that we may evermore dwell in Him and He in us. Amen.

THE RESURRECTION.

Easter is the brightest and most joyous of Christian festivals. We do well to deck our churches and employ the most inspiring music, for it is a time of triumph and rejoicing. It is the day to commemorate victory won and work completed and demonstrated. The great fact of our Lord's resurrection exhibits this; and what more closely touches us is the truth that He arose as the first fruits of them that slept. Herein is our chief part and lot in the matter. We and ours are to shine in the glorious inheritance of immortality.

Hope grows as from a star, at Bethlehem, to the noon-tide sun, at Easter, when doubt, fear, and uncertainty as to redemption and eternal life scatter as mists before the orb of day.

Faith reasserts itself upon higher and firmer ground, and offers to the world more reasonable and convincing proofs of the truth of the divine message of the Gospel.

Love, rekindled with holy joy, goes forth in gratitude to the great Victor over death; and embraces anew and with deeper and closer meaning the brethren of a common immortality.

—Phillips Brooks once said: "Sad will be the day for any man when he becomes absolutely contented with the life he is living, with the thoughts he is thinking and the deeds that he is doing—when there is not forever beating at the doors of his soul some great desire to do something larger which he knows that he was meant and made to do because he is a child of God."

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On the 12th ult. the Dean of Argyll, rector of St. John's, Oban, presented Mr. E. W. Benwell one of the churchwardens, on behalf of the congregation, with a solid silver salver, suitably inscribed, and a purse of sovereigns in order to show the appreciation of the faithful work Mr. Benwell had performed for the past thirty years in the position of churchwarden. Mr. Benwell is leaving Oban and has, therefore, resigned that office.

THE PAINTING OF THE FRESCOES.

By Mrs. Berylcan Jones.

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Chapter V.—Continued.

"Archbishop," corrected the vicar. "See he bears a crozier, and not a pastoral staff. That is St. Thomas of Canterbury, of blessed memory. Look at the sword piercing the mitre."

"But why is he put here?" she queried.

"All England reverences the blissful martyr," said the priest, simply; "and it was fitting to give him a place here."

Marjorie moved on, and pointed to the next.

"That is St. Gyles," said the vicar. "He is always painted as you see him, with a stag at his feet, because when the King of France was hunting one day, the stag fled for protection to the feet of the holy man, and there the king afterwards built a monastery for him."

"But why should we have him here?" again asked the talkative girl. "He is not of our own saints."

"Surely they are all our own saints, my daughter," said the vicar, bravely, "and St. Gyles is the patron saint of all cripples. Thou knowest how this church is on the road for all pilgrims to St. Michael's Mount; and moreover, thine own good father wished him to be painted here, for St. Gyles also had a lameness by which he was enabled to glorify God."

Marjorie was silent for a moment.

"They have painted a heart on his vestment, transfixed by an arrow," she said at last.

"The signification of that is twofold," answered her companion. "Firstly, the heart of the Christian saint is always transfixed with the love of God; and, secondly, it is the arrow shot by the king. He also bears a crutch in his hand."

"The next one, I can see, is the shield whereon my father's device is painted," exclaimed the girl. "Now let us to the other side of the church, where the painter is at work."

The side altar was already finished, and Marjorie looked through the screen, and said nothing but—"That is the same as last Sunday, when we came."

For, while the rest of the church was finishing, the vicar made use of this south aisle for the Sunday services.

At the archway in the rood-scene they paused again, and Marjorie asked—

"What mean those Latin words over the arch, father?"

Sir John Ude smiled.

"Hast thou then forgotten, child, all my teaching? I thought that the Latin tongue was known to thee, or ought to be."

"I always forget to-day what I learned yesterday," said Marjorie, saucily; "but Joan remembers. I dare to say she knows."

The vicar turned to Joan.

"Can't read the Latin words there, my child?" he asked, gently; and Joan coloured as she raised her eyes to the words, and answered in a low voice:

"Salsa nos, Christe, Salvator per  
irritatem crucis. Alleluia," which,  
being interpreted, meaneth, "Save us,  
O Christ our Saviour, by the power  
of Thy cross. Alleluia."

"Right," said the vicar. "The figure  
of Christ upon His cross is to be  
laced just over those carved letters,  
and they will remind us."

"I will try to say them whenever I  
kneel down in the church," said Joan,  
almost under her breath; but the good  
priest heard, and smiled back at her.

Here John and Joan Pengerseck  
joined them again, and together they  
passed to where the friar was working.  
He heard their voices coming nearer,  
and his gaunt fingers trembled as he  
tried to make his brush do its ac-  
customed work. He dared not glance  
downwards, though he longed to see  
their faces, but pulled his hood a little  
further forward, and was to all ap-  
pearance absorbed in his painting.  
Nevertheless, with the keen hearing  
of those whose nerves are strung to  
the utmost, he heard every word that  
passed, even Marjorie's whisper:

"Joan, oh, Joan, it is the pilgrim we  
saw by the Piskies' Pool!"

He was painting on the western side  
of the north door, and immediately  
upon the other side of the doorway  
was a large figure before which John  
Pengerseck paused in contemplation.

"Brother Paul had only commenced  
this when I started for London," he  
said; "it is beautiful."

It was a figure of the Saviour some  
ten feet high; the head reached to the  
wall-plate, while His feet were on the  
level of the sills of the windows. His  
face of pathetic majesty seemed to  
gaze upon all who looked upon Him  
as though He would speak. Upon His  
head was a golden crown, and in white  
letters thereon the word "Thus." His  
right hand, with the sacred wound,  
was held to His side, as though to  
staunch the blood flowing from it.  
His left hand was straight by His side,  
showing the wound in that also.

Upon His sacred body were great  
drops of blood, and around Him was  
painted every conceivable tool and  
implement of trade, or occupation, or  
amusement. There was the anchor,  
and the sheep-shearers, the anvil with  
a horseshoe upon it, the reaper's  
sickle, and the woodman's axe; there  
was a cart, and a scythe, a rake, a saw,  
a trowl, and a plumber's lead; a large  
fishhook; then again there was an  
harp and zither, a plate and a pitcher,  
and many others too numerous to  
mention. All of these were joined to  
the Saviour's body with a little stream  
of blood.

"I would have them see," said the  
vicar, quietly, "that in every calling  
and occupation in life the blood of the  
Lord Jesus can sanctify; that in every  
suffering He, too, has had a part; see  
His wounds; see the chains upon His  
hand; see how He stands upon the  
jagged wheel of daily endurance of  
trouble and sorrow to teach us pa-  
tience. And in our innocent pleasure,  
too, we must be made holy by His  
blood: our eating and drinking; our  
music, and our bells, all—all is sancti-  
fied, all is made harmless, to us and  
holy to us by that precious stream.

They gazed long and earnestly on  
the picture, and then Mistress Pen-  
gersseck said in a low voice:

"May it not also mean that every  
sin we commit with these many in-  
struments of work and of amusement  
can be washed away and cleansed by  
the blood of the Lord Christ? Men  
may use even their tools and imple-  
ments of trade without thought of  
Him; the sword that should only be  
drawn in honour and chivalry may be  
debased by usage for anger or re-  
venge, and then, only the Blood of  
Christ can wash away the sin; or the  
embroidery needle, instead of minis-  
tering only to the glory of Christ and  
His Church, may be the means of  
self-glory; and then—we want that  
precious stream again."

The vicar smiled at the last little bit,  
and said, "Yea, gentle lady, it meant  
all that also."

"And this one at which the holy  
friar is working is to be the blessed  
Christopher," said John Pengerseck.

Brother Huberd painted on, with-  
out taking any notice of the conver-  
sation, but his trembling fingers could  
scarcely hold his brush, and finally it  
fell to the ground, just at the feet of  
Joan Pengerseck. Involuntarily the  
friar looked down, and his eyes met  
the soft brown ones into which he had  
not looked for so many years. It was  
but for a second, but after the first  
little stab of pain he was glad. Some-  
how it gave him a happy sense of vic-  
tory; there was a totally new sensa-  
tion that he hardly understood him-  
self, but he realized that it was born  
of the self-conquering he had been  
striving after.

And as he took the brush again in  
silence from the hand of his brother,  
who handed it up courteously, he  
thought to himself:

"Hast Christ, indeed, heard my  
prayer? And shall I find him—shall I  
find him?"

Not one earthly wish crossed the  
pilgrim's mind; not one envious  
thought of his brother. All he longed  
for now was a real repentance for his  
sin.

His agitation had not escaped the  
keen eyes of Sir John Ude, and he felt  
a little natural curiosity about this  
strange painter. He could not help  
remembering the first interview he  
had with him, and how he seemed to  
know, and yet not to know, about the  
Pengersecks—his grief at the old  
nurse's funeral.

(To be continued.)

#### AN OFFERING OR A COLLEC- TION.

Though frequently used as synony-  
mous, the words "offering" and "col-  
lection" are widely different in mean-  
ing. The distinction is happily set  
forth in this anecdote:

A small boy had a dog which he  
named Fido. One day at dinner the  
boy's father noticed him take the best  
portion of the roast beef which had  
fallen to his lot and place it on an-  
other plate. Upon enquiry the father

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ough rest, I am pleased to say that  
my nervous system has been built up,  
and I rest and sleep well. I can  
speak very highly of this preparation,  
knowing it possesses curative prop-  
erties which I have failed to find in  
other remedies."

Dr. Chase's Nerve Food, 50 cents a  
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learned that the meat was for the dog,  
Fido.

"My son," said the father, "it would  
be better if you ate that meat your-  
self and gave Fido some of the scraps  
which are left." The boy protested,  
but the father was obdurate.

At the conclusion of the meal the  
boy took out to Fido a plate heaped  
with scraps of the roast. "Here,  
Fido," said the boy, "I wanted to make  
you an offering, but here is only a col-  
lection."

#### "HE IS RISEN."

He was just a ragged urchin,  
But his little heart was stirred;  
And his little fist was doubled,  
And his eyes with tears were  
blurred.

He was looking at a picture  
Of the Lord of life and light,  
Starting on His way to Calvary,  
Which he'd heard about last night.

For his teacher told the story  
At the little mission room;  
Told of how the sinners' Saviour,  
Bore the cross and filled the tomb.

As he looked, he saw another  
Looking with like sympathy,  
And the boy moved near him saying:  
"That's the Lord, what died for  
me."



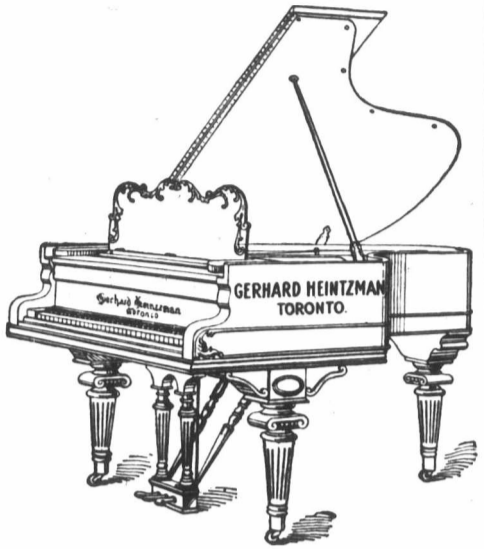
#### Brim-full of Health and Energy.

Life is worth living when one can  
awake after a good night's sleep—  
ready for anything the day may bring.  
Eye clear; tongue clean; liver active;  
stomach right; hand steady and every  
nerve vibrating with that splendid  
sense of the power of perfect health.  
Too few enjoy this enviable morning  
awakening, but

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can always be depended upon to  
restore the system to its natural con-  
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health. A gentle laxative it helps  
nature to rid the system of poisonous  
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At all Druggists 25c. and 60c.



The World's Greatest Singer  
Mme. Lillian Nordica  
— AND THE —  
**GERHARD HEINTZMAN  
PIANO.**

We submit the following telegram from the manager of the Windsor Music Hall, Montreal:

Montreal, March 16, 1904.

THE GERHARD HEINTZMAN CO., Toronto.

The Nordica concert here to-night proved a great success. The Gerhard Heintzman Grand Piano was used, and Madame Nordica expresses her perfect satisfaction with your instruments.

J. W. SHAW, Manager Windsor Hall.

We also submit the following words of commendation from

**Mr. E. Romaine Simmons**

the celebrated Piano Virtuoso, who was the pianist with Mme. Nordica on the occasion of her recent appearances at the Windsor Hall, Montreal, and Massey Hall, Toronto:

Montreal, March 17, 1904.

It gives me great pleasure to express my perfect satisfaction with the lovely Gerhard Heintzman Grand Piano which I used last night at Mme. Nordica's concert.

(Signed) E. ROMAYNE SIMMONS.

**Mr. Gerhard Heintzman values highly this commendation. and yet without any excess of elation, for as "a good wine needs no bush," the merit of the Gerhard Heintzman Pianos is neither increased nor diminished by this praise even from so talented and so gracious a source as these great artists.**

Mr. Gerhard Heintzman calls attention to the occasion to emphasize the fact that his piano was not used at the Toronto Nordica Concert, even though he received an intimation some considerable time ago that the use of his piano could probably be arranged for that concert if he cared to provide One Hundred Dollars for the privilege.

Mr. Gerhard Heintzman believes there may be some readers of the public press who are not aware that in recent years the use of pianos at great musical functions in Toronto has in almost every instance been a matter of monetary or some other equally valuable consideration, not directly to the artist, but to the manager, impresario, or some agent of the artist, or musical organization.

Mr. Gerhard Heintzman states that the use of his piano at Montreal was without charge to himself or agent, though he is free to admit that the use of a piano by such artists as Mme. Nordica and Mr. Simmons is reasonably good advertising, even if paid for.

Mr. Gerhard Heintzman believes that it is in the interest of the public and for the good of the trade that it be made known that almost all such public use of pianos is paid for in cash or its equivalent.

Mr. Gerhard Heintzman believes that, having this knowledge, many will observe the skill with which this class of advertising is followed, note its mythical inferences and deductions, and wonder if a really good piano requires such methods to create a demand or increase its sale.

Mr. Gerhard Heintzman submits the foregoing with a suggestion that buyers should judge any and every piano by its merit and its record, not by purchase appearances at public functions, and mythical inferences regarding the same.

A piano is certainly honored in the being accorded a place on the platform with such a superb musical organization as the Mendelssohn Choir, even though it be only used for accompanying an occasional solo number, yet as, in the opinion of its conductor and members, there are many pianos made in Canada worthy of being so honored, it will be well to bear in mind that the honor has latterly been secured in return for a valuable consideration.

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JAMES MASON, Managing Director

"For they killed Him, sir, they killed Him!  
Pierced His hands, and feet, and side;  
And abused Him on that cross there,  
Till the blessed Saviour died."

He could say no more, the stranger  
Turned aside and went his way,  
Thinking he had seen two pictures,  
Which impressed him much that day

He had not proceeded far, when  
He heard running at his side,  
The poor lad, who had just spoken,  
Of the way the Saviour died.

And as if he had glad tidings,  
To his new-found friend he said:  
"Sir, He's risen! 'He is risen!"  
Sir, the Saviour is not dead.

"For He rose and went to glory,  
And He's living now in heaven,  
So that all who hear the story,  
May believe and be forgiven.

"And He's promised, sir, to take 'em,  
To the many mansions fair,  
And the teacher says that may be  
I shall see and love Him there."  
—F. G. Newton.  
—Kingsville, Ont.

STORM CLOUD'S LESSON.

"I'm fairly discouraged with Storm Cloud," said Ned, coming into the cheerful and tidy farm-house kitchen. Helping himself to a cruller that his mother had just lifted from the kettle, and sitting down upon an arm of the staunch, split-bottomed, oaken, family armchair, he rocked back and forth, balancing himself with one foot, as he added impatiently, with his mouth full:

"I have a good mind to thrash him!" Mrs. Dickinson was turning her cakes deftly with a long handled skimmer, but her blue eyes twinkled with a little quiver of amusement as she said gravely:

"What has poor Storm Cloud done now?"

"Done now?" repeated the young man, reaching for another of the crisp cakes. "What does he always do when he can slip his halter but roll in the duck pond? He certainly must be the most aggravating horse that ever lived. I have dressed him off twice this morning, and fastened him so that I thought it was impossible for him to get away; and each time he has slipped his halter—it would take a wizard or a witch to tell how he managed it—and started out to enjoy himself. Yesterday I groomed him three times, and each time before I could get him harnessed he slipped me and rolled in the duck pond, next in the barnyard, and finally in a mud puddle in the road. He is as artful as a weazel."

"The old darling enjoys being groomed," said pretty Ruth, who was making cottage cheese, and just then presented her brother with a ball as white and as fresh as newly-fallen snow.

"He hates to work," mumbled Ned, finishing his lunch, "and I believe the secret is that he wants to put it off as long as possible."

"A whipping wouldn't do him no sorter good," said Uncle Nate, coming in with a basket of wood; "the only way to cure him is to 'sprise him somehow. I wouldn't take such a light-coloured boss as er gift!"

"I do not advocate whipping him, either," said Mrs. Dickinson. "I regret his bad tricks, but he's kind and true; he's very intelligent, and he has a great many very delightful traits of character. It is my opinion that he rolls in the dirt out of pure mischief."

"He does not lack for advocates."

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DAVID DEXTER,  
President and Managing Director.



"Yes, little man, of course your nose is broken; but take this can of Nestlé's Food home to Baby Brother, and you will feel ever so much better."

Nestlé's Food has been the standard infant's diet for forty years. It nourishes the child so that the increase in weight is immediately noted. It contains the right elements of nutrition, so combined that it closely approximates mother's milk. The danger of cow's milk is avoided. It requires the addition of water only (no milk) in preparation, as the basis of Nestlé's Food is the purest cow's milk, properly modified.

A sample of Nestlé's Food, sufficient for eight full meals, will be sent free by addressing

LEEMING MILES & CO.,  
Canadian Agents,  
MONTREAL.

laughed Ned, "but I am convinced that it is my duty to correct the error of his ways out of regard for my own peace of mind; his intelligence and his other delightful traits have prompted him to play a great many tricks on me. Now I propose to play a trick on him. Do you want to drive with me to town, sis?"

Returning to the barn, Ned found the beautiful light gray horse reeking with mud. Seeming to take no notice, he brought out the oldest and shabbiest of the farm harnesses, he put it on Storm Cloud, and proceeded to hitch him to the dainty surrey. When the handsome creature was well groomed and adorned with the best gold-mounted harness, Storm Cloud liked pleasuring as well as any schoolboy or girl; he would eat as much cake or candy at a picnic as anyone would give him, and allow himself to be garlanded from nose to tail. But he disliked farm work as cordially as any growing lad; he always drew a long breath like a



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Compare the prices that follow with any ordinary prices you know and you will appreciate how big are the bargains we offer. Every instrument is put in first-class condition before offered for sale. The prices quoted are a mere fraction of the manufacturer's catalogue price. Study our list carefully, for it means money saved for everyone who wants an organ.

- 1.—PRINCE ORGAN, low back, 5 octaves, 4 sets of reeds, 7 stops and knee swell. Suitable for Sunday School or Lodge Room. Very special .....\$27.00
- 2.—CANADA ORGAN CO., low back, 6 stops, 5 octaves, 4 sets reeds, and knee swell. Very special .....\$28.00
- 3.—DOMINION ORGAN, 5 octaves, 5 stops, 2 sets reeds and knee swell. Very special.....\$29.00
- 4.—INTERNATIONAL ORGAN, high back, with place for music, 5 octaves, 9 stops, treble and bass couplers. Grand organ and knee swell. Very special.....\$46.00
- 5.—KARN ORGAN, beautiful high back, cylinder fall, 11 stops, 5 octaves, 4 sets of reeds, treble and bass couplers. Grand organ and knee swell. Very special.....\$47.00
- 6.—THOMAS ORGAN, walnut case, high back, 5 octaves, 9 stops, 4 sets reeds, treble and bass couplers, grand organ and knee swell. Very special.....\$48.00
- 7.—KARN ORGAN, extra high back, imitation pipe tops, 12 stops, 5 octaves, 5 sets reeds, treble and bass couplers, grand organ and knee swell. Very special.....\$49.00
- 8.—MASON & HAMLIN ORGAN, high back, 5 octaves, cylinder fall, 10 stops, 4 sets reeds, treble and bass couplers, grand organ and knee swell. Very special.....\$50.00
- 9.—DOMINION ORGAN, high back, with walnut case, extension ends, 5 octaves, 9 stops, octave coupler, 5 sets reeds, grand organ and knee swell, cylinder fall. Very special.....\$51.00
- 10.—DOMINION ORGAN, high back, walnut case, extension ends, 5 octaves 10 stops, octave coupler, 5 sets reeds, grand organ and knee swell, cylinder fall. Very special.....\$53.00
- 11.—UXBRIDGE ORGAN, walnut case, high back, 6 octaves, 11 stops, 4 sets reeds, treble and bass couplers with grand organ and knee swell. Very special.....\$62.50
- 12.—KARN ORGAN, high back with mirror, 6 octaves, 11 stops, 4 sets reeds, treble and bass couplers with grand organ and knee swell. Very special.....\$65.00
- 13.—THOMAS ORGAN, high back with mirror, cylinder fall, 6 octaves, 10 stops, 4 sets reeds, treble and bass couplers, grand organ and knee swell, mouse-proof pedals. Very special.....\$67.00
- 14.—THOMAS ORGAN, piano case with rail top and mirror, an elegant toned instrument in beautiful walnut case, with 11 stops, 6 octaves, 4 sets reeds, treble and bass couplers, grand organ and knee swell, mouse-proof pedals, used less than three months. Regular price \$125. Very special.....\$87.50
- 15.—DOHERTY ORGAN, piano case with rail top and two mirrors, an instrument that would be a credit to any parlor, oak case, 6 octaves, 4 sets reeds, 13 stops including vox humana stop, 2 couplers, grand organ and knee swell, only slightly shop-worn, good as new, mouse-proof pedals. Regular price \$140. Very special \$89.00
- 16.—DOHERTY ORGAN, piano case, with rail top and two mirrors, a magnificent instrument both in tone and appearance, extra heavy case in beautiful walnut, with 13 stops, including vox humana stop, treble and bass couplers, grand organ and knee swell, practically new, mouse proof pedals. Regular price \$145. Very special.....\$92.50

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These organs are sold under the following conditions:—Organs under \$50.00, \$5.00 cash and \$3.00 per month; Organs over \$50.00, \$8.00 cash and \$4.00 per month. Discount 10 per cent. off for cash. Freight paid to any point in Ontario and satisfactory arrangements made to other provinces.

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N.B.—Our charges have been greatly reduced in order to meet the popular demand for moderate priced funerals.

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protracted sigh when the work collar was put over his slim head, and he would roll his great questioning eyes about at the hay wagon, the sand cart, or the cultivator, as much as to say: "I wonder what form my humiliation is to take this time?"

He looked at the carriage now, turned his long neck and surveyed himself, shook his hide like an elephant, and rebelled against backing between the shafts; but there was no help for it; he was to go to town in an outfit of his own choosing.

His mistress came out, looked him over, called him a bad, dirty fellow, in a chiding voice, and refused to give the cruller she had brought. Ruth followed in her white gown, told him she was ashamed of him, and, without a caress, mounted the carriage beside her brother, and they drove away.

Instead of pricking up his ears and speeding along the pleasant country road as daintily as if he were stepping upon eggs, the mortified horse was reluctant to go at all, but trotted along dejectedly, looking wistfully down every by-way; and at the mill valley watering-trough, with College Hill looming up in front of him, he expressed very forcibly his intention to turn round and go home. But curb and bit restrained him, and he was compelled to continue along the lively village street to the post-office and library. There Ned called together a little circle of friends—Storm Cloud's friends, too—and as they stood about told them the story, whereupon they walked round the poor fellow, laughing at him and ridiculing him, until he looked ready to sink under his load of shame.

When at length they started for home, he went as if his feet were winged, and when unharnessed he stood patiently to be groomed without attempting any tricks whatever.

Strange and improbable as it may seem, this is a true story. Storm Cloud was entirely broken of his dirty freak of rolling in the mud, and, indeed, of slipping his halter as well; and Uncle Nate chuckles as he tells how "Young Ned found the way to make his boss sense crop out, didn't he now?"

—The Very Rev. Dean Vance, of Melbourne, has recovered from his recent illness, and celebrated the jubilee of his ordination as deacon (in 1853) at the deanery, East Melbourne, on Christmas Day. He has resumed his parish work at St. James', and his duties at St. Paul's Cathedral, Melbourne.

—It is only a year since the Right Rev. C. F. D'Arcy was consecrated Bishop of Clogher, but in this short period His Lordship has visited forty-seven parishes, held confirmations in twenty-six, and confirmed 1,922 candidates.

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CARPETS, RUGS, LINOLEUMS.**

The particulars that follow below mirror very completely the superb range of Carpets, Rugs, Linoleums and Floor Coverings generally that we show for the Spring season. Our supremacy in the carpet world is well known to shoppers, not alone in Toronto, but the Dominion over. In the first time in about fifteen years some of the foremost carpet manufacturers have notified us of an advance of from twopence to sixpence per yard in the best goods. Fortunately we had our arrangements made earlier and our friends will not be asked to pay more than in former years for same quality.

**CARPETS.**

Our selections for this season are now complete, and comprise, as usual, the very latest designs and colorings in Axminsters, Wiltons and Brussels, with Borders and Stair to match. Many of the best patterns are also in stock in 4-4 goods for wider stairs and corridors.

**CARPET SWEEPERS.**

"Bissell's" Grand Rapids, \$2.75, and Premier, \$3.25, with latest improvements.

**CHINESE AND JAPANESE MATTINGS.**

From 16c. per yard to the very finest inlaid goods at 45c. per yard. A substantial inducement is given to buy these goods by the roll of 40 yards.

**WOOD FIBRE MATS (Japanese).**

Bright colors, suitable for verandahs and summer cottages:

2.6 x 5 ..... 75c.      3 x 6 ..... \$1.15

**JAPANESE RUGS.**

Better quality than former years, rich Oriental colorings, in red, green, blue and gold grounds:

2.6 x 5.0 ..... \$1.25      3.0 x 6.0 ..... \$1.65  
4.0 x 7.0 ..... 2.50      6.0 x 9.0 ..... 5.00  
7.6 x 10.6 ..... 7.50      9.0 x 12.0 ..... 10.00  
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**JAPANESE COTTON RUGS.**

in blue and white, green and white, pink and white, for bathrooms, bedrooms, etc., in sizes 1.6 x 3, up to 9 x 12 feet, from 75c. for smallest size up to \$18 for largest.

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Lighter weights of Rugs are sometimes liable to curl at the corners; to obviate this we recommend the patent adjustable combination Rubber and Steel Corners. All ready perforated for sewing on. The set of four, is sold for \$1.

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Plain—In three different qualities, in 2 and 4 yards wide, at, per square yard, 90c., 75c. and 65c.

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Printed Linoleums—At 40c., 50c., 75c., and \$1 per sq. yard—the three latter qualities can be had 2 and 4 yards wide, the 40c. quality in 2 yards wide only.

Stair Linoleums—22½ in., 75c.; 27 in., 85c.; 30 in., \$1.15.

Passage Linoleums—45c., 55c., 75c.

Linoleum border—6 in., 25c.; 9 in. 35c.

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2 yards wide, per square yard, 65c., 85c., \$1.05. Cork Carpet Border—9 in., 40c. to match brown, terra and green cork carpets.

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A very special purchase of these Reversible Rugs, in:

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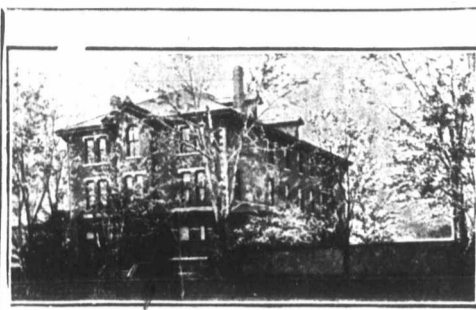
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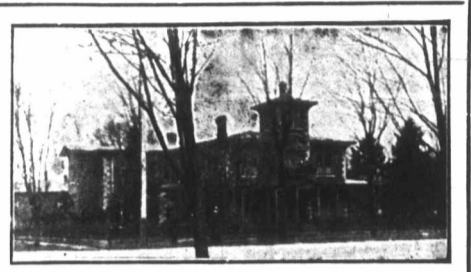
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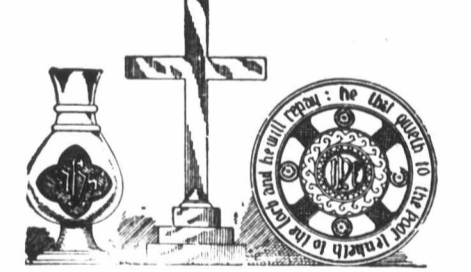
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**THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.**

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

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

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

- (1) At least six months' residence upon and cul-  
tivation of the land in each year during the term of  
three years.
  - (2) If the father (or mother, if the father is de-  
ceased) of any person who is eligible to make a home-  
stead 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 home-  
stead, or a certificate for the issue of such patent,  
countersigned in the manner prescribed by this Act  
and has obtained entry for a second homestead, the  
requirements of this Act as to residence prior to ob-  
taining patent may be satisfied by residence upon the  
first homestead, if the second homestead is in the  
vicinity of the first homestead.
  - (4) If the settler has his permanent residence upon  
farming land owned by him in the vicinity of his  
homestead, the requirements of this Act as to resi-  
dence may be satisfied by residence upon the said  
land.
- The term "vicinity" used above is meant to in-  
dicate the same township or an adjoining or cornering  
township.
- A settler who avails himself of the provisions of  
Clauses (2), (3) or (4) must cultivate 20 acres of his  
homestead, or substitute 20 head of stock, with build-  
ings for their accommodation, and have besides 20  
acres substantially fenced.
- Every homesteader who fails to comply with the  
requirements of the homestead law is liable to have  
his entry cancelled, and the land may be again  
thrown open for entry.

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

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

**JAMES A. SMART,**  
Deputy Minister of the Interior.

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

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