

# Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD

THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.

ESTABLISHED 1871.

Vol. 31.

TORONTO, CANADA, THURSDAY, FEBRUARY 9, 1905.

[No. 6.]

## January Sale



We would like to have your order for one of our nobby Scotch Tweed Suits, "January Sale" \$18.00.

Choice of any Tweed Suits in our store, some of these goods sold as high as \$24.00.

**BERKINSHAW & GAIN,**  
Merchant Tailors,  
348 Yonge Street, Toronto.

**WANTED.**—Young Lady as Nursery Governess for three small children. Mrs. H. P. Temple, 494 Huron Street, Toronto.

**WANTED.**—RECTOR—at Dorchester, N. B.—Address, M. J. TEED or J. H. HICKMAN, Churchwardens.

**WANTED.**—A Curate for the Parish of Woodstock, N. B., Diocese of Fredericton. Town and country work. Address, Ven. Archdeacon Neales.

**WANTED.**—EXCHANGE. Rector of a Parish in Ontario would like to exchange with Rector of Parish where there is no driving. The Parish is in first-class condition, contains about 3,000 people, has over 250 Communicants. Stipend \$500 with Rectory, two Churches in good repair, and no indebtedness of any kind. Apply giving full particulars, "EXCHANGE," Canadian Churchman, Toronto.

## Church Music

We have a fine selection of **Easter Anthems**, also of General Anthems and Services. Sample copies sent "ON APPROVAL." The following services are very popular.

Te Deum in C. - Roland Smart. 10c.  
Mag. & Nunc Dim. in F. - E. Turner. 10c.  
Com. Service in G. - Dr. Westbrook. 10c.

**ASHDOWN'S MUSIC STORE**  
88 Yonge Street, TORONTO.

## The York County Loan & Savings Co.

Plans suitable for those desiring to own their homes instead of continuing to pay rent. Literature free. Head Office - Confederation Life Building, Toronto.  
JOSEPH PHILLIPS, President.

**J. YOUNG,**  
THE LEADING Undertaker and Embalmer  
359 YONGE ST  
Telephone 679.

**W. H. Stone**  
UNDERTAKER  
343 Yonge Street  
Telephone Main 932.

**St. Augustine Wine**  
\$1.50 per Gallon.

Direct Importer of High Grade Foreign Wines, etc. All goods guaranteed Pure and Genuine. Telephone Main 625.

**J. C. MOOR, 433 Yonge St., Toronto**

In answering any advertisement it is desirable you should mention The Canadian Churchman

## CANADA'S HIGH GRADE PIPE ORGANS

**Tubular and Electric Pneumatic and Mechanical Actions**

Also a specialty made of Reconstructing and Revoicing **Old Organs**. Electric and Water Motors supplied. Estimates furnished on application.

**BRECKELS & MATTHEWS,**  
Church Pipe Organ Builders,  
140-144 Spadina Avenue, Toronto.  
A. E. BRECKELS. - A. MATTHEWS.

## A Convenient Time

to order a Clerical Suit is now, between seasons. We are not so busy as at other times and can therefore give more careful attention to each order.

A large stock of Black Goods always on hand from which to make a selection.

**Geo. Harcourt & Son**  
CLERICAL TAILORS.  
57 King St. W., Toronto

## RUBBER HEELS

Prevent slipping, break the jar in walking and are easy on the nerves.

They cost but little—  
Only 50 cents,  
attached to any shoe.

**H. & C. BLACHFORD,**  
114 Yonge Street, Toronto.

## DRINK HABIT IS CURABLE.

There is nothing in the world to surpass the **FITZ ALCOHOL CURE** for the worst cases of alcoholism.

The Cheapest Treatment in America. A Test Allowed Before Paying for Treatment. **REV. CANON DIXON**, 15 Toronto Street, Toronto, who handled it for several years, has agreed to answer any questions. Send for full information. —Confidential. Address,—

**FITZ ALCOHOL CURE CO.**  
Box 546, Toronto P. O.

**30,000 McSHANE BELLS**  
Ringing 'Round the World  
Memorial Bells a Specialty  
McSHANE BELL FOUNDRY, Baltimore, Md., U.S.A.

FAVORABLY KNOWN SINCE 1826. **BELLS**  
HAVE FURNISHED 25,000  
FOR CHURCH, SCHOOL & OTHER  
**MENEELY & CO.** PUREST BEST  
WEST-TROY, N. Y. BELL-METAL  
CHIMES, ETC. CATALOGUE & PRICES FREE.

## SOMETHING NEW

### The Miniature Library of Devotion.

BRIEF PASSAGES FROM THE WRITINGS OF THE CHRISTIAN FATHERS.  
In Small 32mo. Handy Pocket Size.

Each with Photogravure Frontispiece.

THREE VOLUMES NOW READY

**St. Augustine, St. Chrysostom and Bishop Jeremy Taylor.**

Embossed Cloth, - - 40c. Net Each. By Mail, 43c.  
Antique Leather (boxed) 75c. " " " " 79c.

Lenten Catalogue Mailed on Application.

Thomas Whittaker, Publisher, 2 & 3 Bible House, New York.



## MEMORIALS.

LECTURNS, ALTAR CROSSES, VASES, ALMS BASINS, PULPITS, LITANY DESKS, SILVER COMMUNION SETS.

**The Gorham Co., Limited,**  
34-36-38 Antoine Street,  
Montreal, - - - - Canada.

## The Gospel and Human Life

Sermons by Alfred Ainger, M.A., LL.D., late Master of the Temple.....\$1.75

## On Holy Scripture and Criticism.

Addresses and Sermons. By Herbert E. Ryle, D.D., Bishop of Winchester.....\$1.50

## Christian Character.

Some lectures on the Elements of Christian Ethics. By J. R. Illingworth, M.A., D.D.....\$2.50

## Peterborough Sermons.

By the late B. F. Westcott, D.D.....\$1.75

**UPPER CANADA TRACT SOCIETY**  
102 Yonge Street, Toronto.

"A book which no clergyman and no thoughtful layman can afford to do without."

## Year Book

and Clergy List of the Church of England in the Dominion of Canada.  
Price - - 25 Cents.

The issue for 1905 contains portraits and sketches of the Right Rev. Samuel Pritchard Matheson, D.D., Lord Bishop of Rupert's Land; the late Bishop Baldwin, of Huron; and the late Most Rev. Robert Machray, D.C.L., Primate of all Canada. It also contains descriptions and statistics of the Dioceses, list of Educational, Missionary and Church Institutions, as well as a complete list of the Bishops and Clergy with date of ordination, etc.

All Church people will find the YEAR BOOK an indispensable guide to Church Work in Canada.

**J. P. CLOUGHER, PUBLISHER,**  
77 Victoria St., TORONTO.

## HEADACHE!

Neuralgia and Nervousness cured quickly by

## AJAX HARMLESS HEADACHE AND NEURALGIA CURE.

No heart depression. Greatest cure ever discovered. Take no other, 10c and 25c. All dealers or direct from **AUSTIN & Co.** Simcoe, Ont. Money back if not satisfied

## REMOVED

### The Office Specialty

HAVE REMOVED TO THEIR NEW BUILDING

**97-105 Wellington St. W.,**  
Near York St.

An elegant line of Office Furniture in stock. Come and see us.

Tel. M. 4240.

## "ST. AUGUSTINE"

(Registered)  
The Perfect Communion Wine.

Cases, 12 Quarts, \$4.50  
Cases, 24 Pints, \$5.50  
F. O. B. BRANTFORD.

J. S. HAMILTON & CO., BRANTFORD, Ont.  
Manufacturers and Proprietors.

## Western

**FIRE -- Assurance and MARINE Co'y**

Assets, over \$2,544,000  
Annual Income, over \$2,678,000

HEAD OFFICE.

Cor. Scott & Wellington Streets  
TORONTO

HON. GEO. A. COX, President. J. J. KENNY, Managing Dir.  
C. C. FOSTER, Secretary.

## GEO. W. COOLEY

Importer of 567 Yonge St.

High-Class Wines &

Spirits for Medicinal use.

Telephone 3089. Sacramental Wine.

## Business Bringing Printing.

Good printing holds old business on your books and draws new. We are better equipped than ever to do all kinds of Commercial Printing that draws trade.

**MONETARY TIMES PRINTERY,**  
62 Church Street, Toronto. Telephone Main 1485.

**MENEELY BELL COMPANY,**  
22, 24 & 26 RIVER ST., NEW YORK.  
Manufacture Superior CHURCH, CHIME, SCHOOL & OTHER BELLS.

**CHURCH FURNITURE SCHOOL DESKS**  
THE **GLOBE FURNITURE CO. LIMITED,**  
WALKERVILLE, ONTARIO.

**COWAN'S** Healthful and Nutritious

**Hygienic Cocoa...**

Sold in 1/4 lb., 1/2 lb., and 1 lb. Tins only. Absolutely Pure.

**GRAND TRUNK RAILWAY SYSTEM**

## Niagara Falls ICE BRIDGE.

Niagara Falls with its world famous scenery is familiar to the majority of tourists and travellers, but it is not often that the opportunity occurs to view this grand and beautiful scene when clothed in winter garb of ice and snow. A trip to the Falls will well repay those who wish to view the Grandest Winter Scene in Canada.

You have the advantage of fast and convenient service when travelling via Grand Trunk Railway.

C. E. HORNING, City Ticket Agent, Toronto, or any Grand Trunk Agent, will give you full information and send you

## A Physician's Testimony For Labatt's Stout.

Dear Sir:—

ALEXANDRIA, DEC. 20th, 1901.  
Speaking from personal experience I can state that your Stout is excellent in building up the system—I was very much run down and was advised to use Labatt's Porter—this I have done for some time and I largely attribute to its effects my steady improvement in strength and weight. I deem it but justice to you, and it certainly is a pleasure to me, to add my testimony to its sterling qualities, and I gladly recommend your Stout as an excellent tonic and food in cases where such is required.

Yours truly,  
JOHN LABATT, Esq., Brewer,  
LONDON, Ont.

G. S. TIFFANY, M.D.

Office and Yard,  
FRONT ST., NEAR BATHURST.  
Telephone No. 449.

Established 1866

Office and Yard,  
PRINCESS STREET DOCK  
Telephone No. 190

**P. Burns & Co. Wholesale and Retail Dealers in Coal and Wood**

Head Office, 38 King St. West, Toronto. Telephone 121 & 122



## An Evening Smoke

For an evening smoke at home there is nothing to equal

### "Clubb's Dollar Mixture"

This Celebrated Tobacco is a carefully selected blending of Virginia Cut Plug, Turkish-Virginity and Pure Louisiana Perique. It smokes cool and will positively not burn the tongue.—1 lb. tin \$1.00, 1/2 lb. tin 50c, 1/4 lb. package, 25c.—Sample Package, 10c.

A. CLUBB & SONS, 49 King St. W., TORONTO

## The Alexander Engraving Co.

(Successors to Moore & Alexander.)

16 Adelaide Street West, Toronto.

Half tone Engravings, Zinc Etchings, Wood Cuts, Designing and Commercial Photography.

Our Cuts give Satisfaction. Samples on Application. Phone Main 2158.

## Notice of Removal

**THE OXFORD PRESS**

THE OLD-ESTABLISHED CHURCH PRINTING HOUSE.

REMOVED FROM NO. 33 TO

**NO. 42**

Adelaide Street W.

(Directly opposite the old stand)

**TORONTO, CAN.**

## MONUMENTS

LARGEST STOCK AND BEST DESIGNS IN THE CITY.

**THE MCINTOSH GRANITE & MARBLE CO., LIMITED**

Phone N. 1249. 1119 Yonge Street.

Free Grants to Missions and Poor Parishes.

**THE CHURCH BIBLE AND PRAYER BOOK SOCIETY**

(INCORPORATED 1898.)

Chairman of Board:

THE RT. REV. THE LORD BISHOP OF TORONTO

Object:—The Promotion of Christian Knowledge by supplying Bibles, Prayer Books, Hymn Books, Sunday School Library Books and other Church Literature, to needy Parishes and Missions by Free Grants. — Forms of Application, etc., may be obtained from

Rev. H. C. TREMAYNE Lambton Mills.

## THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

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

### ENTRY

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

### HOMESTEAD DUTIES.

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

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

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

(3) If a settler was entitled to and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.

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

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

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

The privilege of a second entry is restricted by law to those settlers only who completed the duties upon their first homesteads to entitle them to patent on or before the 2nd June, 1899.

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

### INFORMATION.

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

W. W. CORRY.

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.

## Sporting

**GOODS**

INDOOR EXERCISERS FOILS PUNCHING BAGS BOXING GLOVES PING PONG SETS AIR RIFLES Etc.

**Rice Lewis & Son, Limited,**  
Cor. King & Victoria Sts. Toronto.

## "SICILIAN"

Among the very stylish coming Spring Shirt-Waist Suit Fabrics, Sicilians will be foremost. An advance shipment, showing the plain and mixed shades in these goods now on view.

—ONE DOLLAR A YARD—

We have in connection with the above a choice showing of Silk and Sicilian

SHIRT-WAIST SUITS

in very smart styles—of distinctive character—prices in the modest neighborhood of

—TWENTY-FIVE DOLLARS.

## JOHN GATTO & SON

King Street—opposite the Post-Office.  
Established 1864 TORONTO.



"A policy of Life Insurance is always an evidence of prudent forethought."

Forethought, not only for the family, but for one's own declining years as well.

## North American 5% Debenture

Policies admirably combine these two essential provisions, and they may be obtained on easy payments extended over a number of years. After three years they have a guaranteed value which is stated in the policy. At the end of the period, or at purchaser's death, they become paid up, and 5 per cent. interest is then guaranteed annually for twenty years, when the full amount is payable in GOLD.

Full particulars given upon request.

**NORTH AMERICAN LIFE ASSURANCE COMPANY**

Head Office, Toronto, Ont.

J. L. BLAIKIE, - - - President.

L. GOLDMAN, A.I.A., F.C.A.,

Managing Director.

W. B. TAYLOR, B.A., LL.B., Sec.

TORONTO, T

Subscription, (If paid for)

NOTICE.—Subscribers Toronto owing to the CO ADVANCE \$1.50.

ADVERTISING RA

ADVERTISING.—The (medium for advertising Church Journal in the

BIRTHS, MARRIAGES, Deaths, etc., two cents THE PAPER FOR CHU a Family Paper devoted Canada, and should be

CHANGE OF ADDRESS not only the Post-Office of the CANADIAN CHU than Friday morning f

DISCONTINUANCES.—I received, it will be con tinne the paper must: dollars per annum for

RECEIPTS.—The label tion is paid, no written postage stamp must be or four weeks to make

CHECKS.—On country

CORRESPONDENTS.—/ of the CANADIAN CHU

Address all communica

Offices—Union Block

LESSONS FOR

Feb. 12—

Morning—Proverbs

Evening—Proverbs

Feb. 19—

Morning—Gen. 1 &

Evening—Gen. 2, 4,

March 5—

Morning—Gen. 3; 1

Evening—Gen. 6 or

March 12—

Morning—Gen. 9, 10

Evening—Gen. 12 0

Appropriate F

Epiphany, and

by Dr. Albert

director of the

Toronto. The r

Ancient and Mc

found in other 1

SIXTH SUN

Holy Commu

Provisional:

Offertory: 213

Children's Hy

General Hymn

SEPTU

Holy Commu

Provisional:

Offertory: 210

Children's Hy

General Hymn

Japan Missions.

The Epiphany

to Japan, and

S.P.G. mission

Messrs. Shaw :

that Archdeacc

cosin of the 1

generally kno

Wright, has a

brother is Mr.

at Thorndale, C

man and a wid

citizen. Ever

should know t

Wright, and w

thing relating

# Canadian Churchman.

TORONTO, THURSDAY, FEB. 9, 1905.

Subscription, - - - - - Two Dollars per Year.  
(If paid strictly in Advance, \$1.00.)

**NOTICE.**—Subscription price to subscribers in the City of Toronto owing to the cost of delivery, \$2.00 per year; if paid in Advance \$1.50.

**ADVERTISING RATES PER LINE - - 20 CENTS**

**ADVERTISING.**—The CANADIAN CHURCHMAN is an excellent medium for advertising, being by far the most widely circulated Church Journal in the Dominion.

**BIRTHS, MARRIAGES, DEATHS.**—Notices of Births, Marriages, Deaths, etc., two cents a word prepaid.

**THE PAPER FOR CHURCHMEN.**—The CANADIAN CHURCHMAN is a Family Paper devoted to the best interests of the Church in Canada, and should be in every Church family in the Dominion.

**CHANGE OF ADDRESS.**—Subscribers should be careful to name not only the Post-Office to which they wish the paper sent, but also the one to which it has been sent.

**DISCONTINUANCES.**—If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue the paper must remit the amount due at the rate of two dollars per annum for the time it has been sent.

**RECEIPTS.**—The label indicates the time to which the subscription is paid, no written receipt is needed. If one is requested, a postage stamp must be sent with the request. It requires three or four weeks to make the change on the label.

**CHECKS.**—On country banks are received at a discount of fifteen cents.

**CORRESPONDENTS.**—All matter for publication of any number of the CANADIAN CHURCHMAN, should be in the office not later than Friday morning for the following week's issue.

Address all communications,  
**FRANK WOOTTEN**  
Box 2640, TORONTO  
Offices—Union Block, 36 Toronto Street

## LESSONS FOR SUNDAYS AND HOLY DAYS.

Feb. 12—Sixth Sunday after Epiphany.

Morning—Proverbs 9; Matthew 24, 29.  
Evening—Proverbs 11 or 15; Acts 27, 18.

Feb. 19—Septuagesima.

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

Feb. 26—Sexagesima.

Morning—Gen. 3; Mark 2, 23—3, 13.  
Evening—Gen. 6 or 8; Rom. 9, to 19.

March 5—Quinquagesima.

Morning—Gen. 9, to 20; Mark 6, 30.  
Evening—Gen. 12 or 13; Rom. 14 & 15.

Appropriate Hymns for Sixth Sunday after Epiphany, and Septuagesima Sunday, 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:

### SIXTH SUNDAY AFTER EPIPHANY.

Holy Communion: 316, 319, 298, 528, 626.  
Processional: 82, 313, 321, 322, 601.  
Offertory: 213, 218, 219, 449, 630.  
Children's Hymns: 194, 234, 341, 473.  
General Hymns: 4, 77, 169, 219, 220.

### SEPTUAGESIMA SUNDAY.

Holy Communion: 172, 315, 528, 555.  
Processional: 83, 510, 512, 549.  
Offertory: 216, 262, 533, 536.  
Children's Hymns: 332, 570, 573, 574.  
General Hymns: 162, 168, 210, 486.

### Japan Missions.

The Epiphany appeal directs special attention to Japan, and to the splendid work of the two S.P.G. missionaries, who went out in 1872, Messrs. Shaw and Wright. It is widely known that Archdeacon Shaw was a Canadian and a cousin of the late Bishop Baldwin, but it is not generally known that his companion, Mr. Wright, has a brother now in Canada. His brother is Mr. Meade Wright, the Postmaster at Thorndale, Ontario, who is a zealous Churchman and a widely-known and highly respected citizen. Every student of Japanese missions should know the interesting story of Shaw and Wright, and will be interested in learning anything relating to their personal history.

### Parental Duty.

We have recently animadverted on the present-day neglect of parental duty, and the delegation of all instruction, and especially of all religious intercourse, to the teacher. The Guardian supplies another instance taken from a little book: "Not long ago, a man who lived in London asked a member of the Mother's Union to speak to his sons. 'They loaf about amusing themselves all day long on Sundays, and I really wish you could get them to go to church; it would be so good for them.' 'Of course you go yourself?' she said. 'Well, no, I can't say that I do.'" It is often assumed, both inside and outside the home, efforts can only be directed towards the proper teaching and training of women, and the men must be left unapproached.

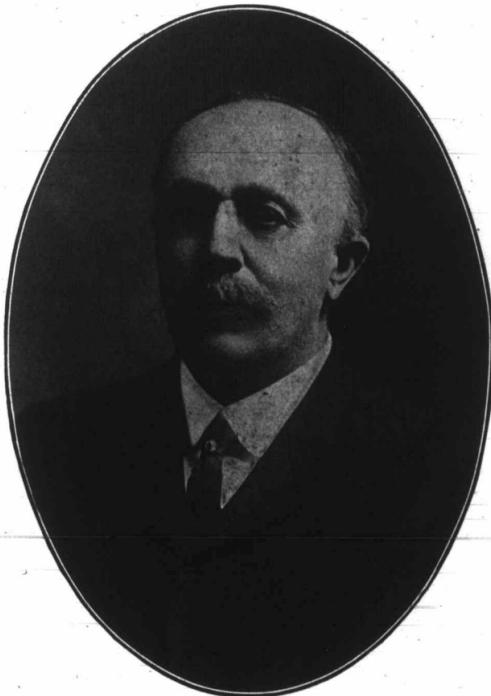
### Our Japanese Neighbours.

The Imperial Government has again vetoed the law passed at Ottawa for the purpose of restricting the immigration of the labouring men of the Eastern nations into British Columbia. This is done, of course, for the purpose of keeping Japan open to British traders. But it is one thing to have an English family in Yokohama,

extract from a letter of a labouring man, published in a Scotch paper, which should be carefully read, and we will be surprised if a perusal of it will fail to give an impetus to our national demand: "I have read a number of articles lately in favour of Oriental labour, as opposed to European or black labour. If the writers are honest, I wonder at their attitude; if they are paid for the purpose, I understand it. Here in British Columbia Orientals swarm, especially in Vancouver and Victoria; you can hardly go into a house or hotel where they are not employed as cooks, waiters, porters, servants, etc. The sawmills, the principal industry of Vancouver, are full of them. They are in the woods cutting firewood, shingle bolts, etc.; they are employed as farm hands, and have market gardens of their own. In the canneries, Chinamen pack all the salmon in tins and Japanese catch all the salmon, with the exception of a few (and getting fewer every year), white men and Indians. Japs and Chinamen have restaurants, tailors' shops, general merchandise, etc.; they also peddle fish, vegetables, etc., round town. Some of the richest men in Vancouver are Chinese; first it was the Chinese, now it is Japanese and Chinese, that are driving white men out of all these industries, and it is all a question of the cheapest. When it comes to cheapness, white men cannot compete with Eastern races; but it is not necessary, nor is it wise, to import them into British colonies. Does cheap labour tend to uplift or degrade the human race? I can imagine a condition where Chinese, Japs, British, etc., would live in harmony, not in deadly competition; but not under present conditions. I am a labourer, and speak from experience. I have been out of work for over a couple of months, and I can tell you I am not having a very merry time. There is a head tax of £100 on Chinamen coming into British Columbia now, but not on Japs; and Canadians say it is the English Government's fault, and curse it accordingly." This state of things deters immigration, is a blight on the prosperity of the Coast, and a great damage to the prestige of our Governments.

### Aliens in England.

Surely it is time for the British Government to begin to realize that the demand for a white Australia, and a fear of a yellow peril in Canada, constitutes a real cause for complaint, if it will only waken up and look at the East End of London. It is high time to restrict alien immigration through the Empire. As to England, we find that Mr. G. Gregory Fisher, barrister, read a paper at the meeting of the London Welsh Conservative and Unionist Association, in which he "stated that in 1881 there were 135,687 aliens in Great Britain; in 1891 the number had increased to 219,523, and in 1901 to 286,925. The arrival of aliens in London had caused overcrowding, rents had risen, and if the laws against overcrowding were put in force, 50 per cent. of the aliens would have to be put into the street. These people did not make good and useful citizens. They engaged generally in occupations at home, such as baking, tailoring, boot-making; but they were never found engaging in hard work. These people came to England through a mistaken philanthropy, and took away the labour of the English working men. The aliens were crowding the hospitals, and keeping out British sufferers, and there were 21,000 foreign children being educated at the cost of the English. There were fifteen to twenty per cent. of aliens charged at the Central Criminal Court every year; and, in 1902, 4,943 foreigners were charged at the police courts of the Metropolis, excluding the city. They were coming to a grave and serious situation in England, which was treated as a conduit pipe, for the dumping of discontented, and often worthless, populations of Europe." This seems a more important ques-



MR. FRANK WOOTTEN.

For the Past Thirty Years Publisher and Proprietor of the Canadian Churchman, Toronto.

which probably employs half a score of poor Japanese, and to have a country flooded by these poor Japanese themselves, who underbid our own poorer working classes. It should not be beyond the wit of man to word a treaty which discriminates between two such essentially different matters, and certainly we trust that our Government will never cease passing laws to keep our country for our own people, who live in it and invest their money in it. It is not a healthy social state where the income on which people live is drawn from a foreign source, and it is still worse when the fruits of all the labour are deported to another land. Those at all familiar with British Columbia know what a dragon to its prosperity its proximity to China and Japan has been for many years. Were we to quote our own writers, it might be said, as has so often been, your people need energy and enterprise, they should soon beat the yellow people. Instead of doing so, we give an

9, 1905.]

ng

SERS

NG

ONG

FILES

Limited,  
Toronto.

AN"

coming Spring  
scilians will be  
ment, showing  
in these goods

YARD—

with the above a  
Scilian

SUITS

distinctive char-  
neighborhood of

DOLLARS.

& SON

Post-Office.

TORONTO.

Life

Insurance  
evidence of  
ought."

for the family,  
declining years

American  
venture

combine these  
ions, and they  
easy payments  
mber of years.  
ey have a guar-  
is stated in the  
of the period, or  
h, they become  
cent. interest is  
ually for twenty  
full amount is

ars given  
quest.

ERICAN LIFE  
COMPANY

Toronto, Ont.

President.

I.A., F.C.A.,

anaging Director.

B.A., LL.B., Sec.

tion that personal squabbles about tariff reform. Is it impossible for English statesmen to think imperially?

#### Smuggling.

It is many years since stories of illicit distilling used to be told of the Highlands in Scotland. Practically the practice was eradicated, it was dangerous, and besides it was too expensive. But it has revived again, the reason being that the materials can be easily, quickly and inexpensively obtained. Just as the old smugglers were almost extinct and the preventive revenue staff was at its lowest, came the abolition of the Malt Tax in 1880. This is really the chief cause of this revival. Prior to that time it took the smugglers from two to three weeks to manufacture their malt, during which time they were liable to detection by the excise officers. Since then they are able to buy or make their malt without any fear, and the risk of detection is now limited to the five or six days during which they are brewing or distilling, and that by a staff by no means numerous.

#### Corea

It is now practically in the hands of the Japanese, and is being noticed in the English papers through the resignation of Bishop Corfe, and the appointment of the Rev. A. B. Turner as his successor. The latter has been interviewed in England as to the country and its probable future. He stated that the Coreans were very peace-loving. You can, he said, travel anywhere in the land without molestation. They are generally considered lazy, but their laziness is due to the fact that in consequence of the corruption of the officials there is no security of tenure, and also to the lack of incentive which was inevitable while they were shut up in their own kingdom. When they cease to be hermits, they show themselves to be fairly wide awake. The engineers in the English and American gold mines, in the north of Corea, give the native miners a very good character, and some thousands of Coreans, who have emigrated to the Hawaii sugar plantations, have earned for themselves an excellent character. They are fair linguists, and have capital memories, but they are not in the habit of thinking out matters for themselves. I can cite an instance of their capacity. A young man of no special promise, who was sent to England, and trained in South Kensington School of Mines, is now working in the English gold mines, and has proved himself quite equal to the European engineers there. If the Corean men are properly trained, they show that they are not lacking in power. The women being shut in, the natural result is great ignorance and superstition; but in this, as in other ways, the probably coming Japanese influence may tend, in a very considerable degree, to set them free from their old bonds. There seems to be an underlying belief in a Supreme Being among them, but it has little practical effect upon their lives. Their moral conduct is governed by the teaching of Confucius, and their chief idea of the after-life is a remnant of the otherwise discarded teaching of Buddhism. The main religion, if you can call it so, of the common people is their belief in the existence and power of spirits, whose influence is nearly always for evil. For example, most diseases are supposed to be originated by evil spirits. Droughts are also ascribed to the same cause.

#### A Curious Pavement.

An American journal shows a photograph of a pavement made of the vertebrae and other bones of whales. It leads from the street to the door of San Carlos Mission Church, at Monterey, dating from the days when the capital of the Spanish Province of Alta, California, was also an important whaling station, and whales disported themselves in Monterey Bay. In 1770, Father Juniper Serra landed at Monterey,

## CANADIAN CHURCHMAN

preached to the Indians and founded the Mission Church of San Carlos, still in good preservation—one of the many interesting relics of Spanish rule. Picturesque and of historic interest, and with some special restful charm in its atmosphere, wanderers of our own day are apt to speak lovingly of the days spent at Monterey.

#### The Class Meeting.

Mr. S. R. Edge, M.P., who seems to be one of the old school Methodists, has written a very long letter to the Methodist Recorder upon the degeneracy of the members of the body. "A very large part," he writes, "of our congregations today is made up of hereditary Methodists—men and women of the 3rd and 4th generation who still maintain their connection with our church. Vast numbers of them have never professed conversion, and make no profession of religion." To Mr. Edge the Welsh revival and the Torrey-Alexander Mission must be a pouring out of power. His letter was the result of a proposal to do away with the class meeting. He says: "The class meeting is the very centre, and is the chief reason for our existence as a separate communion. In my opinion the men who would displace it incur a most terrible responsibility. The 'Wesleyan Society' was formerly a society of those who were earnestly desirous of being saved from their sins, and the members of the class were those who were already in possession of full salvation, or were seeking with all the powers of their soul and mind the blessing of a clean heart. The weekly meeting was for mutual encouragement, counsel, and help in the pursuit of a holy life, and was truly a 'fellowship of saints.' This was the standard of spirituality in our church, of which the openly professed purpose in the world was the spread of 'Scriptural holiness.' It is now proposed to remove this standard; to bring our test of membership down to the level of the other denominations by which we are surrounded, and to allow outward conformity with the services of the Church to be sufficient without any inquiry into the personal faith, and experience of the member. By so doing we shall enormously increase our membership; we shall be reckoned among the great Churches of the land. Yes; but the question is, Shall we, by so doing, strengthen our Church in the great work of saving souls? If Church membership is to be the purpose and end of our efforts, all well and good, but if we still seek that men should be saved from their sin, and 'made meet for the inheritance of the saints in light,' then it behooves us to be extremely careful what we are doing."

#### The Indians in the United States.

The education question will not down. Many degrees of partnership between the Government and the churches have been tried and have failed. The majority of the religious bodies concerned asked that it should be discontinued, to which the Government agreed, and in 1900 Congress made what it declared to be the final appropriation for sectarian schools. Still this year in the estimates sent in from the Indian Office, Congress is asked to appropriate \$68,460 for eight Roman Catholic schools, and \$4,320 for a Lutheran one. The Indian Rights Association apparently voicing the wishes of the individual Indians, protests against this expenditure.

#### THE HOLY SCRIPTURES.

(Extract from an Ordination Address, by the late Wm. Stubbs, D.D., Bishop of Oxford).

"I desire to use the few moments devoted to the address this morning for an attempt to put before you my idea of the frame and attitude in which we all ought to approach the study of

the Word of God, and in which it is especially needful for us to train ourselves, who are by our office bound to the constant practice of that study, and have to answer the questions and to some extent direct the work of those who give themselves to the same. I will begin by laying it down as a fact that the Bible cannot be treated as any other book. First, it is not like any other book; no other book comes to us with a claim authorized by the Church of our Baptism as containing the Word of God, or containing so constant an assertion of its claim to be heard as the Word of God; or as cited—one part or another of it by another part, by a sort of mutual testimony, as of divine authority; or as consistently upheld by the long consent of the Christian ages as the law and the testimony. So it comes to us, and is not reduced to the level of other books, even by the complete repudiation of every other point of this claim at the hands of those who would treat it otherwise. This means that to us it is a paramount witness of truth; and if it fail, if the Lord Jesus Christ is not in it and through it all, the key and binding strength, and central truth that holds it all together, then the result of its promulgation is the most ghastly of all delusions and disappointments, by which all the best instincts of human nature are repelled and belied, a phantasm by which he who would deceive us would be no fit object of worship, even if he should exist at all. A book which comes down to us like this cannot be like any other. Secondly, our own relation to it is such that we could not treat it so. We have been brought up in profound respect and love of it; we have been taught to base all our faith in the unseen world upon it; our convictions or anticipations of eternity; our belief in immortality; our ideas of the government of the world; . . . of the work of the Atonement, of the Incarnation and the sacrifice, of the resurrection of the dead and eternal judgment; . . . in a word our knowledge . . . of all that is desirable, hopeful, and other than miserable in this life and that which is to follow. . . . All has come to us through the teaching of this book, or through the teaching of those who based their teaching upon it, through the Church which carries it open in her hand as her witness. . . . We cannot treat it as any other book; if we try, we find that we are treating it as no other book as far as the other way as we started on the other; and indeed it is the fact that it is like no other that has led the critics to apply to it methods of arbitrary and conjectural criticism which, applied to Greek or Roman, or even Anglo-Saxon literature, would have been laughed out of court. Now of the mental or intellectual feature, or side or aspect of study: Given a book which, as I have said, on its own claims, and on the ground of our personal relation to it, is unlike any other book. How can we criticise it? Does criticism require a position of such indifference as by itself amounts to unfriendliness? Must all criticism begin from the angle of negation? Or how about the parallels and analogies on which the laws of true criticism are based? Or how about the nature of the proof which is to be demanded, and with or without which the mind of the student, studying trustfully and lovingly, is or is not to be contended? How, too, about the theories of inspiration and the questions of scientific, literary, and historic criticism? And what of the relation between spiritual and devotional study and the results of those sorts of questionings? Far be it from any of us to say that these questions are simple, or that it is easy to formulate an answer that will satisfy all. There is a criticism which analyses and distinguishes in the hope of making that which is obscure in belief clear and coherent. There is a criticism which, starting from an untrusting standing-point, calls everything into question and assumes the truth of every negative argument, the equal cogency of every new conjecture. Need I caution you against the latter? Whether or no the Mosaic account of creation

can or ever will coveries of physics that no system of vided or can be ex causation or motiv telligible or reason chapter of Genesi evolution can offer the links of a chain ance of which depo beyond it as they other effort of hum of modern philo hypothetical or in the solution of the schoolmen of the leave; a conjecture therefore proved, proved is not the historic and litera can you apply the subject which is v will you find a p sacred books of there? Nothing parallel to it exce books, which, if t Bible, simply pro impossible one if prove that they which we recogni that the true resu to the history of proof that, so far cerned, there is r the claim to whic call it, makes or on which its auth the literatures of than the Pentateu was no impossib Moses; if the Sa older or younger, that was in the p and there there n but there is notl of sin and right does literature p we recognize th telligible transmi the intelligenc o as distinct from is not to speak y Historical critic a very cautious clusions. Histor expecting and re so by the very in the region of conversant, the differing with t and capacity of the Bible from historic analogie very tempting y is sure that his guess, or by the philosophical, if is unphilosophic guess involves a as it stands. with abstract criticism; such limits; wherever Scriptures it ha constructive cr area is lawful t Scripture, and l regarded as im structive by co jecture, intend which is destr and conclusion the confirmatio selves or othe

can or ever will be reconciled with the discoveries of physical science, it is surely clear that no system of physical science has yet provided or can be expected to provide a theory of causation or motive power which is more intelligible or reasonable than that of the first chapter of Genesis; the whole cosmogony of evolution can offer only to trace and disentangle the links of a chain, the origination and maintenance of which depend on causes that are as much beyond it as they are beyond the reach of any other effort of human thought. The whole array of modern philosophy, negative or positive, hypothetical or inductive, has not got nearer to the solution of the problem of existence than the schoolmen of the Middle Ages. But that I must leave; a conjecture which is not disproved is not therefore proved, and a theory which is not proved is not therefore disproved. As to the historic and literary criticism one may ask, how can you apply the principles of such an art to a subject which is without a parallel? And where will you find a parallel to this? Seek it in the sacred books of the East, what do you find there? Nothing to be compared with it or parallel to it except the fact that they are sacred books, which, if they claim to be older than the Bible, simply prove that its antiquity is not an impossible one if they are more modern, they prove that they have no atom of the spirit in which we recognize inspiration. I am very sure that the true result of archaeological inquiry as to the history of the most ancient nations is the proof that, so far as literary possibilities are concerned, there is nothing at all that could refute the claim to which the Hebrew literature, as we call it, makes or has made for it to the antiquity on which its authenticity so largely depends. If the literatures of Egypt and Assyria are older than the Pentateuch, they would prove that there was no impossibility in assigning the books to Moses; if the Sanskrit and Chinese books are older or younger, they prove only that the spirit that was in the prophets was not in them. Here and there there may be a spark of primitive light, but there is nothing whatever of the conviction of sin and righteousness and judgment. Nor does literature prove anything of importance if we recognize that the very necessity of intelligible transmission involves an adaptation to the intelligence of the transmitters. Of historic, as distinct from properly literary criticism, one is not to speak with the rashness of dogmatism. Historical criticism is a very patient study, with a very cautious method, very suspensive conclusions. History itself is a research constantly expecting and receiving revision; and it must be so by the very limitations of human knowledge in the region of matters with which it is most conversant, the very variety of human records differing with the angle of vision, the means and capacity of every recorder. The criticism of the Bible from this point of view, the point of historic analogies, is full of risks; conjecture is very tempting when and where the conjecturer is sure that his guess can be met only by another guess, or by the enunciation that guessing is unphilosophical, if the acceptance of the old theory is unphilosophical too. The very idea of the guess involves a tacit suspicion of the authority as it stands. But let us not puzzle ourselves with abstract terms. There is a destructive criticism; such criticism is lawful within certain limits; wherever it has been applied to the Holy Scriptures it has essentially failed. There is a constructive criticism which, within a definite area is lawful too; this has been applied to Holy Scripture, and has resulted in a sort of confirmation of some of the evidences which have been regarded as important. There is a criticism, destructive by conjecture and constructive by conjecture, intended to supply the place of that which is destroyed. Against such, its methods and conclusions, I would warn all who wish for the confirmation of the faith, whether of themselves or others. It is a wanton, irresponsible

sort of temptation to shake other men's faith by vain conjectures. We can, we will, we must have no trifling with the Word of God. It is a worse thing, terribly worse, when, treating conjectures as conclusions, we challenge the whole of the accepted evidence of the creeds on the truth of such considerations; worst of all, inconceivably, beyond limits of patience or silence from protests when we admit conjecture as against the word of Him Who is the Truth."



A WARNING FROM IRELAND.

Some months ago we published the results of investigations upon relative severity of tuberculosis on the continent of Europe. From these researches it appeared that it was most prevalent and fatal in those portions of Central Europe, immediately west of the Russian Empire. There were no statistics of the Russian Empire with which a comparison could be made, and in some cases the results were only approximate. On the same subject we find in the Church of Ireland Gazette a communication by W. R. Brown, of Donaghmore, Tyrone, which deserves attention, and to be as widely copied as possible. Trustworthy data are required in order to treat this disease, and we are sure that our medical men who are devoting so much attention to its prevention will be glad to have them. Mr. Brown says that he read a paper at the meeting of the British Association two years ago upon the alarming increase of consumption in Ireland, giving tables showing that between 1870 and 1875, the deaths in England and Wales in 10,000 of the population, were 24; in Ireland, 19.5; but the proportions had gradually changed until between 1895 and 1900 the figures were 14 and 21.3 respectively. He adds: "I am sorry to say that the figures now available for three more years show that while there is still a gradual reduction in England, the steady rise in Ireland continues, and the death rate from this disease, which thirty years ago was 25 per cent. higher in England than in Ireland, will very soon be twice as high here as across the Channel:—

	England and Wales Average.	Ireland Average.
1901 .....	12.6	21.5
1902 .....	12.3	21.5
1903 .....	—	21.7

"Think of it, 12,180 Irish men and women died last year from this disease in its various forms, most of them in the flower of their age. It may safely be said that 12,000 more will die in 1905, and so on year after year, till we wake up to the sin of murder, for preventable deaths are moral murders. About twice as many die annually here as lost their lives, on the British side, each year of the Boer war from wounds, disease, and accidents. That is to say, Ireland could herself carry on another Boer war year after year with no loss of population; if only her death-rate from this disease were reduced to a shade less than that of England. As a matter of fact, it should be much less here than there, instead of about double. A much smaller proportion of our population lives in cities, and everyone knows that consumption is most prevalent in these." Mr. Brown finds that as a matter of fact the death-rate from consumption in the eight principal Irish towns has fallen a little, so that its rise in the country must be relatively great. He compares the returns of the eight principal Irish towns and those of the eight principal Scotch towns with the result that in 1900 the figures were Scotch, 19.6; Irish, 30.6; in 1903, Scotch, 16.3; Irish, 28.6. The conclusion Mr. Brown comes to for this state of things is the same substantially as that which he arrived at in his paper to the British Association. He said in that, and

now repeats that the increase is probably due partly to the increasing drinking, but more to the substitution of tea and white bread (bolted without mastication) for the wholesome porridge and milk, or potatoes and buttermilk, on which our people once thrived. The increase in creameries has had a very bad effect. Separated milk is scarcely used for human food, whereas the good old-fashioned buttermilk was obtainable at low prices, and greatly used by the poor. Farmers now will not trouble to sell sweet milk, it all goes to the creameries; and a doctor told me he saw a young child being fed on white bread soaked in water in a district celebrated for its creamery. What is to be done? I can only suggest education—first, in the schools, teaching elementary hygiene; next, by lady health lecturers sent round by the county councils. Is the health of our people not more important than the improvement of our breeds of hens and ducks? There is a warning here to our farming people. In many houses the same mistake of underfeeding is made, and the still greater one, of looking down on the old-fashioned foods and taking in their place unnutritious but more fashionable diet. Indeed we all, in every rank of life, in town and country would be the better of a revised dietary. Our working people, especially our girls, need something better than the lunches on which they sustain themselves between an early breakfast and a late supper, at which time they are generally too tired out to enjoy their food. But as to Ireland, it is not the town so much as the country that gives anxiety. Mr. Brown does not lay stress on emigration as removing the strong young lives. But he does on the increase of the disease. It occurs to us that it might aid statisticians if a record is made, whether the patient is an Irish emigrant, as it is possible that the change of climate and food, especially among the numbers who flock chiefly to the States, might be shown to be beneficial. Mr. Brown says what is true in all other countries as well as Ireland. The public and our sanitary authorities need to be educated until they realize that sanatorium treatment and isolation of the sufferers would stamp out the disease, and that the only cheap way of dealing with infectious diseases is to promptly suppress them.



IS THE CHURCH OF ENGLAND A NEW CHURCH?

There are some puerile stupidities that never die; their absurdity is time and again exposed, but there is always a new generation of foolish people coming on in this world who are ready to take up and repeat the absurdities as though they were solemn and indisputable truths; to this class of perennial nonsense belongs the statement that at the Reformation the Church of England became a "new Church." This probably originated with Roman controversialists, many of whom seem to act upon the principle "that any stick will do to beat a dog;" it is eagerly adopted by some Protestants who have themselves founded new churches with new names, and new kinds of organization, and who rashly suppose, because they have done so, the Church of England must also have done so. Carlyle once said the English nation consisted of 30,000,000 people, "mostly fools;" and one is almost tempted to acquiesce in the cynical statement, when one sees the truly sheep-like way in which many men and women act and think; while we hope that no well-instructed member of the Church of England needs to be informed of the absurd untruth of the statement that the Church of England is in any sense a "new Church," it may be well even for the ten thousandth time to prick the bubble. In the days of Henry VIII. and Elizabeth the idea of establishing "new" churches had not been thought of, but nowadays some people, as we have said, are in the habit of giving to the acts of our forefathers a modern interpretation of what they did, which

is something they themselves never intended to do, and never for a moment thought that they had done—and what is more, something which even the Romanists of that time did not consider had been done, because for ten or eleven years after 1558, when the statute of 1 Elizabeth, abolishing finally Papal supremacy in England, was passed, we learn from Lord Coke, then Attorney-General, that they continued to worship in their parish churches. The statement referred to was made by Coke at the trial of the Jesuit Garnet in 1606, and is reported, as follows, in the State Trials Vol. 1, p. 222: . . . "before the bull of Impius Pius Quintus, in the eleventh year of the Queen, wherein Her Majesty was excommunicated and deposed, and all they accused who should yield any obedience unto her, etc., there were no recusants in England, all came to church (howsoever popishly inclined or persuaded in most points), to the same Divine service we now use; but thereupon presently they refused to assemble in our churches or join with us in public service, not for conscience of anything there done, against which they might justly except out of the Word of God, but because the Pope had excommunicated and deposed Her Majesty, and cursed those who should obey her." In one of the Reformation Acts, 25 Henry VIII., c. 21, "An act for the exoneracion from exactions paid to the See of Rome," which abolished Peter's pence and a multitude of other tributes formerly paid to Rome by the clergy and people of the Church of England, Section 13 reads as follows; I give it in modern spelling: "13. Provided always that this Act nor any thing or things therein contained shall be hereafter interpreted or expounded that your Grace, your nobles, and subjects intend by the same to decline or vary from the congregation of Christ's Church in any things concerning the very articles of the Catholic faith of Christendom; or in any other things declared by Holy Scripture, and the Word of God necessary for your and their salvations; but only to make an ordinance, etc." In Canon 30 of 1640, on the retention of the sign of the cross, the following passage is to be found: "So far was it from the purpose of the Church of England to forsake and reject the Churches of Italy, France, Spain, Germany, or any such like churches, in all things which they held and practised, that as the apology of the Church of England confesseth it doth with reverence retain those ceremonies which neither endanger the Church of God, nor offend the minds of sober men; and only departed from them in those particular points wherein they were fallen both from themselves in their ancient integrity and from the Apostolic Churches which were their first founders;" so that in both faith and practice the Reformers in effect declared that they did not propose to establish a new faith, or to reject even ceremonies theretofore in use, except such as might offend the minds of "sober men," or be dangerous to the Church. The Parliaments of England of Henry VIII. and Elizabeth were dealing with an ecclesiastical organization then known as "the Church of England," they were not dealing with a religious organization known as "the Church of Rome." The Church of England was the only ecclesiastical organization then in England; see, for instance, the language of Pope Gregory when writing to Augustine, as recorded in Bede (Bohn's Ed., pp. 42, 44), where he styles it "the Church of England." See Magna Charta. "The English Church (Ecclesia Anglicana), shall have all her whole rights and liberties." See Statute 13, Richard II., st. 2 (1389), which recites, "whereas the Holy Church of England ('Eglise Dengleterre,' as the Norman-French has it), was founded in the estate of prelacy within the realm of England," etc., etc. When the Reformation took place no new name was given the Church, which would be the first thing done if a new Church was to be established, so that it would be a curious statute which would purport to transfer the property of "the Church of England" to "the Church of England," for that is what is supposed

to have been done. But the fact is the Church of England is not a corporation recognized by law, it does not in its corporate capacity own a single foot of land. All the property of which the Church has the benefit is vested in a multitude of separate and distinct corporations who alone are the owners thereof in the eye of the law. Every Cathedral is vested in its particular Dean and Chapter; every church and parsonage is vested in the parson of the parish to which it belongs. Every college is vested in a collegiate corporation, and such is the rule with all other Church property, except, perhaps, property which of late years has been vested in Ecclesiastical Commissioners. When the corporators in Henry VIII.'s or Elizabeth's reign died, new men were appointed to succeed them, and so it has been ever since; no statute was ever passed to transfer to, or even to confirm, the title of post-Reformation incumbents to such properties, and no one ever questioned their rights, except some foolish babblers of late years. The reason is plain; at the time of the Reformation no one considered for a moment that anything that was done in cutting off and suppressing abuses which had grown up in a time of ignorance had the effect of creating a new Church of England. There are possibly some who consider that owing to the diversity of doctrine taught in the Church of Rome and the Church of England at the present day, the Church of England must be a new Church; and who, in spite of the most plain and palpable facts to the contrary, think that the authoritative creed of the Church of Rome is to-day the same as it was at the date of the Reformation, when the Church of England was delivered from the Papal yoke. It is a rule recognized by Romanists that a dogma does not become a dogma until formally defined by the Pope or a Council to be de fide or necessary to salvation. This, it must be confessed, is a counsel of charity to get over some awkward dilemmas, for we find all the Bishops of Ireland and Archbishop Hughes, of New York, at one time taught that the statement that Roman Catholics were required to believe in Papal infallibility was not true, but "a Protestant invention," and yet in 1870, thirty years afterwards, that dogma was formally proclaimed, and yet the Bishops of Ireland and Archbishop Hughes were all orthodox Roman Catholics, because the dogma had not been defined to be de fide, when they thus denied what is now declared to be one of the fundamental doctrines of the Roman Church. But this theory of Roman Catholics is due to the fact that they have got themselves to believe that "the Faith" was not once delivered to the Saints, as St. Paul teaches, but is delivered piece-meal through the ages, whereas the theory which commends itself to most Protestants is that the Faith was fully and finally delivered to the Saints in the Apostolic era, and that the Christian Faith is not a variable quantity, but is always and in every age one and the same, and that Christians of no age can lawfully be required to believe as necessary to salvation any doctrine which was not equally necessary from the very beginning of the Christian era. The Nicene Creed does not pretend to set forth new doctrines, but merely formulates what was already declared in Holy Scripture, whereas the creed of Pius IV., which adds, or rather assumes to add so many new articles to the faith for which it would be hard to find the least Scripture authority, is based on an entirely different scheme and assumes that the speculations of theologians and the determinations which they came to in the dark ages have some pre-eminent value, and should be exalted into articles of faith. This was a view never at any time of her history formally adopted by the Church of England. Prior to the Reformation, some of these additional dogmas of Pius IV. had been taught and practised in the Church of England, but no one could pretend that they were part of the heritage of the primitive Church; the wrangling and discussion which took place in reference to them mark too plainly in the his-

tory of the Church the dates of their introduction and with perhaps the exception of transubstantiation, not a single dogma or practice rejected by the Church of England at the Reformation had then been defined to be de fide, or necessary to salvation, even in the Roman Church. All these rejected dogmas and practices did not become de fide until the promulgation of the creed of Pius IV. in 1564, consequent on the decrees of the Council of Trent, which was not held until the years 1545-1564. But the English Reformation took place before this Council was held and Elizabeth began her reign in 1558; the Church of England and the Eastern Church were no parties to, or represented at, the Council of Trent, and its decrees never were received by the Church of England, so that at no time in her history did the Church of England ever formally adopt or accept the additions attempted to be made to the Christian faith by the Creed of Pius IV. Let us see what these articles are. The Creed is too long to set out in full, but it may be seen under the title "Roman Catholic Church," in Chambers' Encyclopedia. After setting out the Nicene Creed, among other things all good Romanists are required now "most steadfastly to embrace the apostolical and ecclesiastical traditions, and all other observances and constitutions of the same Church," a pretty large order, truly! Also all that the Council of Trent has defined and declared concerning original sin and justification—also a pretty large order—and a curious way of framing a creed! That the mass is a propitiatory sacrifice for the living and the dead, and that in that sacrament there is a conversion of the substance of the bread, etc., and that under either kind alone Christ is received whole and entire. That, there is a purgatory, and that souls therein detained are helped by the prayers of the faithful. That the saints are to be invoked. That images and relics of saints should be retained and venerated. That the use of indulgences is wholesome. That the Roman Church is the mother and mistress of all churches, and obedience is due to the Pope; also, "all other things delivered, defined and declared by the Council of Trent!" and that out of this faith no one can be saved! These articles formed no part of any creed before the Reformation. No such creed was ever adapted or professed either before or after the Reformation by the Church of England. Furthermore, there is the dogma of the immaculate conception of the B.V.M. added by the Roman Church to its creed in 1854 and the dogma of Papal infallibility added to its creed in 1870. Now let us take these additional dogmas or doctrines seriatim, and let us ask ourselves how is it possible for any one, be he Protestant or Romanist, who seriously thinks of the matter, to believe that the belief in them, or any single one of them, or the non-belief in them or any one of them, can affect his salvation one way or the other. Suppose the Pope turns out not to be infallible, as Archbishop Hughes and all the Roman Irish Bishops supposed sixty years ago, but just a fallible old gentleman, like every other Bishop, is the Romanist lost eternally? Clearly not, but suppose he is infallible, and the Protestant thinks he is not, would the Protestant thereby lose his salvation? God forbid. For 1,870 years no such dogma was considered necessary to salvation, are Protestants any worse off than Archbishop Hughes and all the Irish Bishops, who denied this doctrine? Suppose the Immaculate Conception is untrue, is a Romanist lost? and if it be true, is a Protestant lost, because on such a subject he reverently declines to express any opinion one way or another? Suppose a Romanist or a Protestant never uses or reverences images or relics, is he lost? If so, why? On the best construction regarding images and relics, it might as well be said a man would be lost if he did not use a picture book to assist his devotions, which is manifestly preposterous. And so we may go on through the whole category of Roman additions to the Roman creed. Surely

any fair-minded man would have no objection to the admission that a Church of unnecessary dogmas is a new Church, if it be a novelty rather than a novelty. The fact that a Church has no other creed than the Roman Church. The fact that separated parts of the house is not called a house hanging over the Creed of the Nicene Creed, which the whole Catholic additions of Rome of that part of the to support and perpetuate the pretensions of the are ecclesiastical at any time be de fide in the Church that Methodists do not have the right to be in Christendom; it is proposed that Roman though some Protestants have. But it may be of England and formerly in communion they are not, and a new Church." said, so were the and the Church communion, and now considers the Eastern the members of don't speak, we comes a "new faith" reason the Church communion with the latter seeks to in communion, the articles for which found in Scripture. The fault of the the Church of E

(From

The spiritual now believed to have become the unmistakable drunkenness is interesting to find much of the of the older days of Lowlands and earlier deepening Roberts, it seen Sunday school who was an an used every measure of missioners. He head of the permanent blessing of the city. And fact; London is ing for a huge has the warm don, Dr. Ingra The arrangement scale. On Feb first meeting is of 3,000 voices sion. Already held, and ever such movement the fervency of ary work. Devonshire p for the Church one of the m ple together Strange to s subject the Se

any fair-minded man must come to the conclusion that a Church which has thus added a lot of unnecessary dogmas to its creed must be the new Church, if change of creed is the test of novelty rather than the Church of England which has no other creed than that of the primitive Church. The fact is neither is new, both are separated parts of the one Catholic Church. A house is not called "new" because it has cobwebs hanging over it, and obscuring its beauty. The Creed of the Church of England is the Nicene Creed, which has received the assent of the whole Catholic Church since A.D. 325, the additions of Romanism have only the authority of that part of the Western Church which agreed to support and perpetuate the unlawful claims and pretensions of the Bishops of Rome. They are ecclesiastical cobwebs. They have never at any time been formally accepted as definite in the Church of England. No one supposes that Methodists or Presbyterians have any inherent right to formulate creeds for the rest of Christendom; it is equally ridiculous to suppose that Romanists have any such right, although some Protestants seem to think they have. But it may be said: "Oh! but the Church of England and the Church of Rome were formerly in communion with each other, and now they are not, and therefore, one of them must be a new Church." In answer to that, it may be said, so were the Holy Orthodox Eastern Church and the Church of Rome formerly in communion, and now they are not, yet no one considers the Eastern Church a new Church. If the members of different families fall out and don't speak, we do not assume that either becomes a "new family" on that account. The reason the Church of England is not in communion with the Roman Church is because the latter seeks to impose as a condition of communion, the acceptance of doctrines and practices for which no warrant or authority can be found in Scripture or in the primitive Church. The fault of the schism is hers, and not that of the Church of England.—G. S. H.

#### ENGLAND.

(From our own correspondent.)

The spiritual revival movement in Wales is now believed to be a reality. Impartial observers have become convinced of its genuineness, and the unmistakable lessening of convictions for drunkenness is ample collateral proof. It is interesting to find that a Churchman has done much of the preparatory work, just as in the older days of the Wesley movement, Harris, Lowlands and Wroth prepared the way for that earlier deepening of the spiritual life. Evan Roberts, it seems, was for long a scholar in the Sunday school of Mr. Jenkins, vicar of Lougher, who was an ardent believer in conversion, and used every means to press it upon all his parishioners. He was possibly the very fountain-head of the movement, which bids fair to be a permanent blessing to the gallant little principality. And now emerges a very interesting fact; London is about to follow Wales in arranging for a huge religious movement. The scheme has the warm approval of the Bishop of London, Dr. Ingram, and the Bishop of Kensington. The arrangements are to be on a very large scale. On February 4th in the Albert Hall, the first meeting is intended to be held, and a choir of 3,000 voices is already rehearsing for the occasion. Already local prayer meetings are being held, and every one who has had experience of such movements knows how much depends on the fervency and thoroughness of such preliminary work. Having now settled down in a Devonshire parish, after thirty-six years' work for the Church at home and abroad, I find that one of the most helpful agencies to bring people together is a united adult Bible Class. Strange to say, we have been taking for our subject the Seven Letters to the Seven Churches.

How can I express my obligation to Professor Ramsay's articles on those churches, which appears in *The Expositor*? It has been a revelation to me to find how exquisitely each letter is adapted to the exact topical and spiritual position of each Church. The articles, I believe, will soon be published in book form, and I shall be warmly thanked by every one who secures the volume for the fulness and freshness of its spiritual teaching. Now that I am a parish priest, I find the monthly coming of *The Expositor* a source of great delight and of genuine inspiration.

#### BROTHERHOOD OF ST. ANDREW.

F. W. Thomas, General Secretary, Imperial Bank Chambers, Toronto.

The Travelling Secretary left Toronto on Friday, January 20th, arriving at Sudbury early Saturday morning. He called upon the rector and paid a great number of visits. The rector, the Rev. J. Boyde, had to leave his parish for the Sunday following, but accorded Mr. Thomas the privilege of speaking to his congregation, which the Travelling Secretary did, with the result that thirteen very earnest men came forward and were banded into a chapter after evening service. The Travelling Secretary then pushed on to Sault Ste. Marie, where he found one fairly active chapter in St. Luke's parish. The members there thoroughly realize their obligations, and it is also likely that a junior chapter may be formed, and Mr. Thomas, with this end in view, left some Junior Department literature. The chapter will now take up the work more definitely as a result of the visit paid. Hotel work has been the special work here in the past. St. John's chapter in the place is, however, dormant, and owing to the Travelling Secretary having been there on the day of the Provincial elections nothing definite could be done. The rector will have a chapter again, as he is quite favourable, and realizes the great good that can be done by a good working chapter. There is a great field for the work of the Brotherhood at Port Arthur, and he at once began operations to revive St. John's, which has been dead for at least four or five years. From all appearances, the chapter had been very active at one time, doing a great variety of work. Six or eight of the old members with seven others will unite again and carry on the work. Fort William was then touched, and Mr. Thomas had good success there, organizing a new chapter of fourteen members. The chapter is reported to have excellent opportunities for work among the men in the employ of the C.P.R. When Mr. Thomas came to Rat Portage he found St. Alban's Chapter dormant, which had been its state for some years. He reports that there was but one member left of the original chapter, but states that at least eleven more will join, and thus form a very strong chapter. The clergy here are very kind in supporting the cause very heartily. Up to the time of writing no report has been heard of any definite working having been done in Winnipeg, where the Travelling Secretary now is. Mr. Thomas states, however, in a letter from Winnipeg that the Dominion Council member, Mr. F. W. Thompson, met him at the station. Miscellaneous.—In a letter received from St. Barnabas', St. Catharines, the secretary states "that the work is in a very healthy and flourishing condition." This chapter has just issued a very neat invitation card. Any chapter that is issuing or re-issuing these cards may have this as a sample, by applying to head office for same. Good Shepherd Chapter, Cornwall, reports that things are very bright there. At the annual missionary service, held on Sunday, January 29th, the correspondent reports that the striking thing about it was the great number of men there were seated in the congregation, from which they are led to believe that their Brotherhood Chapter is doing some good. Favourable reports have

come from Edmonton lately, and that chapter patiently awaits the arrival of the Travelling Secretary.

## The Churchwoman.

### TORONTO.

It is very appalling to read of the distress among the poor of London and other large cities in England. In Birmingham there are six thousand children who go to school breakfastless, and there were thirty-nine proven cases of death by starvation in London last year. Perhaps some of the readers of the *Churchman* might prefer to send help to the poor of London through some of the clergymen working among them. If that is the case, the Rev. Osborne Jay, of Holy Trinity Vicarage, Old Nichol St., Shore-ditch, London E., would be so thankful for any help. He does a wonderful work among the lowest of London's poor, and gave tea to 100 persons on Christmas Day. Rev. C. E. T. Roberts does a similar work, feeding numbers of London's poor daily. His address is St. Clement's Mission Hall, Mary Place Potteries, Notting Hill, London W., England. Every penny sent to their poor is very precious to both these men, who do a Christ-like work among God's poor. Let us remember, very precious also in His sight, are they, who says, in His Holy Word, 1 St. John iii. 17: "Whoso hath this world's goods and seeth his brother hath need, and shutteth up his compassion from him, how dwelleth the love of God in Him?" If any prefer to send contributions for either of the above named clergymen to Miss Caroline Macklem, Sylvan Towers, Rosedale, Toronto, she will gladly forward them as directed.

### REVIEWS.

Some Thoughts on Inspiration. By J. Armitage Robinson, D.D., Dean of Westminster, England. Longmans, Green & Co., London and New York. Price, 6d. in paper, 1s. in cloth. "These 'Thoughts' form three lectures delivered by their author in Westminster Abbey. They were preceded by an address to a gathering of Sunday school teachers in which the High Critic position was bluntly stated and adopted by the Dean. 'The Story of the Creation of Man and Women' for us is a parable. 'These and many other stories, like that of the talking serpent and the talking ass, we do not now take (or at any rate most of us—I do not), as liberal statements of historical facts, but as imagery which clothes certain spiritual lessons.' The Dean was rather rebuked for speaking in this way to a large body of Sunday school teachers, and it may be that these lectures were a sort of apology. Of course they are ably written, and one's impressions on reading them get rather mixed. There is an immense deal of what is really most valuable; as for instance where the Dean states the recoil from the ultra Protestant dogma that the Bible, the Old Testament, as well as the New, was so entirely Divinely inspired as to be an infallible authority on every subject about which it made any statements. This, of course, was to some extent felt to be a necessity, for when Protestants broke away from an 'infallible Church,' they had to set up an 'infallible book' in its place. To such persons 'Higher Criticism' comes as a terrible shock. The Dean, in these lectures, hopes to reassure their minds. A careful reading of these lectures makes one feel that all that the Dean says can be taken without our being committed to an absolute acceptance of most of the 'results' of the modern critics. As to the order of the books, Dr. Wace has told us that the question whether the 'Law' or the 'Prophets' were first written, is still in hot debate in Germany. There is growing, especially among older

scholars, a determination to await further developments. Moreover there does not seem to be much sign, either of the "critics" coming to any fuller agreement with each other, or of the extremists finding a position where their "inferences" are going to stop. We think there is such a position coming into sight where the Divine Society, instituted by our Lord, will find its footing sure without loss of any revealed truth. There is very much in lecture three to act "as a cordial for drooping hearts."

Elisha, the Man of God. By R. C. Dodds, D.D. Chicago: The Winona Publishing Company, 1904. \$1.25.

"The desire to direct the attention of students of the Word of God with deeper interest to the beautiful and Christ-like character of the son of Shaphat, and thus incite to greater holiness of life, a more perfect consecration to the service of God, has led to the preparation of these chapters," writes their author in the preface to the volume. We commend this book most cordially. It is interesting, devout and instructive.

Bible Study Popularized. By Rev. Frank T. Lee. Chicago: The Winona Publishing Company, \$1.25.

This is a capital book, full of wise, timely, helpful suggestions, illustrations, and conclusions. How true, for instance, is this statement of constantly occurring and deplorable fact: "Not infrequently do we hear business men say: 'After toiling all the week, filled with the distractions of business, it is disappointing to go to church on Sunday and be obliged to listen to discussions of industrial questions, or other matters of public concern, of which the secular papers are full; or matters of minute higher criticism, in which only Biblical scholars are concerned, and which they alone are prepared to appreciate. I want something restful to my spirit, something for my deeper nature, something which I cannot attain except at church, something from the Word of God, which it is the function and the duty of the pastor, through his position and training, to obtain for me.' Yes! There are too many congregations craving "bread" and receiving a "stone."

Scientific Faith. By Howard Agnew Johnston, Ph.D., D.D. Chicago: The Winona Publishing Company, \$1.50.

We warn any readers, who may, from the title of this volume, fancy that it will provide diversion and entertainment for an idle hour, or gratify curiosity, which is ever seeking to investigate the marvellous and mysterious, that, as its author states, the volume "is not intended to try to satisfy mere curiosity about mysteries," but, "the aim of this book is to point the way to a clear faith in Jesus Christ, as the Saviour of men." And how admirably it does it—with what clearness, fullness, fairness, freshness, wealth of learning, and charm of style, we must leave each reader to judge for himself. Dr. Johnston's manner and method remind one strongly of his late co-worker in the same field, Professor Henry Drummond.

The Key to the Kingdom. An Exposition of the Great Commission. By Rev. Charles E. Bradt, Ph.D.

In this little book of some 160 pages, Dr. Bradt gives expression to his intense zeal for the spread of mission work. No one can read it without being impressed by the author's intensity of conviction and his sense of the paramount importance of the subject of missions.

The Last Discourses, of Our Lord. Arranged as Readings for the Forty Days of Lent. By the Rev. Alfred G. Mortimer, D.D., Rector of St. Mark's, Philadelphia, Author of "Helps to Meditation," etc. 12mo. pp. 320, \$2. Thomas Whittaker, New York.

Carefully thought out, clear and scholarly, this collection of studies for Lent readings is most worthy of all commendation. They are felt at once to be the work of one who is thoroughly

in earnest and can produce from the fulness of his own mind. The plan adopted is very simple and capable of excellent results, when it is taken in hand by one who is a theologian and a practised writer. Our Lord's Last Discourses, as they are given by St. John, in chapters xiii., 31, to xvii., 26, are studied consecutively in forty short papers, and their thoughts lend themselves naturally to the teachings of Lent. Each paper is a very careful study in both literal interpretation and correlated principles, so that there is all the accuracy of a good commentary and all the richness of a personal address. The language is terse, vigorous, and clear, and both outwardly and inwardly the volume is a delight to handle. It presents an invaluable homiletic commentary upon the most solemn passages in the Gospel narrative.

Jimmy Moore of Bucktown. By Melvin E. Trotter. Chicago: The Winona Publishing Company, 1904. 75c.

The author of this book tells the story of the conversion of a slum-dwelling newsboy from a lawless life of ill-doing to a life of honest work and self-denial, and most successful effort to lead sinners to their Saviour. It is a vivid and graphic picture of life amongst the "submerged tenth," and the gallant work of a young irregular in the popular mission style.

Intemperance. By the Bishop of Croydon, England. Longmans, Green & Co. Price, 2s. 6d. net.

This is another of the "Handbooks for the Clergy." It furnishes proofs of the really awful extent and results of intemperance in England. Perhaps the state of things there can be matched here. Bishop Pereira's book goes fully into the whole subject. It gives us the "medical aspect," which is truly alarming. He gives useful information upon such topics as "Inebriates' Homes," "Legislation," "Branches and Meetings," "Work Among Children," and "Causes of Intemperance." We are strongly of opinion that the only true way to met this evil is the New Testament one, viz., the same appeal that St. Paul makes for the avoidance of degrading sin, as addressed, for instance, to his Roman and Corinthian converts. We do not find this alluded to in the Bishop's book. As regards the ordinary means used in attempting to check, and to curse this evil perhaps no more forcible book could have been written.

#### Magazine.

The Church Eclectic, January.—This number contains a good paper (anonymous), on "Personal Religion," and a most interesting account of Bishop Heber's Episcopate in India. Rev. I. Anketell contributes a letter on "The New Theory of Matter." There is the usual London Letter by "Nuntius." The selections, as usual, are good. Canon Newbolt's sermon on "The Home, the Preparation of Worship," has attracted attention in England. A notable paper is that on "The Religion of the Respectable Poor." There are the usual "Musical Notes and Comment," and "Notes on Recent Books." Also a list of "Elections, Consecrations and Ordinations" in the American Church, and a Necrology.

## Home & Foreign Church News

From our own Correspondents.

### QUEBEC.

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

Quebec.—The Lord Bishop of the diocese has sent the following letter in regard to the impending vacancy at Bishop's College, Lennoxville, owing to the resignation of the Rev. Principal Whitney, D.C.L., to all the Bishops of this ecclesiastical Province, as well to the Church Universities, to certain clergymen in Canada and the United States, and, in a slightly altered form,

to certain of the Bishops, and to the centres of education in England.

"Bishopsthorpe, Quebec, February, 1905. Owing to the regretted resignation of the Rev. Principal Whitney, the Corporation of the University of Bishop's College, Lennoxville, has to seek for a new Principal. Considering how important it is to the interests of the Canadian Church that we should secure for this appointment the right man, we venture to trouble you and others, who we think may be able to help us, with the following particulars: What we need is an earnest Clergyman in Priest's Orders, who takes a real interest in the welfare of all around him, a strong Prayer-Book Churchman, definite in his faith, but able to see good in those who differ from him, a good Honour-man of his University, who has had experience in teaching or lecturing, a man of judgment and tact in his dealings with staff and students as well as with the outside world, one who would be likely to attract students to the University, one who by his presence and speech, without necessarily being an orator, can win and hold an audience, a good chairman combining businesslike methods with administrative ability, and one who understands Canada and her people. He should not be under thirty-five years of age, nor more than forty or fifty. The stipend offered is \$2,500, which is equivalent to £515, together with the Principal's Lodge. Bishop's College has, as you are no doubt aware, beautiful buildings and a delightful situation about three miles from the city of Sherbrooke. The buildings consist of an Arts House, Divinity House, Chapel and Lodge. There is an average of about forty students, about half of whom are intending to take Holy Orders; to these we give, besides the three years' Arts course, a two years' course in Divinity. The Principal is regarded as the mouthpiece and representative of the University in the cities of Montreal and Quebec, and is expected to hold a brief for the University at our Synods and elsewhere; the position is therefore one of great influence. There are in the College Professors of Classics, Mathematics, Divinity and Pastoral Theology, and also Lecturers in Classics, and English, and History. The Principal, besides exercising a general supervision, holds one of these offices, his stipend being derived partly from the endowment of one of the professorships. If you should happen to know of any one who, you think, would be a desirable candidate, we should be much obliged if you will recommend him, and if you will also give him the opportunity of sending to me an application with testimonials. Believe me, yours very sincerely, A. H. Quebec, Chairman of the Committee of Selection, and Vice-President of Corporation."

### MONTREAL.

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

St. Andrew's.—Christ Church.—The annual meeting of the Rural Deanery of St. Andrew's was held in this church on Friday, January 20th. There were present, the Revs. Rural Dean Sanders, A. E. Mount, Herbert Charters, J. A. Carpendale, A. C. Ascah, L. T. Miller, and Messrs. T. Owens, Robt. Jones, and Albert Robinson. At 11 o'clock there was a celebration of the Holy Communion, at which service the Rural Dean preached an eloquent sermon. The business meeting was held at 2 o'clock, when the reports of the different parishes were read and discussed. Each showed a very pleasing improvement. Resolutions of sympathy to Mrs. King on the death of her husband, the Rev. W. T. King, and thanks to the Montreal Woman's Auxiliary for their continued help were passed. The Rev. Herbert Charters and Mr. Edward Dawson were appointed delegates to the Diocesan Sunday

School Association missionary meetings, addresses on mission. Revs. Rural Dean, A. Many thanks are due Mount, for their kind

William Lennox Mi

Picton.—St. Mary men, held in the past the last Sunday of J. attended by more than from other denominations. W. L. Armitage, too course, Zaccheus, t phatically on the d present opportunity this is the second, and are bound to be men of this town. Andrew gave a soci congregation on T standing that there tions that evening, programme, consis various kinds, an a light refreshments. speak of the Christ be mentioned that at both the early tions was very lar and the singing e gether the outlook bright and hopeful. are being benefited he takes a special organization of the his zeal and energ; the Sunday Scho Woman's Auxiliary, which he is the l New Year rejoici looking for still gr

Carleton Place. Field, of Toronto, of this church. S Sunday, and all we cal talents which

Yarker.—St. An very kindly prese linen to the churc and set apart for Communion on Doller's gift was rector and churc

Arthur Sweatt

Toronto.—St. C tary of the Dioc illustrated lecture this church, on T The slides made subject such as fine. The "lectur the passages of S more pictures, more profitable could hardly hav was for Diocesan Canon Dixon sp to the lecture. auspices of St. C Young People's well filled with a This is the second in St. Cyprian's commended. In

School Association. In the evening there was a missionary meeting, at which very interesting addresses on mission work were given by the Revs. Rural Dean, A. C. Ascah, and L. T. Miller. Many thanks are due to the rector and Mrs. Mount, for their kind hospitality.

#### ONTARIO.

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

**Picton.**—St. Mary Magdalene.—The service for men, held in the parish house of this church on the last Sunday of January, in the afternoon, was attended by more than 75 men, some of them from other denominations. The vicar, the Rev. W. L. Armitage, took for the subject of his discourse, Zaccheus, the Publican, and dwelt emphatically on the duty of making the most of present opportunities. These services, of which this is the second, are to be held once a month, and are bound to be a force for good among the men of this town. The Brotherhood of St. Andrew gave a social evening to the men of the congregation on Tuesday evening, and notwithstanding that there were various other attractions that evening, it was well attended. The programme consisted of singing, games of various kinds, an address by Mr. Armitage, and light refreshments. It is a little late now to speak of the Christmas services, but it may just be mentioned that the number of communicants at both the early and the eleven o'clock celebrations was very large, the decorations very fine, and the singing exceptionally pleasing. Altogether the outlook for this parish for 1905 is bright and hopeful. It is not only the men who are being benefited by the vicar's ministry, though he takes a special interest in that work, but every organization of the Church shows the influence of his zeal and energy as evidenced in the work of the Sunday School, the Woman's Guild, the Woman's Auxiliary, and especially the choir of which he is the leader. And so we begin this New Year rejoicing in present blessings, and looking for still greater to follow.

**Carleton Place.**—St. James'.—Miss Elizabeth Field, of Toronto, has been appointed organist of this church. She commenced her duties last Sunday, and all were well pleased with the musical talents which she displayed.

**Yarker.**—St. Anthony.—Mrs. W. T. Doller has very kindly presented a complete set of altar linen to the church, which was duly consecrated and set apart for its use in the Office of Holy Communion on Sunday, January 8th. Mrs. Doller's gift was very much appreciated by the rector and church-wardens.

#### TORONTO.

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

**Toronto.**—St. Cyprian's.—Canon Dixon, Secretary of the Diocesan Mission Board, gave his illustrated lecture, "The Passion of Christ," in this church, on Thursday evening, February 2nd. The slides made from the best pictures on this subject such as Rubens, Tissot, etc., were very fine. The "lecture" consisted in simply reading the passages of Scripture relating to the subjects of the pictures, and was most impressive. A more profitable or spiritually uplifting hour could hardly have been spent. The collection was for Diocesan Missions, on the needs of which Canon Dixon spoke some earnest words previous to the lecture. The lecture was held under the auspices of St. Cyprian's branch of the Anglican Young People's Association. The church was well filled with a deeply impressed congregation. This is the second of Canon Dixon's lectures held in St. Cyprian's. They are to be most highly commended. In connection with the celebration

of the freeing of the church from debt, a public meeting of the members of the congregation was held on Monday evening, the 30th ult., in the school-house, at which the speakers were the Rev. Canon Welch, N. F. Davidson, Esq., and George Ward, Esq.

**St. Philip's.**—On Thursday, the 12th of January, a missionary gathering of unusual interest was held by the St. Philip's branches of the W.A., which was in every way a great success. A number of returned missionaries were present, and ten-minute addresses were given on China, Japan, India, Palestine, and the North-West. Curios, representing the different countries were arranged on tables scattered about the hall, and during the short intermissions between the addresses, opportunity was given to explain them to the many interested listeners. Musical selections and missionary hymns contributed to the brightness of the evening, a particularly novel feature of which, was a trio sung by three Japanese students who were present. The gathering was designed to be a fitting beginning to a special missionary course of sermons, to be preached during the Epiphany season by the rector on "Open Doors of Missionary Opportunity."

**Peterborough.**—All Saints.—The third anniversary of the setting apart of the district as a separate parish was celebrated on Sunday, the 29th ult. Special services were held in commemoration thereof. Two excellent sermons were preached by the Rev. C. H. Marsh, rector of Lindsay. The services were well attended. During the three years in which the church has been working it has been most successful, and the congregation has grown to such an extent that it has been deemed necessary to provide a larger place of worship, and steps have been taken to secure the site for the erection of a larger church, and it will, no doubt, be only a matter of a short time before this will be accomplished. On the following evening, before a large audience, the Rev. Canon Dixon, of Toronto, delivered an illustrated lecture in the church on "The Life of Christ." The proceeds, which were satisfactory, were devoted to the Diocesan Mission Fund.

**Weston.**—St. Philip's.—On Sunday afternoon, February 5th, when the Rev. Beverley Smith arrived at the vestry of this church, he found waiting him a handsome new fur coat, with the following note attached to it: "The congregation of St. Philip's, Etobicoke, beg their rector, the Rev. Beverley Smith, to accept this coat as a token of their good-will. It is hoped that it will prove an adequate protection from the weather in the cold drives that he is obliged to take to minister to the spiritual wants of St. Philip's people. The coat is tendered with the hearty good wishes of the congregation." Mr. Smith expressed his gratitude to the people for their great kindness to him, and the encouragement they had given him, although he had only been their minister three weeks.

**Toronto Junction.**—St. John's.—A reception was held in the basement of this church, on the 30th ult., in honour of the Rev. Beverley Smith, the new rector, and Mrs. Smith. There were many present, and the Ladies' Aid, who had charge of the affair, did everything possible to make it a pleasant one. In the absence of the people's warden, Councillor J. G. Wright, Mr. B. W. Murray occupied the chair, and in well chosen words welcomed the new pastor and Mrs. Smith. Other speakers were: Mr. W. C. Grubbe, of Etobicoke, and Mr. G. W. P. Hood. Mr. Smith responded in a happy speech. After the speaking a musical programme was provided by Mr. Theodore Ives, pianist; Mrs. Lyons, and Mr. Kenney, soloists. Refreshments were served by the ladies.

#### NIAGARA.

**John Philip Du Moulin, D.D., Bishop, Hamilton.**

**York.**—This rectory which is situated on the Grand River, is now occupied by the Rev. Robt. Atkinson and family. The new rector took charge last October, and the work of the parish is going on steadily. There is a good branch of the W.A., which in addition to contributing to distant places is assisting in many important undertakings in this parish. The work of renovating the rectory has been carried out by this branch, and the rectory is now made very nice and comfortable. There is also a well conducted Sunday School which has a large attendance every Sunday morning. The annual Christmas tree was, as usual, a very successful affair. This Sunday School was founded in 1850, under the guidance of the veteran missionary, the Rev. Mr. Hill, and is regarded as one of the best Sunday Schools of the diocese, Mr. W. Mellon is the present efficient superintendent. The rector is in charge of the senior class, and regularly catechises the whole school. The services on Christmas Day were very encouraging, the congregation being large, and the offertory liberal. A very pleasant gathering recently took place at the rectory, when the members of the W.A., Sunday School officials, choir and Bible class, accepted invitations to an At Home. The evening was spent in a very pleasant way, and in response to a vote of thanks, the rector spoke of the value of the organizations represented there on that occasion. It should be mentioned that Mr. Martindale, the devoted choir leader, was the recipient of a testimonial last November. The choir has been much strengthened of late and the congregation appreciate their services very highly. The members of St. John's branch of the W.A. recently held their annual meeting. Prior to the meeting, Holy Communion was administered. The whole of the members communicated.

#### HURON.

**David Williams, M.A., Bishop, London.**

**London, Wandsworth.**—St. Stephen's.—Once again St. Stephen's is to be beautified with some elaborate stained glass from the studios of Messrs. Jones & Willis, who recently erected the large west window in the church. Mr. W. S. Page is the generous donor, whose gift comprises no less than the whole of the windows

## \$10.00 Watches For Men.

These have good filled cases and reliable movements. In appearance they quite equal a solid gold watch, and everything about them is modern. They are very strong, too, and can be used at any work. Our personal guarantee goes with each one. This is an opportunity.

**WANLESS & Co.,**  
ESTABLISHED 1840.  
168 Yonge St., Toronto.

in the south aisle, which are twelve in number. A series of figures from the Old Testament have been chosen.

**Morpeth.**—St. John's.—This church celebrated the 27th anniversary of its foundation on Sunday, January 22nd. Services were held morning and evening, both services being very largely attended, members of the Church from all the other congregations attending the services in St. John's. The Rev. Canon Downie, B.D., of Watford, was the preacher, and delivered able and helpful sermons. The Rev. E. Softly, Jun., rector, read the prayers. On the following evening a congregational reunion was held in the halls of the Ancient Order of United Workmen. After a substantial tea had been served by the ladies of the congregation, a very enjoyable programme of music and addresses was given. The Rev. Canon Downie acted as chairman in his own unsurpassed manner. The evening was brought to a close with an address from the rector and the National Anthem. St. John's Church, said to be, at least one of the handsomest country churches in the diocese, was erected in the year 1887, through the untiring efforts of the Rev. Canon Downie. The celebration of its anniversary was a matter of great pleasure and profit to all who were able to be present. A handsome communion service was recently presented to the church by a few ladies of the congregation.

**Wilmot.**—The Anglican Young People in this parish, were most fortunate, in having provided for them a rich treat, in the illustrated lecture so kindly given by Prof. R. J. Murison, on Archaeological research in Egypt and Babylon, in the Wm. Tell Hall, New Hamburg, on January 26th. The lecturer's intimate and personal knowledge of his whole subject made his descriptions, brought home to us by lantern views, intensely interesting, especially to Bible students.

**Brantford.**—Grace Church.—For some time it has been felt that the rectory, on the corner of Darling and Charlotte Streets, is situated too far away from that edifice. Recently Dr. Ashton made an offer of \$5,500 for the building, and his proposition was on the 31st ult. under consideration by a church committee. As the outcome it was unanimously decided to recommend to the vestry the conclusion of the sale. It is the intention to build a new rectory close to the church, probably on the vacant lot alongside of the edifice.

**Birr.**—Trinity.—A largely attended meeting of the congregation of this church, with several ladies present in the church, was held on Friday evening, January 27th. Mr. W. C. Hodgins was, on motion, voted chairman, and Mr. Arthur D. Scott, secretary. There was a lively interest shown in church matters. The Ven. J. B. Richardson, D.C.L., Archdeacon, of London, was present at the Bishop's request, and addressed the meeting on various topics important to the parish preparatory to the appointment of a rector. He paid a just tribute to the good work done by their late rector for 35 years, Rev. Robt. Wilson, and promised a strong and united church to whoever might be chosen to succeed him. The matter of a rectory was brought up, and the Archdeacon pointed out the need and duty of providing such a building without delay. Messrs. D. Ashworth, F. J. Scott, N. Ryan, M. Kohl, G. Ferguson, A. A. Neil, and the chairman, all spoke in favorable terms of their personal readiness to take part in the undertaking. On motion of Mr. Ashworth, seconded by Mr. F. Scott, it was resolved: "That we the representatives of Trinity Church, Birr, are prepared to co-operate with the congregation of St. George's Church in providing a suitable rectory house for their parish,

## CANADIAN CHURCHMAN

and that this house be built within this year." This was carried without a dissentient voice. The question of the minister's stipend was then suggested by the Archdeacon, when it was assured that Trinity and St. George's Churches would make up the full amount required of them. Other matters were considered, and a very successful meeting was closed with the Benediction. The Bishop is expected to make an appointment of incumbent to this important parish very shortly.

### RUPERT'S LAND.

Samuel P. Matheson, D.D., Coadjutor Bishop, Winnipeg.

**Winnipeg.**—St. George's.—The Rev. Henry L. Roy, curate of Christ Church, Vancouver, has been appointed rector of this church. He will assume his new duties shortly.

**Morden.**—St. Thomas's.—The Right Rev. Bishop Matheson held a confirmation service in this church on Sunday morning, the 22nd ult., when he bestowed the apostolic rite upon 27 candidates. The Bishop gave two eloquent and impressive addresses. At the close of the service there was a celebration of the Holy Communion, at which 60 partook of the sacred elements. The Bishop held a second confirmation service in the afternoon at Holy Trinity, Thornhill, when 13 candidates were presented to him. In the evening the Bishop gave an eloquent address in St. Thomas's Church.

## Correspondence.

### BIBLE STUDENTS.

Sir,—May I ask you to be good enough to draw the attention of Biblical students to a work I have just been perusing on my way through the West India Islands to this salubrious spot. It is a commentary on "The Book of Genesis, Treated as an Authentic Record," by a Cambridge scholar of some eminence, familiar with the Hebrew text. Two volumes have been issued, the first already in a Second Edition. It is this volume containing a very able preface (dated June 3rd, 1904), on Dr. Driver's work "The Book of Genesis," that I would urge all students, especially those who have been captivated by the theories and pleas of the school of destructive critics to carefully digest. The author is the Rev. George Greenwood, M.A., Trinity College, Cambridge, and the publishers, the Church Printing Co., 11 Burleigh St., Strand, London, W.C. On my return to Toronto, I shall hasten to secure the second volume.

JOHN M. DAVENPORT,  
Vicar of St. Thomas', Toronto.

### ABERDEEN ASSOCIATION.

Sir,—May I, as an interested person, thank you for your article on the Aberdeen Association. I have three sons out in the West, who are great readers, and who would be so glad to get books, but it is difficult to find out to whom to apply. One of your correspondents, the secretary of the London branch, said they could take on more applicants if their names were sent from the head office; that, I suppose, is the place to which to apply. Lady Aberdeen thought that school books would be most useful, and so I know they would. Who has not old school books, which would be much valued if one only knew where to send them? Why cannot a prominent advertisement be put in the local papers of the towns where the branches are? It would probably be done free, and the names of the secretaries, which appear to be fre-

[February 9, 1905.]

3 1/2%

**Canada Permanent**  
**Mortgage Corporation**  
**Toronto Street, TORONTO**

**Every Facility**  
**Absolute Security.**

quently changed, could be kept before the public; hoping that some improvement may take place in the management of the Association.  
C. L. G.

### PLEASE ANSWER.

Sir,—Through your correspondence column, I should like to ask a couple of questions which perhaps some of your readers may answer for the benefit of others and myself: 1st. Where can a pamphlet or book be obtained which meets the arguments of the Plymouth Brethren? One can have recourse to "Brown on the Articles," for instance, to combat their view of the indefectibility of grace, but neither this nor other such theological works can be put into their hands. 2nd. What would be a suitable and instructive little book to put into the hands of members of an Altar Society, a book dealing with information such as would help them in the appreciation of their work for God in His house?  
ENQUIRER.

### SYNOD COMMITTEES.

Sir,—As the General Synod will soon be upon us, a remark on committees is opportune. Useful work for the Church is often lost through committees, appointed to carry out some specific purpose, failing lamentably to accomplish the work entrusted to them. In choosing their members the Synods pay a compliment to their intellectual capabilities, and impose upon them a burden of a sacred trust. Whether or how they fulfil their obligations affects the Church as a whole. Should the committees be unable to overcome the difficulties of the work imposed upon them, of course the fault lies with the Synod who appointed them; but if, on the other hand, they neglect their responsibilities, they must be deemed guilty of a grave breach of trust. A case in point, and whether the Synod or committee is to blame, I cannot say. At the last General Synod a committee was appointed to add a few prayers as an appendix to the Book of Common Prayer. Almost three years have passed, but no appendix has appeared. Clergy doing mission work have waited disappointedly. It seems almost grotesque that to a body of intellectual priests, such a work should have proved insuperable. Let this be a warning to the coming Synod to show more care in the appointing of committees.  
H. A. SOLLY,  
Arrowhead, B.C.

### FAIR PLAY FOR HOME MISSIONS.

Sir,—As a missionary in the diocese of Toronto, I ask a small space in your paper, on a matter that is of great importance to many of us. Last June, in the Synod, the increasing of the missionaries' stipends was strongly advocated, as they do not get enough to give them a respectable living, and in fact little more than a labourer can earn in the city with his pick

[February 9, 1905.]

and shovel. It was the men on the co-trenches should have attention, and more money since then to bring I am informed a re-sion Board, and n-papers, it is pige-struggling on, with I am told that son was sent in by Dec almost double what sions in this dioces year, we will get t for the efforts put Dixon, diocesan se is killing himself), Diocesan Mission has come when the will be a change in not able to stand i matter? Do the p our work as hones for whom the lar diocese? If so, wh can very soon find North-West, wher sent; we are cont are better than w there is not confid the Mission Board; the trouble to fin formed of all that too bad, that inste: the Synod, and fi wages, a larger am and some of the c their diocesan allo off, if not worse, shame that we ar other work of sen North-West is tal the hands of your right-thinking mer Let the home call gregations, which and honourable.

### MISSIONS.

Sir,—Will you am greatly oblige ting me right in our contributions of the Methodist also, I have lear contribution to r cludes what we c but the sum paid Indian missions, such sums. I I mistaken, and fin tute any compari: thing is certain, h to learn that it is not so glaring that it was with that I wrote as love for her mad be doing more f than we are.

### DIOCESE.

Sir,—I read wi cesan Synods. I our Canadian Sy also, a few year Grand Lodges o perance Order f tively. I mentio been led to dra of these differ of the "lookers-c seldom taking f committees of t

and shovel. It was graphically pictured that the men on the concession lines and in the trenches should have more sympathy, more attention, and more money, but what has been done since then to bring it into operation? Nothing. I am informed a report was brought to the Mission Board, and no doubt with many other papers, it is pigeon-holed, but we are still struggling on, without any light on the subject. I am told that something like \$20,000 or over was sent in by December 31st for the M.S.C.C., almost double what was given to diocesan missions in this diocese last year, and again, as last year, we will get the scrapings. If it were not for the efforts put forth by the Rev. Canon Dixon, diocesan secretary (who, in my opinion, is killing himself), I would say: "God help the Diocesan Mission Fund." The time, however, has come when there must be a change, or there will be a change in the staff, for some of us are not able to stand it much longer. What is the matter? Do the people think we are not doing our work as honestly and faithfully as the men for whom the large sum is going out of the diocese? If so, why do they not tell us, and we can very soon find other places, even in the North-West, where the bulk of this money is sent; we are continually getting offers, which are better than we have here. Is it because there is not confidence in the administration of the Mission Board? If so, why do they not take the trouble to find out, and they will be informed of all that is being done. It is entirely too bad, that instead of carrying out the wish of the Synod, and first seeing that we get living wages, a larger amount is sent out of the diocese, and some of the clergy fear they cannot collect their diocesan allotment, and we will be as badly off, if not worse, than before. It is a crying shame that we are so belittled, now that the other work of sending to foreign fields and the North-West is taken up. Mr. Editor, it is in the hands of your readers to help us, and to the right-thinking members of the Church we appeal. Let the home call be the first call upon the congregations, which is nothing more than right and honourable.

FAIR-PLAY.

## MISSIONARY APPEAL.

Sir,—Will you please allow me to say that I am greatly obliged to Mr. J. N. Hunter for setting me right in the matter of a comparison of our contributions to missionary work with that of the Methodist body. From another source, also, I have learned that the Methodist total contribution to missionary work not only includes what we call our Diocesan Mission Fund, but the sum paid by the Indian Department for Indian missions, a sum over \$47,000, and other such sums. I learn with pleasure that I was mistaken, and find that it is impossible to institute any comparison from the data at hand. One thing is certain, however, and I am truly pleased to learn that it is so, and that is the disparity is not so glaring after all. I will merely add that it was with no lack of love for our Church that I wrote as I did, but rather because my love for her made me jealous that others should be doing more for the glorious cause of Christ than we are.

H. BEER.

## DIOCESAN SYNODS.

Sir,—I read with interest your article on Diocesan Synods. I have been a member of one of our Canadian Synods for twelve years. I was also, a few years ago, a representative to the Grand Lodges of the Odd Fellows and a Temperance Order for three and two years respectively. I mention the latter facts because I have been led to draw comparisons from experience of these different legislative bodies. I am one of the "lookers-on," who "see most of the game," seldom taking part in debates and being on no committees of the Synod. I noticed that the

other grand bodies made a practice of giving some kind of work, even though comparatively unimportant, to as many members as possible. Committees to sit and report during the session, and lesser offices being distributed among the less prominent members have this effect. Firstly, they gratify those thus noticed. Secondly, they give every member a chance to show his ability for legislative work. Men who have ability, but are too modest to push themselves, are thus forced to the front and the body reaps the benefit of their co-operation, a thing not to be despised. Others who lack such talents have still the gratification of having something to do, and are thus bound more closely to the body of which they are members. Another thing I have noticed, but this is common to all bodies alike. It is that there are certain men, and our brethren of the clergy supply a good share of the recruits to their ranks, who seem to think that no debate is complete without "a few remarks" from them. These speakers don't always throw any new light on the subject, and often repeat what has been said before, but still they must be heard. I think a speaker at Synod should make notes, mentally or on paper, of what he intends to say, and should score out any of his points which have already been dealt with. This practice would prevent the unnecessary prolongation of the debate and possibly some of the thoughts and suggestions usually "left to blush unseen," might have a chance of being brought out by other speakers. One must not criticise one's superiors but I have often thought that a firmer enforcement of the rules of order in debate, especially as to length of speeches, and members speaking more than once on the same subject, would have a salutary effect upon our meetings. As to committees in our Synod, the rule seems to have been: "Keep the same members on until they die or leave the diocese, and, then only, fill their places with others. In some cases, the Executive, for instance, this may be a good rule, but I think there are some in which we might take a hint from the Odd Fellows and other societies in the manner I have suggested.

YORK.

## THE SECULAR SPIRIT.

Sir,—A letter in your issue of January 19th, 1905, entitled: "The Secular Spirit," is calculated to discredit a great university. No such thing ever happened in the University of Chicago. It is a pity Mr. Ffrench did not write to Dr. Harper, the president, before, helping to spread a newspaper reporter's stupid joke.

E. C. ACHESON.

## MISSIONARY APPEAL.

Sir,—The writer sympathizes with "Nova Scotian," in his complaint that more attention is not paid to diocesan missions. It is very clear that the clergy must fearlessly speak to their own congregations regarding better stipends. Remember in any case there are always some people who will say the parson is always after money. Then retiring clergymen may speak a good word for their successors. There are often things going to waste on farms that would be most acceptable at the parsonage. Let us boldly suggest that the people give such and such things to our successors. The writer has asked people for "down" wood on his parishioners' farms, organized bees and taken hold of the saws with his own hands. In one case, his successor has been presented with good body wood, voluntarily given and worked up by the people. Is it too late this winter for some of our good Churchmen to do this now for their clergyman and save him from \$30 to \$50? It would just be fun for the boys, and would give a great deal of encouragement to the parson. It just needs one or two persons to take the matter up in the parish. The writer has kept hens for

years with pleasure and profit, his people often providing the hens, eggs for hatching and feed.

J. H. LEAKE.

## A VERY USEFUL CALENDAR ALMANAC.

Have you received Dr. A. W. Chase's calendar almanac for 1905? If not, write at once to Edmanson, Bates & Co., Toronto, who have just finished mailing one to all the names on the voters' list throughout Canada. Of course some will be missed, and it is the desire of the company that the calendar should be in the hands of everyone. The diary calendar makes Dr. Chase's Calendar Almanac far more valuable than any other. With little effort record can be kept of any domestic or any other event. The weather forecast demonstrates its accuracy and usefulness during the month of January. It is a feature that is of special interest to farmers, who should not overlook this splendid opportunity of getting Dr. Chase's Calendar Almanac. The forecast has been prepared for this book by officers of the Dominion Observatory, and all who have followed it in past years have been surprised to find how the weather has been foretold. In writing mention the Canadian Churchman, and a copy will be promptly mailed to you.

## GRANDMOTHER'S BIBLE.

So you've brought me this costly Bible,  
With its covers so grand and gay;  
You thought I must need a new one,  
On my eighty-first birthday, you say;  
Yes, mine is a worn-out volume  
Grown ragged and yellow with age,  
With finger prints thick on the margin—  
But there's never a missing page.

And the finger prints call back my wee ones,  
Just learning a verse to repeat;  
And again, in the twilight, their faces,  
Look up to me eagerly sweet,  
It has pencil marks pointing in silence  
To words I have hid in my heart;  
And the lesson so hard in the learning,  
Once learned, can never depart.

There's the verse your grandfather spoke of  
The very night that he died;  
"When I shall wake in His likeness,  
I, too, shall be satisfied."  
And here, inside the old cover,  
Is a data—it is faded and dim,  
For I wrote it the day the good pastor  
Baptized me—I've an old woman's whim.

That beside the pearl gates he is waiting,  
And when by and by I shall go,  
That he will lead me into that kingdom,  
As into the one below  
And under that date, little Mary,  
Write another one when I die,  
Then keep both Bibles and read them—  
God bless you, child, why should you cry?

Your gift is a beauty, my dearie,  
With its wonderful clasps of gold,  
Put it carefully into that drawer;  
I shall keep it till death; but the old—  
Just leave it close by on the table,  
And then you may bring me a light,  
To think of, if wakeful to-night.

—Not to enjoy life, but to employ life ought to be our aim and aspiration.

—The consciousness of an immortality where the wicked cease from troubling and the weary are at rest will lift many a weary burden from the heart.

—The Lord help each one of us to lay these words to heart. How sad that any should be idle when the Master is so gracious, the field so spacious, the labourers so few and the rewards so great.

## EDITH'S NEIGHBOUR.

Tommy had been at work pulling turnips for Mr. Ray. At sunset, Mr. Ray paid him for his day's work, and besides gave him a basket of turnips. But it was too big for him to carry. His arms barely reached the basket handles. His bare feet stumbled on the stones. Tommy didn't see any way out of the trouble.

Then Edith Ray danced along saying: "I'll help you. I believe you're my neighbour, and so I'll help you."

How did Edith happen to think of her "neighbour" that day? Her father had read the tenth chapter of Luke at morning prayers that day, and had explained to her about her "neighbour." He told her: "Your neighbour is everybody you can help. See how many neighbours you can find to-day."

Edith found a "neighbour." She said: "I'll help you. I'll carry one side."

Tommy looked shy. "You ain't big enough. I'm afraid 'twill spoil your dress."



## Give the Children

"FRUIT-A-TIVES" whenever the head aches, the stomach gets upset, or Constipation troubles them. Little folk may take them every day in the year without fear of ill-effects. It's just like giving them ripe apples, oranges, figs and prunes. That's what

Fruit-a-tives  
or Fruit Liver Tablets

are. The fruit juices are so combined by our secret process, that the medicinal action is intensified many degrees. Nothing like them to keep the children plump and rosy—and free of the stomach and bowel troubles of childhood.

Equally effective with grown folk. 50 cents a box.

FRUITATIVES, Limited, OTTAWA.

"Big enough? I'm the tallest!" So she was—a quarter of an inch. "And my dress will wash. Besides, you're the first neighbour I've found to-day."

Tommy didn't answer then; he was too glad. But as they went merrily on, he said: "Say, I ain't a neighbour o' yours. Never saw you before."

Then Edith, with a sweet, wise air, so like her papa's, told him about their golden thought.

"Whew!" was Tommy's comment. But his world was happier and brighter from that morning.

\*\*\*

## THE STORY OF SIVA SANGU.

About the year 1850, a heathen boy, then eight years old was received into a Church Missionary village school in Tinnevely. He misconducted himself, got a whipping, and after he had been a week at the school he ran away. Eventually he became the greatest highwayman in Southern India, and a terror

When your appetite TAKES A VACATION, bring it back with a morning glass of

Abbey's  
Effervescent  
Salt

Meals seem too far apart after the gentle, relieving effects of Abbey's Effervescent Salt.

AT ALL DRUGGISTS, 25C AND 60C A BOTTLE

to the inhabitants, having under him a band of about 400 freebooters. Accounts of his outrages, and of the unsuccessful efforts to capture him, appeared from time to time in the London papers about the year 1880.

He and his band of entering village setting fire to so and then plunde people who had fires. Three po killed in unsuccess rest this man, w Sangu.

He was at last his own follower informed that a given night the be found at a je out-of-the-way v selling gold bracc strong body of p for him, and he jeweller were ca Siva had inspir the judge who t to be guarded l lest the prisoner him from the do Siva and his sc death.

Many years ha Siva had been i Church Missio only eight years been forgotten; back to prison a pressed a wish religion that tau that forgave the

A catechist w whom he receive was fortunately catechist visited ing the three an intervened befor spent all his tim and, beginning committed many

At eleven o'cl fore his executi late Bishop Sarg prison a little b the following n assured the Bis want to have h had assisted in t men and deserv informed the B wanted in send know whether had told him a was true, and might also hop Christ.

On receiving from the Bisho baptizme at o policemen bei should not be delay to let wat

By Siva's rec placed on his pinioned over i despite his fath during his imp a heathen and on first, blaspl religion, and e ernment to the immense crow the route of ovr the place of e were sadly dis at seeing the father led al downcast eyes, clasped to his

## Cuba, the Land of the Future

## CANADA CUBA LAND &amp; FRUIT CO., LIMITED

Incorporated Under "The Ontario Companies Act."

Authorized Capital, \$600,000.

Shares, Par Value, \$100.

Only a Limited Amount of Land will be Sold at \$10.00 per acre.

## OFFICERS AND DIRECTORS:

REV. ALEXANDER CAMPBELL, President, Retired Minister of the Methodist Church, Toronto.  
HAROLD B. ROBINSON, Esq., Vice-President, Cashier Head Office Massey-Harris Company, Limited, Toronto.  
AMOS HARRINGTON, Esq., Second Vice-President, Gentleman, Toronto.  
ERWIN B. JONES, Esq., B.A., Secretary, The Robert Simpson Company, Limited, Toronto.  
CECIL H. THOMPSON, Esq., Treasurer, Manager Canadian Otis Elevator Company, Toronto.  
GEO. F. DAVIS, Esq., Managing Director, Inspector Sun & Hastings Savings and Loan Company, Toronto.

JAMES CURRY, Esq., Banker and Broker, Toronto.  
WILLIAM PEMBERTON PAGE, Esq., Managing Director of the Sun & Hastings Savings and Loan Company, Toronto.  
JOHN J. MAIN, Esq., Superintendent of the Polson Iron Works; Manager Canadian Heine Safety Boiler Co., Toronto.  
WHITFORD VANDUSEN, Esq., Banker.  
J. W. CURRY, Esq., K.C., Crown Attorney, Toronto.  
BANKERS—The Royal Bank of Canada, Toronto; The Royal Bank of Canada, Havana, Cuba.  
H. W. MAW, Esq., of Dewart, Young & Maw, Toronto; Edward L. Delgado, Havana, Cuba, Solicitors.  
Address all communications to the General Manager, Head Office, Toronto.

This company is the owner of 70,000 acres of very rich fertile lands in the Province of Pinar del Rio, Cuba. This land is suitable to the growth of the finest quality of tobacco, oranges, lemons, pineapples and other citrus fruits.

A small portion of this estate produced last year a large percentage on the total authorized capital of this company.

One acre produced last year \$2,700 in tobacco. The revenue-producing powers of this estate will not be reduced by sale of lands, as the cultivated portion will be increased by additional plantation.

The lands offered for sale can be made as productive within a short period as those at present cultivated.

The estate is abundantly watered by numerous streams and fresh water springs.

The climate is one perpetual June—no fogs, no mists, no yellow fever.

Flowers bloom the year round. Game and fish abound.

The temperature is even, so that catarrh is unheard of.

Abundance of water and perpetual grass make stock-raising an assured success.

New York markets are at its command for all its products.

The estate borders upon Gaudiana Bay, with a sea frontage of about twelve miles and a deep-water, sheltered harbour.

Cuba has only now become open to modern development, and its progress is sure to be rapid.

This is the opportunity for the man of small means to obtain a home and subsequent wealth, for the man of means to obtain a profitable investment.

This Company is now offering land in blocks of ten acres or more at \$10.00 per acre.

Stock at par or scrip entitling the owner to an option to take land at \$10.00, or stock at par, for a limited period.

Only 10,000 acres will be offered at \$10.00 per acre, of which 5,000 acres are already sold.

The second 10,000 acres will be sold at \$20.00 per acre or over within a few months.

The balance of the estate to be disposed of—30,000 acres, will be raised to \$50.00 per acre or over.

As the price of land is raised, the price of stock will also advance.

Purchase now and save money.

Terms—25 per cent cash; 25 per cent, 30 days;

25 per cent, 60 days; 25 per cent, 90 days.

Application to be made to GEORGE F. DAVIS,

General Manager, 106 King Street West.

Write for prospectus giving full particulars.

To DR. BASCOM, Uxbridge, Ont.

January 17th, 1905.

Dear Sir,—Your letter of the 7th of January to hand. I will gladly give you any assistance I can. I have not visited the tract of land you mention but I am told that it is very good land. It is hard to find land in Cuba that is not good for something. Provided the company is solid you have an opportunity of a lifetime in buying this land at \$10 per acre in small lots. Large tracts of 2,000 or more acres are still for sale at this figure, but it is almost impossible to buy small lots. The land you think of buying is good for oranges, and some of it for tobacco, and all of it for pineapples.

Do not put too much faith in making money by growing other crops between orange trees. This no doubt can be done, but it is yet in the experimental stage, and one must first find what his land will grow, and the cost of delivering to market. You will find in Cuba two fields side by side, and one will grow a certain crop and the other will not. The land is of all shades of grey, black and red in streaks and patches: all however, will grow oranges, and this I consider the best investment on the Island, providing shipping facilities are good.

The prospectus you sent me states that oranges should be worth \$1.00 per box on the tree, this is a fair conservative estimate. I would suggest that you try to get the company to give you a written contract that they will pay you this price for your crop, but do not bind yourself to sell to them at this price, as, if the shipping facilities are good, you should do better.

I purchased my land from the Development Co., of Cuba, an American Co. with offices at 23 William St., N.Y. It is a very wealthy Co., and they have

spent an enormous sum of money here, they started two and a half years ago selling land at \$10 per acre. I bought six months ago at \$50 per acre, and on the first of February it goes up to \$60 per acre. Nearly all this Company's land is now sold and they are trying to buy more. About 3,000 acres are planted with oranges, and planting is still proceeding rapidly.

We have about 100 Americans and Canadians here, hotel, school, general store, telephone, town hall, billiards and bowling alley, acetylene gas, and a newspaper promised in a few months.

If you are thinking of coming to Cuba I would recommend you to look into the sugar industry. This was destroyed by the war and is just springing into life again. If you can buy suitable land at a reasonable price, near a sugar mill and this can be done in some parts, for an investment of \$5,000 you can clear yearly (first year excepted) \$2,500. It is to my mind the best proposition on the Island for any one who does not want to wait 4 or 5 years for oranges to mature.

Tobacco requires experience or the services of an experienced man, and a great deal of work: each plant must be examined daily for bugs and a day's mistake in harvesting will halve the value of the crop, it is uncertain but if you succeed the profits are enormous. I do not think there is any profit in bananas, unless you are near a mill that makes banana flour, several of these are being started on the Island. If I can be of any further assistance to you, you have only to write. If the Canada-Cuba Company is solid as I presume it is, I certainly advise you to buy. There are more opportunities of making big money in Cuba to-day than any other part of the world.

Ceballos.

Yours sincerely, ERNEST C. SOUTHEY.

BELLS  
Established 1837.  
CATALOG FREE.

He and his band were in the habit of entering villages in the hills and setting fire to some of the houses, and then plundering the houses of people who had run out to see the fires. Three policemen had been killed in unsuccessful efforts to arrest this man, whose name was Siva Sangu.

He was at last betrayed by one of his own followers. The police were informed that at ten o'clock on a given night the great robber would be found at a jeweller's at a certain out-of-the-way village, in the hills selling gold bracelets. Accordingly a strong body of police lay in ambush for him, and he and his son and the jeweller were captured.

Siva had inspired such terror that the judge who tried him took care to be guarded by two strong men, lest the prisoner should spring at him from the dock.

Siva and his son were sentenced to death.

Many years had now elapsed since Siva had been for one week in a Church Missionary School, when only eight years old, but all had not been forgotten; and on being taken back to prison after his trial he expressed a wish to hear about the religion that taught about the God that forgave the dying thief.

A catechist was sent to him, from whom he received a Bible, which he was fortunately able to read, and the catechist visited him frequently during the three and a half months that intervened before his execution. He spent all his time reading the Bible, and, beginning with St. Luke xxiii. committed many chapters to memory.

At eleven o'clock on the night before his execution, he sent for the late Bishop Sargent, who reached the prison a little before five o'clock on the following morning. Siva first assured the Bishop that he did not want to have his life spared, for he had assisted in the murder of thirteen men and deserved to die. He then informed the Bishop that what he wanted in sending for him was to know whether what the catechist had told him about the dying thief was true, and whether he himself might also hope for pardon from Christ.

On receiving the desired assurance from the Bishop, Siva replied: "Then baptize me at once." But the heathen policemen being resolved Siva should not be baptized, refused to delay to let water be fetched.

By Siva's request his Bible was placed on his breast and his arms pinioned over it. Siva's son, who, despite his father's incessant efforts during his imprisonment, continued a heathen and impenitent, was led on first, blaspheming the Christian religion, and denouncing the Government to the great delight of the immense crowds assembled along the route of over one mile leading to the place of execution. But they were sadly disappointed afterwards at seeing the far more notorious father led along, silent and with downcast eyes, and with the Bible clasped to his breast.

**THEORIES ABOUT FOOD.**

**Also a Few Facts on the Same Subject.**

We hear much nowadays about health foods and hygienic living, about vegetarianism and many other fads along the same line.

Restaurants may be found in the large cities where no meat, pastry or coffee is served and the food crank is in his glory, and arguments and theories galore advanced to prove that meat was never intended for human stomachs, and almost make us believe that our sturdy ancestors who lived four score years in robust health on roast beef, pork and mutton must have been grossly ignorant of the laws of health.

Our forefathers had other things to do than formulate theories about the food they ate. A warm welcome was extended to any kind from bacon to acorns.

A healthy appetite and common sense are excellent guides to follow in matters of diet, and a mixed diet of grains, fruits and meats is undoubtedly the best.

As compared with grains and vegetables, meat furnishes the most nutriment in a highly concentrated form and is digested and assimilated more quickly than vegetables and grains.

Dr. Julius Remmson on this subject says: Nervous persons, people run down in health and of low vitality should eat meat and plenty of it. If the digestion is too feeble at first it may be easily corrected by the regular use of Stuart's Dyspepsia Tablets after each meal. Two of these excellent tablets taken after dinner will digest several thousand grains of meat, eggs or other animal food in three hours, and no matter how weak the stomach may be, no trouble will be experienced if a regular practice is made of using Stuart's Dyspepsia Tablets, because they supply the pepsin and diastase necessary to perfect digestion, and every form of indigestion will be overcome by their use.

That large class of people who come under the head of nervous dyspeptics should eat plenty of meat and insure its proper digestion, by the daily use of a safe, harmless digestive medicine like Stuart's Dyspepsia Tablets composed of the natural digestive principles, pepsin, diastase, fruit acids, and salts, which actually perform the work of digestion. Cheap cathartic medicines, masquerading under the name of dyspepsia cures are useless for indigestion as they have absolutely no effect upon the actual digestion of food.

Dyspepsia in all its many forms is simply a failure of the stomach to digest food, and the sensible way to solve the riddle and cure the dyspepsia is to make daily use at meal time of a preparation like Stuart's Dyspepsia Tablets, which is endorsed by the medical profession and known to contain active digestive principles.

All druggists sell Stuart's Dyspepsia Tablets at 50 cents for full treatment.

At the gallows Siva knelt down and exclaimed: "O Saviour, Who forgavest the dying thief, into Thy hands I commend my spirit."

The Rev. Henry Schaffer states that the four Tinnevelley Church missionary colporteurs had informed him that for about three years after the execution numbers of people came to them to buy copies of the Book, or portions of it, that Siva Sangu had carried with him to the gallows.

**THE LAZY LITTLE GIRL.**

"I wish you'd have Ellen up for breakfast. I'm so late home nights, she's always gone to bed. Really, I shan't know my own child."

Mr. Skidmore looked severe; I suppose he felt rather cross.

Pretty Mrs. Skidmore puckered her forehead, and there were two tears in her blue eyes. Maybe she didn't know how to manage Ellen so well as if she'd had a dozen children.

"I've tried almost everything but whipping, and you don't approve of that," she said.

"No, indeed. Moral suasion ought to control children." Mr. Skidmore thought he knew all about it.

"I call her in plenty of time" Mrs. Skidmore went on, "but she dawdles. We both think she ought to dress herself, now she's old enough."

"Certainly," Mr. Skidmore said.

"She puts on one stocking, then she looks out of the window or does something else, and so it goes. Unless I stand over her, she'll take more than an hour."

"Well, I'm off!" Mr. Skidmore had to go without kissing Ellen, which was so bad!

Mrs. Skidmore's forehead puckered a great deal that day; she was thinking hard what new method she could try to break the bad habit. Suddenly she exclaimed: "I believe that will do!"

Joe, the chore boy was building a doll's house for Ellen, working at odd times. It was to have two floors, with all the rooms, and really big enough for Ellen to get in herself, if she bent up double.

Mrs. Skidmore called out: "Joe, you needn't work on the doll's house any more to-day."

Ellen ran into the house crying: "Why not, mamma? Oh, dear! it'll never be done." The frame was up, and the doors laid it was all ready for the partitions. How trying to stop then!

"That depends on you, Ellen. Every morning you breakfast with papa Joe shall work on the house that day all his spare time, but when you are late, he shall not touch it."

Ellen saw her mother meant it, and though she was late at times, a coaxing was in vain. What a trial to see the doll's house at a standstill! So when Ellen was tempted to dawdle, she would say: "Joe can't work! Joe can't work!" and pretty

soon Mr. Skidmore could kiss her every morning, for she wasn't a lazy little girl any longer.—Helen A. Hawley, in Zion's Herald.

**ONE THING WE CAN DO.**

Each one in any given place has a responsible share in every other's good work in that place. In some things we do our part with our hands; in other matters we do our part with our hearts. What the Apostle John said about evil deeds is as true of good deeds: "He that giveth him greeting partaketh in his works." By our well-wishing we become partakers in what others do. John said the same thing in the next Epistle: "[We ought to welcome such, that we may be fellow-workers." What we speed on its way, and what we welcome in our hearts when we hear of it,—in all this we have a share. How wide-reaching, then, are the opportunities of even the most secluded!

**Can't Afford Ill Health**

**Cure is Cheap at Any Price—Benefit Certain if You Use**

**Dr. Chase's Nerve Food.**

Only the wealthy can afford to be invalids.

They alone can bear the expense of constant attendance by doctors and high-salaried nurses.

Your time is your capital, and whether your daily task is in the home or abroad, you must make every day count or prove a burden to yourself and friends.

Weakness is the greatest source of ill-health. Weakness of the blood and nerves, weakness of action of the heart, lungs and digestive organs.

Dr. Chase's Nerve Food is well suited to the needs of a multitude of people because it overcomes weakness, first weakness of the blood and nerves, and through them the weakness of the organs of the body.

It may require a dozen or more boxes of Dr. Chase's Nerve Food to make you strong and well, and send the thrill of health through your shrivelled arteries and wasted nerves.

Because Dr. Chase's Nerve Food is a creator of blood and nerve force you can be positive that each box of it is at least doing you some good. Prove this by noting your increase in weight as new, firm flesh and tissue is being added to the body.

Dr. Chase's Nerve Food, 50 cents a box, at all dealers, or Edmanson, Bates & Co., Toronto. Portrait and signature of Dr. A. W. Chase, the famous receipt book author, are on every box.

**The Dominion Life Assurance Co.**

Head Office, Waterloo, Ont.  
Full Deposit at Ottawa.  
Paid-up Capital, \$100,000.

This Company offers insurance in a separate class to total abstainers—thus giving them all the advantage their superior longevity entitles them to. Its security is unquestionable, its ratio of assets to liabilities unsurpassed in Canada, save by one Company (much older.)—It added a greater proportion to its surplus last year than any other.

AGENTS WANTED.  
THOS. HILLIARD, Managing Director

Ask your Grocer for  
**Windsor Salt**  
The Perfect Table Salt.

**BELLS** FOR CHURCHES, SCHOOLS, CHIMES AND PEALS OF BEST COPPER and TIN ONLY.  
THE E. W. VANDUZEN CO.  
Prop. BUCKEYE BELL FOUNDRY, CINCINNATI, O.

THE  
**HOME SAVINGS**  
AND LOAN COMPANY  
LIMITED

In business as a Savings Bank and  
Loan Company since 1854.

HEAD OFFICE:

**78 Church St., Toronto**

BRANCH "A"

**522 Queen St. W.**  
Cor. Hackney

**Assets \$3,000,000.**

**3½%** Interest allowed on Deposits from Twenty Cents upwards.

Withdrawable by Cheques.

Office Hours:

9 a.m. to 4 p.m.

Saturdays 9 a.m. to 1 p.m.

**OPEN EVERY SATURDAY NIGHT**  
7 to 9 O'Clock.

**JAMES MASON, Managing Director**

**FEDERAL LIFE**

Issues Best Investment  
Insurance Policies.

**A Strong and Reliable  
Canadian Company.**

HEAD OFFICE:

**HAMILTON, - - CANADA.**

**DAVID DEXTER,**

President and Managing Director.

**AN ANCIENT LEGEND.**

Some centuries ago, it is said that there were two young Italian nobles, brothers, who were devoted to each other. The elder had saved the life of the younger at the risk of his own, and consequently the younger repaid his brother with the deepest gratitude and service. The father had died and the two brothers lived on together in the old home.

But one sad day the elder went out to do some business and failed to return. The younger brother waited long, and becoming alarmed, went out to seek him, but he could find no traces of him. Every recess of the city was searched by him and others, and the waters of the river were dragged, and then far and wide the country was scoured, but all to no purpose, there was no sign of him anywhere.

**BELLS**

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL Co., Hillsboro, O.

Six months and more passed. It was the time of the carnival, and crowds filled the streets in all sorts of fantastic garb, doing all sorts of foolish acts. The younger brother, whose name was Anselmo, was knocking at his own door for admittance, when a figure, wrapped in a large cloak, rapidly passed him. As the figure did so, he put a note into Anselmo's hand and uttered his brother's name. Before Anselmo could speak, the figure was lost in the crowd.

He therefore entered his house and hastily read the note. It ran thus: "Anselmo, I am alive and well. I beseech you, as you love me, do not fail to do what I ask. Every night go down the lane which leads along the south wall of the Palace, ten paces from the last window but one you will find a narrow slit, into this slit place a dark lantern, which you will bring with you, in such way that the light will shine inward. Be there at twelve each night, and remain there until the clock strikes one. If you will do this I will meet you there."

That very night the young nobleman went out unattended, expecting to meet his brother. He did as he had been asked, but the minutes went slowly on, and at length the clock struck one. Anselmo then took the lantern from its place, and with a sad heart turned homewards.

The river ran beneath him and he expected that his brother would have come in a boat, and several times he thought he heard the splash of oars, but found it to be only his own imagination. When he reached home again he read his brother's note and this was burned in upon his brain,—"do what I bid you, and I will meet you there."

The next night he went, and the next, and on and on, but still no sign. And yet he trusted to his brother's word and as weeks ran on into months, he made up his mind he would go on in obedience and watching until at least the end of the twelve months.

Eleven months had passed and still Anselmo fulfilled his brother's order. Many times he had changed his abode lest he should be watched and punished. Political intrigues at that time were common and men imprisoned on the slightest suspicion.

"Eleven months and twenty-one days," said Anselmo, with a sigh. "It seems hopeless." But just then, as he stood, he felt a slight movement of the stone on which he stood. He leaped quickly aside, and lo! it began to move upwards. Then from beneath came his brother's head, and then his body.

"Quick," he whispered, "throw over me your cloak and hide my prison garments." Anselmo did so and they moved rapidly forward, keeping close under the shadow of the houses.

In the dawn of the early morning

**LOOK AHEAD**



To-day is your opportunity.

While you are in health prepare for the to-morrow of sickness, adversity and old age.

An Accumulation Policy in the Confederation Life will make these preparations for you.

On account of its liberality, clearness and freedom from conditions the Accumulation Policy is the contract you will find which exactly meets your requirements.

DESCRIPTIVE LITERATURE AND FULL INFORMATION SENT ON APPLICATION TO

**CONFEDERATION LIFE ASSOCIATION**

HEAD OFFICE, - - TORONTO.

a boat left the harbour, and in it the two brothers, Anselmo flushed with health and joy, the other wan and haggard, but both were dressed in garments suited to their rank.

Then Anselmo said to his brother, "Now we are safe and alone, tell me how it came to be that you kept me waiting so long."

And his brother told him how it happened. He said:—The government had grown suspicious of him and the night he left his home he was surrounded with soldiers, and after a desperate defence, was taken prisoner. He was tried, found guilty of some supposed political offence, and was handed over to his bitterest foe to be kept by him as a prisoner. This man put him into a dungeon and ordered a strict watch to be kept over him, himself joining in this watch.

There was nothing in this dungeon but a large chest partially filled with great stones, and he was informed that if he attempted to escape, one of these stones would be fastened round his neck and he would be thrown into the river.

During the day the light came in through a narrow slit, so high up that he could not reach it, at night it was so dark that it was like the Egyptian darkness—"it could be felt."

At length one of the jailors, more kindly than the rest, asked him if he could do anything to relieve the monotony of his life.

"Yes," he answered, "give me a book to read, and as I should not be allowed to read in the day-time, ask my brother to put a lantern in the

window that I may read for an hour at night."

At first the jailor was so afraid he did not dare to do it, but at length

**WHAT THE MINISTER SAYS**

**Is Most Convincing.**

"I thought I would write you what Pyramid Pile Cure has done for me. I had a most aggravated case of bleeding piles; indeed, I dreaded when I had to go to stool. One fifty cent box cured me. I feel like a new man. I have recommended it to others as being the most wonderful remedy known. It is, indeed, a great blessing to suffering humanity. You are at liberty to use this for all it is worth, and I hope it may do good." Rev. W. E. Carr, 355 No. Holbrook Street, Danville, Va.

Clergymen (like all professional men who lead sedentary lives) are especially addicted to piles, in various forms, and are continually on the lookout for a remedy which will give relief, with little or no idea of obtaining a cure.

Recognizing this fact, Rev. Mr. Carr consents to the use of his name in order that other sufferers may know there is a cure called Pyramid Pile Cure, which is sold by druggists everywhere for the low price of fifty cents a package, and which will bring about for every one afflicted with piles the same beneficial results as in his own case. Be careful to accept no substitutes, and remember that there is no remedy "just as good."

A little book describing the causes and cure of piles is published by Pyramid Drug Co., Marshall, Mich., and will be sent free for the asking. All sufferers are advised to write for it, as it contains valuable information on the subject of piles.

he yielded and took Anselmo.

From twelve o'clock the only time when slept. And from one light from Anselmo's into his room. During prisoner took out the chest and began to floor beneath the chest occupied to take out put them back again twenty minutes for slowly he worked on, months and twenty-o so far succeeded that venture. And thou upon him and nearly succeeded in pushing and escaping to light.

Had it not been for faltering faithfulness, have been done at all sense, Anselmo saved out the long and long kept this in mind,—

do this, and I will n And so he continued trust his brother's p

And now, why hav story? Because it ill our own duty. Adve Great Brother an Christ, that He wil time. We do not kn be soon or late, but a duty to do, and w faithfully as Anselm him, we never kno thing we may be doi little, it may seem

may be neither one but good and grea lantern. "Watch," ye know neither t hour."

The Arsenical Ore pany, of New York centrators at Net from Temagami.

**A KING RE**

A king was once disguise, and seeing public place door, s him to dine with hi were eating, the ki

The soldier said: hear young gentler His majesty too swore again.

The soldier said of the bill, if you p I so hate swearing the king himself I it."

"Should you, in king.

"I certainly wo soldier.

A while later, th vited some lords the soldier was se

**J. W. P. PHOTO**

115 Church St. Groups a specialty—int traits of all kinds. Photo will receive prompt attention to show samples and give prices, etc. Will be ple any time.

**Now** Is for

he yielded and took the note to Anselmo.

From twelve o'clock to three was the only time when all the jailors slept. And from one hour only the light from Anselmo's lantern shone into his room. During this time the prisoner took out the stones from the chest and began to undermine the floor beneath the chest. The time it occupied to take out the stones, and put them back again, left him only twenty minutes for work. But slowly he worked on, and after eleven months and twenty-one days, he had so far succeeded that he made a bold venture. And though rubbish fell upon him and nearly buried him, he succeeded in pushing his way through and escaping to light and freedom.

Had it not been for Anselmo's unflinching faithfulness, it could never have been done at all. Thus, in one sense, Anselmo saved him. Throughout the long and lonely watching he kept this in mind,—"My brother said, do this, and I will meet thee there." And so he continued on and on to trust his brother's promise.

And now, why have I told you this story? Because it illustrates in a way our own duty. Advent tells us of our Great Brother and Lord, Jesus Christ, that He will meet us some time. We do not know when, it may be soon or late, but He has given us a duty to do, and we ought to do it faithfully as Anselmo did, and like him, we never know how great a thing we may be doing. It may seem little, it may seem worthless, but it may be neither one nor the other, but good and great as Anselmo's lantern. "Watch," said Christ, "for ye know neither the day nor the hour."



The Arsenical Ore Reduction Company, of New York, is building concentrators at Net Lake, three miles from Temagami.



A KING REBUKED.

A king was once riding along in disguise, and seeing a soldier at a public place door, stopped and asked him to dine with him, and while they were eating, the king swore.

The soldier said: "I am sorry to hear young gentlemen swear."

His majesty took no notice, but swore again.

The soldier said: "I'll pay part of the bill, if you please, and go, for I so hate swearing that if you were the king himself I should tell you of it."

"Should you, indeed?" asked the king.

"I certainly would," replied the soldier.

A while later, the king having invited some lords to dine with him, the soldier was sent for, and while

J. W. PARKIN PHOTOGRAPHER

115 Church St., - TORONTO. Groups a specialty—interior and exterior. Portraits of all kinds. Photography in all its branches will receive prompt attention. It will be a pleasure to show samples and give information in regard to prices, etc. Will be pleased to receive a call at any time.

Now Is the time to subscribe for THE CANADIAN CHURCHMAN.

WHAT SULPHUR DOES

For the Human Body in Health and Disease.

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

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was got without merit.

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

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

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

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

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

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

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

At any rate, people who are tired of pills, cathartics and so-called blood "purifiers," will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.

Advertisement for HEINTZMAN & CO. featuring a 'STOCK TAKING SALE' of 'BARGAINS IN SECOND-HAND ORGANS'. The ad lists 32 different organ models with their specifications and prices, ranging from \$19.00 to \$110.00. It also includes 'EASY TERMS OF PAYMENTS' and the company's address at 115-117 King Street West, Toronto.

they were at dinner he was ordered into the room to wait a while. Presently the king uttered an oath. The soldier immediately (but modestly) said: "Should not my lord the king fear an oath?"

The king looking at the soldier, said: "There, my lords, is an honest man; he can respectfully remind me of the great sin of swearing, but you can sit and let me stain my soul and not so much as tell me of it."

INCORPORATED TORONTO 1886. SIR J. A. BOYS, K.C.M.G., PRESIDENT.

# CONSERVATORY OF MUSIC

DR. EDWARD FISHER, Musical Director  
AFFILIATED WITH TORONTO UNIVERSITY

Send for New Calendar containing latest changes of Curriculum, Examination Requirements, &c.

SCHOOL OF LITERATURE & EXPRESSION  
MRS. NICHOLSON-CUTTER, Principal.

Special Calendar for this Department.

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

**Edgehill, Church School for Girls**  
WINDSOR, NOVA SCOTIA

INCORPORATED 1891.  
The Bishop of Nova Scotia, Chairman Board of Trustees. The Bishop of Fredericton, member of Board of Trustees, ex-officio.

Miss Lefroy, of Cheltenham Ladies' College, England, Principal, assisted by Eleven Resident Experienced Governesses from England, (five of whom are specialists in the Music and Art Departments), and one non-resident Instructor, Housekeeper, Matron and Nurse. Extensive buildings, with capacity for 100 Residents; Heated by Hot Water, Lighted by Electricity. Grounds covering eight acres, with Lawns for Tennis, Croquet, Basket Ball, Hockey, &c. School Dairy and Laundry. Preparation for the Universities.  
For Calendar apply to **DR. HIND.**

**Ridley College, St. Catharines, Ont.**  
Residential School for Boys.  
Lower school for boys under fourteen; completely separate and limited in number.  
Upper school prepares boys for the universities, professions and for business. Most careful oversight. Health conditions unequalled.  
REV. J. O. MILLER, M.A., D.C.L., Principal.

## ST. MONICA'S

Residential and Day School for Girls.  
170 Bloor St. W., - - Toronto  
Re-opens Monday, Sept. 12th.  
Thorough course in English, Languages, Music, Art, Elocution and Domestic Science, and Physical Culture. Prepares for University and Departmental Examinations.  
Kindergarten and Primary Departments. Teachers, Specialists in each Department. A Home School. Extensive Grounds.  
For Prospectus apply to  
**MISS PHILLPOTTS,**  
LADY PRINCIPAL.

**HIGHER EDUCATION FOR GIRLS**  
**The Bishop Strachan School**  
(Thirty-seventh Year)  
For Calendar apply to Miss Acres, Lady Principal, Wykeham Hall, Toronto.  
**The Parkdale Church School**  
FOR GIRLS—151 Dunn Ave.  
KINDERGARTEN—FOR BOYS and GIRLS  
For Calendar apply to Miss Middleton, Lady Principal.

**ST. ALBAN'S CATHEDRAL SCHOOL**  
Howland Avenue, Toronto.  
Boys Prepared for Honor Matriculation.  
Reopens for BOARDERS and DAY BOYS, September 14th. For Prospectus Apply, M. E. MATTHEWS, Principal.

**Trinity College School**  
PORT HOPE, Ont.  
Residential School for Boys.  
Visitor, - The Lord Bishop of Toronto.  
For Calendar and all particulars apply to  
Rev. OSWALD RIGBY, M.A., LL.D., Headmaster.



**"Glen Muir"**  
RESIDENTIAL AND DAY SCHOOL FOR GIRLS  
651 SPADINA AVENUE, TORONTO  
Thorough English Course. Individual Attention. Pupils prepared for the Universities and for Examinations in Music and Art. Large staff of Resident and Visiting Teachers.  
MISS VEALS, Lady Principal.

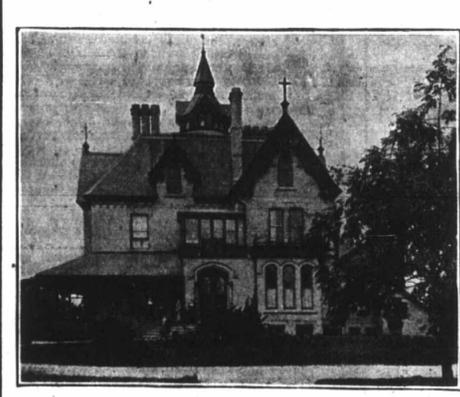
**School of the Sisters of the Church,** 106 Beverley Street, TORONTO, Ont.  
Boarding and Day School for Girls.  
Visitor, The Lord Bishop of Toronto.  
Terms Moderate. Vacancies for Boarders.  
SCHOOL RE-OPENS MONDAY, JANUARY 9th, 1905  
ADDRESS, - SISTER IN CHARGE.

**WESTBOURNE School for Girls**  
340 Bloor Street W., - TORONTO, Can  
Re-opens September 8th, 1904.

A Residential and Day School, well appointed, well managed and convenient. Specialists in each department. Affiliated with the Toronto Conservatory of Music. Dr. Edward Fisher, Musical Director; F. McGillivray Knowles, R.C.A., Art Director. For announcement and information, address the principals.  
MISS M. CURLETTE, R.A.  
MISS F. E. DALLAS, Mus. Bach



**ST AGNES' SCHOOL.**  
A Church School for Girls,  
ELMPOOL, BELLEVILLE.  
Patron—The Lord Bishop of Ontario.  
Prepares for Matriculation. Conservatory of Music Examinations held at the School. Courses in Art, Physical Culture, Domestic Science. Beautiful building with all modern improvements—extensive grounds. TERMS MODERATE. For prospectus apply to  
MISS F. E. CARROLL.



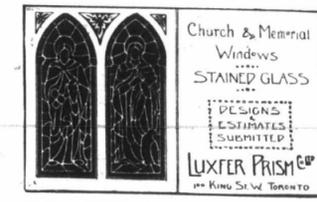
**Bishop Bethune College,**  
OSHAWA, Ontario.  
Visitor, the Lord Bishop of Toronto.  
Preparation for the University.  
Young Children also Received.  
For terms and particulars apply to the SISTER IN CHARGE, or to  
**The Sisters of St. John the Divine,**  
Major Street, Toronto.

**DUNHAM LADIES' COLLEGE,**  
DUNHAM, - QUE.  
Montreal Diocesan Church School for Girls.  
For Calendar, apply to the Lady Principal.

**Never Too Late**  
to commence a course in any department of the  
**BRITISH AMERICAN Business College**  
Y. M. C. A. Building, Toronto, Ontario.  
WRITE NOW for information regarding  
**Bookkeeping, Shorthand, Typewriting, Writing, Etc.**  
Catalogue and all particulars free.  
W. BROOKS, Principal.

**CROWN ART Stained Glass Co., Limited**  
Memorial Windows and Art Stained Glass  
For Churches, Public Buildings, and Dwellings. GLASS TILING A SPECIALTY.  
96-98 Adelaide St. E., Toronto.  
Phone - Main 5006

**CHURCH BRASS WORK**  
Eagle and Rail Lecterns, Altar Vases, Ewers, Candlesticks, Altar Desks, Crosses, Vesper Lights, Altar Rails, Etc. Chandelier and Gas Fixtures.  
**CHADWICK BROTHERS**  
(Successors to J. A. Chadwick)  
MANUFACTURERS  
182 to 190 King William St HAMILTON, Ont



**Canada Plate & Window Glass Company**  
Stained Glass Windows. Fancy and Figured Glass for Churches and School Rooms. Tile and Mosaic Floors and Walls. Mantles and Fire Place Fittings.  
29 to 31 Richmond Street East, - Toronto, - Ontario.



# JONES AND WILLIS

Church Furniture Manufacturers  
Metal, Wood, Stone and Textile Fabrics.  
STAINED GLASS ARTISTS.  
43 Great Russell Street, LONDON, ENG  
Opposite British Museum.  
Also at Birmingham and Liverpool

**BRASS TABLETS FOR CHURCHES**  
**C. JAMES ENGRAVER**  
59 YONGE ST. ARCADE, TORONTO

**MEMORIAL WINDOWS.**  
Our productions are extensively adopted.  
**Robert McCausland, Limited**  
86 Wellington St. West, TORONTO

**Memorial Windows**  
DOMESTIC ART GLASS.  
Cheapest and Best. Send for References.  
**H. E. ST. GEORGE, LONDON, Ont**



**Harrington's Tubular Chime Bells.**  
Lighter in Weight, Sweeter in Tone, Cheaper in Price, than the ordinary bell.  
COVENTRY, - ENGLAND.  
**CASTLE & SON, Agents,**  
20 University Street, - - Montreal



**Church Brass Work**  
MEMORIAL BRASSES  
RAILS, VASES  
**PRITCHARD ANDREWS**  
CO OF OTTAWA, LIMITED  
133 Sparks St OTTAWA

# Can

Vol. 31.

**JOIN THE OF WELL DRES**

**BERKINSHAW**  
348 Yonge Street

**WANTED.** - Young Lady for three small Temple, 494 Huron Street, T

**WANTED.** - RECTOR - a Address, M. HICKMAN, Churchwarden

**WANTED.** - By young En nursery gover Address M. B., Canadian Cl

**WANTED.** - A Curate for t N. B., Dioces and country work. Add Neales.

**WANTED.** - EXCHANGE in Ontario with Rector of Parish wh The Parish is in first-class c 3,000 people, has over 250 \$900 with Rectory, two Chu no indebtedness of any ki particulars, "EXCHANGE," Toronto.

**Church**  
We have a fine selection also of General Anthems copies sent "on APPROVAL" are very popular. Te Deum in C. - - Mag. & Nunc Dim, in Com. Service in G. - -  
**ASHDOWN'S**  
88 Yonge Street

**The York LOA**  
Plans suitable for those d instead of continuing to pay Head Office - Confed Toronto.  
JOSEPH

**J. YO**  
THE LEADING Und  
359 YONGE ST  
Telephone 679.

**W. H. UNDER**  
343 Yon  
Telephone

**St. August**  
\$1.50 per  
Direct Importer of Wines, etc All goo Genuine. Telepi  
**J. C. MOOR, 433**