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### CHRISTMAS DAY.

Holy Communion: 56, 57, 62, 483.  
Processional: 58, 60, 208, 306.  
Offertory: 52, 53, 180, 181.  
Children's Hymns: 47, 333, 337, 340.  
General Hymns: 49, 50, 482, 484.

### SUNDAY AFTER CHRISTMAS DAY.

Holy Communion: 482, 555, 556, 557.  
Processional: 56, 67, 305, 306.  
Offertory: 55, 66, 166, 484.  
Children's Hymns: 58, 68, 330, 341.  
General Hymns: 68, 69, 72, 483.

### SECOND SUNDAY AFTER CHRISTMAS DAY.

Holy Communion: 56, 179, 316, 324.  
Processional: 55, 62, 175, 484.  
Offertory: 58, 73, 180, 483.  
Children's Hymns: 61, 74, 340, 341.  
General Hymns: 57, 72, 464, 485.

### The Triumphal Entry into Jerusalem.

Before we pass away from the Advent season let us notice the "hidden beauty" discoverable in selecting this subject for the first Advent Gospel. Strangely the triumphal entry is not found on Palm Sunday (its own proper Sunday) in Epistle, or Gospel, or any lesson for that day except the alternative second lesson. Why? Because that day was not only a day of popular rejoicing, but of the Saviour's loud weeping over Jerusalem. Christ wept silent tears at the grave of Lazarus,

but He wept aloud on Palm Sunday; and the Church, in all her readings for that day, emphasizes its darker side. But, though the triumphal entry is omitted on Palm Sunday, it is yet found in a most significant spot, i.e., the Gospel for Advent Sunday. Here the triumphant side of that journey cannot be too strongly emphasized. We begin a new Christian year in the faith of ultimate triumph. The Church is not fighting a losing battle. Hers is an onward march, and her faith, says St. John, is "the victory that overcometh the world." We would naturally expect to meet the triumphal entry on Palm Sunday, but there we find it not, for we are then drawing very close to Calvary. But we do find it on Advent Sunday, and there, on the first Sunday of a new year, we strike the note of triumph. This triumph has ever marked the lives of saints, and is, therefore, a fit subject for meditation at the beginning of each new year.

### The Bible.

The managers of the "Church Students' Missionary Association" did a timely act when they gave the Bible a definite place on the programme of their recent convention at Huron College, London. One evening was devoted to this subject, and three able speakers, Bishop Baldwin, Rev. B. Bryan (Toronto) and Rev. Dr. Potts (Shanghai), treated the subject under three aspects: (1) The influence of Divine truth; (2) its circulation; (3) its application to a particular field. Mr. T. H. Darlow, Literary Superintendent of the British and Foreign Bible Society, has just issued a beautiful little volume under the title, "The Conquests of the Bible," covering similar ground. Among the many gems in that book is a pregnant utterance of Bishop Westcott that, in combining for the circulation of God's Word, we shall find the first fruits of the unity we all seek. Mr. Bryan's earnest plea for the Bible Society comes to us, in this centenary year backed by the official endorsement of our English convocations. How, then, is it to be turned to account? In answer to this enquiry we might make one suggestion: that congregations or Sunday Schools should present a life membership to a minister or teacher or Church worker on or before March, 1904. The amount in question is small (\$20 or \$25), and might easily be raised by any congregation. We must never forget that the Bible occupies a unique position in the Church, and its place in the Prayer Book reveals another "hidden beauty." In the Church, the lectern stands central, because God's Word is the heart of an Anglican service. In the collects the Bible comes before us at the earliest moment it could come, viz., in the Collect for the second Sunday in Advent. The loving Christ, in His first and second comings, is the subject of the first Collect, and comes first, because Christ is greater than His Word. But the Divine book comes second, close up to the loving Christ Himself, and the Church will fail in her mission to the world if she puts God's Word in any other position.

### Bible Classes.

Public attention has recently been directed to the remarkable work of Rev. F. Swainson, vicar of St. Barnabas', Holloway, London (formerly curate of All Saints', Sheffield), in the organization and management of Bible classes. Mr. Swainson is well known in Canada, having been C.M.S. missionary to the Blackfeet Indians in North-West Canada till his health broke down. He then did deputation work for C.M.S. in England, after which he ministered in Sheffield as curate till his recent appointment as a London vicar. As soon as he settled in Sheffield he began

a Bible class for men. His first meeting numbered nine. Each man was visited, and asked to bring another. The second meeting numbered seventeen. All of the new members were promptly visited and given home-work. The class grew steadily. At the end of the first year it numbered 183; at the end of the second year, 500; at the end of the third year, 900; at the end of the fourth year, 1,600; at the end of the fifth year, 2,000. The average attendance during the past year was 1,700, and when he left, the roll of members had reached 2,114, the largest number in any Bible class in England. Mr. Swainson stood at the door from 2 to 3 p.m. every Sunday, and welcomed every man with a hearty hand-shake. After getting his men's classes well established on Sunday afternoons he then started classes for women on Monday evenings. A circular was sent to every woman in the parish, and 700 enrolled at the first meeting. This class soon included the wives of several Nonconformist ministers and many other Nonconformists. Mr. Swainson is a phenomenal visitor, spending twelve hours at it every day, and knowing every one in the parish. His great work at Sheffield was described at length in the Church Family Newspaper, and reproduced in other papers, and we now gladly give it currency in Canada.

### Anglican Young People's Association.

When Rev. Dyson Hague removed to Memorial Church, London, he lost no time in organizing a branch of this new association. He followed the movements of the first convention closely, and at once made public his impressions of the movement in a clear, decided, appreciative letter in Canadian Churchman. It will interest him and the leaders of the A.Y.P.A. to know that his letter was published at length in the Scottish Guardian of November 20th, and evidently struck a responsive chord in the hearts of our Scotch brethren. The same paper returned to the subject in its next issue, and gave a report, two columns in length, of the London convention, and drew the attention of its readers to this report in two strong editorial notes. Evidently the A.Y.P.A. movement has aroused a deep interest in Scotland, and we expect soon to hear that it has taken root there. Mr. Hague, speaking out of a large pastoral experience, commended it to every diocese and Bishop in Canada, and the Scotch editor commended it to our fellow Churchmen in Scotland. "It appears to us," he says, "that some such organization might be started with advantage in Scotland for the young people of our own Church." He predicts two advantages as a result: (1) The strengthening of the spirit of loyalty to the Church; (2) Stimulus to Christian work; and he invites his readers to a full discussion of the whole subject.

### Temperance.

The Church is often charged with indifference to the problems of moral reform, especially to that of dealing with the drink traffic. But signs are not wanting that she is slowly and surely gathering strength for a determined move in the interests of sobriety. In Edinburgh the Diocesan Temperance Society held a meeting in November at which three notable addresses were made by the Bishop of Newcastle, Canon Ellis (Edinburgh), and Rev. Anthony Mitchell (Diocesan Missioner for Glasgow). Three great cities—Newcastle, Edinburgh, Glasgow—uttered their voices together on this occasion, and the meeting was further significant as one step in a great movement undertaken by the Episcopal Church in Scotland. The Representative Church Council has definitely undertaken to promote temperance, and appointed a special committee on the subject, named "The Temperance Union of the Episcopal

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Church in Scotland." The Bishop of Newcastle gave a most interesting review of the various restrictive Acts that had been passed, and pointed out the heavy reduction in the consumption of liquor that followed each one. Canon Ellis referred to the enormity of the evil with which they had to grapple, represented by the £180,000,000 annually spent on liquor, and he made a rousing appeal to all true friends of temperance (whether total abstainers or moderate men) to band together to rescue the nation from the slavery of strong drink. Rev. Anthony Mitchell gave the experience of his eight years in Glasgow, and denounced the so-called workingmen's clubs, which were organized attempts to evade the Sunday laws. The effect of one well-organized meeting of this sort is hard to estimate; and the speeches, which were all moderate in tone and statesmanlike in character, will have a decided influence on other sections of the Church.

#### A Church Newspaper.

We are reminded that the excellent English weekly, Church Bells, has completed thirty-four years of honourable life, and begins its thirty-fifth year with the first issue in December, 1903. "With one exception," says its editor, "Church Bells is the oldest of the weekly Church papers, and the only ecclesiastical journal that has, throughout its existence, retained its character as an illustrated publication." We congratulate our English exchange on its honourable past, and the noble policy that has ever guided its utterances. That policy, in the words of the editor, is "loyalty to the rulers of the Church and the avoidance of party strife." We join hands with our English contemporary on this platform, and take occasion to remark that we, too, aim at the same ends—loyalty to the Church and burial of the party hatchet. Church Bells reminds us that it has done much more than print a Church newspaper. It has raised vast sums for several deserving objects, viz.: North Sea Church Mission, Egyptian Bishopric Fund, Victoria Clergy Fund, All Hallows Men's Shelter, etc. It has helped distressed gentlefolk, secured garments for the Princess of Wales' ministries to the poor, etc. We see here a noble ideal attainable by a well-conducted Church paper, if adequately supported. May we plead for a wider circulation and a larger use of our columns for pushing the schemes of the Church or other benevolent enterprises? "Church people are much behind Nonconformists in realizing the importance of their religious journals," says Church Bells, and to this we say Amen. This reproach might be rolled away if charitable Church people would include a Church newspaper in their list of Christmas presents.

#### Will Others Follow this Good Example?

We have received the following: "Dear Mr. Wootten,—In renewing my own subscription I am glad to find that I can take three more copies of the Canadian Churchman for three more of our ill-paid clergymen." This makes ten this good lady has subscribed for this month. Are there not others who will follow this good example at this joyous season?

#### Public Opinion.

The fickleness of public opinion is well illustrated by a reference to the history of Bristol. The new Bishop of the Scotch diocese of Brechin, elected November 18, 1903, is Rev. F. W. Robberds, rector of the well-known church, St. Mary Redcliffe, Bristol. That parish is a very important one, containing 8,500 population, maintaining a staff of five curates, and schools having 1,600 children on the roll. We are told that on the poll for the election of fifteen members of the School Board Mr. Robberds stood second. His popularity is all the more noteworthy because there, in Reform days, an excited populace burned the Bishop's palace. Evidently popular opinion, concerning the Church

and its ministers, has taken a big whirl in Bristol. Demosthenes once said, "Oh, Athene! how canst thou delight in three such intractable creatures as the owl, the dragon, and the people?" Popular opinion is proverbially fickle, and we need not worry over the waves of excitement which oppose the Church in her educational and ritual concerns. Many men who have risen high in public esteem (e.g., Archbishop Temple and Bishop Gore) have done so in the teeth of stiff opposition. The remarkable turnover in Bristol in so short an interval of time encourages us to follow the pathway of truth boldly and fearlessly, and let time justify a high purpose and noble aim, as it did in the cases of Temple and Gore.

#### Cruelty in Modern Days.

Is there less cruelty practised in human society to-day than in the "barbarous" ages of long ago? This may be a strange question to ask, many will think. We shall be told of the cruelty of the feudal system, when the lord of a domain could call out his retainers to fight in his mere private quarrels, or to gratify his revenge or ambition. But then he himself shared all the dangers and privation. He always was foremost in danger. But how about our modern great "trust corporations?" "A Mr. Leiter," says a writer in the Nineteenth Century and After—"a Mr. Leiter some years ago attempted to corner wheat with the object of making so many million dollars. The result of this deal, if successful, would have been to raise the price of bread in Europe, and incidentally increase the margin of starvation. Latterly some brokers in the United States have cornered cotton, with the result that many small firms are ruined. Instances could be multiplied. The point is frankly this, that the age of trade, as it exists in America, is as callous, as selfish and as reckless of human life and human suffering as was the Age of the Sword we are leaving behind. In some respects, indeed, it is more callous and more selfish; for those engaged in the ruin and destruction of their fellow-creatures did not in former days take classes in Sunday Schools, and make great and ostentatious business of charity. "It is the commercial tyrants who condemn to ill-health, starvation and death." We have all read of the keeper of a tough saloon who justified his life by saying that he "gave liberally to the Churches." What was really the matter with Dives in the parable? Apparently only selfish, negligent disregard of any one but himself. In the modern cases the only difference seems to be that those who act ten times worse than Dives are fully aware of the baneful consequences of their proceedings. They have brains to see most of those consequences, but they refuse to take account of them in influencing their schemes for acquiring dollars. But, moreover, these men really run no risk of personal hurt or bodily harm, as the man had to do who used his fellowmen's bodies or lives to further his own ends. One "capitalist" may lose money, but even against this he is pretty secure, for the combination he is in has to stand in with him in loss as well as gain. Again, look at our "strikes." How many instances of dastard cruelty do we read about as inflicted on "non-union" men? Can we say, then, that our own age is less cruel than those of older times? Now, what has brought all this about in a country that ridicules all other countries as being "behind the age," "too slow for the times," and so on. It is a country crowded with "Sabbath Schools," and these schools are crowded. The Bible is a familiar book as far as its words go—knowledge of right is not wanting. What, then, is the root cause of it all? There certainly is a cause; who will point it out?

#### Two Recent Books.

An amusing book has lately appeared, purporting to be the letters of a Chicago pork packer to his son. Of course it is a satire, but it is too awfully true to real life to be amusing. We all remember David Harum's advice for conducting

business, "Do as you expect the other fellow to do to you, and do it first." David represents a true son of American soil of some years ago; the breed is more "callous" now. But English London has its black spots, as Mr. Booth has shown us in his great book on London life. A book by Stewart, recently published, called "The Hebrew," reveals a dark picture of modern greed and the awful suffering it entails. Yet the very fact that such things are being set out in the light gives abundant hope of their being remedied.

#### Rich Men's Children.

An eminent man recently told a band of struggling newsboys that the children of the rich were terribly handicapped—and they are. In a majority of instances their lives have no purpose. They are reared in an environment which makes them mere show animals. They know nothing of the tooth-and-nail existence which makes men. It has not been brought home to them as to those that are early thrust into the vortex of life how much of struggle and fight and endeavour is still needed to preserve the ground civilization and culture have gained for humanity. They merely grow. They see people about them gratifying sensual desires and seeking pleasure, and in too many cases that becomes the sum total of their life's aim. It is a tremendous handicap for anyone to overcome; and in the struggle for success, for the place of honour and esteem among the best elements of mankind, they will find that somehow or other they do not possess helpful characteristics.

#### SUPPORT OF CLERGY.

The well-being and progress of the Church is inseparably bound up with the condition of the clergy. If the Bishops and other ministers of the Church are not men of learning and character, and are not sustained with a measure of dignity and comfort compatible with their high and responsible office, then it is apt to sink in public estimation, and the influence of the Church's official representatives to diminish in a corresponding degree. This principle has been always recognized, and every effort has been made to make due provision for clerical support, but such has been the growth of the Church that in its newer areas of influence the work of providing for its clergy has not been wholly accomplished. Indeed, so inadequate is the provision in many cases that it amounts to a scandal, and not only hinders the usefulness of underpaid men, but acts as a powerful deterrent to others, who might under different conditions enter the ranks of the sacred ministry. Large stipends for clergy beyond the average of the professional or other well-to-do classes amongst whom they labour is not desired nor advocated, but only such recompense as will free them and their families from discomfort and anxious care, and enable them efficiently and without distraction to attend to the multifarious duties of their sacred office. It is said, and we fear with too much truth, that the clergy of the Church of England in this country are much more poorly paid as a rule than are the ministers of some other religious bodies. If this be so, it is a state of things which reflects no credit upon the laity of our Church, who in the enjoyment of great spiritual privileges should see to it that those who have voluntarily renounced all ordinary means of gaining wealth should at least be provided with a decent maintenance, and be enabled to give their whole time and thought to the work of the ministry. We believe that there is a considerable number of our clergy in rural parishes whose annual stipends are under, and in some cases considerably under, six hundred dollars, and this also with a wife and family to support, and also a horse to provide in order that they may be able to fill their appointments on Sunday and other times. To this question our authorities in synods and parishes cannot give too much thought and attention, and seek to devise means whereby this disgraceful state of affairs may be

brought to an end. If, as is sometimes said, there are men in orders who are worth no more than the paltry sum they are in receipt of, then such men should not have had Episcopal hands laid upon them, and greater care should be exercised in ordination, and choice be made faithfully and wisely of fit men to serve in the sacred ministry of the Church. Where clergy are inadequately paid, then pressure from outside by diocesan authority should be brought to bear, and an officer be sent to raise the ideal of ministerial support, and to take such practical action as will tend to better results. It is said that one religious body in this country aims at providing a minimum salary of eight hundred dollars and a house for its missionaries; and at the greatly increased price of living now prevailing these prosperous times it is none too much, both for the needs of the clergy and for the ability of the Church to provide. Were this secured to all our clergy, with further provision for their widows and orphans in the event of their death, and a superannuation allowance in cases of ill-health or old age, then we might feel that the Church had made an honest effort to secure for its clergy a maintenance somewhat adequate to their station and responsibilities. What is needed, however, is practical measures to secure the desired end. It is a matter in which the clergyman himself cannot move, and one which local authorities, because of a low ideal or lack of business energy and methods, are oftentimes slow to take up, and the most effectual means would be the appointment of a capable officer to go into all parishes where the support was inadequate and develop the liberality of the people as to the just and adequate support of their pastor. It is, we believe, from the lack of higher ideals and practical steps in this matter that the present disgraceful state of affairs exists in many places to the great loss of the cause of religion, and in many cases of great suffering, patiently endured for Christ's sake, by the clergyman and his family. We trust that Bishops, synods and parishes throughout the Canadian Church will take up in earnest this supremely important subject of clerical support, and remove the stigma which at present attaches to us in this respect, and thereby greatly augment the usefulness and efficiency of the clergy in all dioceses of the Church in this wide and highly favoured land.

#### AN IMPERIAL CHURCH.

That the Church within the limits of the Empire is adequately organized for the purposes of counsel and effective work in all parts of the King's dominions few who study the question will admit, and it is a fairly debatable question as to what steps should be taken, if any, to consolidate the Church at home and abroad for unity of action in all matters of general concern. The present condition of numerous independent Provinces and dioceses is the result of the policy of drift, which at a critical period in the development of the Church was allowed to prevail. Isolated dioceses were formed in all quarters of the globe with a nominal and loose connection with the See and province of Canterbury. As they increased they sought unity among themselves, as in South Africa, Canada and Australia, and then the union tie was severed, and as a result we have several independent Churches and some scattered dioceses in communion with each other, but no more so than they are with the Protestant Episcopal Church of the United States. All this took place in those days when the colonies were but lightly regarded, and representative English statesmen considered them as of no importance, and calmly anticipated the time when they would separate from the parent State. This view was shared by those in authority in the Church, and the ecclesiastical bonds of unity were more completely weakened than those which bound the colonies and the parent State politically. Whilst we have the Crown, the supremacy of the Imperial Parliament, a common final Court of

Appeal and other links of Empire in the State, all formal bonds of Church unity have disappeared, and the Anglican Communion is composed of a number of independent Churches. And this disseverance would be more complete than it is had it not been for the meetings from time to time of the Lambeth Conference of Bishops, which originated, not in England, but in the colonies, and was first suggested in our own Provincial Synod of Canada. The existing state of things is not primitive, nor does it conduce to that perfect unity of counsel and action which should prevail in a united Empire. We aim at political unity; no less earnest should be our efforts after ecclesiastical unity, and to consolidate the Church as well as the Empire. That our existing relations to the Church in England and other parts of our world-wide confederacy are not modelled after those of the several Provinces of the early Church to one another is stated by no less an authority than the Bishop of Salisbury, Dr. Wordsworth, who says: "I think that every one who has studied the question will agree with me that they (the early Councils before Nicaea) were national more than provincial; that is to say, they were concerned with groups of provinces, and not with single provinces." Men of constructive minds, both at home and abroad, are not wholly content with the existing state of affairs, and realize that a *laissez faire* policy has too long prevailed, and is attended not only with loss of power, but has also certain dangerous possibilities as to the maintenance of that unity of doctrine and worship which now happily exists. An evidence of this are two articles by Rev. John H. Ellison in the *Guardian* on "The Machinery of the Anglican Communion." Mr. Ellison points out the lack of cohesion, and the accompanying lack of power to which we have referred, and urges an expression of colonial opinion as to some form of closer organization, and mentions suggestions which have been made for "a department answering to the Colonial Department in the State," or for "a federal council, meeting at least once a year, and directly representative of the various provinces of the Church." The day has long since gone by when anything corresponding to "a Colonial Department," which implies "considerable centralization of power in the hands of one person or set of persons," could be acceptable to a great and expanding Church, such as we have, for instance, in Canada, but the idea of a federal representative council of the Church within the Empire for a combination of resources and for unity of action would probably commend itself to the Church at large as a remedy for some of the disadvantages of their present dissevered condition. An Imperial Church should have an Imperial organization and policy, and should we not look forward to and prepare for the consolidation of the Anglican Communion and to the formation of a representative body of Bishops, clergy and laity, which should deal with doctrine and worship and matters of common concern, and which affect "groups of provinces, and not single provinces only?" These ideas must, in the evolution of our national life, politically and ecclesiastically, finally prevail, if the unity of the British Empire is to be maintained, and our resources, moral as well as material, combined and utilized for the advancement of God's glory and the well-being of the teeming millions of many races which make up that unique combination of countries and peoples which constitute the British Empire.

#### REVIEWS.

The *Cosmopolitan*.—The initial article in the current number of this magazine deals with the subject of British social life. It is liberally illustrated with photographs of various well-known leaders of London society. Lady Henry Somerset is the author. In an article, written by J. B. Walton, on "The Wonders of New York, 1903 and 1909," an attempt is made to forecast the changes which will take place in that city during the next

six years. R. J. Gottheil, a Jewish contributor, writes of Zion as the future capital of the Jewish nation. Winter sports, more especially tobogganing, are dealt with by Mrs. Le Blond, and besides the foregoing there are a couple of Christmas tales, a couple of poems, two or three short stories of fiction, a further instalment of the "Captains of Industry," "Men, Women and Events," and a series of cartoons dealing with the current topics of the day by some of the most famous cartoonists.

"The Original Poems, and Others." By Ann and Jane Taylor, and Adelaide O'Keefe. Illustrated. Wells, Gardner, Darton & Co., London. Price 6s.

We are quite sure no mother could see this book, and refrain from buying it to read to the little ones. It is beautiful externally, and is exceedingly well illustrated by F. D. Bedford. The contents fully correspond. It is a perfect mine of poetical pieces of the right sort for the nursery, and can be read profitably by older people who have not lost all their childhood. We feel inclined to be enthusiastic in its praise.

"Dat Boexken Vander Missen," "The Booklet of the Mass;" by Brother Gherit Vander Goude, 1507. The 34 plates described, and the explanatory text of the Flemish original translated with illustrative excerpts from contemporary missals and tracts, by Percy Dearmer, M.A., rector of St. Mary the Virgin, Primrose Hill, (England): Longmans, Green & Co.; London and New York. 1 guinea.

This is one of the English "Alcuin Club Collections," and will be of great interest not only to liturgical antiquarians, but also to those who wish to see, as it were, with their own eyes, the Eucharistic service of 400 years ago, as it was in Flanders. The "plates" form a consecutive picture of the whole service from the robing of the priest in the sacristy to his return to it. These plates are exceedingly clear and minute. To those interested in the subject they will serve to show how new are the modernisms the unauthorized additions, introduced by recent extreme "ritualists," so-called; they describe a reverent, and simple celebration of what our Prayer Book four times calls "the Holy Mysteries." Perhaps the introduction of one or two foreign incidents, such as the beating of an intruding dog, and his second disturbing appearance may be meant as an "allegory." With this exception all the other plates show us the ordinary celebration as conducted inside the choir screen. The whole book is most interesting.

Faces Toward the Light. By Sylvanus Stall, D.D., Toronto: Wm. Briggs. \$1, net.

Dr. Stall is the writer of several books of this kind—instructive and devotional. The present book consists of 89 pieces of various length and merit. These would serve for quiet meditation at daily devotion. The various subjects follow without any perceptible connection with one another, but are all likely to be of service to those who use them. We expect this book to have a wide influence among all the Protestant lovers of religious literature for personal meditation.

The Church Catechism: the Christian's Manual. Canon C. E. Newbolt, Chancellor of St. Paul's Cathedral, London, England: Longmans, Green & Co., London, and New York. Price, 5s.

This is another issue of the admirable and most useful "Oxford Library of Practical Theology." Being from Canon Newbolt's pen is quite sufficient recommendation. This book will prove most valuable in many ways. It is not a mere explanation of the catechism, but, as its alternative name suggests, is a practical manual of instruction of godly thought and living.

Every clergyman ought to get and study it, so as to embody its teaching in sermons to the people. All laymen who care really to understand religious teaching will find it intellectually helpful, and its thoroughly practical instruction will be found eminently adapted for their daily "conversation" in the New Testament sense of the word.

Into the Holy of Holies. Compiled by Rev. John Wakeford, B.D.: Longmans, Green & Co., London and New York. Price, 1s.

This is a beautiful little book; one of the best manuals for a communicant—especially a young communicant—that we have ever seen. It is short, but very full. We cordially commend it. The preface—very short—contains instruction most helpful. There is provided a form for morning and night prayer, that if rightly used, would help, by very suggestiveness, to build up a complete and stable Christian character. We are sure the use would grow into a greater longing after true holiness of heart and life. We notice one omission that makes these prayers just short of perfection; there is no prayer for enemies. We would suggest the insertion in future editions, of the clause in the Litany for our "enemies, persecutors, and slanderers." This little manual is just the thing for busy people.

### Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

#### NOVA SCOTIA.

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

Halifax.—St. Paul's.—The handsome new parish hall was formally opened on Monday evening, the 14th inst. The proceedings were presided over by Governor Jones, and there were also on the platform Right Rev. Bishop Courtney, Rev. Dr. Saunders, Rev. Dr. Lathern, Rev. Dr. McMillan, Rev. W. J. Armitage, rector of the parish, and those who participated in the musical programme. The evening's proceedings were opened by the singing of the Doxology. Speeches were made by the Lieutenant-Governor, the Bishop, the rector and several of the ministers of the various denominations, all of which were very cordial in tone. The spacious hall was filled to its fullest capacity by an interested crowd of people. The opening meeting was most successful in every way.

Windsor.—King's College.—At the semi-annual meeting of the governors of this college on December 10th, Mr. W. J. Goodrich was elected president of the college. Mr. Goodrich was educated at Charterhouse School, and at Balliol College, Oxford, at which university he graduated with a "double first," i.e., first class moderations and first class literal humaniores, and was proxime for the Hertford (Latin) University scholarship, and honourably mentioned for the "Ireland" (Latin and Greek). Mr. Goodrich has been Professor of history and political economy, Allahabad; president and professor of English, Madras; president and professor of philosophy and English, Guzerat College. He has been entrusted by the Government of India with the organization of a first grade college and with the superintendence of the work of others in all branches; has given public lectures on literary and linguistic subjects, and has edited some Chaucer texts. He left India on account of the climate, and wishes again to connect himself with university work. Mr. Goodrich is a layman, thirty-six years of age, and married, and will probably arrive here about Easter. The probabilities are that Mr. Goodrich will fill a chair in English and philosophy, and the work of reconstructing the faculty will now be comparatively simple. A great deal of solid work has already been done in connection with the revision

of the college courses; and the financial outlook at the recent meeting was decidedly encouraging.

Halifax.—The following address has been issued by the Lord Bishop of Nova Scotia to the clergy and laity of the diocese in connection with his proposed resignation of the See: "To the Clergy and Laity of the Church of England in the Diocese of Nova Scotia.—My Dear Brethren,—Having been offered the rectorship of St. James' church, New York, without any solicitation on my part, I have felt it my duty to accept it, and have sent my resignation to the Metropolitan, for procuring the consent of the Bishops of the Province thereto. I have said that I felt this to be my duty—i.e., as regards my wife and family, for, if I did not look at the matter from that point of view, I should have declined the offer made me. But, as you all know, my wife has been compelled to live away from Halifax for more than seven years. While I have endured this separation, upheld by the sympathy which you have all shown me, and refused in that time to entertain the suggestion of a similar offer, and one in some respects more alluring; yet, when this was quite spontaneously made to me, I felt that I ought not to refuse, as both my wife and daughter are used to the climate of New York, one of my sons lives there, and another is employed in the immediate neighbourhood. To leave you all, who have been so kind and considerate, clergy and laity alike, who received me so warmly, and have all along been so indulgent towards me, bearing with my infirmities condoning my mistakes, over-estimating my services, as well as to give up the work of Bishop of a diocese to become again rector of a parish, will be a hard trial, the hardest of my life. But I am sure the work here can be done more efficiently and vigourously, and altogether better, than I can now do it, though I do not think anyone can love that work, and love you, more than I do. I have not forgotten, nor ever shall, the anxiety you showed in my behalf during my long, and all but fatal illness, and the uncomplaining patience with which you endured my enforced absence for a full year afterwards; nor the generosity of the people of St. Paul's, Halifax, in their pecuniary aid to me at that time; nor the delicacy of your affectionate and tender sympathy with me during the long-continued loss of health of my wife, and the recent illness of my daughter. It is with painful feelings that I write to apprise you at once of my approaching separation from you, and they will be deepened by my actual departure; but, however, great our grief may be through this action on my part, I hope and believe that it will lead to the greater efficiency of the Church in the diocese, and to your advance in every Christian virtue. It was my intention to have gone next month to spend the winter with my wife in the south of France, and with this in view I have been trying to do so much of necessary work as would allow of my being absent for three or four months without injury to the diocese; but now I shall have to forego this holiday. I purpose spending a month or so in New York, going there after the Advent ordination, then returning here for a similar period, and finally severing my connection with the diocese on the anniversary of my consecration, 25th April, St. Mark's Day, when I shall have completed sixteen years' service here as your Bishop. I crave a continuance of your indulgence during the time I am yet to be with you, and that when I go away, you will think with kindly feelings of him who, all unworthy as he is, remains, for the present your Father in God, and for evermore your affectionate friend." F. Nova Scotia. 28th November, 1903.

—The greatest success is achieved by those who always do their best instead of reserving it for future occasions.

#### FREDERICTON.

Hollingworth Tully Kingdon, D.D., Bishop, Fredericton, N.B.

St. John.—St. Luke's.—Work has commenced on the construction of an addition to this church, for the purpose of Sunday school and young people's organizations connected with the church. The building will be about 43 feet square and three stories high, and will include primary school rooms, choir, vestry, guild room, rector's room, kitchen and toilet rooms. Last May bonds representing an indebtedness of \$400 were burned in the presence of a large number of the congregation assembled in the vestry of the church. At the same time it was announced that land adjoining the church had been donated by Count de Bury on which to erect a building for Sunday school purposes. Plans were presented and the foundation for the new building is now being laid. St. Luke's Church has a large Sunday school, carefully graded and having an efficient staff of officers and teachers, numbering 46, working committees, and an orchestra. Within ten years the enrollment has increased 34 per cent., the average attendance 60 per cent., and the offerings 207 per cent. The school contributed \$300 towards paying off the church debt, gave \$102 to missions last year, and put aside \$73 for new building fund. There are in the church seven clubs for the young people—the Sunbeam Club for boys and girls of ten years and younger, a sort of advanced kindergarten, meeting every Saturday afternoon at 2.30 o'clock; the boys' club, the girls' club, the Young Men's Association and a union for the purpose of increasing missionary interest among the membership of the church. These will have more room to carry on their good work when the new building is completed.

#### MONTREAL.

Wm. Bennett Bond, D.D., Archbishop, Montreal, Que.

James Carmichael, D.D., Bishop-Coadjutor, Montreal, Que.

Montreal.—St. James the Apostle.—The Diocesan Sunday School Association held its annual social gathering in the lecture room of this church on December 14th, when there were present a number of members of the association, who were welcomed by the rector, the Rev. Canon Ellegood, in a brief speech. The Canon regretted the absence of his Grace the Archbishop, who, it was hoped, would have been present, and referred to the many years in which the Archbishop had been engaged in Sunday School work. In conclusion, he wished his audience a happy Christmas, which should be celebrated in a Christ-like manner. The Coadjutor Bishop, who was also present, followed with a few pleasant remarks, and suggested that as the object of the meeting was social, long speeches were less agreeable than conversation and social intercourse. Music from an orchestra and refreshments added to the enjoyment of those present, who included besides Bishop Carmichael and Canon Ellegood, Rev. C. Osborne Troop, Rev. F. A. Pratt, Rev. H. T. S. Boyle, Rev. D. Symonds, Rev. J. A. Elliott, Rev. H. A. Brooke, Rev. E. McManus, the Rev. Principal Rexford, and a number of laymen and ladies.

Stanbridge East.—During the past few weeks several notable gifts have been made to the church in this village. The late Miss Burnham bequeathed to the Parish Endowment Fund the sum of \$1,000. The same benefactress left to the Guild of St. James the residue of her estate after all claims and bequests were paid. This residue is expected to amount to a goodly sum. The rector, the Rev. J. J. Willis, B.A., together with the wardens, decided to take steps to erect a

memorial pulpit in the church; and to this memorial the old pupils of Miss Burnham have been asked to contribute. A few days ago there were placed in the west end of the church three memorial windows. These are the gift of Miss Currie in memory of her parents, sisters and brother. The subject is the Incarnation. The centre light is composed of the Nativity group—St. Joseph, St. Mary, the Holy Child and three adoring shepherds. The left and right lights each contain an angelic figure bearing a scroll with these words thereon, "The Word was made flesh, and dwelt among us." The drawing is most excellent and true, the colouring rich, the treatment reverent and traditional. The whole is a credit to Messrs. J. C. Spence & Sons, of Montreal, who supplied the windows. In connection with this gift there is a noteworthy point. The three lights at the west end of the church deal with the Incarnation, and the three lights over the altar (east end) deal with the Ascension, the two groups of lights thus bringing before us pictorially the beginning and the ending of our Lord's earthly ministry. The annual sale and tea of the Guild of St. James took place on December 1st. The moonlight and exceptionally fine roads combined to increase the attendance greatly in excess of that of several years past. The sum of \$80 was realized. The parochial hall has lately been renovated, over \$60 being spent on inside and outside. The parish has now one of the best and prettiest halls in the diocese.

Montreal.—The death occurred in this city on the 18th inst. of Rev. Hartley Carmichael, D.D., brother of the Coadjutor Bishop of Montreal. The late Dr. Carmichael was a native of Ireland, but had resided in this country for many years. In 1882 he succeeded his brother, the present Bishop Carmichael, as rector of the Church of the Ascension, Hamilton, going from thence to Richmond, Va. For some years past he had been seriously out of health.

Sabrevois.—After a period of twenty-nine years of faithful ministry at South Stukeley the Rev. J. W. Garland has been appointed rector of this parish. Prior to leaving his old parish he was tendered a farewell banquet, at which there was a representative gathering, not only of his own flock, but of other denominations as well. The function was most successful. During the evening the Rev. J. W. Garland was presented with a purse by Mr. Elijah Booth on behalf of the numerous subscribers in appropriate and feeling terms. Though considerably overcome by emotion, Mr. Garland expressed his heartfelt thanks in eloquent language. Short speeches were also made by Messrs. W. R. Peters, John W. Booth, J. R. Bridge and William Walker, all of whom expressed the regret felt at the severance of ties that had bound pastor and people together for so long a period.

ONTARIO.

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

Kingston.—The parishes generally throughout the diocese have had special services during Advent, and reports say they have been well attended. Now, the sound of Christmas is in the air, and all things point to the joy of that glad-some feast. The work of decoration has been carried out with the usual earnestness. The numerous Sunday School trees and festivals, which are so necessary for the younger people, are looming up and ready to fill Christmas week. The Lord Bishop's pastoral has been issued, calling upon Churchmen to remember their clergyman, and give him an abundant offering. The laity generally hardly realize what the Christmas offertory is to the clergyman. It is, of course, a great and welcome and often much-needed addition to his scanty income, and at this time of the year is especially valuable. But this is not all. The evidence of appreciation and of

affection from people to priest which is thus given is the greatest encouragement for one who does not often see or look for evidences of results. Let the offering be liberal. The clergyman gives the best he has, and gives it willingly, and often, while striving to cheer others in distress, he is himself struggling with straitened means and difficult circumstances. Cheer his way and join hands with him in cheering the way of those to whom a little help may be of the greatest moment.

St. Luke's.—At a meeting last night of the congregation of St. Luke's Church the question of severance with Christ Church, Cataraqui, was discussed. After the outlook had been viewed from every standpoint, it was unanimously resolved to request the Bishop to separate the two churches, and to retain Archdeacon Worrell as incumbent of St. Luke's. If this be carried out it will be a great step in advance for the Church. Cataraqui has a large and wealthy neighbourhood, which could be thoroughly worked if they had a clergyman of their own. St. Luke's is situated in a growing part of the city of Kingston, and needs the undivided attention of at least one clergyman. It is to be hoped the Bishop may see his way clear to accede to the wishes of the people. It will be then in Archdeacon Worrell's hands to say whether he will take Cataraqui or St. Luke's. Both are promising fields for work, and will, doubtless, in a few years show the result of the new life which division will infuse. It is one of those cases where union is not strength.

Amherst Island.—The ladies of the two island churches, St. Alban's and Christ Church, presented the Rev. W. and Mrs. Wilkinson with a handsome sideboard last week.

Barriefield.—The Rev. Dr. Nimmo preached for the first time in his new church on Sunday, the 20th. Archdeacon Worrell was present also, and took the service. Dr. Nimmo will not begin regularly until the first Sunday in January.

Cataraqui.—Archdeacon Worrell took his first service in this church on Sunday, the 13th. The pretty and well-furnished church was filled with a large congregation, and the service was bright and hearty.

Bath.—Deep sorrow was expressed everywhere over the news which came from Bath announcing the death of Rev. C. J. H. Hutton. Mr. Hutton had only taken charge of the parish on December 1st, moving from his former home in Belleville. On Sunday last he was taken seriously ill with a heavy cold, contracted, no doubt, from moving into the cold rectory. Being a robust man, no danger was anticipated, and his death, therefore, came with awful surprise. The deceased was born in England. Before entering the priesthood he was an insurance agent, and the experience he gained as such was a great help to him in the religious field. In 1886 he entered Trinity College, Toronto, and graduated in 1890, when he was ordained as deacon and appointed to Sharbot Lake. In that parish he did grand work, which resulted in most liberal contributions for diocesan objects. Some years later Mr. Hutton was appointed to Christ Church, Belleville, where he laboured till two and a half years ago, when he was appointed by the Ontario Synod as special canvasser to raise an augmentation fund of \$25,000. In this work he was eminently successful, no less than \$60,000 being promised through his untiring efforts. Recently the Bishop of Ontario appointed Mr. Hutton to the parish of Bath as successor to the Rev. F. T. Dibb. Only about two weeks ago he had taken over these new duties, and had not been formally inducted when the angel of death summoned him to the heavenly rest. Mr. Hutton was one of the advanced school of Churchmen, and was very earnest and devout. By his death the Diocese of Ontario sustains a severe loss, for one of its greatest workers has passed away. Mr. Hutton is survived by a wife, to whom we extend our deepest sympathy in her bereavement.

The deceased clergyman left no children. On Friday, the 11th, Mr. Hutton walked two miles to see a sick parishioner. On his return he took a chill. On Sunday he went out to take the services, was stricken down, and on Monday grew delirious. His death followed very shortly afterwards. The funeral took place on Friday afternoon, the 18th inst.

OTTAWA.

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

Ottawa.—St. John's.—An examination of the Sunday School was held lately under the management of the superintendent, Mr. A. E. Fade, on the series of catechisms used in the school. The Church Catechism and Calvary were viva voce; the others were written. Over a dozen went in for the Broken Catechism and the St. Paul Series, primary and Junior. The examinations were held on Sunday afternoons from 2.30 to 4, and the children all took a very lively interest, though a good many were afraid to enter the competition. It is evident that the result will be that a large number of prizes will be given, as many were perfect in their answers. The rewards will be given at the annual festival on January 6th next.

Cornwall.—Church of the Good Shepherd.—The annual meeting of the Ladies' Guild of this church was held at the rectory on Tuesday, the 10th inst. The reports of the secretary and treasurer were most satisfactory, showing that the Guild has been able to assist in the Church work to the extent of about \$175. The following officers were elected: President, Mrs. S. Gower Poole; vice-president, Mrs. Mountain; secretary, Mrs. Robert Casson; treasurer, Mrs. J. A. MacCormick. After the meeting the members present were hospitably entertained by Mrs. Poole and Miss Jarvis.

Hintonburgh.—St. Matthias'.—The Rev. Chas. Saddington has made up his mind to remain at Richmond, so that this living is still vacant. Mr. Saddington is very greatly esteemed by his parishioners at Richmond, who are most pleased that he has determined to remain there.

TORONTO.

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

St. Alban's Cathedral.—An ordination service was held on Sunday morning, 20th inst., in this cathedral, when Mr. Herbert T. Archbold was admitted to the office and work of a deacon. The sermon, preached by the Rev. T. G. Wallace, rector of Oakville, was a plain but masterful exposition of the duties and responsibilities of those called to the ministry in the Church of to-day. The Rev. H. Archbold has been for over two years one of the masters in St. Alban's Cathedral School, where his work has proved most successful. In connection with his teaching he will now be attached to the cathedral staff under the title of assistant curate.

St. Thomas'.—An old and greatly respected member of this congregation, Mr. J. H. Boyce, was called to his rest on Tuesday, the 15th inst. The late Mr. Boyce was a very regular attendant at the services of the church, both on Sundays and week days, and was much esteemed by those who knew him. For a number of years the deceased lived in India, where he was in the Government employ. Shortly after leaving the East Mr. Boyce and the members of his family came to Canada, and for some years lived at Qu'Appelle, N.W.T., before moving to this city, where they actively associated themselves in the work of the Church. He leaves a widow and several children, to whom we extend our sincere sympathy in their great bereavement.

At the meeting of the Board of the Children's Aid Society on the 17th the reports read by the officers showed a total of 103 cases recorded for November, with 124 children involved. Many sad cases were reported, the large majority caused by the excessive use of strong drink by the parents. It was very touching to see some of the pitiful little ones who were brought to the Shelter in rags and filth, and a joy to see them when they were washed and in the comfortable clothing provided. Thirty-nine children were received and 37 discharged during November. As Christmas is approaching, and many friends of this work may think of sending donations, it might be well to state that the things most needed are, first, cash, and next, heavy stockings, mitts and shoes for boys and girls, pants for boys, pinafores and flannel dresses for girls, crockery, bed linen and towels. The little friends of the work will see to the supply of candies, nuts, fruit and toys.

St. Alban's Cathedral.—The Rev. H. C. Dixon, Secretary of the Diocesan Mission Board, has been appointed a Canon of this cathedral church as a fitting recognition of the noble service Mr. Dixon has rendered to the Church throughout the diocese. We extend our hearty congratulations to Canon Dixon for the honour which has been conferred upon him by the Bishop, and which he thoroughly deserves.

St. George's.—At a meeting of the members of the Toronto Rural Deanery, which was held in the schoolhouse on Tuesday evening, the 15th inst., the rector, the Rev. Canon Cayley, in the chair, the Lord Bishop of the diocese delivered a most interesting address, in which he gave an account of the proceedings at the meeting of the Bishops of North America and the West Indies, which was held recently in Washington, D.C. He also read to those present the paper which, by request, he had read at the conference, in which he explained the law of the Church in Canada relative to the marriage of divorced persons. At its close the Bishop was very cordially thanked both for his address and the paper.

Havelock and Belmont.—Havelock had a visit on Tuesday, November 24th, from the Rev. H. C. Dixon, Diocesan Organizing Secretary. Mr. Dixon came from Norwood, where he had preached twice on Sunday and lectured on the intervening Monday evening. His visit to Havelock was in many ways inspiring to the local Church people. In the afternoon he gave an earnest address at the weekly meeting of the Woman's Auxiliary, the Junior Auxiliary also being represented among those present. In the evening he lectured on "Ben-Hur" in the town hall to a large and appreciative audience. The Rev. W. R. Tandy, M.A., incumbent, introduced the lecturer, who told the famous story in his own inimitable way. The beautiful views shown were much enjoyed, and a number of illustrated hymns were beautifully sung, led by a cornet. The proceeds of the entertainment have been credited to the Diocesan Mission Fund. Havelock Church people will look forward with much pleasure to a return visit from Mr. Dixon whenever so busy a worker can find time to come again. There is renewed interest in the parish in the Diocesan Mission Fund, and earnest efforts are being made to raise the full apportionment. The debt of \$500 on the Church of St. John the Evangelist, Havelock, has been paid off in full, and the church awaits consecration by the Lord Bishop at his next visitation. The incumbent of Havelock has preached special sermons this fall at the harvest festivals of St. George's, Hastings; St. Michael's, Westwood, and at Warsaw; also at the dedication festival of St. John's Church, Peterborough. The Rev. J. C. Davidson, M.A., rector of Peterborough, spent a recent Sunday in Havelock, and preached forcible and helpful sermons to large congregations.

#### NIAGARA.

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

Guelph.—St. James'.—In this parish a member of the congregation has lately been chosen to chronicle any event of interest that may occur. We would suggest that other parishes follow the example, and thus many little items of interest, which otherwise would be unknown, would be enjoyed by the readers of The Churchman. At the kind invitation of the Rev. W. N. Duthie, of Hespeler, and his wardens, the choir of St. James' took charge of the entire musical service on the occasion of their anniversary a few weeks ago. The service was fully choral, being sung by our rector, the Rev. Christopher P. Spaulding. He was also the preacher of the occasion. The responses were well rendered by the choir, who, under the able instruction of Prof. Ivor Thomas, are reaching a degree of excellence not surpassed by many of the choirs of the larger cities. The choir cannot speak too highly of the kindness and hospitality extended to them by Mr. Duthie and the members of his congregation. December 8th found the ladies of this church hard at work to make a success of their "Sale of Work and High Tea," which was held on that date. Our rector had asked every member of his congregation—man, woman and child—to contribute a piece of their handiwork to this purpose. The sale was held in the basement in the large Sunday School room, where four booths had been erected, two for fancy work, one for dolls and the fourth for candy and fruit. The lower half of the room had been screened off, and here "high tea" was served at three long tables from six to eight o'clock. This department was almost exclusively under the able management of the ladies of the W.A. After eight o'clock a short programme was given of songs and recitations by some of our best local talent, to which our hearty thanks are given for their kindness. Our efforts to pay off the church debt seem to have been blest, for when all receipts are counted we think without doubt to realize within the neighbourhood of \$125. We must not omit to mention the flourishing state of our W.A. branch, which is evidenced by the bale of fully a hundred and fifty pounds sent to the Rev. J. R. Matheson, Onion Lake, Saskatchewan.

#### HURON.

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

Goderich.—St. George's.—The fortnightly meeting of the Young People's Guild on Tuesday evening, December 8th, attracted a large attendance of members. After the usual opening proceedings and the election of Miss Maud Tilt as organist, in place of Miss Elise Tye, who will shortly leave for the Conservatory of Music, Ottawa, two very interesting papers were read. "The Life of St. Paul, written and read by Miss May Newton, was an excellent composition, and, though necessarily brief, dealt intelligently with the leading points in the life of the great saint of the New Testament. The paper was well read and highly appreciated. "Florence Nightingale," written by Miss Irene Woods, and read by Miss T. Durnin, was also a clever paper, dealing with the leading features of the life of the woman who was looked upon as an angel by our soldiers in the Crimea, nearly half a century since, and who still lives as a heroine in the hearts of Britons the world over. The next meeting of the guild will be the "pound meeting," when each member lays on the table a pound of some edible for distribution among those in need. The evenings from the 22nd to Christmas Eve will be spent on Christmas decorations.

The closing meeting of the Girl's Auxiliary of this parish was held in the schoolroom on Monday evening, December 7th. One quilt only remained to be finished, and that being done, all hands turned in and packed the bale, which exceeded in size and quality of contents all previous

ones. On the following day the bale was shipped to Wawanosh Home, Sault Ste. Marie. At the close of the sewing session the president, Miss Ball, produced coffee and cake, and a pleasant half hour was spent before separation.

Forest.—Christ Church.—The Lord Bishop of the diocese held a confirmation service in the church on Sunday, December 13th, when seventeen candidates ratified the promises made for them in holy baptism. The inclement weather doubtless prevented many from attending, but the church was well filled both at the morning and evening service. His Lordship's address to the confirmees was listened to with evident attention, and his earnest counsel for the consistent and continuous study of Holy Writ will, it is much to be hoped, bear fruit. It is, unfortunately, almost a truism that with the young people of the present day the study of the Bible is, to say the least of it, somewhat neglected, and such appeals as that made by the Bishop are very seasonable. At the evening service (the Bishop having in the meantime driven thirteen miles and back in a sharp gale, with the thermometer close upon zero, to confirm a class at Thetford) the congregation was again large. The Bishop preached from the 50th Psalm, "Our God shall come, and shall not keep silence." In the capable charge of Mr. T. Taylor, organist and choirmaster, the musical portions of the services were well rendered. At evensong the choir sang Simper's beautiful anthem, "The Lord is My Shepherd," and during the offertory Miss Lou Smith sang Rodney's sacred solo, "Emmanuel: God with Us." The concluding voluntary, from Ashford's Organ voluntaries, was played by Mrs. Detwiler. On the Sunday after Christmas the choir will present Simper's sacred cantata, "The Nativity of Christ."

The assessment last year under Dr. Tucker's canvass was \$11,500 for Huron Diocese. The new assessment for 1904 is \$15,333, or one-third more than last year. As yet this diocese is in arrears about \$3,500 on current year (1903). Certainly these figures indicate field enough to tax the best energies of the new Archdeacons. If they can bring the diocese into line with the demands of the Church it will be a great and worthy service.

Windsor.—The Rev. F. A. Chadwick, of Dunnville, is now rector here. It is a splendid appointment, and he is entering heartily into the work of the parish and all the forward movements of the Church.

Sombra.—The Rev. H. D. Steele, formerly of Port Stanley, is slated for this parish. Mr. Steele is a scholarly and experienced man, and wins warm friends wherever he goes. Mrs. Steele is a great Church worker, and her services are always given cheerfully and ungrudgingly wherever they are needed.

Thamesford.—The annual A.Y.P.A. meetings at Thamesford and Crumlin were very hearty. At Thamesford the W.A. were addressed by Mrs. Waller (Huron College) in the afternoon, and the A.Y.P.A. by Principal Waller in the evening. At Crumlin the Rev. T. B. Clark and Mr. John Wilford, of All Saints', London, gave addresses. A good branch has been started in Crumlin, and already a good beginning has been made for the winter.

Tilsonburg.—The Rev. H. A. Wright, of Holmesville, has been appointed to this important parish. Mr. Wright has a good record for vigorous, effective work, and here he will find a good field for energetic work and a hearty welcome. He will also be welcomed into the rural deanery, where there are now three parsons of his own name.

Vacancies.—There are many vacant parishes and stations in this diocese, and a great cry for

men. In late years the supply of men has been altogether unequal to the ever-growing demands of the Church's work. The appointment of the four new Archdeacons will probably vacate some of the honorary appointments. Two of the new Archdeacons are examining chaplains, one is a rural dean, and three are canons of St. Paul's Cathedral. As the Bishop has described the new Archdeacons as "working Archdeacons," he will probably give them plenty of work to do in their new offices and give their old offices to others:

London.—Christ Church.—The Rev. R. S. Howard has an attractive programme of A.Y.P.A. meetings in print. The backbone of his winter course is a series of lectures on "Church History" by himself. This is interspersed with special lectures by the Revs. Wm. White (China), Dr. Bethune, T. B. Clark, T. G. A. Wright and Dyson Hague, and social evenings.

Synod Office.—The Bishop took occasion to announce at the Executive Committee meeting his intention to appoint four Archdeacons, viz.: Revs. Dr. Young, Canon Richardson, D. Williams and Canon Hill. All four names were received with hearty applause, and the appointments will give entire satisfaction. Dr. Young is finance minister of the Synod, and in all the larger affairs of the Church exerts a strong influence. Canon Richardson and Canon Hill are the Bishop's examining chaplains, and the former is clerical secretary of Synod, and the latter a rural dean, so that both have been in close touch with the administrative work of the Church. D. Williams was on the staff of Huron College seven years, and heads the poll every year—an able and tireless worker. All four men are scholarly and courteous gentlemen, and will adorn their new offices.

Hyde Park.—The Rev. A. H. Rhodes has resigned this parish and gone to England. He will be greatly missed. His people gave him a farewell gift of \$127. He has lately been passing through some sharp spiritual struggles, which led him to seek rest and change for a time. He carries away with him the love and esteem of all who knew him, and they hope to see him back again in the future in the service of the Church in Canada.

Tilbury.—The Rev. T. Dobson had an urgent invitation to go to Glencoe. It is only one of many he has received. But the people of Tilbury will not hear of his leaving, and he has consented to stay where he has done such valuable and enduring work. The parish was so weak and disorganized when he went there that his work will ever be regarded as one of the best records in the diocese. The Executive Committee has given him great relief in severing Merlin and leaving him with Tilbury alone in the future.

Leamington.—The Rev. F. M. Holmes, who is greatly beloved by all, is resigning this parish to go into parochial mission work.

ALGOMA.

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

North Bay.—St. John the Divine.—Two unanimously signed petitions from the congregation of this church have been forwarded to the Bishop of the diocese, praying that the out-station of Callender, nine miles distant, be disconnected from North Bay, and showing that, though nearly two hundred confirmed members of the Church have left the town since January 1, 1903, like changes having occurred for many years, yet the Church prospers financially, the congregations are far larger than in former years, and the services brighter and harmonious. The second being that the Rev. J. F. Cobb, B.D., who has worked faithfully and with well-known success for the past four years at St. John's, be now inducted as its first rector. Mr. Cobb has recently been appointed the first gazetted chaplain under the new rules of

the Canadian militia connected with the 23rd Fusiliers. He is also Grand Chaplain of the Grand Lodge of Canada, A.F. and A.M.

RUPERT'S LAND.

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

Bishop Matheson took confirmation services at Manitou on Sunday, December 6th, when he confirmed fourteen candidates. Two of the most eloquent and lucid confirmation addresses were given. He preached an effective and eloquent sermon in the evening. The church was packed to its utmost at both morning and evening services. The candidates were presented by the incumbent, the Rev. W. J. Rowe, and most impressive was the service. This is his Lordship's second administration of the apostolic rite since his recent consecration. The names of those confirmed are: Ethel, Armitage, Myrtle Archer, Edith Archer, Annie Lawley, Rosetta Lawley, Ethel Graham, Amy Pugh, Maggie McCaffrey, Jane McCaffrey, Reginald Black, Guy Depencier, Percy Archer, Albert Shewfelt and Albert Dawson.

Correspondence.

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

DIOCESAN MISSIONS.

Sir,—In a letter signed Churchman No. 2, of issue November 26th, the following statement is made: "Others say that in our own diocesan missions grants are made to parishes quite capable of supporting themselves." May I ask who says it, and on what ground? As a missionary I think it is too bad that these kind of insinuations are always being thrown out. It is no wonder that the Diocese of Toronto and other dioceses are so short of men if for the paltry stipend we get we are always to have this sort of thing cast up to us. Let Churchman No. 2 be man enough to say "who say so," and who are the missionaries that are getting what they do not deserve, or else let him stop writing letters. I, for my part, am sick of it, and very little more, and I with some others will go over the line where this bickering is not going on. I tell you, Mr. Editor, the time has come when we will resent this, and who can blame us? MISSIONARY.

Sir,—In common with many others I am greatly surprised at the action of the Board of Management of the M.S.C.C. in adding another \$500 to the already quite generous salary of the Secretary. We are far out of the way here, and news travels slowly, so we have just only heard about it. There is only one missionary in the Diocese of Saskatchewan, I believe, who gets more than \$600 per annum. Many get less, and some I can mention are working for their board and clothing; and still one and all joined in with a glad heart last spring to contribute to the Mission Fund, and in every instance, I believe, stinted themselves to give even more than what was asked of them. In at least one instance the poor Indian mission gave £1 sterling for every dollar asked of them. Missions are vacant in this diocese, and the missionaries now in the field are sadly over-taxed, and all for want of funds to get the men, and instead of sending even one fresh missionary to help us they vote away our money to increase the salary of a man who already was drawing the combined salary of at least four fully ordained missionaries, and, perhaps, even that of six. Mind, I do not undervalue the services of the Secretary. He is a grand man, and worthy of every cent of his salary, but under the circum-

stances, Saskatchewan crying for workers, and not one new one sent to help us, I cannot but feel that, to say the least of it, the action was miserably unwise and mistaken. I have heard several say, and I know it will be so, that they will remember this fact when subscriptions are asked for again, and will govern themselves accordingly. I don't think, good and all though he is, that the Secretary does more work or can earn more than any five missionaries in Saskatchewan. It seems almost an insult to those who for years and years have spent all (poor and little though it no doubt was) in the work of the Master, and, content and happy, to go on to the end, willing to spend and be spent, still willing to give to advance mission work, but very unwilling to subscribe to increase already fat salaries.

A MISSIONARY.

THE HIGHER CRITICISM AND INSPIRATION.

Sir,—Your issue of December 3rd contains a very interesting article by the Rev. Dyson Hague, entitled "The Higher Criticism and Inspiration." It is written in his usual forcible and luminous style, but the sharpness of the contrast that he draws between the opposing schools is exaggerated, and will lead people to make much of a comparatively trivial matter. I, therefore, beg to offer some remarks intended to present the conflict in a truer light. In the first place, let me ask the Rev. Mr. Hague if he is within bounds in stating that the continental critics "deny the possibility of miracles . . . the possibility of prophecy," etc. I very much question the propriety of the word possibility. No one in his senses denies the possibility of many alleged miracles; they merely deny their probability. They admit that all things are possible, and yet the proof in this or that particular case they judge inadequate. Let me illustrate my point. It is not impossible that the sun stood still to favour Joshua and his army; but one who has made any study of nature, and has at the same time a conception of inspiration that is in no wise affected by the actual historical accuracy or inaccuracy of this particular record, finds it both unreasonable and unnecessary to believe the record to be historically veracious. So in many other instances. Therefore, Eichhorn may have discarded what is termed the miraculous, and may have regarded what is called the supernatural element as an Oriental exaggeration without in any way denying the possibility of such things happening. Moreover, who can define a miracle, or draw a line between the natural and the supernatural? There is no vital distinc-

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tion. All things are wonderful, strange, full of interest, if miraculous is to be taken in that sense. Our experience is limited, and, therefore, unusual things may be explicable enough if we only knew more and lived longer. If Carlyle has done anything for speculative philosophy, he has shown that the ancient bone of contention about miracles is absurd. A supernaturalist, I suppose, sees the evidences of God's hand in unusual, extraordinary events; a naturalist in usual, ordinary events; and the latter would make out that many events believed to be unusual or extraordinary—in violation of the course of nature—are not in reality so much so as they are supposed to be. Both views are equally entitled to be called religious, though they differ in other respects. Let me ask, also, what is "the sense in which the [reality or revelation] has ever been held by the Catholic Church?" Is inspiration plenary, verbal, dynamical, mechanical, or otherwise? Has the Church ever pronounced upon these questions? Can she, in the nature of the case, do so. The Rev. Mr. Hague says that "the time-honoured traditions of the Catholic Church are set at naught," etc. Mayhap. But the Church has sometimes made mistakes, and perhaps its so-called orthodox views of inspiration are open to modification. The Church has never been infallible, nor will she ever be so. Supposing that David did not write a certain Psalm: is it necessarily less true, less capable of conveying Divine truth and comfort to the heart of man? What is inspiration but the capacity of inspiring? And even if Jesus did say, "David saith" so-and-so; questions of authorship, date, etc., were not the important ones with him. He must accept or use the current beliefs in order to teach, and if such a Psalm was reputed to be Davidic what object would He have in correcting the popular misconception? It was a trifling matter, as it is now? And supposing we take the view that the song of songs is an idyll of human love, and not a piece of symbolism, whose secret meaning has been interpreted according to the best judgment of the interpreter. Is it not a revelation of God's truth, or may it not be so? Human love has its Divine side, and God often speaks to man through its experiences. Consequently it is no whit less religious or Christian to interpret it in that way than in the other way. The Rev. Mr. Hague says: "According to the almost universal Christian interpretation of inspiration the Bible is the Word of God"—in the sense of—what? That is the question. Men certainly were used as instruments in its production. Were they blind amanuenses? Or were they moved by the Holy Ghost, just as you and I are when we abide by the truth; and did they speak accordingly? To what degree were they voluntary agents? Who can answer these questions? Should we not be allowed to formulate answers for our own satisfaction to the best of our ability? Rev. Mr. Hague also fears that the newer views of the mythical or legendary character of part of the scriptural canon will destroy faith. Not so. Faith in God does not rest on such a flimsy foundation. Faith is the evidence of things unseen; it was in existence before there ever was a Bible. The Bible is not God; it is a means, not an end. So certain views of its contents, having done their work, are passing away. I presume that the canon grew by a sifting process, and it is likely to be sifted still more. The Word of God is not held within the covers of a book; certain means of bringing us within hearing of the Word there exist, no more. Let us not be Bibliolators. Peter says that the Scriptures, being written by men who were "moved by the Holy Spirit," are profitable for instruction, etc. Quite right. What are the tests of this suitability for instruction, this capacity for inspiring, this inspiration, this being moved by the Holy Ghost? Surely the edification of men and women. What other test had Peter? On ultimate analysis what other test has Christendom? Therefore, it is not unreasonable to suppose that a "Divine element" may be consistent with defective argument, inconsistent narrative, etc., even with what Mr. Hague terms Torgery. Human beings, even the most

perfect, are not infallible; and men, in their zeal to establish what they believe to be God's truth, are not always perfectly cogent and consistent. Such a condition often exists nowadays, and I presume that it was the same with the Old Testament writers. Certainly God could have overseen their work to such an extent that they made no mistakes of that kind; but did He? If they had been infallible in every particular would they have been as profitable for instruction either in their own generation or in ours? And finally, is it wise to advise men to adhere to an ordination vow which they cannot now conscientiously take? The wording of the vow is ambiguous at any rate, and that allows some liberty of opinion. A minister may believe the Bible in the essential way, and use it for reproof, for instruction, etc., without believing that the Pentateuch is all historical, that the Book of Jonah was ever intended to be historical, or that many things which belong to the forms, clothing or trappings of religion are external truth. Matters of authorship, environment, authenticity, etc., are well left to those who make a study of them. Vital religion, the life of God in the soul of man, does not depend thereon.

W. C. GOOD.

Sir,—No doubt many of the clergy will be very much indebted to the Rev. Dyson Hague for his excellent article in last week's issue (December 3rd) on "The Higher Criticism." Few of the clergy on small stipends are able to purchase the books on these leading subjects of the day, and hence welcome such articles, which give the gist of the whole subject and the opinions of our leading men.

J. K. GODDEN.

#### THE GENERAL SECRETARY.

Sir,—In the issue of the Canadian Churchman of the 3rd inst. a correspondent under the signature of "Presbyter" pronounces a eulogy upon the General Secretary of the General Mission Board. This, I assume, is (in the mind of "Presbyter," at least), the defence which the Board of Management has to offer of its extravagant action in advancing the salary of Dr. Tucker to \$3,000 per annum. It is unfortunate that the recommendation of Dr. Tucker by "Presbyter" should be couched in language so similar to that of the customary "testimonials" of an applicant for a position. We are all familiar with the usual phraseology—"a man of ability, earnestness and industry," etc. But while in my opinion, from what I have seen of Dr. Tucker, testimonials of this character might be of assistance to him and his work where he is not known, yet "Presbyter" shows how weak he must consider the defence of the action of the Board of Management to be when the best he can do is to parade in exaggerated terms the imagined merits of the General Secretary. "Presbyter" knows that one does not care to descant upon the lack of capacity in an executive officer, so he takes a line that he considers perfectly secure from assault. Hence, he proceeds in his rapture, "a man of indomitable energy, filled with the true missionary spirit," etc. But just permit me one word on the true missionary spirit. The "true missionary spirit" is in the New Testament exemplified in the life of St. Paul, who supported himself by his trade and collected the bounty of the churches. For what? A percentage of the collection? Well, no; not exactly, but for the poor of Jerusalem. Then, further we read in "Presbyter's" letter: "Without him (i.e., Dr. Tucker) the work of raising \$75,000 would have been simply hopeless." What an extraordinary statement! Just think that out of, say, 1,000 clergymen, to say nothing of laymen, from Vancouver to Halifax, there was but one man who could make the outlook for raising \$75,000 hopeful! Think, too, of the marvellous discernment of the Board of Management which, without seeming hesitation, knew at once, and forthwith selected that one man! Allow me to venture my opinion against "Presbyter's," and to

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assert that there are fifty clergymen between Vancouver and Halifax who, in ability, earnestness and industry, and I may add in eloquence, commanding appearance and melodiousness of voice are quite the equal of Dr. Tucker, and who would probably show the true missionary spirit for half the salary. The true missionary spirit, forsooth! Why, the true missionary, whether in the North-West or in Japan, is the very one who is going to pay his share of this increase, and not the ecclesiastical magnates who voted it. In conclusion, let me ask "Presbyter" how much Dr. Tucker has conducted to the raising of the assessment in "Presbyter's" own parish, if he has one? I can say that nothing that the General Secretary has done has in any way influenced for good the raising of our assessment in this parish, or, so far as I know, in this deanery. On the contrary, when I desired to complete my returns, and called upon a member who had promised to make up any deficiency there might be in our assessment, that member said: "I shall do as I promised to do, but if the Board of Management had voted that increase to the Secretary before I had agreed to supply the deficiency I should never have made the promise." This is a business man's view, and is quite different from "Presbyter's" view of good business principle.

PRESBYTER No. 2.

Sir,—Allow me to point out the fallacy of Mr. Cooper's letter re the \$3,000 salary given the Missionary Secretary. Mr. Cooper takes up the cudgels on behalf of the man who gets \$3,000 a year and travelling expenses. He starts out with laudatory commendation of Mr. Tucker's "great ability, and then proceeds to show that \$3,000 per annum and travelling expenses is only 4 per cent. of the amount he is expected to raise. He had better try that "sum" again. Mr. Cooper overlooks the fact that one-half at least of the \$75,000 which he is expected to raise has been raised throughout the country each and every year with but little expense, so that an additional \$40,000 is all that Mr. Tucker is called on to raise. Now, with \$3,000 of a yearly salary and \$2,000 travelling expenses, his percentage on \$40,000 would be, at the rate of 12½ per cent. Mr. Cooper adduces the case of a commercial traveller who gets 5 per cent. Now, if a commercial traveller gets \$1,500 a year and travelling expenses he thinks he does well, so that at Mr. Cooper's figures he would only require to take orders to the amount of \$30,000. No good house would keep a man who only sold \$30,000 of stock.

GEORGE HENDERSON.

#### FASTING COMMUNION.

Sir,—Can the Rev. A. Cameron MacKintosh tell us: (1) What authority English Bishops had for saying "that at the Reformation the Church of England . . . ceased to require the Communion to be received fasting?" (2) By what authority, canon or resolution, and by what body, convocation or synod this change was made?—and (3) Whether this authority, actual or implied, is

sufficient to abrogate a practice which seems to have been part of the common law, as a universal custom of the whole Church, and was definitely ordered by a canon of the Church of England, in 960.

family, the staff of workers and the Indian children. I estimate the cost of rebuilding somewhere between \$600 and \$1,000, exclusive of internal fittings, furniture, etc. Trusting this may receive the sympathy and help of your readers, I remain, yours sincerely,

RICHARD ATHABASCA.

14 Huskisson St., Liverpool, Dec. 9, 1903.

A VERY URGENT APPEAL.

Sir.—The November issue of the domestic and foreign missionary publication contains a great deal of information about the recent meeting of the Board of Management, M.S.C.C., but it is in vain that one looks to see the minute that tells of the increase of the General Secretary's princely salary. Why this silence? Is it because of the old saw, "Speech is silver; silence is golden?" It is to be hoped that the reasons for this increase will be given before the next appeal for funds. The writer has felt the pulse of a dozen clergymen in his diocese on the subject, and they are a unit in thinking that granting an increase to the General Secretary's already splendid salary is very foolish. As soon as the laity get to know it, the worse for the M.S.C.C. Perhaps the Board and the Secretary believe "where ignorance is bliss 'tis folly to be wise." Still, silence will not salve the sore, and it would be more becoming to hand out the reasons for such a peculiar action at this juncture. CLERICUS.

Sir.—Will you kindly allow me, through your esteemed paper, to unburden my mind to our kind friends and supporters in the East, especially those of the honourable title of "W.A." The burden of which I seek to relieve myself may, for convenience, be delivered under three heads, past, present and future. The first is a burden of gratitude for all the past year's kindness and generous response to our appeals, which has reached us through four channels, namely, prayers, loving sympathy, money and clothing. What Aaron and Hur were to Moses in Israel's conflict with Amalek the "W.A." has been to us. If the hands of our faith have been upheld in our conflict with drunkenness, immorality and atheistic indifference, it has been chiefly through the support of the hands of the "W.A."; in fact there is very little of our work at St. Peter's Mission that does not bear the stamp of "W.A." The church, with its native congregation of 150, the school and the scholars (at present number 40, including a few day scholars) all bear it. The C.M.S. and M.L.A. certainly have their share, but the stamp of these is not so distinct. If this Mission is really a child of the Church, the great Head of it will say to its supporters, "Naked, and ye clothed me." In the remembrance of all their kindness and generosity, together with the excellent health of our scholars last winter, the restoration of our youngest boy from death's door, and the devoted labours of all the workers, we feel that we have an abundant cause to thank and praise our Heavenly Father, from whom all blessings flow, and to whom be all the glory. My second burden is, present responsibility, which our friends may not find so easy to shoulder as the first; but it is much too heavy for one poor missionary's strength without breaking the backbone of his faith and crushing him down to the depths of despair; so I once more venture to appeal to our strong brothers and sisters in the rich East to assist in this our most urgent need. "Bear ye one another's burdens" is an inspired command. The weight of responsibility has been increased an hundredfold in this Mission by all the misfortunes and losses that have befallen us within the last six months. In business language it would be said that we are bankrupt. The first misfortune was the breaking down of our sawmill during my absence last summer. Through the carelessness of the engineer the main shaft was overheated, causing it to break and do serious damage to other parts of the engine as well. This happened when only about half our logs were sawn; consequently, on my return in August I found all work at a standstill and the broken machinery awaiting shipment to Edmonton for repairs. The cost of this, including freight, I anticipate will not be less than \$200. Besides this loss the balance of the logs may be seriously damaged by the worms before next spring. Misfortune No. 2 was the non-arrival of our planing and shingle machines, which were ordered and partly paid for nearly a year ago (on this we spent our own private money in order to save time). This was the result of the carelessness and blundering of the firm through whom they were ordered. Relying upon these we had engaged a carpenter for the year to put up our buildings and do necessary repairs. His wages are to pay, but the buildings and repairs are still to do. Misfortune No. 3 has been the result of incessant rains and floods. My brother, with the help of two men, was over three months trying to make sufficient hay for our few cattle and horses. My brother estimated that they had less than two

Sir.—After reading with close attention several letters in your columns on the increase of income to be paid to the Secretary for Missions of the Church in Canada, I think it worth while to mention the effect of this increase on a single lay mind, which may be one of many. An old friend of mine, to whom the giving of tithes, and more, to the service of the Church is not alone a sacred duty, but much more, a commanding privilege, listened to the eloquence of the Secretary pleading for missionary zeal, and thereupon tried to plan ways of giving more to the work than she had already given. Much against her own wish she had to decide that this would be unjust to other equally important claims. But when she heard of the increase as above, the case took on a new aspect. Said she, "Why could they not at least wait till the whole \$75,000 was in hand?" And she added, "I shall stop giving to that." This prompt decision startled me, and I ventured to say, "Wait a bit. The Secretary himself has still to be heard from. Perhaps he will think it right to accept the whole \$3,000 as a due reward for a great deal of hard work, and then quietly give back a third, or even half of it as his own personal offering." I am afraid I meant this as a kind of grim jest, and felt half ashamed when she answered quickly: "That would be an example, indeed. One would like to feel that his heart is in it when he speaks so well." She really seemed to think that such an act was possible. But I ought to add that her nearest relatives look upon my old friend as somewhat of a visionary enthusiast.

Yours, OWEN AKNOW.

HAS THE BISHOP THE AUTHORITY?

Sir.—Would you kindly have answered in the Canadian Churchman the following: Has an Anglican Bishop the power to legally divide a parish without consulting the parishioners and against their wishes? A. B.

AN APPEAL FROM THE BISHOP.

Sir.—I have received the sad news of the destruction by fire of the mission house at Wapuskow, Diocese of Athabasca. Though it occurred at night, I am thankful to learn that all escaped from the burning building. Being without any particulars, I do not know what the loss has actually been in clothes, bedding and provisions. The rebuilding, however, must begin without delay, as it has to supply the place of what has been the home of the Rev. C. R. Weaver and

The METROPOLITAN BANK

Capital Paid up, - \$1,000,000  
Reserve Fund - - \$1,000,000

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REV. R. H. WARDEN, D.D., - President.  
S. J. MOORE, - - - - Vice-President.  
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HEAD OFFICE, - TORONTO.  
W. D. ROSS, General Manager.

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weeks of fine weather in the whole three months. Just as we were congratulating ourselves on having what was absolutely necessary to save the stock from perishing, a terrible gale of wind arose from the east, driving the water up out of the big lake to the height of three or four feet, making our hay marsh like a sea, and damaging considerably the little hay we had. To buy anything at the prices talked of just now would be to drive us hopelessly into debt, so our animals will be served with famine rations. Before the last misfortune took place we estimated our losses at \$800, but now they will be swollen to not less than \$1,000, and this will stand as our deficit for 1903. My third burden is the future. How under these circumstances we are to face another year's responsibility God only knows. This is the first time in all my eighteen years' experience that I have had such an uneven balance sheet to present to the C.M.S., and I feel it more keenly than I can express. It will soon be time to send in our order for our next year's outfit of provisions for the Home; but I cannot feel that I shall be justified in adding to the already enormous deficit: and to close the Home, we may as well close the Mission and leave the work to the Roman Catholics, who lack neither means nor accommodation for ours as well as their own scholars. Children are com-

Fairweather



There are plenty of people who say that nothing quite equals a fur-lined CAPE for real warmth. — Those we sell are made of the very best of materials, imported cloth or silk outside, and well matched, full furred linings of Grey, Lock or Lampster Squirrel, with Fox or Alaska Sable Trimmings.

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Fur Lined Cloaks, Special \$35

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ing into the Home much more cheerfully than last year, but our provisions will not last longer than the end of February next. Besides all these losses we have had great discouragements, for which the white traders are chiefly responsible through the importation and wholesale traffic in all kinds of intoxicating essences and perfumes. But I am thankful to say that within the last month they have seen that it is to their own disadvantage as well as ours, and have come to a mutual agreement to do away with all intoxicants in trade, so we are hopeful of a better state of things during the winter. On the other side of the lake, a distance of nearly four miles, we have a growing settlement of Europeans without any place of worship, or any suitable place in which to hold a service. They are enthusiastic about building a church, and would be prepared, I think, to bear half the cost of building (\$250) if we could raise the balance and a small organ; but under present circumstances that seems out of the question. If the Church is to hold Athabasca for Christ, she must send out, within the next two years, at least three or four good ordained men. Every inch of ground is being rapidly covered by the ever-aggressive Roman Catholics. I need not say more. I am afraid that I have already taken up more space than you will be able to afford me. I think that our friends in the East know that, apart from the small grant we receive from the Indian Department towards the support of the Home, this is a work of faith. Any contributions may be sent to the Rev. W. C. Burman, 222 Selkirk Avenue, Winnipeg, Man.

GEORGE HOLMES, Archdeacon.

P.S.—Have just received account for repairs of sawmill—\$300, including freight. I am afraid that we shall have to mortgage the mill, but will wait until spring and see what comes in.—G. H.

#### THE DIVISION OF NOVA SCOTIA DIOCESE.

Sir,—The resignation of our revered Diocesan must renew the interest in the subject of a subdivision of the diocese, and I would like to refer to the suggestion I made at the Diocesan Conference held at Sydney in August last. I proposed that the Province of Prince Edward Island and the island of Cape Breton should each be erected into a distinct diocese, making three out of the present one, the new Bishops being also rectors of parishes until an endowment can be raised to render the sees independent of the aid afforded by that means. I have since thought out the idea, and concluded that neither of the islands contains clergy or Church population enough to warrant its erection by itself into a separate diocese. I would, therefore, propose that the Diocese of Cape Breton comprise the island of Cape Breton, the eastern district of the County of Pictou and the Counties of Antigonish and Guysborough, and the eastern district of the County of Halifax. And I would propose that the Diocese of Prince Edward Island comprise the Province of Prince Edward Island, the western district of the County of Pictou, and the Counties of Colchester and Cumberland. But if it should appear that these dioceses are not at present attainable, the union of the two islands into one diocese would be a geographical anomaly, for it would be very inconvenient for a Bishop to administer both islands from one see on either. If only one new diocese can be erected, Prince Edward Island as a distinct civil province would justly claim priority over Cape Breton, while the ultimate establishment of all three should be kept in view. I would, therefore, propose in the meantime to set off into a separate diocese Prince Edward Island with the Counties of Antigonish, Pictou, Colchester and Cumberland. In case of either two new dioceses, or one, the further annexation to the Diocese of Prince Edward Island of Westmoreland, and, perhaps, of Kent County, N.B., if agreeable to the Diocese of Fredericton, might afterwards be con-

sidered and accomplished. I respectfully submit these suggestions to my fellow Churchmen of the Diocese of Nova Scotia. A. W. SAVARY.  
Annapolis Royal, Dec. 14, 1903.

#### HOME HAPPINESS.

Probably nineteen-twentieths of the happiness in this world you will get with the children at home. The independence that comes to a man when his work is over, and he feels that he has run out of the storm into the quiet harbour of home, where he can rest in peace with his family, is something real. It does not make much difference whether you own your house or have one little room in that house, you can make that little room a home to you. You can people it with such moods, you can turn to it with such sweet fancies that it will be fairly luminous with their presence, and will be to you the very perfection of a home. Against this home none of you should transgress. You should always treat each other with courtesy. It is often not so difficult to love a person as it is to be courteous to him. Courtesy is of greater value and a more royal grace than some people seem to think. If you will but be courteous to each other you will soon learn to love each other more wisely, profoundly, not to say lastingly, than you ever did before.

#### CHRONIC FAULT-FINDERS.

"Those people would be discontented in heaven."

The sentence was uttered with emphasis by a good man concerning some neighbours who were always finding fault.

No habit takes such deadly hold nor grows so fast as this ill weed of character, once it is securely planted in the soil of the heart. The chronic fault-finder has an if or a but to suggest in every condition. Nothing is ever satisfactory. Even a fine day, with clear skies and stimulating airs, is a weather-breeder, sure to be succeeded by rain and fog. The best-kept hotel does not come up to the fault-finder's standard, and as for home life, the presence of one of these inveterate pessimists renders it gloomy beyond description.

When we find in ourselves a tendency to this failing, let us root it up at once; otherwise it will kill all our joy.—Christian Intelligencer.

#### WHY THE ROBIN'S BREAST IS RED.

Robin Redbreast did not always have a surname. An old legend tells us how it came to be applied to him. A certain tribe of Indians had a form of worship in which a sacred fire was kept burning continually. One day the keeper of the sacred fire, for some reason, departed from the camp, leaving his trust to the care of his little son. This little son had an enemy in the form of a large bear that had for a long time tried to do him an injury.

"Now," thought Bruin, "is my chance. All day the little boy kept the flame burning brightly, but as night drew on he grew drowsy, and at last, in spite of his efforts to stay, awake, sleep overcame him.

Then came the crafty enemy, and with his huge paw put out the fire—all but one tiny spark.

But, though the little boy had an enemy, he had also a friend, a little brown bird that he had once befriended in time of need. When the little robin saw Bruin's wicked deed, he flew to the fire, and, balancing his little body above the spark, beat his wings until a tiny flame arose from the sparks; and the flame rising higher, soon the fire was as bright as before. But the reflection of the flame dyed the bird's breast a brilliant crimson. Since that time he has been called Robin Redbreast, and his little red breast is a lasting monument to his fidelity and love for one who had done him a kindness.—Children's Visitor.

#### VICE-ROYALTY APPROVES.

Messrs. Gourlay, Winter & Leeming, the well-known manufacturers and dealers in pianos and organs, of Toronto, have been honoured by receiving instructions from Her Excellency Lady Minto to place a piano of their own manufacture in Rideau Hall, Ottawa. The instrument is for the use of her daughter, Lady Ruby Elliot. The order was entirely unsolicited on their part, which makes the matter all the more gratifying to the firm in question, the excellence of their piano having been brought to the notice of Her Excellency when visiting the house of a friend in Ottawa who possesses one of this firm's make.

#### HINTS TO HOUSEKEEPERS.

How to Wash Lace.—To "bottle wash" a piece of lace, select a smooth, round bottle, and wrap the fabric around it as tightly as possible without injury. This will prevent its wrinkling at all in the washing. When it is smoothly and evenly rolled, baste it carefully here and there to keep it in place. Then wrap a piece of clean, white muslin about this, and baste it also quite firmly. Then tie a stout string around the neck of the bottle to hang it by—white tape or something of the sort, that cannot possibly soil or discolour the lace. Now, let the whole go through the washing, boiling and rinsing waters, just as would any other material, squeezing it and working it carefully with the hands to prevent its becoming disarranged. Hang it on the line in the sun by the string on the bottle's neck, and when quite dry remove the bastings and unwind the lace. The latter will be found as smooth as if ironed, and having the appearance of new lace. Several thicknesses may be wrapped on the bottle at once, if care be taken to keep it perfectly smooth, and the lowest layers will come out as white and thoroughly cleansed as those on the outside.

#### THINGS TO FORGET.

If you would increase your happiness and prolong your life, forget your neighbour's faults. Forget the slander you have heard. Forget the temptations. Forget the fault-finding, and give little thought to the cause which provoked it. Forget the peculiarities of your friends, and only remember the good points which make you fond of them. Forget all personal quarrels or histories you may have heard by accident; and which, if repeated, would seem a thousand times worse than they are. Blot out, as far as possible, all the disagreeables of life; they will come, but they will grow larger when you remember them, and the constant thought of the acts of meanness, or, worse still, malice, will only tend to make you more familiar with them. Obliterate everything disagreeable from yesterday; start out with a clean sheet for to-day, and write upon which are lovely and lovable.

—Pray and read, and read and pray; for a little from God is better than a great deal from men. Also, what is from men is uncertain, and is often lost and tumbled over and over by men; but what is from God is fixed as a nail in a sure place. There is nothing that so abides with us as what we receive from God.—John Bunyan.

"Corporal," an old slave, believed with unalterable firmness in the truths brought to him. In his own simple way he was a good deal of a philosopher, and did not a little good by the every-day showing of his quiet faith. Finally the time came for Corporal to leave this world. The doctor said to him, "Corporal, it is only right to tell you that you must die." "Bless you, doctor, don't let that bother you; that's what I've been living for," said Corporal, with a happy smile.

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# The Bank of Toronto

## Annual General Statement, 30th November, 1903.

(CONDENSED)

LIABILITIES.	ASSETS.
Notes in circulation..... \$ 2,855,846 00	Specie and Dominion Notes on hand..... \$2,133,136 24
Deposits..... 15,474,069 23	Notes of and cheques on other Banks..... 755,540 27
Due to other Banks..... 534,732 28	Due from other Banks..... 996,360 80
Dividend payable 1st Dec..... 142,809 39	Deposit with Dominion Govern- ment for security of note circulation..... 122,000 00
\$19,007,456 90	Bonds, Debentures and Stocks..... 2,707,848 61
Capital Paid-up..... 2,954,430 00	Loans and Bills Discounted..... 18,321,524 62
Reserve..... 3,154,430 00	Bank Premises..... 338,000 00
Profits reserved and carried forward..... 248,093 64	
\$25,364,410 54	\$25,364,410 54

The Annual General Meeting of the Stockholders will be held on Wednesday, 13th January, 1904, at noon.

### Children's Department.

#### THE KITTEN'S CHRISTMAS TREE.

Be patient, darling kitty,  
And you shall have next year  
A pretty little Christmas tree,  
Your very own, my dear.

A little sleeping-basket,  
With white wool softly lined,  
Because you're fond of comfort,  
Upon it you shall find.

And a yard of pale blue ribbon,  
That suits your mottled coat.  
To tie in fancy fashion  
Around your darling throat.

And bits of meat chopped nicely,  
In silver paper pressed,  
Because I wish to please you  
With the things that you like best.

And a fish made out of candy,  
Beautifully done,  
Just to deceive you, kitty,  
And make a little fun.

And little candies, kitty,  
A dozen there shall be,  
With balls that shine and glisten,  
To light the Christmas tree.

#### STARVING CHILDREN.

It was in Montreal and on Christ- mas Eve, one of those bright, crisp, cheery Christmas Eves, brightened and made glad by the frost, and the snow, and the jingling of sleigh bells. We had planned to give some of the poor children a treat. Care had been taken to choose only those who would otherwise have no glad Christmas time. Mother dead; father sick, out of work; poor, ragged, cold, and hungry ones had been chosen. We wanted those who would have no brightness, no cheer, no Christmas time. Such were the children sought for.

The very object that we had in view was almost frustrated by the sugges- tion that it would be "safer" to have the children in a hall or in the church, rather than in our own home. Visions of dirty carpets, ruined, perhaps, in the one evening, almost made us change our plan. Better counsel pre- vailed, however, and at the appointed hour the big double sleigh with its two strong horses, gray with frost and panting with over-exertion, stopped

at the door. Twenty-two hustling, bustling, busy, anxious, happy children soon took possession of the house. For such weather they were half-clad, and some of them seemed to be even half-starved. "What a lovely house! Oh, isn't it beautiful? Look at the electric light! Look what a lovely picture!" Never before had our humble home been praised so much. What a time they had! It was the

#### FREE TO EVERYONE.

Read and Learn How You May Por- cure It.

The question of why one man suc- ceeds and another fails, is a problem that has puzzled philosophers for centuries. One man attains riches and position, while his neighbor who started with seemingly the same, and better opportunities, exists in poverty and obscurity. No man can win suc- cess who is suffering from an irritat- ing and nerve racking disease, and the man who has the qualities of success within him, would be quick to recognize this fact and seize the best remedy to eradicate the trouble. A person afflicted with a serious case of hemorrhoids or piles is handi- capped in the race for power and advancement. It is impossible to concen- trate the mental energies when this dreadful trouble is sapping the vital forces. To show how easily this success destroying trouble can be overcome, we publish the follow- ing letter from a prominent Indiana man:

"When I received the former let- ter and booklet on 'Piles, their nature, cause and cure,' I was in a critical condition. Ulcers to the number of seven had formed on the inside of the rectum culminating in a large tumor on the outside resembling fistula. I suffered the most excruciating pain, could get no rest day or night. After reading the booklet I sent to my druggist but he happened to be out of Pyramid Pile Cure just at that time. However, I obtained a part of a box from my brother-in-law and began their use. Five pyramids com- pletely cured me. I procured a box later, but have had no occasion to use them. I have been waiting to see that the cure was permanent before writing you of its success. I be- lieve Pyramid Pile Cure to be the greatest and best pile cure on the market, and ask you to please accept of my grateful thanks for this in- valuable remedy. I take great pleasure in recommending its use to any sufferer along this line. You may use my name if you wish for reference to any one afflicted with this disease." J. O. Littell, Arthur, Ind.

You can obtain a free sample of this wonderful remedy, also the book- let described above by writing your name and address plainly on a post card and mailing it to the Pyramid Drug Co., Marshall, Mich.

## New Oxford Editions of THE HOLY BIBLE

PRINTED ON OXFORD INDIA PAPER.—(Authorized Version)

THE REFERENCE BIBLE contains 1,508 pages, measures 7 x 4 1/2 x 1 inches, and weighs 16 1/2 ounces. Prices from \$2.00.

THE TEXT BIBLE contains 1,616 pages, measures 6 1/2 x 4 1/2 x 1 inches, and weighs 15 ounces. Prices from \$1.90.

The safety of the golly.

PSALMS.

The church blesteth God.

LORD, which made heaven and earth.

3 He will not suffer a thy foot to be moved: he that keepeth thee will not slumber.

4 Behold, he that keepeth Israel shall neither slumber nor sleep.

5 The LORD is thy keeper: the LORD is thy shade upon thy right hand.

6 The sun shall not smite thee by day, nor the moon by night.

7 The LORD shall preserve thee from all evil: he shall preserve thy soul.

Ps. 66. 9.  
1 Sam. 2. 9.  
Ps. 125. 1-5.  
Ps. 124. 8.  
Ps. 76. 5.  
Ps. 2. 4.  
Is. 5. 27.  
Ps. 91. 1.  
Num. 24. 9.  
Ps. 91. 5.  
Is. 49. 10.  
Rev. 7. 16.  
Ct. 3. 11.  
Kin. 4. 19.  
Ps. 4. 1.  
Ps. 126. 6.  
Is. 129. 1.  
Ps. 67. 20.

#### PSALM 123.

1 The godly profess their confidence in God, and pray to be delivered from contempt. A Song of degrees.  
UNTO thee O lift I up mine eyes, O thou that dwellest in the heavens.  
2 Behold, as the eyes of serv- ants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the LORD our God, until that he have mercy upon us.  
3 Have mercy upon us, O LORD, have mercy upon us: for we are exceedingly filled with contempt.

Specimen of type herewith.

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NEW YORK: 91 & 93 FIFTH AVENUE.

first party for many of them. Some of them said they had never seen a Christmas tree before. How they did run and shout, and play and laugh, and eat! Yet there was sadness about it all. They did not seem to be able to laugh as many children are. They were not so used to it. They seemed to be fearful lest a cross voice might stop them. Some seemed to stand, at times, and wonder if it were all a dream. We tried to show them that we loved them, and they seemed to realize that we did. We found their hearts hungrier than their bodies—for though the latter were ill-fed and half-clad, the former were starving. One child told us her mother never kissed her.

It must have been three months afterward and when passing up the street one afternoon, as we hurried along we saw, just ahead, a child of seven years. She was poorly clad and her body not well nourished. As we hastened past, we were accosted with the words, "Why, halloo! Don't you know me?"

Looking down we saw Eva, one of our Christmas Eve children. All had observed her on Christmas Eve. She was a child of extraordinary energy. The fun would never flag when Eva was there. She was full of sugges- tion, life and play. We had noticed and remarked how she would creep up alongside of one or another of us, and nestle close. Her little heart seemed starving. This afternoon as I walked



JEWELERS BY APPOINTMENT TO HIS EXCELLENCY THE GOVERNOR-GENERAL

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"RYRIE" Watches are correct for the reason that they are the product of the world's most skillful watchmakers.

Every screw, every pivot, every wheel, even to the most minute, is finished and adjusted with unerring accuracy.

And these, the best and most reliable watches manufactured, you can purchase for consider- ably less money than is asked elsewhere for watches of uncer- tain worth.

Our \$50.00 Solid Gold Mono- gram Watch, for either lady or gentleman, will as a Christmas gift be to the recipient a life- long pleasure.

Articles on which engraving is desired must be ordered at once to insure the completion of work before Xmas.

"RYRIE" Watches can be purchased at "Diamond Hall" only.

### WEAR TORIC LENSES

AND EXPERIENCE COMPLETE SATISFACTION.

"IF THEY BULL'S THEY MUST COME FROM BE GOOD."

49 King St. East — King Edward Hotel.

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Cor. Yonge and Adelaide Sts. TORONTO.

Board of Education, 1904.  
**VOTE FOR**  
**Thomas L. Church**  
 (School Trustee for 6 years.)  
 Conserve Our Public Schools.

rapidly along, she tried to keep up with me. We men are so thoughtless. How she did talk as she trotted along by my side! She could not keep the pace, however, that was being set for her, and presently, fearing lest I should leave her, said, "Won't you take my hand?" It was cold. She had no mittens. Soon, through our thoughtlessness, she was almost pushed into a pool of water. She had no rubbers. Father was out of work. How she held on to my hand, determined not to let go! What questions she asked! I shall never forget them. "Are you a doctor?" she said, looking at the bag which I carried under my arm. She knew I was not a doctor, but she must have something to talk about, lest I should let go her hand and leave her. Presently, looking at my hat, she said, "That's a nice hat you have on. That's what



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who has found it necessary or desirable to mortgage the home is enabled by means of life insurance to be certain of leaving the necessary funds with which to pay it off.

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1904

KINDLY VOTE FOR  
**JOSEPH OLIVER**  
 FOR CONTROLLER.

Election, January 1st, 1904.

1904-5.

**M. RAWLINSON**  
 612 Yonge Street

respectfully solicits your vote and influence for the

**BOARD OF EDUCATION.**  
 Election, January 1st, 1904.

**W. H. SHAW**

PRINCIPAL CENTRAL BUSINESS COLLEGE.

Solicits your valued support and co-operation in his candidature for the

**Board of Education.**

W. H. SHAW  
 Public School Trustee

Your Vote and Influence are Respectfully requested for

**GEO. H. GOODERHAM**

as a member of

**THE BOARD OF EDUCATION.**

ELECTION NEW YEAR'S DAY

1904. WARD 3. 1904.

Your Vote and Influence Solicited for the Re-election of

**Ald. O. B. Sheppard**

for the year 1904.

Only Three Aldermen to be Elected.

you call a stovepipe, isn't it?" "Yes." I replied, "some people call them that. Does your father wear one like that?" "Oh, no!" she said, "he only wears a little roundy one; he can't afford one like that. He's only got one leg, you know, and don't get much work." Soon we came to the corner of the street on which she

lived. "Now," I said, "Eva, you had better run home." But pointing to the next corner, she said, "Won't you let me go to that corner with you? It will only take me a minute or two to run back." She seemed so glad when I consented. I think she felt she was in the company of one who had sympathy with her, and she wanted to stay with me as long as she could. That corner was passed, then another, and still another. "Now," I said firmly, "it is time to run home. Good-by, Eva." "Good-by," I said again, but still she held on. Then, looking up into my face, unwilling yet to let go of my hand, she said, "Won't you give me a kiss?"

As we stood in the twilight of the evening, yonder setting sun deepening into darkness, I looked down through those large, beautiful black eyes into a starving heart, and I stooped and kissed her.

There are starving bodies, and there are starving hearts.

### THE JOYFUL HOLLY.

By Blanche Elizabeth Wade.  
 Of all the things at Christmas time  
 That go to make the fun,  
 No matter where you look, you'll find  
 There really is not one  
 Quite so jolly  
 As the Holly,  
 Not since Time begun.

On Christmas Eve the Holly decks  
 The windows and the walls,  
 And with his friend, the Mistletoe,  
 He hangs on many halls;  
 And right jolly  
 Is the Holly,  
 When the twilight falls.

The children's voices hush in sleep,  
 The stars look out on high;  
 The fire burns low; but when he sees  
 The chimney corner, why,  
 Very jolly  
 Is the Holly,  
 For stockings swing near by.

And when the bells peal out their songs,  
 Some loud, some soft and low,  
 He hears the children's merry tones,  
 And sees the sparkling snow.  
 O how jolly  
 Is the Holly!  
 How his berries glow!

### CHRISTMAS FOR THE BIRDS.

Christmas is celebrated in Sweden to an extent unknown here, and the celebration is not over till January 13th, or "twentieth day Yule." A very pretty feature of the festivities is thus described by Mr. Thomas in his "Sweden and the Swedes."

"One wintry afternoon, at Jul-tide, I had been skating on a pretty lake three miles from Gothenburg. On my way home I noticed that at every farmer's house there was erected in the middle of the dooryard a pole, to the top of which was bound a large, full sheaf of grain.

"Why is this?" I asked my comrade.

"Oh, that's for the birds, the little wild birds. They must have a merry Christmas, too, you know."

### WHAT SULPHUR DOES.

For the Human Body in Health and Disease.

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

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

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

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

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

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

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

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

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

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

"Yes, so it is; not a peasant in Sweden will sit down with his children to a Christmas dinner indoors until he has first raised aloft a Christmas dinner for the little birds that live in the eaves and snow without."

MOTHER'S CHRISTMAS PRESENT.

We hear pretty stories about the telephone, how even the baby is held up to the telephone and the transmitter held to its ear. It listens, and then cries out joyfully: "Papa," and the papa many miles away hears it.

One of the prettiest stories told of what the telephone has done is told of a family out West. The mother was sick in a hospital many miles away. She insisted at Christmas time that no change should be made at home. There must be Christmas presents and the tree. The father and some men worked at the Christmas tree for some hours on the afternoon before Christmas. Mamma, far away, was well enough to walk to the telephone in the hospital. The hour was arranged. Suddenly when all the children were around the tree, the father reached into the tree, put the transmitter, carefully concealed there, to the ear of the youngest child, and the child heard its mother's Christmas message. Each in turn spoke to her, and they voted that mamma's voice was the best Christmas present they had.

THE TOYMAN'S SHOP.

By Kate Whiting Patch.

Christmas was coming, and the little purse in which Betty had been saving her pennies was very full, indeed.

One day when Betty found that she could not shut it tight if she put in another penny, she ran to her mother.

"Oh, please, mamma," she said, "won't you take me right now to the toyman's shop? I want to buy things with my pennies."

Mamma smiled. "If you are a very good girl," she said, "I will take you as soon as brother is ready for his nap."

"Oh, yes," promised Betty, "I'll be so good!" and off she ran to put on her cloak and hat.

Soon she was skipping down the street beside mamma, with her small purse held tight in her hand.

When they came in sight of the toy-shop window, Betty stopped and cried out in surprise: "Why, there is Santa Claus!"

And, sure enough, there in the window stood a merry-looking little old man, for all the world like the pictures of Santa that Betty had looked at so often when mamma read to her. "'Twas the night before Christmas,"

"He was chubby and plump, a right jolly old elf;"

and he was dressed in fur, too, but he had thrown aside his coat and was

working at a wooden bench making toys.

Betty looked and looked, but she did not see him move. Then she went nearer and pressed her face against

GIVE YOUR STOMACH A NICE VACATION.

Don't Do it by Starving it Either. Let a Substitute do the Work.

The old adage, "All work and no play makes Jack a dull boy," applies just as well to the stomach, one of the most important organs of the human system, as it does to the man himself.

If your stomach is worn out and rebels against being further taxed beyond its limit, the only sensible thing you can do is to give it a rest. Employ a substitute for a short time and see if it will not more than repay you in results.

Stuart's Dyspepsia Tablets are a willing and most effective substitute. They themselves digest every bit of food in the stomach in just the same way that the stomach itself would, were it well. They contain all the essential elements that the gastric juice and other digestive fluids of the stomach contain, and actually act just the same and do just the same work as the natural fluids would do, were the stomach well and sound. They, therefore, relieve the stomach, just as one workman relieves another, and permit it to rest and recuperate and regain its normal health and strength.

This "vacation" idea was suggested by the letter of a prominent lawyer in Chicago. Read what he says: "I was engaged in the most momentous undertaking of my life in bringing about the coalition of certain great interests that meant much to me as well as my clients. It was not the work of days, but of months. I was working night and day almost, when at a very critical time my stomach went clear back on me. The undue mental strain brought it about and hurried up what would have happened later on.

"What I ate I had to literally force down, and that was a source of misery, as I had a sour stomach much of the time. My head ached; I was sluggish and began to lose my ambition to carry out my undertaking. It looked pretty gloomy for me, and I confided my plight to one of my clients. He had been cured by Stuart's Dyspepsia Tablets, and at once went down to a drug store and brought a box up to the office.

"I had not taken a quarter of that box before I found that they would do all the work my stomach ever did, and as a rest or vacation was out of the question for me, I determined to give my stomach a vacation. I kept right on taking the tablets, and braced up and went ahead with my work with renewed vigour, ate just as much as I ever did and carried out that undertaking to a successful issue. I feel that I have Stuart's Dyspepsia Tablets to thank for saving me the handsomest fee I ever received as well as my reputation and last but not least my stomach."

Stuart's Dyspepsia Tablets are for sale at all druggists at 50 cents a box.

working at a wooden bench making toys.

Betty looked and looked, but she did not see him move. Then she went nearer and pressed her face against

the window glass and looked up into his face, but Santa did not smile.

"Oh, he's just a make-believe Santa Claus!" exclaimed Betty, but she wanted to look at him a long time. Then suddenly she remembered her pennies and all the wonderful things waiting in the shop for a little girl to see. So Betty and mamma walked in, and Betty said "Oh!" softly as she looked about her, for there were a great many things to see. There were toys and toys and toys of all kinds!

"Oh," said Betty, "I wish I had that little red table to play tea party with!" and in another moment she exclaimed, "Oh, I wish I had that pretty tea set!" and then in another minute, "Oh, I wish brother had that sled!" and, indeed, she wished for so many things that the toyman laughed and said to mamma, "It's as good as a letter to Santa Claus, isn't it?"

And mamma said, "Yes, if Santa Claus should happen to pass this way, you might tell him of some of the things Betty likes so much."

Then Betty began to think of her pennies. "I would like that little Jack-in-the-box for brother," she said. So the toyman wrapped up the Jack-in-the-box, and Betty paid for it with some of her pennies.

Then she chose a dolly's necklace to send to her little friend, Margaret; and the toyman wrapped that up, and Betty paid for it with some of her pennies. Then she found a dolly's mug to send to her little friend, Helen; and the toyman wrapped that up, and Betty paid for that with some more of her pennies. And last of all she bought a queer yellow baby all made of soap, with black pins for eyes. "That will be nice for one of the uncles," exclaimed Betty; so the toyman wrapped that up, and Betty paid for that with the last of her pennies.

Then, after she had looked all about the toyman's shop just once more, Betty took all her little packages in her arms, and she and her mamma went out of the store and said goodbye to the jolly make-believe Santa Claus in the window and walked home.

Then Betty had a beautiful time doing up the Christmas gifts—all the things she had bought and all the things she had made.

Well, by-and-bye Christmas eve came, and before Betty and little brother went to bed they hung their stockings beside the chimney, of course; and they left a big cupful of cocoa to keep warm on the hearth so that old Santa would have it to drink when he came, cold and hungry after his long drive, and eight lumps of sugar, one for each of the reindeer. They were sure that the reindeer would like sugar, for papa's good horses did.

And when, the next morning, Betty crept out of bed bright and early and ran into the sitting-room with brother tagging behind, they found the cup still standing on the hearth; but there was no cocoa in it, and the lumps of sugar were all gone, too!

"Oh, he did come, he did!" cried Betty, and when she saw the funny, full, fat little stockings, and all the big things that would not go into the stockings but lay about on the floor or stood against the wall—why, Betty

just said: "Oh! oh! oh!" and brother clapped his hands and cried, "Oh! oh! oh!" too.

For there was a sled, like the one in the toyman's shop; and there was a little red table, like the one in the toyman's shop; and there was a pretty tea set; and oh, so many, many things that little people love!

"He went there! He went there!" cried Betty when mamma came in. "Santa Claus went to the toyman's shop, too. I wonder if he liked the make-believe Santa Claus in the window."—Kindergarten Review.

Hark! the praising angels say Christ was born on Christmas Day In blessed Judea, far away. Hush! our pleading spirits say,

JERUSALEM.

How well you know that name, do you not? The city of which you hear so much in the Bible. There it was that King Solomon built the Temple in which the Jews worshipped God. In Jerusalem it was that the Lord Jesus often taught the people when He was on earth, and there He was seized and tried and condemned, and outside its walls He was put to death. How sad it is to know that half the people in the world never heard of His love for them!

Most of the people who live in Jerusalem now do not pray to Jesus Christ, but to the false prophet Mohammed.

These are Causes of Kidney Disease

An Ailment Which is Most Dreaded on Account of its Frightfully Painful and Fatal Developments.

Exposure to cold and dampness. Cold settling on the kidneys, straining of the kidneys, loins or back, overeating or excessive use of alcohol, blows or injuries to the back, result of malaria or other fevers.

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Since the kidneys are the chief means of removing the poisonous impurities from the system, they must be kept healthy and active.

When from any of the above causes the kidneys become deranged the first symptom is usually backache. Then is the time to begin the use of Dr. Chase's Kidney-Liver Pills.

The very thought of the usual development of kidney disease is enough warning to anyone to take prompt action, and there is the testimony of thousands to point you to Dr. Chase's Kidney-Liver Pills as the most effective treatment.

Dr. Chase's Kidney-Liver Pills, one pill a dose, 25c. a box, at all dealers, or Edmanson, Bates & Co., Toronto. To protect you against imitations the portrait and signature of Dr. A. W. Chase, the famous receipt book author, are on every box.

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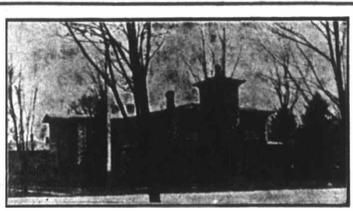
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**MICHAELMAS TERM begins on Wednesday, September 16th, 1903.**

For Calendar apply to **DR. HIND**

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

**HOMESTEAD DUTIES.**

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

- (1) At least six months' residence upon and cultivation of the land in each year during the term of three years.
- (2) If the father (or mother, if the father is deceased) of any person who is eligible to make a homestead entry under the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.
- (3) If a settler has obtained a patent for his homestead, or a certificate for the issue of such patent, countersigned in the manner prescribed by this Act and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.
- (4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land.

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

A settler who avails himself of the provisions of Clauses (2), (3) or (4) must cultivate 3 1/2 acres of his homestead, or substitute 20 head of stock, with buildings for their accommodation, and have besides 80 acres substantially fenced.

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

**APPLICATION FOR PATENT.**

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

**INFORMATION.**

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

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

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

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