

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD

THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.

ESTABLISHED 1871.

Vol. 31.

TORONTO, CANADA, THURSDAY, FEBRUARY 23, 1905.

[No. 8.]

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THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

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

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

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

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

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

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

The privilege of a second entry is restricted by law to those settlers only who completed the duties upon their first homesteads to entitle them to patent on or before the 2nd June, 1889.

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

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

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

W. W. CORY,
Deputy Minister of the Interior.

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TORONTO, THURSDAY, FEB. 23, 1905.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

Feb. 26—Sexagesima.

Morning—Gen. 3; Mark 2, 23-3, 13.
Evening—Gen. 6 or 8; Rom. 9, 10 to 19.

March 5—Quinquagesima.

Morning—Gen. 9, 10 to 20; Mark 6, 30.
Evening—Gen. 12 or 13; Rom. 14 & 15, 10 to 18.

March 12—First Sunday in Lent.

Morning—Gen. 19, 12 to 30; Mark 10, 32.
Evening—Gen. 22, 20 to 29, or 23; 1 Cor. 4, 18, & 5.

March 19—Second Sunday in Lent.

Morning—Gen. 27, 10 to 41; Mark 14, 27 to 53.
Evening—Gen. 28 or 32; 1 Cor. 11, 2 to 17.

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

SEXAGESIMA.

Holy Communion: 192, 314, 316, 321.
Processional: 233, 236, 242, 274.
Offertory: 229, 239, 240, 353.
Children's Hymns: 238, 337, 340, 342.
General Hymns: 165, 234, 245, 288.

QUINQUAGESIMA.

Holy Communion: 259, 307, 317, 323.
Processional: 4, 179, 215, 217.
Offertory: 36, 175, 196, 210.
Children's Hymns: 233, 336, 347, 341.
General Hymns: 22, 34, 177, 186.

The First Six Centuries.

At the annual meeting of the London Clerical and Lay Union the Dean of Canterbury gave an account of the reasons which had induced him to originate the movement for an appeal to the first six centuries. After admitting that, especially in a State Church, there must be wide variations in doctrine and practice, the question to be considered was what limit could reasonably be placed upon them. After going more into detail than we have space for, the Dean said that of late years variations had been introduced which they could not but admit were unwarrantable and highly dangerous under the pretext that they were Catholic. It was wonderful how

universal the use of the word Catholic had become. It was practically admitted by all parties that if a thing was shown to be really Catholic it had a very strong claim for favourable consideration. In the case of the Ritualistic party, the word Catholic was daily being used as practically the equivalent of Roman. Anything which was Roman was assumed by a large number of the members of that party to be for that reason Catholic. Matters which dated solely from Roman times were quietly called Catholic, and it was assumed that they had Catholic authority behind them. It was, therefore, in face of that danger that he had ventured to suggest that the interpretation of the word Catholic needed definite limitation. He, therefore, proposed they should take their stand upon the admitted principles of those great divines, prominent among whom were Bishops Jewell and Cosin, to whom the settlement of the Church in the sixteenth and seventeenth centuries was due.

Politics and the Bible.

At the meeting of the British and Foreign Bible Society in Montreal Bishop Carmichael in the course of an interesting address branched off into reflections not complimentary to the Province of Ontario, and, therefore, of warning and of interest to the rest of Canada. After referring to the importance of getting at the children of the various Indian tribes, Bishop Carmichael had something to say that was not quite complimentary to the Province of Ontario. "Were," he said, "a converted Indian to come to Quebec he would in reply to enquiries find that the children were taught the Bible in school, and that thus the people who subscribed money to print it for the Indian were consistent. But should he go to Ontario, in which would be found a much larger proportion of Protestants, there he would find no satisfactory reply to the question as to whether teaching was given similar to that sent to the children of the wigwam. It was one of the saddest things in connection with Canada that in its richest Province the child had not the right to what was being taught in the daily schools of the heathen. This might be set down to something political. But he held that Ontario politics must not be permitted to stop the spread of the Gospel, and he was of opinion that if the ministers of every denomination were to form a holy league to force the Bible into the school no Government could withstand it. There was nothing they could put into the hands of the children to compare with the Word of the living God, which endureth forever, and he felt assured the time would come when this, the great and beloved Canada, would endorse this throughout all her Provinces.

Where Help is Needed.

Great as the need of England may be, the necessities of the larger cities in the United States are also great and steadily growing, yet the means at the command of the Church are wholly inadequate to cope with its share of work. Our countryman, Bishop Anderson, who is wearing himself out in the work of the Diocese of Chicago, emphasized this at the missionary convention held there a short time ago. The increase of vice and infidelity in the city and through the West is alarming. Bishop Anderson insisted that there was no more claimant field for missionary work than the city and Diocese of Chicago. We wanted, he said, to help elsewhere, to assist good work anywhere, but there was no part of the world so neglected as the Middle West, the great, fruitful Mississippi valley, at which Chicago stood at the head; no place where the work was so poorly paid. The great city and suburbs with 2,500,000 people, and 41

languages, has an area of 1,000 square miles, and a yearly increase of 70,000 people. Bishop Anderson asked, "Is it growing to be big and wicked, a pagan city, and a modern Babylon, or will it be a city of homes and churches?" Crime is on the increase. It has increased five-fold in fifty years. "Beneath the crust of civilization, beneath the veneer of cultivation, there smolder the flames of passion, of discontent against the Government, against morals and religion. Strikes, class hatred, riot, anarchy, are threatened. It would take only a spark to touch them off. And Chicago is the storm-centre between good and evil."

Our Own Needs.

Much as we sympathize with Bishop Anderson, it is impossible to pass over the still more crying necessities of this Canada of ours. We have not only the natural increase, but a wholly abnormal growth and an influx of population which needs most special efforts to cope with. The incoming settlers are grown men and women, who need clergy in their new homes just as much, nay much more, than in those which they have left in England, the United States and the older parts of Canada. We have the continuous subscriptions and efforts on behalf of foreign missions, and we have young men and women enthusiastically ready to give themselves for work for the heathen in India and elsewhere; and they are never told, they do not stop to reflect, that by abandoning their native land they leave just so many without the means of grace, and who may, and will, if others do not step in, become practically heathen themselves. We must again reiterate our wish that homes, settlements, or communities for the temporal and spiritual needs in the new districts are supplied by our own and not by other religious bodies.

An Interesting Service.

On the Feast of the Conversion of St. Paul two Bishops were consecrated in Westminster Abbey whose fields of duty are far remote, and the nature of whose work will be widely different. The one, Dr. Boutflower, will, as Bishop Suffragan of Dorking for the Diocese of Winchester, have to contend with the work of an English congested diocese. The other, Dr. Turner, will be the English Bishop in Korea. We printed recently an account of the people among whom he has for long laboured, made by the Bishop. The Canadian Church was represented by Dr. Brent, who as Bishop of the Philippine Islands, took part in the consecration, and whose sphere of duty is, as Asiatic spheres go, near that of Bishop Turner. We again regret that Bishop Brent's appeal for funds was so coldly responded to by the Church in the United States, which is responsible for his work.

Inspected Immigration

Is a necessity which is being forced on our notice on every side. In Toronto a poor young fellow lingering in consumption has been a public charge since his arrival in the country some six months ago. Physical are not the only ailments which our officials have to contend with. So many come with no moral fibre, no preparation for work, no ability to do any when it is offered. Looking over an Old Country paper the other day we saw a notice of a young man who had fallen from a position in His Majesty's service to being brought before a magistrate charged with small, miserable offences. He was convicted on one, but remanded to enable his relatives to complete arrangements to ship him off to Canada out of the way. Poor fellow and poor Canada! Better the old system of penal transportation, when everything was done for the convict, than this heartless dumping, this criminally careless

23, 1905.]

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deportation of the sick, the useless, and the vile. No emigrant should be allowed to go on board at Liverpool without inspection, and none who are not reasonably likely to be able and willing to work for a living. The wretched physique of the poor creatures who are fleeing from the struggle for existence in the Old World to the more promising conditions of the New is illustrated by what occurred on board a Continental liner on its latest voyage to New York. Ten Hungarian emigrants succumbed to congestion of the lungs supervening upon the exhaustion caused by sea sickness. Their stamina was so low that they completely collapsed under the combined effects of the fatigue of the long railway journey to Antwerp and the strain of sea sickness.

Religious Journalism.

There is always a certain amount of interest taken in the personality of the editors and contributors to leading journals, and, in the cases of certain writers, an ideal pen-friend is created, generally very different from the real person. Walter Pater, for instance, it is well known, was not a man who carried his heart on his sleeve, whatever ideal his readers created in their own minds, and was for some years the leading reviewer of the Guardian. This leading Church paper is again making a change. The Rev. Walter Hobhouse, after having had a five-years' anxious tenure of office, has resigned the editorship. It is generally felt that the resignation of Mr. Lathbury, preceding Mr. Hobhouse's appointment, was damaging to the Guardian, although the standard of excellence was maintained, except, perhaps, in one department, the foreign news. But the Pilot failed under Mr. Lathbury, another instance of the uncertainty of journalism. The gap in Scottish Church papers caused by the regretted suspension of the Scottish Guardian is, it is intended, to be filled by a successor which is to start this month in Dumfries.

Traditional Sites.

The railways have done much to change the face of nature, and often to bring to light forgotten monuments. But we insert the following paragraph with considerable misgivings: During the excavations for the new Hedschah-Mecca railway, in Arabia, a rock-hewn cave, believed to be the tomb of Aaron, the High Priest, has been found. The ruins of a buried Jewish city are being unearthed. Two beautifully-proportioned buildings of hewn stones of gigantic size, bearing cuneiform inscriptions, have been discovered. We would wish this paragraph had been accompanied by a statement of the reasons upon which the belief was founded that the cave was Aaron's tomb.

A New Revised New Testament.

Mr. W. H. Garbutt has given the Daily Mail particulars of one which is being brought out by Mr. Samuel Lloyd, a life governor of the British and Foreign Bible Society. The work, it is said, has already won the approval of the Bishop of Durham, who has written a preface to it, in which he says that it appears to remedy in countless instances the serious lack of English felicity of the Revised Version. A tentative edition of the present work was prepared some time ago by Canon Girdlestone, and circulated among prominent scholars, some twenty or thirty of whom have voluntarily contributed suggestions. The demand for new versions of the Scripture appears to be insatiable. At a time when one new version alone, "The Twentieth Century," is stated to have attained the enormous sale of 200,000 copies, this entirely new version has been completed, and preparations are in progress for its early publication on both sides of the Atlantic. Mr. Garbutt explained: "We have not striven after any purely literary graces, and any

literary merit will, of course, have to be credited first to the original. But we have certainly studied euphony, and, while having always in mind the plain man and woman, we have endeavoured never to be undignified. It is a curious fact that a great many of the texts expressing popular pious feeling are instances of the inaccuracy of the Authorized Version. It has pained us to alter them, but truth is greater than sentiment. Everybody knows now that Agrippa did not say he was 'almost persuaded,' and that Felix did not 'tremble,' at all events not physically. Again, it has not been pleasant to show people that in talking of 'falling asleep in Jesus,' they are not quoting the actual words of the New Testament. Again, how many thousands of persons have been misled by the time-honoured expression, 'the order of Melchisedec?' But scholars are now agreed that there was no 'order' of priests in the modern sense. To give some idea of the revision, the word 'publican,' which is misleading to the popular mind, becomes 'collector.' 'Lawyer' is changed into 'teacher of the law,' and 'penny' becomes 'shilling,' as being nearer the real value. A further idea may be gained from the sentence in the Authorized Version, 'The effectual, fervent prayer of a righteous man availeth much.' The Revised Version makes this, 'The supplication of a righteous man availeth much in its working.' In the 'Corrected English Version we say, 'Mighty in its working is the prayer of a righteous man.'

The Old Order.

The number of Bishops in England has been greatly increased, and yet there is a strong agitation for more. Partly this is due to the fact that nowadays Bishops in England discharge their duties very differently to what was customary even sixty years ago. Church Bells contains a short biography of the Rev. John Adams Eldridge, vicar of Bishop Wilton, in the East Riding of Yorkshire. He was born in 1814, ordained in 1841, and spent his long life in the Riding. As showing the change of habits, Church Bells says that in Archbishop Harcourt's time (that is, when Mr. Eldridge was ordained) the whole of Yorkshire was in the diocese, Ripon and Wakefield not having been formed, and one confirmation only was held, once in three years, for the whole diocese. The nave of York Minster was thronged with candidates, and the Archbishop, not attempting to lay on hands on the multitude, simply stood at the choir screen, and, holding up his hands, said the sentence once over them all. The change from that system to the present, when the Archbishop, in his smaller diocese, with three Suffragans, holds confirmations regularly in every parish, can hardly be realized except by the veterans who have lived through the changes.

Birmingham Appointments.

The death of the Bishop of Llandaff gives the Government another opportunity, and this time in Wales. It is hoped that the success which has so far attended their selections will not be broken. From the English Church papers we gather that the appointment of Canon Denton Thompson to the great Midland rectory of St. Martin's, Birmingham, is considered the best selection that could have been made. Birmingham Diocese has now many strong Churchmen of various types. Mr. Burrows, Mr. Adderley, and now Canon Thompson are recent able appointments. By the last appointment a strange custom is drawn attention to, that is that the nomination to benefices vacated on the appointment of their incumbents to Bishoprics is vested in the Crown—a reminder of the old connection still existing between Church and State. But in the case of trustee livings, the Lord Chancellor exercises the privilege on the part of the Crown. The last incumbent, Dr. Diggle, has been appointed Bishop of Carlisle.

THE COMING OF LENT.

It is wise before the coming of some important event to give due thought and make proper preparation for it. The success of any undertaking depends largely on the careful and timely dispositions that have been made in advance. How well this principle of action has been illustrated in the extraordinary foresight of the Japanese with the view of a possible war with Russia, and the remarkable success which has attended their arms, both ashore and afloat, mainly by reason of the readiness which the exercise of careful and judicious foresight had given them. If the seasons of the Church are to have the effect for which they were designed—the effect which they are fully capable of exercising—they should not only be taken seriously when they come, but be adequately and thoroughly anticipated. In this regard we can think of no more profitable exercise for the hearts and minds of Church men and women than the careful and prayerful consideration of the state of their Church. We are members of one family, whether rich or poor, high or low, and we need not, as the famous simile of the body and its members so well teaches us, waste time in suggesting and reiterating that if we had another head, or hand, or foot, very important things would happen. No; and that would be an idle, not to say foolish, waste of time. It is our plain and common sense duty to realize that we are what we are, and that the material and means with which the work is to be done are those at hand, and that if the work does not bear the hall-mark of success—in progress made and results attained—the only true remedy lies within the grasp of you, the reader, and us, the writer. This Church is our Church. Its duties, cares, and responsibilities are our duties, cares and responsibilities; and in proportion as we faithfully undertake and discharge them, or coldly neglect or avoid them, will the Church, our spiritual guide on earth, prosper and progress, or wilt and decay. "Ponder the path of thy feet, and let all thy ways be established" is wise and timely counsel. Where are my feet moving to-day in the great field of the Church's activities? What is the special branch of Church work in which I am most warmly interested and most actively engaged? What defect in Church life and work can I single out and strive to remedy? Am I daily striving to be better established in faith, doctrine and practice? Since last Lent how many children have I sought to have baptized, or become Sunday School scholars, or confirmed? How many persons have I tried to lead to the "Table of the Lord." Were we to ponder these things, and by God's help come to a personal decision as to them now—to-day—as priests and people, the coming Lent would be the beginning of a time of careful, faithful, prayerful sowing of "the good seed," and by this time next year the lamentable, aye! discreditable, comparative figures cited in our last issue would reveal a revival, indeed, in the good "old Church," on whose bosom we were nourished; our spiritual mother, whose children we are, and whom it should be the chief joy of our lives not only to reverence, but serve.

THE MARCHIONESS OF DUFFERIN.

In a recent number of our brilliant contemporary, the Church of Ireland Gazette, we have read with unusual interest an excellent biographical sketch of the Dowager Marchioness of Dufferin and Ava. How well the fine accompanying portrait recalls to us the graceful form and noble face of the accomplished gentlewoman, who shared with her distinguished husband the honour of representing Royalty in Canada in the early seventies with consummate tact and signal ability, which called forth warm-hearted appreciation from all classes of our fellow-countrymen. Lord Dufferin brought to the position of Governor-General of Canada a happy combination of

those qualities of which he had won renown for so many walks of life: his lavish hospitality, his heartiness; an accomplished writer; a gifted and impressive diplomat; a diplomat; the prescience of a bore himself in his affection and admiration of our Imperial world. The regret that he was tempered by other important considerations, the Crown with its success. How well wise and masterful friend of the Cane Constantinople, England, respectively attests our hearts. His honoured place in the his genius helped will rank beside the Redcliffe, Sir Ha great pro-consul, honour. It cannot be said that Lord was singular of a helpmeet so and so efficient. His honoured place by Temple of State, rate and support. Canada was made and charming host especially endeared charity. In that Canadian Journal, those memorable minion in which she accompanied her husband Dufferin sought to help in the most quiet speech together and to the of mutual interest Constitution. The ship's travels in publication of "Canada" in which the journey throughout the world is graphically depicted by Lady Dufferin's helpful manner to the needs of the medical aid to the cent effort of our come was tradition and "The Annual Report of the Annual Report 1901 sets out that consisted of 40 82 assistant surgeons, second grade, and 177 hospital Can it be wondered that the departing from the well address sign job, and another signatures of the Paris the March in the welfare of played as government. Since the debole, though benevolent spirit aiding the work of Poor Ladies' Mothers' Union of Rest for Old similar institution is frequently engaged in opening bazaars, churches, school services in the past was built and Many a Canadian

those qualities of mind and character which have won renown for the distinguished Irishman in so many walks of life. A charming personality; lavish hospitality dispensed with open-handed heartiness; an accomplished scholar; a graceful writer; a gifted orator—imaginative, poetic and impressive; a diplomatist of the first rank, with the prescience of a statesman, Lord Dufferin so bore himself in his high office that he won the affection and admiration not only of Canadians, but of our Imperial brethren throughout the world. The regret of his departure from amongst us was tempered by the conviction that in some other important centre he would continue to serve the Crown with marked distinction and notable success. How well this belief was sustained the wise and masterful career of the illustrious friend of the Canadian people in St. Petersburg, Constantinople, Egypt, India, Rome and Paris respectively attests. His memory still lingers in our hearts. His name will ever hold an honoured place in the history of that Empire which his genius helped to establish and extend, and will rank beside the names of Lord Stratford de Redcliffe, Sir Harry Parkes, and those other great pro-consuls whom the kings delight to honour. It cannot be doubted that the noble Lord was singularly fortunate in the possession of a helpmeet so sympathetic, so pure, so true and so efficient. The Corinthian column has an honoured place beside the massive pier in the Temple of State, which it helps so well to decorate and support. Lady Dufferin's residence in Canada was marked by kindness, courtesy, and charming hospitality. To the poor she was especially endeared by unflinching benevolence and charity. In that most interesting book, "My Canadian Journal," a graphic account is given of those memorable tours throughout our Dominion in which the Countess invariably accompanied her husband, and through which Lord Dufferin sought by personal contact and eloquent speech to bind our people more closely together and to the Empire by the strong bonds of mutual interest and loyalty to the Crown and Constitution. The literary record of her ladyship's travels in Canada was succeeded by the publication of "Our Vice-Regal Life in India," in which the journeying on a kindred mission throughout the wide field of our Indian Empire is graphically detailed. With true womanly sympathy Lady Dufferin addressed herself in a most helpful manner to supply one of the most pressing needs of the women of India, the lack of medical aid to women by women. In this beneficent effort one of the chief obstacles to be overcome was traditional prejudice, combined with ignorance and superstition. To that intent "The Countess of Dufferin Fund" was founded. The annual report as to this fund for the year 1901 sets out that "the personnel of employees consisted of 40 lady doctors of the first grade, 82 assistant surgeons or practitioners of the second grade, who have been trained in India, and 177 hospital assistants of the third grade." Can it be wondered at that this noble woman on departing from India was presented with a farewell address signed by 25,000 women of the Punjab, and another address as well, containing the signatures of 1,000 native ladies of Bengal. In Paris the Marchioness actively interested herself in the welfare of young Englishwomen there employed as governesses, shop assistants and servants. Since the return to the family seat, Clondeboye, though the scene has been changed, the benevolent spirit finds active employment in aiding the work of the Ulster Depot for the Sale of Poor Ladies' Work, District Nursing Society, Mothers' Union, Girls' Friendly Society, Homes of Rest for Old and Young and for Cripples, and similar institutions. Added to this her ladyship is frequently engaged throughout Great Britain in opening bazaars and sales of work in aid of churches, schools and charities, and maintains services in the private chapel at Clondeboye which was built and equipped by the late Marquis. Many a Canadian heart sends out its silent yet

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sincere sympathy to the noble widow of our late illustrious Governor-General. Many a Canadian home is purified and strengthened by the remembrance of her devoted, unselfish and beneficent life. Our affection and sympathy are hers; and we know full well that a true woman's heart warms at the recollection of her friends, the Canadian people, and of her old Canadian home. "Favour is deceitful and beauty is vain," says the wise man, "but a woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands; and let her own works praise her in the gates."



FROM WEEK TO WEEK.

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

Last week we referred to the optimistic tone of the Anglican Communion in the United States, as compared with the depression in England, and the discouraging statistics of Canada. The optimism of our brethren in the States is based on solid figures. That famous statistician, Dr. H. K. Carroll, has just published the religious statistics of the States for 1904. From the figures it appears that the rate of increase in the Anglican Communion has been more rapid than in any other (except the Lutheran), amounting to about 3.1-5 per cent. for the year. In the Roman Communion the rate is a shade over 2.1-3 per cent. In the Methodist, 1.1-7 per cent.; Baptist, 1.7-10 per cent.; Presbyterian, 2.1-5 per cent., etc. Of course it must be remembered that the Protestant Episcopal Church is not yet a very large body, and that outside of the large towns its hold upon the community is of the slightest. But it is clear that it is rapidly increasing in numbers. Its vitality is good, it is hopeful, vigorous, aggressive. It feels that it has a place in the great Federation of the United States, and a message for the people.

We regret, therefore, what we said in our last number, that it would be well if the Bishops or the General Synod at its forthcoming meeting would appoint a committee to enquire into the condition of the Anglican Church in Canada, and that such committee should earnestly study the spirit and methods of the Protestant Episcopal Church in the United States. Perhaps it will be found that our Communion in the States has discovered the way in which to attract to its ministry men of bright intellect, and great activity of both mind and body—men of broad and generous sympathies, and yet free from the besetting sin of breadth, lukewarmness and indifference. Faith in itself and in its cause seems to mark the American Church. It does not display any spirit of boasting, nor does it put forth exclusive claims. But it believes that it has a place and work in the evolution of American Christianity, and it seeks to offer a worthy contribution to the forces that make for the spiritual verities and righteousness.

Turning away from the Protestant Episcopal Church, we may note one or two other features of the census. The total number of communicants returned is 30,313,311, of whom 10,233,284 are styled Catholics in eight bodies. This is a very remarkable and hopeful total. "It is encouraging to know," remarks one newspaper, "that there are more Christians to-day, in proportion to the population, more students of the Bible, and more givers to missions than ever before." Religion is clearly not a waning force in the United States. "There have been," says another contemporary, "no startling revivals, no great religious upheavals during these twelve months. It has rather been a year of slow growth and the gain is probably a solid one."

Another interesting feature is the growth of the Presbyterians. During the past few years the Presbyterian Communion has been greatly agitated by questions of Criticism and Creed Revision. Yet its rate of increase is considerably more rapid than that of the Methodists and Baptists. It seems clear then that controversy and the agitation of the questions of the day is not always injurious in its effects. It is probable that the broadening of the terms of subscription and membership in that Communion

is absolutely necessary to its healthy growth. Thoughtful people of all communions are asking for larger liberty in matters of Articles and Confessions of Faith, not because they have any love of heterodoxy, but because they feel that the Christian life is something more than assent to a stereotyped form of words, and they ask for themselves and for their Churches liberty of investigation of the many momentous problems of the Bible and historical Christianity that are now pressing for solution. The spiritual atmosphere is once more charged with the electricity of revivalism. The extraordinary religious movement in Wales is attracting widespread attention all over the world. It is, of course, early days to forecast its ultimate results, but the immediate effects have been good. We hear of magistrates receiving the tokens of a court without cases for prosecution, the white kid gloves. We hear of public-houses closed, of football matches unattended, and even of political meetings converted into religious services. The most marked feature of the Welsh revival is its spontaneity; and this, too, is its most hopeful feature. In this respect it is compared or contrasted with the Torrey-Alexander Mission in London. This effort has in every detail been most carefully prepared. All the modern machinery of success has been brought into operation. Nothing that can excite interest through mere curiosity has been left undone. It is "the biggest thing" in revivals the world has ever seen. Is it, therefore, to be condemned? We think not. Because one movement is spontaneous, we need not claim that no other is genuine. If preparation is necessary for a parochial mission, and we all know that it is, why should not the preparation for a mission in London be on the vastest possible scale? On the other hand, we greatly doubt whether the ultimate effects of the Torrey-Alexander Mission will be equal to those of the Welsh revival. Missions and revivals there will always and must always be. But it has happened again and again in the judgment of many experienced men of all denominations that the ulterior effect of a revival has been unsettling, and has produced discontent with the ordinary ministrations of religion. The craving for excitement has depraved the spiritual appetite. On the other hand, there are men who are born to evangelistic work, who possess the gift of producing strong, far-reaching and permanent effects of a beneficial character. Such an one was Mr. Moody, and such an one we hope Mr. Torrey may prove to be. We are glad to note the sympathetic attitude of the Bishops of London, Rochester, and Kensington.

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BROTHERHOOD OF ST. ANDREW.

General Secretary, Fred. W. Thomas, Imperial Bank Building, Toronto.

The Travelling Secretary left Fort William at 10 p.m. arriving at Rat Portage about 8 a.m. the following day, and was met at the station by the Rev. A. A. Adams. Both thoroughly canvassed the town together, and the result was a meeting of about twenty men, presided over by His Lordship, the Bishop of Keewatin, who expressed his great pleasure at being present and who thoroughly sympathizes with Brotherhood work. During the meeting a fine chapter was revived and the members include the Bishop, Archdeacon and assistant clergyman. In a letter the latter states that he is very glad that there is now an active chapter in St. Alban's Cathedral, as he has long felt the need of such to assist him in Bible Class and other work. The Travelling Secretary pushed on to Winnipeg after the encouraging results at Rat Portage, arriving there on January 31st, where he was met by the Dominion Council member, Mr. F. W. Thompson, who had worked vigorously preparing the way. Upon arrival, Mr. Thomas was handed quite a number of letters from the different clergy relating to Brotherhood work. Wednesday, February 1st, was spent in calling upon various people and arranging the plan of campaign. Mr. Thomas saw the Rev. F. B. Smith, of All Saints', who is now quite favourable to the Brotherhood, and though the chapter in his parish is dormant at the present time, there

are fair chances for its revival. Thursday, February 2nd, Mr. Thomas was visiting all day; at 8 p.m. a meeting was held at Christ Church, where there was also a dormant chapter. The meeting resulted in enthusing the men, and the rector, the Rev. S. G. Chambers, finally promised to have another meeting and re-organize. On Friday, February 3rd, Mr. Thomas addressed the congregation at the service at 6.20 p.m., at St. John's College, which was largely attended by students. They listened very intently and afterwards the Rev. W. A. Burman confirmed all the Travelling Secretary's statements and expressed his strong desire to see a chapter working in the College. It was decided that another meeting be held immediately and the matter more thoroughly discussed. The Council member is keeping in touch with them. On Saturday, February 4th, Mr. Thomas went out to Norwood to address a few men of St. Philip's parish. The rector, the Rev. T. J. Shannon, is quite favourable, and the chances are that a chapter will be formed shortly. On Sunday, February 5th, both Mr. Thomas and Mr. Thompson, the Dominion Council member, worked very strenuously. The day was begun in walking about seven miles in all to St. Cuthbert's, there being no Sunday cars, at which Mr. Thomas addressed the congregation, the result being that a definite promise was made to the Travelling Secretary that a chapter will be organized at once, and Mr. Thompson is to follow the matter up later on. St. Matthew's church was visited in the evening and the rector kindly accorded the Travelling Secretary the privilege of addressing his congregation, which was a very large one. After service there was a meeting of the chapter, which is an active one, and after that those present adjourned to Mr. Thompson's house and had an informal discussion on Brotherhood work generally. Monday, February 6th, as usual, was spent in visiting, and at 8 p.m. the Travelling Secretary addressed the young people at St. George's church, and there are very bright prospects for a new chapter being formed. During the same evening, Mr. Thompson attended the meeting arranged to be held at Christ Church, at which meeting the chapter was revived with most excellent material. They hold another meeting and then report to head office. Tuesday, February 7th—The final meeting of the visit was held on this date in the school-house of Holy Trinity church with the Ven. Archdeacon Fortin in the chair. The following gentlemen spoke: Mr. E. A. V. Mitchell, director of Holy Trinity Chapter, followed by Mr. Thomas, then the Rev. H. H. Buttrum and Mr. W. P. Sweatman, the latter being a very prominent layman in Winnipeg. Finally the Dominion Council member, Mr. F. W. Thompson, spoke, urging the needs of the Forward Movement. The attendance was good and the meeting was quite inspiring, mixed with great heartiness. The matter of having a local Council formed has been left entirely in the hands of Mr. Thompson, who will take steps immediately to have one formed. In a letter just to hand he expresses his deep gratitude to the Dominion Council for at last being able to turn the key of Brotherhood work in that great Western country. All those who attended any of the missionary meetings will testify that they have been greatly encouraged, and that it is quite evident that from now on Winnipeg will be a very strong Brotherhood city.

The Churchwoman.

TORONTO.

The February meeting of the Toronto Diocesan Board of the Woman's Auxiliary was held in St. Paul's school-house, on Thursday, February 9th. The president of St. Paul's branch, Mrs. Cody, welcomed the members on behalf of St. Paul's, St. Simon's, St. Peter's, and St. Matthew's branches, who were entertaining the Board. After prayers, the diocesan president introduced Mrs. Gardner, of the Prince Edward Island branch, who said a few words. The corresponding secretary reported that since the last meeting, Mrs. Sharp, of All Saints',

CANADIAN CHURCHMAN

had been made a life member, that the president had formed a new branch at Sunderland, and that the Blackfoot Hospital meeting had been a most successful one, many thanks being due to Miss Etches for her instructive and interesting address upon "Mission Work in the North-West." Miss Margaret Durnell, who has accepted the position of assistant matron at the Blackfoot Hospital, made a short farewell address before leaving for her new work on Saturday, February 11th. The diocesan treasurer reported the monthly receipts to be \$3,243.61. Expenditure, \$294.91. The E.C.D. Fund, which amounted to \$86.93, was voted towards an appeal from the Rev. John Antle, of Vancouver, for assistance towards the furnishing of a missionary boat, which will be used in reaching the logging camps and coast missions of the West. The secretary-treasurer of the Juniors stated that the Junior Conference would be held on February 17th, in All Saints' school-house, at 5.30 p.m. Monies in hand, \$107.25. The P.M.C. receipts amounted to \$326.40. The president stated that the missionary study classes would be held during Lent in St. James' school-house on Friday mornings, and in St. Stephen's school-house on Thursday evenings. The subject for study will be China. The secretary-treasurer of the Literature Committee reported that the second sets of questions on "Subjects of Prayer and Devotional Meetings," were ready for distribution among the various branches, and asked that the answers might be sent in by April 7th. The Leaflet receipts for January amounted to \$103, the total number of Leaflets taken now in the Toronto diocese being 3,505. Four new members have been added to the Babies' branch, making a total membership of 170. It will be remembered that in the constitution of this branch "the children are to be encouraged to occasionally drop a cent" into the little mission box provided for them, these boxes to be sent to the treasurer of the branch. A resolution was passed at this meeting: "that \$16 of this money should be devoted to the support of a baby in the 'Bird's Nest' Home at Fukien, China." This institution is doing a wonderful work—a work that must appeal to every mother's heart—among the poor, neglected, despised babies of China, who are thrown into the streets to die, or into the waste places outside the villages to be devoured by the wild beasts; it is certainly a great pleasure to feel that these small offerings of our dear Christian babies are sufficient to support for a year one of these neglected not-wanted little ones. At the noon hour, the Rev. W. Taylor, of Wycliffe College, gave a most helpful Bible reading, the subject being "Salome." Appeals were read from Miss Strickland, of Taru Tarau, India; the Rev. J. McGinnis, of Japan; the Bishop of Caledonia; the Rev. C. Sadleir, of Chili; Miss West, of Metlakatla; and from the Rev. John Antle, of Vancouver. Columbia and China being the subjects for "current events" for the month, members of St. George's branch spoke on behalf of the Diocese of Columbia, and members of St. Cyprian's gave notes upon the Mission Work in China. A most interesting letter from Ichi-Mura-San was read by the first vice-president. The president then introduced the Right Rev. Dr. Rowe, Bishop of Alaska, who drew a most graphic picture of the work that is being accomplished in that far northern part of the great mission field.

OTTAWA.

Nine officers and thirty branch representatives were present at the meeting held on Monday, February 13th, of the Diocesan Board of the Woman's Auxiliary, when an invitation to a lecture on "Alcohol and Opium," to be held in the Young Woman's Christian Association, on the following Monday, was received from the secretary of the local Woman's Christian Temperance Union. Four representatives, Mrs. Burpe, Mrs. George Greene, Mrs. Cuzner, and Mrs. G. E. Perley, were appointed to attend. An appeal was received from the Rev. Cooper Robinson asking for aid for a Japanese student, and two letters from Miss Strickland, the Auxiliary's missionary to India, told of the fearful

[February 23, 1905]

ravages of the plague. A letter received from Florence Johnston, the protegee of the society being educated in Winnipeg, told of her ill-health and the probability that she would have to leave school shortly. The Dorcas secretary reported one and one-half bales sent, a large parcel from March, the Cathedral, and St. John's branches, and a pocket communion set to Rev. H. A. Solly, of Arrowhead, Kootenay. She also requested that the quilts for Archdeacon Mackay's mission, under tents at Lac la Range, be sent to the Lauder Hall this week. An altar cloth and drapes are required for an Indian church near Prince Albert, and an altar cloth for Cumberland. The organizing secretary made an appeal for literature for missions, advising that it be sent through the Aberdeen Association, and the secretary of literature reported 875 subscribers from Ottawa diocese for the Leaflet. The treasurer reported receipts of \$222.59, and an expenditure of \$153.75. The receipts of the extra-cent-a-day treasurer were \$29.49. The branches reporting were: Ashton, Almonte, Carleton Place and Perth. The diocesan annual meeting will be held in Ottawa from May 30th to June 1st.

SUNDAY SCHOOL CONVENTION FOR THE DIOCESE OF TORONTO.

(Concluded.)

Meeting Tuesday evening, 7th February, 1905. Canon Cayley, D.D., in the chair. Opening hymn, 356. Prayer by the chairman. The Rev. Canon Cayley regretted exceedingly that the Bishop, Canon Welch, Dr. Pearson, and Mr. Barber were indisposed and not able to attend. Canon Sweeny brought the following message to the meeting from His Lordship: "That he is exceedingly miserable, and that he is following with the deepest interest the reports of the conference, and hoped and trusted that the newly-formed association may be a means of lasting good to the Church in the diocese. The chairman then called on Dr. Smith for his address. Dr. Smith took as the subject for his address, "Modern Methods in Sunday School Work." 1. About teachers' work; grading work; what is a teacher? He dwelt upon Thring's definition of a teacher, "One who has liberty enough to be a master in the Kingdom of Life." Don't be afraid to teach the whole truth. God is behind all truth. Time enough for preparation: two weeks at least before teaching. It is not what we eat, but what we digest that does us good; not what we read, but what we think over enables us to teach. If not prepared to answer the questions of a scholar, say so, and find out, and don't forget to explain afterwards. Never put them off. Heart enough. This means sympathy, gaining attention, holding attention. To be a master of the Kingdom of Life is the backbone of the Church to-day. Nothing so important as the Sunday School except the Holy Sacrament of the Body and Blood of Christ. Have the smile that won't come off. Christians should not worry, or show worry in the face, while teaching. Quoting Prof. James: "We are what we feel ourselves to be." 1st. Bodily feeling. 2nd. Mental feeling. Mental emotions follow on physical feeling. Contrasting teachers: 1st. Good boys and poor teachers. 2nd. Middling boys and bright teacher. Always have a stock of good common sense; fondness for children; being at your ease; forgetting yourself. Sunday School Grading—Fit the curriculum to the child, not the child to the curriculum. Questions and Answers—Answers which supplement the questions to be avoided. International system of one subject totally false to the child. International system has one half-year on the Old Testament and one half-year on the New. Source method is the study of the Bible instead of the quarterly. Writing out answer and question better for fixing in the memory. Grading is looking into the needs of the child, and meeting these. Primary school may be taught by objects. From 8 to 10 Catechism to be studied. Memory age between 8 and 10, learning by heart

[February 23, 1905]

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The meeting and Collect by 10.15 p.m.

Wednesday, 8 Holy Communion address from the guishene, follow by Mr. Little, Rev. Geo. Holbrant, assisted chairman Sunda Ingles, M.A., s tion, and Rev. J at Webb's.

The afternoon in St. James' S ley in the chair H. M. Little fo morning, and Tucker, he be Rev. Mr. Ryer to take his pl Sunday School called on the "Sunday Schoo Field." Rev. M the journey of the same mes day: "There r possessed." F to be evangel accomplishing measure to th to train the tendents and sionary Sunda coast two mo Stringer); aln the earth. U the Church of boys roaste ton, Messrs. stone. Has cathedral wa thousand at Give them fa to learn by and hymns.

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and not knowing the meaning. Learning Catechism, split into sections, each section when learned certified to by teacher's signature. Catechism lessons, with illustrations, for young children. Use of the Prayer Book for children; also teaching the Christian Year. The Church year by coloured charts; colours for the Church's Seasons. Old Testament stories. Concrete always appeals to children. Junior Life of Christ—Fact questions with use of maps. Thought questions, saying reflecting fact questions, dealing with facts. Concrete Ethics—Old Testament history; preparation of Christ; senior Christ; Messialism. Adolescent stage; Apostolic Church; Christian nursing; Doctrine Church. Confirmation Classes—Two or three years to five or six; infant, six to six and a half. Primary story-telling.

The meeting closed by singing the Doxology and Collect by chairman. Meeting adjourned at 10.15 p.m.

Wednesday, 8th February, 1905, 10.30 a.m.—Holy Communion at St. James' Church, with address from the Rev. H. M. Little, Penetanguishene, followed by a Quiet Hour, conducted by Mr. Little, which concluded at 12.30. Right Rev. Geo. Holmes, Bishop of Moosonee, celebrant, assisted by the Rev. Canon Cayley, D.D., chairman Sunday School Convention; Rev. Canon Ingles, M.A., secretary Sunday School Convention, and Rev. H. M. Little, M.A. The members and visiting delegates then partook of luncheon at Webb's.

The afternoon session commenced at 2.30 p.m. in St. James' Schoolhouse, the Rev. Canon Cayley in the chair. The chairman thanked the Rev. H. M. Little for his very helpful addresses in the morning, and regretted the absence of Dr. Tucker, he being laid up with influenza. The Rev. Mr. Ryerson, Japan, very kindly consented to take his place with an address on Japanese Sunday Schools and their work. The chairman called on the Rev. C. N. Marsh to speak on the "Sunday School in Relation to the Missionary Field." Rev. Mr. Marsh commenced by quoting the journey of Moses and the children of Israel the same message to the Christian Church today: "There remaineth very much land yet to be possessed." Half to two-thirds of the world yet to be evangelized. The training of recruits and accomplishing great things left in a great measure to the Sunday School to do. How best to train the children, the clergy and superintendents and the teachers. One Sunday as Missionary Sunday. The missionary on the Arctic coast two months never seeing the sun (Rev. Mr. Stringer); almost beyond the uttermost parts of the earth. Uganda—Mr. Stanley's challenge to the Church of England in 1885. Young men and boys roasted to death. Bishop Hammington, Messrs. Pelkington, Hay and Livingstone. Has eight hundred churches. One cathedral was built by Montreal architect. One thousand at Communion as a result last year. Give them facts to pray for and forms of prayer to learn by heart. Give the little ones prayers and hymns. The school-children in the concerns of the Church. Mr. Ryerson was then called on by the chairman for an address on "Japan." The speaker opened by saying that Japan was a country of children. No backyards; houses small; everything in view. Japanese seem more happy than Canadians; free lives, few restraints. We have Sunday Schools for the children. Divisions of Sunday School, Christian and heathen; won't learn not to honour their parents, although heathen. Positive teaching needed, not negative. More need of teachers, both men and women, at present four stations. Should be two women at least; only one lady working now on each station. The kind of missionary needed, one that will make a good Sunday School teacher. One woman from Girls' Friendly Society now doing good work among the policemen, who brought in a great many to the Church. Japanese children much as Canadians; change takes place through environment. Japan a marvellous country. Changes that have taken place and yet to come.

The chairman then called on Rev. Dr. Smith. Mr. Smith took as his subject, "Intellectual Preparation not the Only Thing Necessary to Good Teaching." 1st. Teachers. 2nd. Assimilation. Be natural, your own selves. Names of books for the best reading. Sunday Schools should be supported by the vestries. Child Study—Undated impressions first. Primary and infants' schools dealt with; scarcity of male teachers; promotion of scholars; personal equation; class clubs; picture cards; Bible study; Prayer Book in the Sunday School. In answer to a question Dr. Smith said: "Short Sunday Schools on hot days; better a good half-hour lesson than a poor hour one. The meeting then adjourned, closed with Collect by chairman.

Wednesday Evening.—The Rev. Canon Cayley, D.D., in the chair. Meeting opened at 8.30 p.m. by hymn, and prayer by chairman. The Rev. Canon Cayley welcomed the members present, and again introduced Dr. Smith. Dr. Smith again took as his subject "Modern Methods in Sunday School Work." 1st. Picture work and books for holding them. Picture Bible made by scholars, with pasted descriptions. 2nd. Handling pencils till ten years of age. 3rd. Picture work and writing out descriptions. 4th. Picture work and written biographies. 5th. Bad boys and girls can be encouraged to make maps, historical and journeying. Relief maps for colouring. Home work on maps and examination. Modelled maps can be made in putty, paper pulp, etc., and colouring of same. Objects—Blackboard work, and colouring of same. Personal example and equation. Children sermons. Dr. Smith then closed his address, and was heartily applauded. Hymn 540 was then sung. The following resolution of thanks was then moved by Rev. Canon Sweeny, seconded by Mr. G. B. Kirkpatrick: "That the cordial vote of thanks of the Convention held under the auspices of the Sunday School Committee of the Diocese is due, and is hereby tendered to Dr. Walter Smith for his able, instructive and interesting presentation of the whole Sunday School question. The Convention feels assured that many lasting practical results will follow as a consequence of his helpful addresses. The chairman, in putting this resolution to the Convention, was heartily applauded, which vote of thanks was passed by a standing unanimous vote. The Convention then closed by prayer, conducted by the chairman.

J. MAUGHAN, Jr.,
Supt. St. Margaret's S.S., Toronto.

Home & Foreign Church News

From our own Correspondents.

NOVA SCOTIA.

Clarendon Lamb Worrell, D.D., Bishop,
Halifax, N.S.

Halifax.—The regular monthly meeting of the Church of England Sunday School Teachers' Institute, which was held on the 6th inst., was exceptionally interesting, owing to the fact that His Lordship Bishop Worrell was present for the first time since his election to the See, and was presented with an address on behalf of the teachers. The attendance was more than commonly large. The Rev. H. W. Cunningham, the president, was in the chair, other clergy present being Rev. Canon Crawford, Rev. R. W. Woodroffe and Rev. W. H. Bullock. It was "missionary evening," and while it was the intention to make the presentation of the address the first detail of business, the Bishop was unavoidably late, and therefore it was decided to give the paper on "Work Among the Chinese in Our Own Land," by Dr. Isabel Hamilton, the precedence on the programme. It was full of admirable suggestions and was heard with interest. At its conclusion, His Lordship having arrived, and been invited to a seat on the platform, the chair-

man, Rev. H. W. Cunningham, formally introduced him to the association, then asked Miss Tremaine, the oldest Sunday School teacher in the city, to read the address, which was as follows:—"Halifax, N.S., February 6th, 1905. To the Right Rev. Clare Lamb Worrell, Lord Bishop of Nova Scotia. Right Rev. Father in God:—We, the members of the Teachers' Sunday School Institute of Halifax, desire to extend to your Lordship a most cordial welcome to the chief pastorate of the Church in the diocese of Nova Scotia, and we pray that your Episcopate may be full of blessing to us and to our beloved Church in this, the oldest See of the Canadian Church. We ask you to believe that this welcome is none the less hearty though unavoidably delayed through the circumstances of our meetings and your own engagements elsewhere. We wish to assure Your Lordship that we are ready, so far as in us lies, to fulfil that 'ministry of teaching,' which has been committed to us in our various parishes, praying that our Divine Master may bless all our humble efforts to His glory and the edification of His children. We are not unmindful of the great responsibility placed upon us as Sunday School teachers; we hope that we will not regard lightly the work of our office, and it is our honest aim, through this, our association, to produce the best results by studying all subjects cognate to the business we have in hand. Problems of the Sunday School are before us today as never have been at any previous period in the history of our Church, and as far as we may, it shall be our effort to sustain the interest in the work of the Sunday School, and by united action, endeavour to retain the young in their allegiance to their Lord and Master. Your Lordship is not unfamiliar with the work such as an association as ours aims to effect, and we are bold to express the hope that we may at all times have the benefit of your experience and advice in taking counsel for the furtherance of the objects near to our hearts, namely, how best to utilize all means and methods in the training of the youth of our Church in what conduces to their holiness in life, and love and loyalty to their Church. In conclusion our institute asks Your Lordship to convey to Mrs. Worrell and your family their kindest messages of welcome, and to assure them that it will give us pleasure to have them present at our meetings." At the conclusion the Bishop responded appropriately and happily, and also gave an interesting account of his experience as regards the work of Sunday School associations and the good they do. One notable instance was that of a Sunday School, which, chiefly owing to the influence of the association had grown from a membership of thirty-five with four teachers, to a membership of 120, with eleven teachers. The Rev. R. W. Woodroffe followed with a striking address on missionary work, which was also spoken to by the Bishop. As stated, the meeting was a most interesting one.

FREDERICTON.

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

Gagetown.—The young people of this parish have raised money to place a furnace under the church, and the old unsightly stoves have gone. The Woman's Aid, have presented the Sunday School with a new library. The Woman's Aid, the Junior Branch, and the Chancel Guild, are most active in the welfare of the parish church and the material needs of the parish. The annual sale and tea brought in funds for some much needed repairs to be done in the spring. The rector conducts cottage meetings in the outlying districts during the winter. These are much appreciated and well attended. Five adults were baptized recently at Upper Gagetown, when a monthly Sunday service and a monthly week-day service is held.

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St. John's.—Trinity.—The following resolution of sympathy and condolence was passed unanimously at a meeting recently held by the rector and members of the congregation of this church: "Whereas, It has pleased God, in His infinite wisdom, to remove from our midst the Rev. John de Soyres, for almost seventeen years rector of the parish of St. Mark, in this city, therefore; resolved, that the rector, church wardens and vestry of Trinity Church do hereby express and place on record their sense of the serious loss sustained by this city and by the Church at large. Splendidly endowed by nature, he was a man of sound scholarship and broad sympathetic mind, and spared no pains to make the community in which he lived sharers in the riches of his learning. His place will be hard to fill; further resolved, that a copy of this resolution be sent to the corporation of St. Mark's parish, to Mrs. de Soyres and to the daily papers.

QUEBEC.

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

Quebec.—The fourteenth annual meeting of the Association of Church Helpers was held in the church hall, on Wednesday, January 18th, the following members being present:—Mrs. Sewell, Mrs. J. Bell Forsyth, Mrs. Cockburn, Mrs. Dunn, Mr. Aylwin, Mrs. Carter, Mrs. Von Iffland, Mrs. E. L. Sewell, Miss Irvine, Miss Bell Irvine, Miss Price, Miss Henderson, Mrs. Hoare, Mrs. Wheeler, Miss Lily Carter, Miss Patton, and the Secretary. The reports of the Secretary and Treasurer were read and adopted. A number of letters of thanks were read from the various clergymen, to whom donations had been sent. A letter from the rector of Rivière du Loup was then read, asking assistance toward putting the town water into the rectory. It was agreed to grant the sum of \$50. Aid was asked towards putting electric light fixtures into the Church at Levis, and this resulted in a grant of \$15. A unanimous vote of thanks was passed, thanking Captain Carter and Mr. John Hamilton for their kindness in acting upon the Advisory Board. The election of officers for the ensuing year then took place with the following result:—President, Mrs. Sewell; Secretary, Miss Boswell; Treasurer, Miss Emmy Patton; Assistant-Secretary, Miss Mabel Sewell; Vice-President, for Cathedral, Mrs. T. C. Aylwin; St. Matthew's, Mrs. Cockburn; St. Michael's, Mrs. Forsyth; St. Peter's, not yet appointed. Committee: Mrs. Carter, Mrs. J. T. Ross, Mrs. Winfield, Miss Anderson, Miss E. L. Sewell, Miss Irvine. Advisory Board: Captain Carter, Mr. John Hamilton. Auditor, Mr. Cockburn. The Secretary reported a decided increase in the ranks of the Association. Aid had been given in eighteen different cases, but for want of funds, one or two requests, which were not considered urgent by the committee, had been refused. During the year two efforts were made to raise enough money to carry on the work, namely, a strawberry festival in June, by which \$81.41 was made, and on a bag and handkerchief sale \$112.50 was added to the funds. In December the Association received from the executor of the late Miss Laura Dunn, a legacy of \$3,060.51, of which \$3,000 had been invested. By the following list it will be seen what work the A.C.H. has done since the annual meeting last January. It is trusted that renewed interest will be taken in the work. In January \$30 towards the education of a clergyman's daughter at King's Hall, Compton. In February a Communion set for New Point, Gaspé; alms dish and kneelers for St. Mary's, Montmorency. In April \$20 towards repairs to Parsonage at Spring Brook, \$20 to Marbleton, and \$15 to Stanstead for parsonage repairs. In August \$50 was sent to the Bishop towards the cost of a mission boat for Labrador. This \$50 it will be remembered was

CANADIAN CHURCHMAN

returned by His Lordship to the A.C.H. in 1899, as it was not needed at that time. \$20 was also sent toward the outfit for two boys going to boarding school, and by request of Mrs. Dunn a cassock and surplice were sent to the lay reader at the Magdalen Islands. In October last \$50 was sent to repair the parsonage at Valcartier; \$10 to aid the congregation at Drummondville to put a furnace in the rectory; \$25 towards interior repairs to the church at St. Sylvester; \$40 towards repairs to the parsonage at Gaspé Basin. A set of fair linen was sent to the little church at Gaspé; the congregation contributing \$3 towards the expense. Cassocks were donated to the Rev. J. M. Bradshaw, Shigawake; and the Rev. E. Roy, missionary in the Maritime Provinces. The thanks of the Association were offered to St. Matthew's Guild who had so kindly aided in embroidering and making up sets of fair linen, etc. The Treasurer's statement shows the total receipts to have been \$3,555.50, including a balance of \$150.77 brought forward from the previous year. The expenditure amounted to the sum of \$384.18, and \$3,000 were invested, leaving a balance in hand of \$171.32. (Signed) Emily C. Patton, Treasurer.

MONTREAL.

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

(The Diocesan Synod Continued).

Wednesday, February 8th.—This morning, at the meeting of the Diocesan Synod, His Lordship Bishop Carmichael delivered a remarkable address upon the unity of the English-speaking race. The occasion was this: His Lordship had been one of the Canadian delegates to the recent Convention of the Protestant Episcopal Church of the United States, held in Boston, and upon the suggestion of Dr. Davidson, the Bishop consented to give his impressions of his visit. In doing so His Lordship rose to a fine height of eloquence, becoming instantly picturesque, vivid and dramatic. His description of the effect of the visit of His Grace the Archbishop of Canterbury, the procession of Bishops, the service in the Church, which had been made historic by the late Bishop Brooks, in the cold transcription of type, might look coldly enough, but the Synod, which is a staid body, was carried off its feet and applauded the Bishop again and again, which is quite contrary to the rules governing the house. The centre of interest, His Lordship said, seemed to be His Grace the Archbishop of Canterbury. There were there also, as delegates, that magnificent preacher, perhaps the best, the most brilliant and eloquent in the whole world, Bishop Boyd-Carpenter, and there was also that philanthropic prelate, the Right Rev. Dr. Percival, but neither excited the smallest regard. They were simply nowhere. Not that the great Convention did not desire to greet these prelates with respect. Under other circumstances they would have been the centre of attraction. But the vessel could not hold more than its capacity, and the interest of the Convention in the Archbishop of Canterbury was so overwhelming that there was no more room for any other affection or regard. In following the Bishop, one saw the procession of Bishops, a sight which would not soon be forgotten. The presiding Bishop brought up the rear from the robing chamber to the church, and side by side with him was the Archbishop of Canterbury. Last of all came the humble person who now addressed the House. In looking over that great procession, which comprised the representatives of three countries, England, the United States and Canada, one could not discern a whit difference—all seemed bound together by the closest bonds of brotherhood and unity. Then there followed a description of the service—the most impressive

[February 23, 1905]

that he had ever listened to and the recollection of which should never fade from his memory. The church was crowded, ten thousand persons waited outside. There was all the art of music, all the beauty and thrilling effect of a magnificent choir, and there was a sermon, a compelling and masterful sermon, by that really great man, Bishop Doane, of Albany. But more impressive, more thrilling than all was the joining of that congregation in the singing of the simple and well-known hymns, the united rendering of which was a mighty volume of sound. The Canadian representatives were treated with the utmost kindness; they were listened to with respect; and the Bishop of Ottawa, with that directness which marked him, offered, in connection with the discussion upon the divorce question, some startling truths, startling to the Americans, with respect to the divorce court figures in the United States and Canada, according to population. But the most significant portion of His Lordship's speech was that which dealt with the future of Canada, with the future of the English-speaking race. Bishop Carmichael said his chief thought was, not so much as to the future of the great nation to the south, but as to the future of this Dominion. He had in his library somewhere five volumes which described the various religious bodies in the United States one hundred years ago. The reference to the Episcopalians was contained in about seven lines. It is said that little need be said about this body, except that it reproduced the teachings and the methods of the Church of England. It added that the "Episcopalians were a feeble folk." The irony with which this was uttered was inimitable. Perhaps the writer had in mind that Scripture which said that the "coney were a feeble folk," but if he had that in his thought, he forgot to conclude the verse, which went overwhelmingly against him, for it said that although the coney were a feeble folk, they built their houses in the rocks. The Bishop showed how feeble, from the point of view of population, the United States were a hundred years ago. Emigration had flowed to their shores, and from many types a great nation had been evolved. He thought why should this Canada of ours not have an equally influential destiny? It well might be so, under the blessing of God, for they had a country than which there was none to be compared to it in its essential features, and the opportunity which it offered for expansion. And now the chief thought was this—here you had the United States and Canada, side by side, border for border, line for line; and here you had two great sister Churches, speaking the one language, using the one prayer book, or mainly so, and with the one episcopate—why should it not be the aim of their Church in Canada to unite in the closest bonds of love and fellowship with the great sister Church in the United States, and thus be the means of bringing the two nations closer together? And the speaker did not stop there. He looked abroad, and he saw that in all corners of the earth, the English tongue was spoken, and that no man, however remote, could quite escape its accents. He looked forward, and he saw the English-speaking world one—one in aim, one in sympathy, and working out a glorious destiny under one flag. He was not a politician, nor the son of a politician, but he hoped he had a little common sense, and he conceived that it would be the highest wisdom for all their legislators to so act and plan that the great English peoples would be brought closer together. As he had said, he was not a politician, but he did not think that the banner man of England to-day was "Bannerman," but rather that the banner man was the King's Chamberlain. He disclaimed all notion of being a politician, but he hoped to live to see the day when, not the United Kingdom, but the whole English-speaking race would be brought together under that which had been honoured through the century. By a standing vote, Bishop Carmichael was thanked for his address. The House got

[February 23, 1905]

through a good deal was dull enough, but report of the Executive piloted through the evoked considerable the proposed change of the rural clergy as to the status of the new rule, as capable to raise the net set up, failing which as to whether the status. Legal illustration Davidson, and the status of the change were to be paid more the general approval especially the Rev. for the change to Mr. Overing drew clergyman being called in a store—an account sensibly, as when one bought that which he to do this? Be How was it that were poorly paid cause they could money than from rather have less money it would do him amusing and yet a young deacon who forty-five dollars within three months. Then to buy a horse. No respectable horse if then there was hardly a buggy, fifty dollars! During this was raised as to who had been allowed to have a mittee, as his duty criticize the account Lewis was decided this he was backed the executive, while Davidson argued position if the Synod constitution did not be inadvisable for The Synod has this the afternoon session was largely of a record and Orphans' Fund variety of opinion for its benefit. The recommended that sum of at least \$ was raised the first recommendation gates refused to see further recommendation in arrears, or not the fund, who should date to qualify, should the benefits there. This important Synod, and will be son in referring disobedience to fund meant disobedient regulations were complied with a number neglected. It was quite true stipend, it was in pay up, but the fund Enquiry was made whether a widow her circumstance annuity as a widow sent the sole was of opinion that man conform to

through a good deal of routine business, which was dull enough, but the consideration of the report of the Executive Committee, which was ably piloted through the House by Dr. Davidson, evoked considerable interest. In connection with the proposed change which increased the stipends of the rural clergy, there was much discussion as to the status of a rectory and a parish under the new rule, as certain rectories would be unable to raise the new minimum which had been set up, failing which there might be some doubt as to whether they could retain their original status. Legal illumination was offered by Dr. Davidson, and the Synod passed to the consideration of the change by which the country clergy were to be paid monthly. This seemed to meet the general approval, and Archdeacon Naylor and especially the Rev. R. Y. Overing made appeals for the change to be actually carried into effect. Mr. Overing drew a picture of the poorly-paid clergyman being compelled to open an account in a store—an account which seemed to grow insensibly, as when one had not the cash, he often bought that which he did not require. Why had he to do this? Because he was paid quarterly. How was it that all men in industrial life who were poorly paid had to be paid weekly? Because they could not subsist longer without money than from week to week. He would rather have less money and be paid monthly, for it would do him more good. There was an amusing and yet pathetic picture drawn of the young deacon who, after his ordination, received forty-five dollars with which to keep himself for three months. The first thing he had to do was to buy a horse. Now, you could not get a good, respectable horse for less than a hundred dollars; then there was harness, twenty dollars; after that a buggy, fifty dollars, and all out of forty-five dollars! During the forenoon a nice question was raised as to whether Mr. George Durnford, who had been appointed auditor, should be allowed to have a seat on the Executive Committee, as his duty would be to examine and criticize the accounts of this body. Mr. Lansing Lewis was decidedly opposed to the idea, and in this he was backed by most of the members of the executive, while, on the other hand, Dr. Davidson argued that he was eligible for the position if the Synod chose to elect him. The constitution did not prevent it, although it might be inadvisable from a business point of view. The Synod has this matter in its own hands. At the afternoon session the business transacted was largely of a routine character. The Widows' and Orphans' Fund came up for discussion, and a variety of opinions was elicited as to schemes for its benefit. The committee on this fund had recommended that the capital be increased by a sum of at least \$30,000 and that until this sum was raised the annuity be reduced to \$240. The first recommendation was accepted, but the delegates refused to sanction the second. The report further recommended, "that any clergyman now in arrears, or not appearing as a contributor to the fund, who shall fail within one year from this date to qualify, shall be absolutely debarred from the benefits thereof for his widow and children." This important clause was agreed to by the Synod, and will now go into effect. Dr. Davidson in referring to the above pointed out that disobedience to the canon which governs the fund meant disobedience to discipline. Certain regulations were laid down, and unless they were complied with a man could not qualify. A large number neglected to pay the annual contribution. It was quite true that with the present minimum stipend, it was in some cases hard for a man to pay up, but the future benefit must be considered. Enquiry was made by Mr. Lansing Lewis as to whether a widow, no matter how comfortable her circumstances were, could claim the same annuity as a widow to whom the annuity represented the sole source of income. Dr. Davidson was of opinion that the only requisite was that a man conform to the regulations of the canon.

The fund was again under discussion later on in the session, when Rev. Mr. Pratt introduced a motion to the effect that every clergyman in the diocese contribute one per cent. of his income to this fund. Senator Owens, who seconded the motion, thought that the clergy did not appreciate the fund as they should. There was no insurance company in the land which could do so much on such a small outlay. The whole question was finally referred to the committee. Mr. Lansing Lewis, when the report on the endowments and trusts of the various parishes came up for adoption, suggested that a form be sent out to the clergyman in each parish to fill in, and that the executive obtain fuller particulars and a more uniform report. Sometimes in the present classification a burying ground was yet down as an asset. Could a burying ground be sold at any time? The report on the restrictions to parochial investments brought a brief explanation from Dr. Davidson, to the effect that most of the securities held by the diocese were real estate mortgages, with first privilege. The report of the treasurer, Mr. Richard White, was adopted. The scale of grants recommended by the Mission Fund Committee was read through, with little comment, except that in one or two cases the grants were referred back to the committee for reconsideration. A motion by the Rev. Seth Mills, to reconsider the grants to Edwardstown and Potton was lost. Potton had promised an extra \$100 to its guarantee, provided that the Synod maintained its grant for \$400. Edwardstown had made no change in its guarantee, and the committee had not altered the grant. Mr. Mills did not approve of this arrangement, as in this case a young man would thus receive a larger stipend than a man who had been twenty years in the ministry. On the other hand, the Synod was of the almost unanimous opinion that Potton deserved encouragement. If the stipends were to be increased under the new scale, it was of prime importance that the people show a willingness to contribute more generously. To reduce the grant would discourage the people of Potton from a step in the right direction. A long discussion arose on a motion of the Rev. J. H. Bell, to provide an annuity for the widow of the late Rev. W. T. King, of Valleyfield. It was the general opinion of those who spoke to the motion, including the Rev. G. Osborne Troop, the Rev. N. A. F. Bourne, Rural Dean Robinson, and the Rev. F. B. A. Pratt, that the case of the late Mr. King presented features which would warrant special considerations. Technically, Mr. King was disqualified under the regulations of the Widows' and Orphans' Fund, but there were extenuating circumstances. The matter was finally referred to the committee. The Rev. Principal Whitney presented to the Synod his farewell report of the work at Lennoxville. Speaking of his approaching retirement from the principalship of the College, Dr. Whitney stated that he was actuated by purely personal reasons. His relations with the governors, the staff, and the students had been of a most cordial nature, and he looked forward with regret to a severance of the many ties he had made. He was pleased to report a most satisfactory state of prosperity in the College. The attendance had increased 50 per cent. since he had come to the College, and there were now 49 students on the rolls, six of whom were women. During the afternoon two resolutions were passed by a standing vote. The first extended the congratulations of the Synod to Chancellor Bethune on the attainment of his eighty-third birthday, and the second expressed the pleasure of the Synod on seeing Archbishop Bond called to the highest office in the Church in this land, as Primate of All Canada. The Synod then adjourned. In the evening an interesting and successful missionary meeting was held in the Synod Hall which was well filled. His Grace the Archbishop presided. Addresses were delivered by Archdeacon Naylor, Dr. Davidson, the Rev. H. P. Plumtre and His

Lordship Bishop Carmichael, who said that they had much cause for grateful thanks to God for the marked advance in the amount contributed by the Church during the year 1904, showing an increase of \$16,856 over that received during the first year of the society's life, 1903. The Bishop's memory of the miserable grants that the old Board was forced to make to the missions in the West is gratefully wiped out when one is enabled to feel that during the year 1904 the new Board was able to distribute amongst the Bishops of the West the sum of \$57,288. It is clear, however, that if, as Canadians, we desire to see the grand stretches of the North-West filled with an ever-increasing population, that our North-Western Bishops must have ever-increasing grants commensurate with the increase of the population, and that the income of the Board must as a consequence be a steadily increasing income. This, however, cannot be done unless the clergy lead the work with strong, hopeful hearts, and a determination each within his field to speed the work with the earnestness and devotion of loving service. There is no use in starting year by year into this work with a sense that what is asked is beyond our power to attain to. A sum is placed before us that we are each expected to do our honest best to reach, and where we do that we cannot be expected to do more. But we are expected to do our best, and do it hopefully and devotedly.

(To be Continued).

The newly-elected Executive Committee of the Diocese of Montreal held its initial meeting on the 10th inst., when Archdeacon Ker was invited to continue as the editor of *Our Missions*, and Molsons Bank was authorized to accept the signature of the new treasurer, Mr. Lansing Lewis. The next meeting of the committee will be held on March 14th. Owing to the fact that the Synod had been in session for the three previous days the attendance was small. The members present included: Archbishop Bond (presiding), Bishop Carmichael, Dean Evans, Archdeacon Ker, Archdeacon Norton, Rural Dean Carmichael, Rev. Frank Charters, Canon Chambers, Rev. N. A. F. Bourne, Rural Dean Robinson, Rev. J. H. Bell, Rural Dean Taylor, Canon Dixon, Rural Dean Sanders, Canon Baylis, Dr. T. P. Butler, Mr. H. J. Mudge, Dr. L. H. Davidson, Mr. J. M. Fiske, Mr. G. F. C. Smith, Mr. Edgar Judge.

The London Society for the Promoting of Christianity among the Jews has a very successful Mission in the city of Montreal under Mr.

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D. J. Neugevirtz. The members of this Mission are taking a very active interest in the Loan Exhibition at the Windsor Hall. They have secured a good number of curios from Jerusalem and Palestine, and will naturally be well able to afford information concerning them.

Church of the Ascension.—His Grace the Lord Archbishop of Montreal dedicated this new church on Sunday morning, the 12th inst. The service began with the singing of the "Old Hundredth." The opening portion of the service, including the actual dedicatory sentence, was taken by the Archbishop, who also preached from the text Haggai 2:7.

OTTAWA.

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

Cornwall.—Holy Trinity.—The annual meeting of the Young People's Guild of Trinity church was held on Wednesday evening, February 8th. The reports of the secretary and treasurer were read and adopted. The following officers were elected: President, Arthur Daye; vice-president, Miss Ida Gill; secretary, Miss Leila M. Poapst; treasurer, George A. Stiles; executive committee, Miss Lois Hall and Percy Green; visiting committee, Miss Edith Stoneburner, Miss Thorah Graveley, Dering Monk and Brooks Adams.

TORONTO.

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

Toronto.—The eleventh International Sunday School Convention will be held in this city from June 23rd to 27th, and the International Institute for Sunday School Workers will be held from June 20th to 23rd. A large attendance of delegates and visitors is expected. Special transportation arrangements with the railways are being completed. Ontario is entitled to sixty delegates, Quebec to thirty-seven, New Brunswick to thirty, Nova Scotia to thirty, Prince Edward Island to eight, British Columbia to eight, Manitoba to twenty-eight, and Newfoundland to eight.

The death took place at Exmouth, Devonshire, lately of Mrs. Caroline Forbes Rudge, widow of the late Rev. Edward Rudge, vicar of Matching, Essex, and formerly of Withycombe. The deceased lady, who had attained the age of 80 years, was the mother of Cyril E. Rudge, Mus. Bac., formerly choir-master of Grace Church, in this city, now of Frankfort, Philadelphia, and of Basil Rudge, who is a member of the choir of Holy Trinity, and E. H. Rudge, a member of the congregation of St. James' church, both of this city.

NIAGARA.

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

Hamilton Beach.—St. James' Mission.—About twenty-five years ago, the Rev. C. E. Whitcombe started week-night services at this point in a school-

house; his successor, the Rev. F. E. Howitt, continued the same. The Rev. C. E. Belt, M.A., took a step in advance by holding Sunday afternoon services for the summer residents sojourning on the Beach during the months of July and August. When the Rev. H. J. Leake, M.A., was appointed to Stony Creek, acting upon the suggestion of Churchmen here, he inaugurated a regular Sunday Service and was appointed superintendent of a Union Sunday School, which had been in existence prior to Mr. Whitcombe's time. Under these changed auspices fair progress has been made. A new school was erected last summer by the school trustees, and the congregation decided on buying the old school property. The transaction has just been completed, the deed executed, and we enter into possession free of debt. We have, meantime, bought pews and moved a driving shed to the rear of the building. It is a humble beginning, but the members of the congregation have surprised themselves by doing what they thought was quite out of the question.

Burlington.—St. Luke's.—On Sunday, February 5th, the Lord Bishop of the diocese held a confirmation service in this church in the morning, when nineteen persons came forward ratifying and confirming their baptismal vows and receiving the gift of God's Holy Spirit by the laying on of the hands of the Bishop. The service was a most impressive one, as nearly half the candidates were adults. After the Bishop had preached one of his usually eloquent sermons on Christian optimism, the Communion service followed, when nearly 100 communicated, several of the congregation coming forward for the first time along with the newly-confirmed. The Bishop expressed himself afterwards as being highly pleased with the comfortable and spacious rectory lately purchased by the people for their rector. The W.A. in this parish are doing a good work and are growing in numbers and interest since the quarterly missionary meetings had been instituted last fall.

Nelson.—St. John's.—On the Sunday afternoon of February 5th, the Bishop of the diocese confirmed six candidates in this church, three of whom were adults. The church was filled with an attentive number of worshippers, who listened to the Bishop's loving words with rapt attention. He complimented them upon the zeal and love they had shown for their Church in the recent improvements made. It is expected that the endowment of \$2,000 left by the late Mr. John Ireland will shortly be received by this church. The young people recently held a Sunday school entertainment here in the village hall, which would do credit to many a city church.

HURON.

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

London.—The Clerical Association.—Every month this association meets for business and discussion of some topics affecting the life of the Church. At the February meeting, the Rev. G. B. Sage gave a good paper on "Christian Science," and "Lyman Abbottism." Both parts of his address were well discussed by all present. The association intends to inaugurate a series of meetings in St. Paul's Cathedral for men during Lent, to be addressed by well-known speakers from a distance. The Rev. Principal Waller is convener of the committee in charge of this matter, and he has received promises

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of a guarantee fund to meet expenses, and has also enlisted the co-operation of the Brotherhood of St. Andrew. This is a praiseworthy effort, and it is hoped that every parish in London will do its utmost to promote the success of these meetings. If the experiment proves successful this year, there is no doubt that it will be repeated in future years. In addition to these special meetings for men, every parish will have special meetings of its own during Lent.

Berlin.—The Rev. W. J. Andrew, secretary of the Diocesan Board of Missions, is endeavouring to complete arrangements for a great missionary campaign in May next in the interests of the General Board of Missions. A staff of deputation speakers will be secured, and arrangements made for the delivery of a rousing appeal at selected points in the diocese.

Onondaga and Middleport.—The joint Ladies Aid of St. Paul's, Middleport, and Trinity, Onondaga, churches held a very successful tea and concert in the Township Hall, Onondaga, on Thursday evening, Feb. 9th. Although the evening was not very favourable, yet the hall was well filled and the sum realized was over \$65. An elegant and abundant repast was provided by the ladies, after which a most entertaining programme was rendered by several young ladies and gentlemen of the Young People's Society of Grace Church, Brantford. These young people, among whom were three little choir boys and the Rev. E. W. Hughes of Brantford, who acted as chairman, very kindly gave a programme, which was of an exceptionally high character and very much appreciated by all present. The rector, the Rev. W. Stout, gave a recitation, and at the close made a few appropriate remarks; votes of thanks were tendered the ladies, the young people from Brantford, and to the worthy chairman.

Owen Sound.—St. George's.—The Young People's Society of this church held their regular monthly literary evening on Monday evening, 6th February. A most enjoyable time was spent. Vocal solos were rendered by Mrs. Harold Graham, Misses Dates, Mabel Nötter, Rose Agar, and Janet Franklin. Mrs. John Read also gave one of her inimitable readings. The feature of the evening was the presentation of an oak rocking chair to Mrs. Creighton by the president, Mr. Alfred Lloyd, on behalf of the society. Mrs. Creighton replied in a few appropriate words and thanked them for their kindness and consideration. The Rev. Rural Dean Ardill also spoke briefly of Mrs. Creighton's esteemed services and said that the present condition of the society was largely due to her untiring efforts. Mrs. Creighton has been organist for the society and has rendered valued service as convener of the Programme Committee.

Seaforth.—St. Thomas'.—The congregation of this church was very much surprised and grieved when at the close of the service on Sunday morning, February 12th, the Rev. J. W. Hodgins, who has been rector for fifteen years, announced that he

had resigned the position. He held one of the largest parishes, and the pressing confidence of the parish, and an increase of \$200 to remain. Mr. Hodgins, under their kindness, and after carefully and prayerfully allow him to carry out his term of office in leaving was thought fifteen years for the ordinary work accepted with regret. Mrs. Hodgins will interview the Bishop forth by all classes of religious leanings. A new field about April

Birr.—Trinity.—W. Collins was interviewed on Sunday, Archdeacon of London. The Ven. Archdeacon on the Movement in the morning in Trinity on the same day. George's, when the development of the movement upon the cesan, Domestic Development of the day School as of his pr

Samuel P. Mat

Winnipeg.—H of three Church ferences was he schoolroom. D room was well School workers the city. The was chairman programme with appropriate hymns down on the paper able to attend Peter's, who's paper written a bers, of Christ day School as was ably writing and deci School instructor's deal of interesting and intelligible was the paper. The School realized duty to perform on to say that nursery for suggested that they give their offer the support of and teachers a spirit in the closing, Mr. Creighton's suggestions on the Sunday School occurs in the occurrences; the future possible. Exhort children and missionaries number on the demonstration given by Mr. Hodgins, who brought into a tactical way to:

had resigned the parish. On Monday evening was held one of the largest vestry meetings in the history of the parish, when a resolution was passed expressing confidence in the rector and offering him an increase of \$200 in stipend if he would consent to remain. Mr. Hodgins thanked the vestry for their kindness, and said he had considered the matter carefully and prayerfully, and hoped they would allow him to carry out his decision. His only object in leaving was to work in a new field. He thought fifteen years in one parish was long enough for the ordinary clergyman. His resignation was accepted with regret, and a committee appointed to interview the Bishop as to his successor. Mr. and Mrs. Hodgins will be very much missed in Seaford by all classes of citizens, irrespective of their religious leanings. They expect to enter on their new field about April 1st.

Birr.—Trinity and St. George's.—The Rev. D. W. Collins was inducted as rector of this united parish on Sunday, February 12th, by the Ven. the Archdeacon of London, with the usual ceremonies. The Ven. Archdeacon preached on the Forward Movement in the Church from Exodus 14:15; in the morning in Trinity Church, and in the afternoon the same service was performed in St. George's, when the Archdeacon preached on the Development of the Church, from the text Acts 1:8, dwelling upon the three increasing circles of Diocesan, Domestic and Foreign Missions. He concluded his sermon, both in the morning and afternoon by invoking the Divine blessing on the new rector and his parishioners.

RUPERT'S LAND.

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

Winnipeg.—Holy Trinity.—The first of a series of three Church of England Sunday School conferences was held Thursday, the 9th inst., in the schoolroom. Despite the cold night, the schoolroom was well filled with enthusiastic Sunday School workers from the Anglican churches of the city. The Ven. Archdeacon Fortin, D.D., was chairman of the evening, and opened the programme with prayer and the singing of appropriate hymns. There were several soloists down on the programme, all of whom were unable to attend except Mr. T. H. Brown, of St. Peter's, who sang "Thy Will be Done." The paper written and read by the Rev. S. G. Chambers, of Christ Church, was entitled, "The Sunday School as a Missionary Agency." This paper was ably written, and touched upon a very interesting and decidedly important feature of Sunday School instruction. To make it clear that missionary work, home and foreign, holds a great deal of interest for children, if put in a clear and intelligible way to children, was the keynote of the paper. To make each child in Sunday School realize that it has a certain amount of duty to perform is the first thing a teacher should do in taking up a class. Mr. Chambers then went on to say that the Sunday School should be the nursery for early missionary training. He suggested that the Sunday School children should give their offerings with the idea of assisting in the support of some sort of missionary work, and teachers and parents, in order to quicken this spirit in the child, must set the example. In closing, Mr. Chambers gave three very good suggestions on this matter of missionary agency in the Sunday School: 1. Wherever an opportunity occurs in the Bible, dwell upon the missionary occurrences; 2. Procure all the missionary literature possible for the Sunday School library; 3. Exhort children to pray each day for missions and missionaries in far-off countries. The next number on the programme was a practical demonstration or model lesson on the Catechism given by Mr. J. M. Johnston. A blackboard was brought into use, and a demonstration of a practical way to arouse the interest of Sunday School

children in the Catechism was given. The use of the Catechism as a guide to the tenets of the Anglican Church was carefully dealt with, and the necessity of every child knowing the meaning and use of the Catechism was shown in a very interesting and conclusive manner. The Rev. C. W. McKim, of Holy Trinity; Rev. T. W. Savary, of St. Luke's; Rev. H. H. Buttrum, of St. Matthew's; Mr. Wm. Warters, superintendent Winnipeg Manual Training School, and Mr. J. H. Brock discussed the papers in a very lively way until 10 o'clock, when refreshments were served, and the first Anglican Sunday School conference was over. Before the refreshments were served the Ven. Archdeacon Fortin pronounced the Benediction, and announced the next meeting to take place on March 23rd in Christ Church. The papers on that meeting to be "The Teachers' Responsibility," and "The Prayer Book in the Sunday School," the latter to be given by Rev. E. M. Phair.

St. Luke's.—At this church on Sunday, the 12th inst., the concluding services in the present building were held. The old favourite hymns were sung, and in the evening especially a good congregation joined heartily in the service. In the morning the rector preached to the boys and girls, taking as his subject "Living Bricks," with text from Psalm 48:14: "Consider well her bulwarks," and based on the well-known story of the walls of Sparta, being composed of 10,000, and everyone of them a brick. He emphasized to the boys and girls of the congregation that they were the Church's true defence, making a living wall to repel all forms of evil and every form of attack. In the evening the Prayer was read by Mr. G. A. Wells, of St. John's College. This was followed by an administration of the Holy Communion, at which a large number of the congregation received. The rector, the Rev. T. W. Savary, took for his text: "One thing I do, press on," urging the need of progress and of greater zeal and earnestness in the larger work now before the congregation. The past is to be remembered with gratitude, and as a motive for greater faith and efforts they would all try to make a new beginning with the opening of the new church on Sunday following. Programmes of the opening services were distributed in the morning and at 7 p.m., and they will also be circulated during the week.

Snowflake.—On the first Sunday in February Bishop Matheson opened the new church at this place, and also held a Confirmation service at the same point. The services in the Presbyterian and Methodist churches were suspended for the day, and, as a consequence, there was a very large attendance at the opening services. At the evening service the church was crowded to the doors, and the aisles, which were seated with chairs, were also filled. Snowflake being near to the American boundary, a great many Church people from the neighbouring town of Hanna, in North Dakota, drove over and attended the services. The new church is a substantial building, and thoroughly well finished. It is heated by a basement furnace, and the interior fittings and furniture are all of the best. Great credit is due to Mr. L. Swalwell, the student from St. John's College, who had charge of the Mission during the summer vacation. When he reopened the services in Snowflake last spring, the Mission had been vacant for over a year, and had consequently run down considerably. The Bishop, in the course of his address, complimented Mr. Swalwell very cordially on the result of his work. It is understood that the parishioners are petitioning the Bishop for the appointment of Mr. Swalwell as incumbent of the parish after his ordination next spring. It is hoped that he may be induced to accept the parish, for if he does the work of the Church will grow apace, and a new church will very soon be built at Mowbray, another station in the Mission. The erection of the Snowflake church shows what can be accomplished by earnest and united effort within a

short time. Six months ago the Mission of Snowflake was practically dead, and the parishioners were so much discouraged that they thought it was hopeless when Bishop Matheson suggested that services should be resumed in the district. To-day the same people are full of hope, and they are rejoicing in the possession of a comely church and three lots—a property costing \$2,500—now entirely out of debt. God and men help those who help themselves. The people are now anxious to secure a bell for their new church. Will not some generous person encourage them by supplying them with one?

NEW WESTMINSTER AND KOOTENAY.

John Dart, D.D., Bishop, New Westminster, B.C.

Vancouver.—Christ Church.—Appreciation of the many good qualities of Rev. H. L. Roy was shown Wednesday night, February 8th, by the members of this congregation. During his assistant rectorship he has earned the respect and esteem of all with whom he has come in contact, and as he is about to depart for Winnipeg, where he has been called to accept a living, members of the congregation manifested their regret at his departure and their appreciation of his faithful services in a tangible manner. A reception was held in the basement of the church. Mr. H. J. Cambie, chairman, at the outset briefly referred to the good work done by Mr. Roy. He then called on Sheriff J. D. Hall, who, on behalf of the congregation, read an address, which was beautifully embossed and illuminated. Chinese friends from the Christ Church Chinese Mission presented a neat address and a gold-mounted fountain pen. The ladies of the congregation presented a silver Communion set, and the Boys' Brigade a brass inkstand. The Rev. H. L. Roy replied briefly, voicing his regret at departure, and his hope for a future meeting. During the evening vocal and instrumental solos were rendered by the following: Miss Caldwell, Miss Grundy, Miss Keith, and Mr. Robertson. The Rev. G. H. Wilson, rector of St. Michael's Church, Mount Pleasant, and Mr. C. F. Jackson made short addresses, expressing their regret at Mr. Roy's departure, and wishing him every success in his new field of labour. The reception was held under the auspices of the ladies of the Mite Society, the committee being composed of Mrs. Ponsford, Mrs. Cameron, Mrs. Davis, Mrs. Godfrey, and Miss Skene. Mr. Roy left on Friday, the 10th, on a brief holiday trip to Southern California previous to assuming his new duties at Winnipeg.

The General Secretary of M.S.C.C., the Rev. L. N. Tucker, when returning from Vancouver, spent a day in Revelstoke in company with the Archdeacon of Kootenay. The General Secretary was seeking information, and trying to get a thorough grasp of the work in Kootenay. The Bishop will visit the diocese during the month of March for the purpose of meeting the Executive Committee and consecrating a church at Penticton, and for Confirmation of candidates in various parishes. The new church at Michel is nearly completed, and the people at Fernie hope to be able to occupy their new church, built to replace the one burned during the fire last summer, during the month of March. A church is also under way at Salmon Arm, and it is hoped that the spring will see it well under way.

A VERY PROGRESSIVE COMPANY.

We have received the annual report of the Excelsior Life Insurance Company. It is most encouraging to see the steady progress of this company from year to year, which certainly reflects great credit on the careful and judicious

ent on NTO security.

and has also erhood of St. rt, and it is do its utmost ings. If the, there is no re years. In r men, every s own during

secretary of endeavouring at missionary s of the Gen- of deputatio gements made l at selected

joint Ladies' and Trinity. cessful tea and Dnondaga, on gh the evening hall was well \$65. An ele- ovided by the ing programme es and gentle- f Grace Church. ng whom were E. W. Hughes, an, very kindly an exceptionally reciated by all Stout, gave a few appropriate ndered the ladies. id to the worthy

he Young Peo- their regular lay evening, 6th was spent. Vocal Harold Graham, Agar, and Janet gave one of her : of the evening rocking chair to fr. Alfred Lloyd. Creighton replied. The Rev. Rural Mrs. Creighton's he present condi- ce to her untiring organist for the service as com- tee.

congregation of rised and grieved on Sunday morn- W. Hodgins, who announced that he

management. We note the amount of new insurances by this company during the past year was \$2,238,157, an increase of 38 per cent., while the amount of insurance in force at the end of the year was \$7,646,798, an increase of 24 per cent. The income, excluding capital, was \$283,592, and the disbursements \$168,286, of which nearly \$50,000 consisted of payments to policyholders. Other facts presented at the annual meeting showing that the Excelsior is a most enterprising company will be found in the report in another column.

Correspondence.

DR. KIRKPATRICK'S VISIT.

Sir,—In your issue of January the 26th there is a communication announcing the coming to Canada of Dr. Kirkpatrick, Master of Selwyn, and that extensive arrangements have been made for the delivery of lectures and sermons by him in the principal cities and colleges of Canada. It is stated that Dr. Kirkpatrick is a follower of Lightfoot, Westcott and Hort, and people are urged not to miss the opportunity of hearing so great a man. Now, I do not want to say one word that will detract from any honour that may be due to Dr. Kirkpatrick. He is, no doubt, a great and learned man; but surely it is only fair to our people to let them know that Dr. Kirkpatrick is one of the triumvirate of Higher Critical leaders, who are always named together, and occupy the same platform, Drovers, Kirkpatrick and Sanday. Others, like the Dean of Ripon, Henly Henson, Dean Armitage, Robinson and others have joined their ranks, but these three stand in the forefront of this destructive movement. This fact is carefully concealed in the announcement. It is proclaimed for the purpose of the concealment that he is of the school of Lightfoot, Westcott and Hort. But if any one who understands the subject will read his chapter on the origin of the Old Testament in his book, "The Divine Library," he will see that with great subtlety and concealment he teaches the whole Higher Critical heresy. On p. 44 he teaches the composite origin of the Pentateuch, based on theory of different Divine names. 2. Duplicate accounts. 3. Peculiarities of language and conception. 4. Inconsistency and contradictions, etc. The whole destructive system is accepted and endorsed. Now, it is evident Dr. Kirkpatrick is being brought here to inaugurate a campaign for the propagation of Higher Criticism in Canada. No one will believe that Dr. Kirkpatrick planned this complicated and extensive tour of his own motion, or that he selected the towns and universities in which he would lecture and teach. It is the work of conspirators on this side the Atlantic. Did the Bishops, Deans and heads of colleges know what they were doing when they invited him to come?

J. LANGTRY.

Feb. 16, 1905.

CHURCH PAPERS.

Sir,—I think Churchmen (and especially clergymen) ought to take some notice of your persevering and capable management of our Church newspaper for thirty years. If every clergyman sent one new subscriber's name, or \$1 to pay for one to whom you might present it, it would be a slight acknowledgment of what the Church owes you. On December 30, 1904, the Scottish Guardian, the well-known Church paper of Scotland, passed out of existence for want of support, and the Church Family Newspaper of January 6th, referring very regretfully to its demise, says: "Evidently the members of the Episcopal Church of Scotland have one failing in

CANADIAN CHURCHMAN

common with the members of the Church of England. They do not take that interest in Church questions and Church news which they ought to do. They are too parochial; they cannot get beyond the parish. An earnest Wesleyan Methodist will take one or two of the papers issued in connection with that society, and the same is true of the Congregationalist and the Baptist. But go into the houses of a hundred Churchmen, and in all probability you will not find a Church paper in more than one or two. When Churchmen begin to take a more intelligent interest in their Church, its history, its leading men's societies, the many questions which are being discussed, there will be greater hope of progress, and the papers bringing this information before them will be far more widely read." What is true of Nonconformists in England is true of Methodists and Presbyterians in Canada. They do take a deep interest in their Church papers. But I fear that the reproach now cast on Scottish Churchmen is as justly deserved by their Canadian brethren. Should not Canadian Churchmen now wake up, and do their duty to the Canadian Churchman, the one paper which holds the field in Canada, and which is thoroughly representative of the whole Church? I enclose \$1.

T. G. A. WRIGHT.

Thamesford, Feb. 13, 1905.

CLERICAL STIPENDS.

Sir,—Two letters in your issue of 9th inst. touching upon the above subject are interesting reading. In this Diocese of Ottawa some one in authority is trying hard to set on foot a scheme for raising \$120,000 to increase our capital funds. As a member of the Executive I was, and am, opposed to the scheme for reasons ably stated by your Ottawa correspondent last December. And I think the stipends of our clergy is a matter of deeper importance than even the building of an episcopal palace, or the raising of the Bishop's stipend from \$3,000 to \$4,000 or \$5,000. And it is not only in our wayback missions that the clergy are ill-paid. In our richer country parishes the incomes of our clergy are very small when one considers what is expected of the priest and his family, and the constant claims upon the parson's purse for objects of which the laity know nothing. A glance at the statistics compiled in the Synod Journal shows how far our laity are from realizing their duty to the Church in this respect. We find some of our best congregations in rich farming country and in towns raising \$5 a year per family, and much less, for the support of their clergy; that is less than ten cents a week per family. Here are a few: Richmond, \$5.31 per family; St. Mary's (March), \$3.21; Hazeldean, \$5.09; Carp, \$5.91; Carleton Place and Smith's Falls each return 275 families, and pay the princely stipend of \$1,000, or \$3.60 per family; whilst the rector of Arnprior returns ninety families, and receives the \$1,000 for less than one-third of the pastoral work and worry involved in the other two charges. Richmond possesses a small endowment, and Carleton Place a glebe lot, which brings in about \$175 a year; but the above figures describe what the people give. Our people are satisfied with small things; and we who know the condition of the Ottawa Valley and its wealth realize just how small. Some of our country parishes are doing better things. I see that North Gower reaches \$10 per family, whilst Fitzroy (Ninth line) goes about \$13; an excellent average, indeed. It would be wise if our Synod would start out an agent to bring before our people their plain duty to their clergy before attempting the \$120,000 scheme, and in this way the mission fund would be helped by making more of our parishes self-supporting. There are rich farming sections deriving support from the

[February 23, 1905.]

Mission Fund, because well-to-do farmers are allowed to put themselves down year after year for subscriptions ranging from \$4 to \$8 per annum. I think Mr. Leake's suggestion about the "fallen timber" is excellent. In all my ministry I had to buy but little wood until I came to this charge. In my last parish a farmer would make a bee and give a year's wood. In this (richer) parish I buy hay, straw and wood, and a large share of my oats, which takes at least \$100 of my meagre stipend. Then there is the expense, wear and tear of horse, harness and rigs. That alone has cost \$475 in twelve years. Our people could help their clergy very much and not feel it if they had the mind by feeding the horse and keeping up the wood-pile. In our poorer parishes they do so. In our richer parishes they are fast losing the fashion; all the more reason, therefore, for plain speaking on the question of stipend. Could not some of our laity—professional men—be induced to take up this work in certain cases? I know professional men in the Church whose college training cost no more than mine, and whose income is seven times greater than mine; and that because they were called to the bar, or the bank, and I was called to the priesthood, and for no other reason. One of such men could urge the claims of the priesthood as no rural dean can do it.

CARLETON.

ANSWER TO ENQUIRER.

Sir,—In answer to the first question asked by "Enquirer" in your issue of February 9th, I would say that I have an excellent little work, entitled "The History and Teaching of the Plymouth Brethren," by the Rev. J. S. Teulon, M.A., Prebendary of Chichester Cathedral. It was published in 1883 by the S.P.C.K.; it was also published by E. & J. B. Young & Co., New York. Should "Enquirer" wish to see a copy with a view to ascertaining whether it will serve his purpose or no, I will cheerfully loan him my copy if he will send me his address.

H. A. THOMAS.

Holy Trinity Rectory, Lucan.

THE CHURCH'S ENDOWMENTS.

Sir,—In your issue of the 19th inst. "C" states that it is frequently charged that "at the time of the Reformation, the old Church was deprived of its property, which was then handed over to the new Church." I beg to refer "C" to a note on page 34 of Littledale's: "Words for Truth," in which it is shown that the Roman Catholic Bishops of England issued in 1826 an "Exposition of Faith and Declaration," in which these words occur: "British Catholics are charged with entertaining a pretended right to the property of the Established Church of England. We consider such a charge to be totally without foundation; we declare that we entertain no pretension to such a claim. We regard all the revenues and temporalities of the Church Establishment as the property of those on whom they are settled by the laws of the land. We disclaim any right, title, or pretension with regard to the same." This language cannot be explained away as meaning only a disclaimer of any right, which a secular law court would recognize. It covers the whole ground.

COLLINGWOOD.

—Seeing is believing." Ah, turn it about the other way: "Believing is seeing." Jesus Christ will reveal Himself to that "inner eye which is the bliss of solitude," and the joy of the Christian life—will reveal Himself to that inward eye so clearly, so closely, so certainly as there will be no room left for doubt.—Alex. MacLaren, D.D.

[February 23,

RUDGE.—On January Caroline Forbes, Edward Rudge, L. Dawson, and Matc

A CHRYSAN

An English gi hama, has sent account of the E given by the Er of the Tokio pa as you may im gives two partie

TOOK A

Interesting E

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Stuart's Dy the natural e stase, which lacks, as well yellow parilla lied on as a form of poo druggists eve

DEATH.

RUDGE.—On January 10th, 1905, at Exmouth, Devon, Caroline Forbes Rudge, widow of the late Rev'd Edward Rudge, LL.B., of Withycombe, Raleigh, Devon, and Matching, Essex, K.I.P.

A CHRYSANTHEMUM PARTY.

An English girl, who is now in Yokohama, has sent home an entertaining account of the chrysanthemum party given by the Empress of Japan in one of the Tokio palaces. "It was a sight, as you may imagine. The Empress gives two parties each year—one in the

TOOK A STRAW VOTE.

Interesting Experiment in a Restaurant.

An advertising agent, representing a prominent New York magazine, while on a recent western trip, was dining one evening in a Pittsburg restaurant.

While waiting for his order he glanced over his newspaper and noticed the advertisement of a well-known dyspepsia preparation, Stuart's Dyspepsia Tablets. As he himself was a regular user of the tablets, he began speculating as to how many of the other travelling men in the dining-room were also friends of the popular remedy for indigestion.

He says: I counted twenty-three men at the tables and in the hotel office I took the trouble to interview them, and was surprised to learn that nine of the twenty-three made a practice of taking one or two of Stuart's Dyspepsia Tablets after each meal.

One of them told me he had suffered so much from stomach trouble that at one time he had been obliged to quit the road, but since using Stuart's Dyspepsia Tablets had been entirely free from indigestion, but he continued their use, especially while travelling, on account of irregularity in meals, and because, like all travelling men, he was often obliged to eat what he could get and not always what he wanted.

Another, who looked the picture of health, said he never ate a meal without taking a Stuart Tablet afterward, because he could eat what he pleased and when he pleased without fear of a sleepless night or any other trouble.

Still another used them because he was subject to gas on stomach, causing pressure on heart and lungs, shortness of breath and distress in chest, which he no longer experienced since using the Tablets regularly.

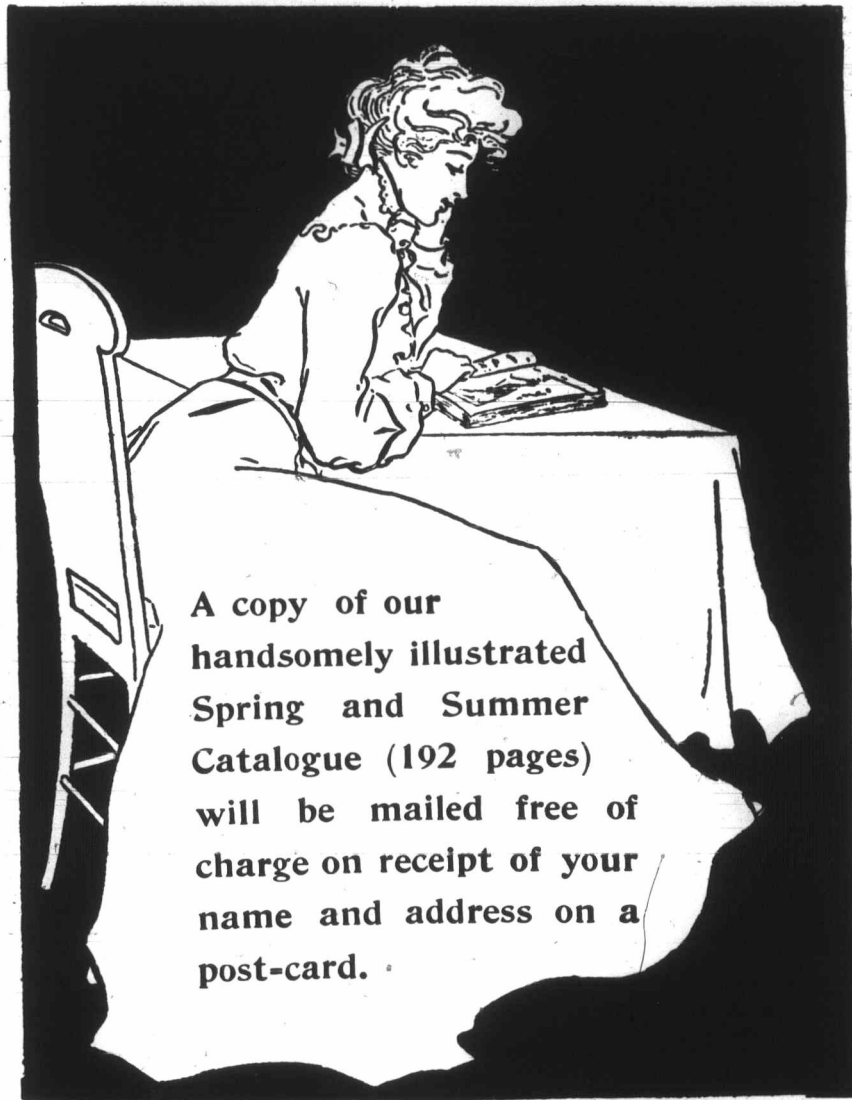
Another claimed that Stuart's Dyspepsia Tablets was the only safe remedy he had ever found for sour stomach and acidity. He had formerly used common soda to relieve the trouble, but the tablets were much better and safer to use.

After smoking, drinking or other excesses, which weaken the digestive organs, nothing restores the stomach to a healthy, wholesome condition so effectually as Stuart's Tablets.

Stuart's Dyspepsia Tablets contain the natural digestives, pepsin, diastase, which every weak stomach lacks, as well as nux, hydrastin and yellow parilla, and can be safely relied on as a radical cure for every form of poor digestion. Sold by druggists everywhere.

H. H. FUDGER, President. J. WOOD, Manager. THE ROBERT SIMPSON COMPANY, LIMITED TORONTO, CAN. February 23rd, 1905 Dept. C.G.

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cherry season, and the other for the chrysanthemums. I was very much disappointed in the chrysanthemums, for I have seen far better shows at home in London, and I expected to see wonders here in the native land of the flower. One bush, at least, was a marvel, for it had 130 blooms on it. The

Empress and all her suite were in European dress, beautiful brocades, but so old-fashioned. They looked well enough when sitting but were funny to a degree when they walked. The Empress was in heliotrope, magnificent brocade, with toque and parasol to match. Her skirt was too full, and had a pathetic little ruffle round the edge. Not a single Jap was in native dress, and those who did not get their clothes for the party in time were simply raging and stayed at home."

We judge ourselves by what we feel capable of doing, while others judge us by what we have already done.—Longfellow.

AN EPOCH-MAKING BOOK.

"The Parochial School A Curse to the Church— A Menace to the Nation"

By REV. FATHER CROWLEY, A Catholic Priest of the Archdiocese of Chicago.

"This book sounds a mighty warning to the American people to stand by the Public Schools without flinching."—The Examiner, N.Y.

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BELLS

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

LOCUSTS AND WILD HONEY.

When a Bible student reads about the food of John the Baptist he is not often impressed with the desirability of such a diet. However, it was very likely with John as it is with the people of East-tropical Africa, who are especially fond of both kinds of foods mentioned by the historian—namely, locusts and wild honey. The Kafirs are at a banquet when they have these two kinds of food. They enjoy both, and put forth extra efforts to come into possession of either.

It is interesting to observe how the natives get the honey. Sometimes they make hives for the bees by hollowing out short logs. These are then placed in a stone pile or some other place where the bees are likely to make a home. Bees are not slow to accept these kind overtures, and soon set about to reward this kindness by filling the log with honey. More frequently, however, the natives make hives by stripping off the bark of trees and fastening these cylindrical productions among the branches. After a time they are filled with

**DR. MACKAY'S
SPECIFIC**
For the Treatment of
ALCOHOLISM

Used in connection with the Province
of Quebec Probation System with
Unvarying Success.

The City Council of Montreal has endorsed this marvellous discovery. The Finance Committee of Montreal recently voted \$500 to defray the expense of placing the medicine in each of the city Police Stations, as prompt application of the Treatment to bad cases will prevent the fatalities continually occurring in the cells.

No Sanitarium is required. The Treatment can be taken at home. No special diet required. The desire to reform is simply necessary and spirits avoided for a few days. The medicine is now within the reach of all, the price having been reduced. The wonderful results obtained with the worst class of drunkards coming before the Judges of the Recorder's Courts in Quebec and Montreal warrant the statement that the disease of Drunkenness can be cured—readily and surely—under ordinary circumstances and with the reasonable desire upon the part of an inebriate.

This treatment is simply the medicine of the medical profession—the only secret is as to its administration.

Dr. Mackay's discovery is the result of 25 years of practice as a specialist and expert. He is a member of the College of Physicians and Surgeons of the Province of Quebec.

The Government of Quebec through the Judges ordered over 300 boxes of the medicine for prisoners appearing in the courts in 1904—Official Reports establish 80 per cent of cures with these cases.

With the public and official endorsement and the record of results published it is unnecessary to waste money experimenting further. All communications private.

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DRUNKENNESS.**

Head-ache

Most headaches are caused by the liver. This vital organ becomes torpid. No bile is excreted, bringing Constipation. This affects both stomach and kidneys. And they in turn, bring the headaches from which so many people suffer.

Fruit-atives
or Fruit Liver Tablets

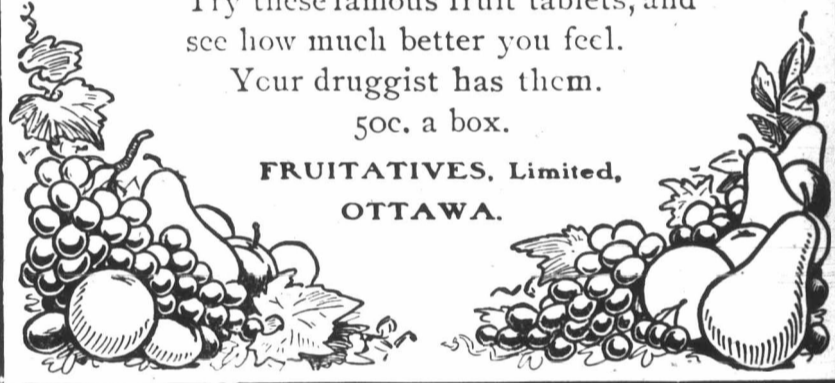
make dull, aching heads as clear as a bell. They act as a tonic on the liver—increase the flow of bile—cure Constipation—prevent Indigestion and Dyspepsia—and keep the kidneys strong and well.

Try these famous fruit tablets, and see how much better you feel.

Your druggist has them.

50c. a box.

**FRUITATIVES, Limited,
OTTAWA.**



honey, which is ruthlessly taken by the Kafirs.

The natives are not particular as to the kind of honey they eat. The writer has seen them eat with a felish, manifested by smacking lips, the honey-comb filled with larvae. Two pounds of this at one meal is nothing unusual.

Locusts also make a favourite food for the Kafirs. When the east wind brings clouds of locusts into the neighbourhood it strikes consternation to the hearts of the farmers, but the natives show their delight by shouts of joy. It is, indeed, an ill wind that blows nobody good. To one who has no crops to be destroyed or who has not cultivated the taste for this kind of food, the sight of a flight of locusts is inspiring. They arouse the same emotions as a blinding snowstorm.

Early in the morning, when the wings of the locusts are heavy with dew, the natives are out gathering in their supply. Later the women and children are hard at work tearing off the wings and legs of the locusts. This is all done while the unfortunate captives are yet alive. They are then spread out on the rocks in the sun to die and to dry. When dried they are ready for eating. A little salt adds to the taste, but salt it not always at hand. Sometimes the natives cook the locusts—wings, legs, and all—and then dress them one at a time as they eat them with much or other food. The writer has eaten them—not many—in all these different ways, but those that suited his taste best were prepared after the manner of parched corn.

WHAT THE MINISTER SAYS
Is Most Convincing.

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

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

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

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

THE EXCELSIOR
ANCE

The annual meeting of the company was held at the company's building this afternoon. The meeting was unanimous in showing a most satisfactory record for the year. During the year the authorized capital of \$1,000,000 was disposed of at 150 per cent, largely over-subscribed amount being for within ten days new insurance issue was \$2,238,157, an increase of 85 per cent. The amount of capital at the end of the year was \$6,798,355, an increase of 85 per cent, including capital, waiving disbursements which nearly \$50,000,000. The company's death rate was 5.56, the average at the company commencing the unparalleled low net assets are \$845,000 being \$172,645.80, the company's investment extremely satisfactory from standpoint of both productivity. The security of policyholders called capital, are an increase of \$1,000,000 well-known fact afforded to policyholders Canadian companies taking the amount of policy contracts it will be seen that afforded its policyholders large. The totals \$738,646.31, 297.94, or 23 per cent plus on policyholders \$88,801.89. The operations has been the year, the company for business and success in every nation. It is exceptional organization with most advanced shareholders and company attributes to its attraction and liberal coupled with its respect to those fees in which policyholders particularly interested report was unanimous. The following elected directors of the ensuing year: Esq., B.A., Toronto; Parker, Esq., Toronto; Ruliff Grass, Esq., Toronto; George Presidents; George Toronto; Thomas M.D., Toronto; M.D., L.R.C.P., Toronto; Farland, Esq., Toronto; Fasken, B.A., Toronto.

Ask you:

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Its Pure—

THE EXCELSIOR LIFE INSURANCE CO.

The annual meeting of this company was held at the head offices in the company's building on Thursday afternoon. The directors' report, which was unanimously adopted, shows a most satisfactory increase in each item of the company's business. During the year the balance of the authorized capital of the company was disposed of at 150, the issue being largely over-subscribed for, the required amount being allotted and paid for within ten days. The amount of new insurance issued during the year was \$2,238,157, an increase of 38 per cent. The amount of insurance in force at the end of the year was \$7,646,798.35, an increase of \$1,474,192.85, or 24 per cent. The income, excluding capital, was \$283,502.61. The disbursements were \$168,286.90, of which nearly \$50,000 comprises payments to policyholders. The company's death rate for the year was 5.56, the average annual rate since the company commenced business being the unparalleled low one of 3.54. The net assets are \$845,671.82, the increase being \$172,645.80, or 26 per cent. The company's investments have proved extremely satisfactory from the standpoint of both security and productiveness. The gross assets for security of policyholders, including un-called capital, are \$1,252,448.20, being an increase of \$291,068.58. It is a well-known fact that the security afforded to policyholders by all regular Canadian companies is absolute, but taking the amount of the company's policy contracts into consideration, it will be seen that the extra security afforded its policyholders is unusually large. The reserve fund now totals \$738,646.31, an increase of \$134,297.94, or 23 per cent. The net surplus on policyholders' account is \$88,801.89. The company's sphere of operations has been extended during the year, the company now pushing for business and meeting with good success in every part of the Dominion. It is expected that the additional organization effected will result most advantageously to both shareholders and policyholders. The company attributes its continued success to its attractive plans of insurance and liberal policy contracts, coupled with its prominence in respect to those features of its business in which policyholders are most particularly interested. The directors' report was unanimously adopted.

The following gentlemen were re-elected directors of the company for the ensuing year:—David Fasken, Esq., B.A., Toronto, President; S. J. Parker, Esq., Owen Sound, and Ruliff Grass, Esq., Toronto, Vice-Presidents; George Gooderham, Esq., Toronto; Thomas Long, Esq., Toronto; John Ferguson, Esq., M.A., M.D., Toronto; J. F. W. Ross, Esq., M.D., L.R.C.P., Toronto; W. J. McFarland, Esq., Toronto; Alexander Fasken, B.A., Toronto; Geo. E. Weir,

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 the crude sulphur.

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

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

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

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

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

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

Esq., Dresden; W. F. B. Colter, Esq., L.D.S., Sarnia; Wm. Harvey, Esq., B.L., Winnipeg; R. W. Gordon, Esq., Pembroke; Jos. Wright, Esq., Toronto; J. S. Knechtel, Esq., Hanover.

THE LIFE OF AN ANT QUEEN.

How long may an ant queen live? In their natural habitat some queens doubtless have short lives; but by reason of the protection afforded them, and the seclusion enforced by the workers, they probably live much longer than other members of the community. Within artificial surroundings they attain a comparatively long life. The oldest emmet queen known to science was one preserved under the care of Sir John Lubbock, later Lord Avebury. A number of years ago, during a visit to this distinguished naturalist at his country seat, High Elms, Kent, the writer for the first time saw this venerable sovereign, living in the ingenious artificial formicary which had been prepared for her. She was then in the prime of life, as it afterward appeared, being seven years old.

In the summer of 1887, Sir John was again visited, this time at his town house in London. After greeting, he was asked about his royal pet. "I have sad news to tell you," he answered.

"What? Is the queen dead?" "She died only yesterday. I have not had the heart to tell the news as yet even to my wife."

Having offered my hearty condolence, I asked to see the dead queen. Sir John led the way to the room where his artificial nests were kept. The glass case which contained the special formicary in which the old ant had lived was opened up. Lying in one of the larger open spaces of rooms was the dead queen. She was surrounded by a crowd of workers, who were tenderly licking her, touching her with their antennae, and making other demonstrations as if soliciting her attention, or desiring to wake her out of sleep. Poor, dumb, loving, faithful creatures!

There was no response. Their queen mother lay motionless beneath their demonstrations.

"They do not appear to have discovered that she is really dead," re-

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The risk is too great. Consumption and pneumonia always have their beginnings in a cold.

If you take prompt means of curing every cold you will never be a victim of these or other fatal lung troubles.

Did you ever wait to think of it that way?

Dr. Chase's Syrup of Linseed and Turpentine is best known on account of its extraordinary control over croup, bronchitis, whooping cough, asthma and severe chest colds.

As a means of overcoming ordinary coughs and colds, throat irritation and the many diseases of the throat, bronchial tubes and lungs it has made an enviable reputation for reliability.

Pleasant to take, thorough and far-reaching in action, and certain in its beneficial results, Dr. Chase's Syrup of Linseed and Turpentine should have a place in every house as a safeguard against consumption and other fatal lung diseases.

Dr. Chase's Syrup of Linseed and Turpentine, 25 cents a bottle, at all dealers, or Edmanson, Bates & Co., Toronto. To protect you against imitations the portrait and signature of Dr. A. W. Chase, the famous receipt book author, are on every bottle.

marked Sir John. Afterward he wrote me of another queen which died at the age of fourteen. The ants dragged her body about with them when they moved until it fell to pieces.—Harper's Magazine.

—He who never attempts anything until he is sure he can do it just right is likely never to attempt anything at all.

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

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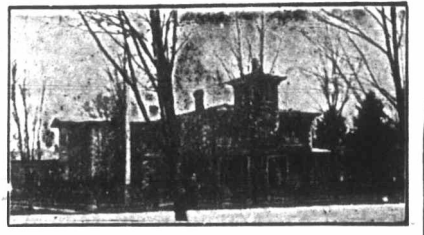


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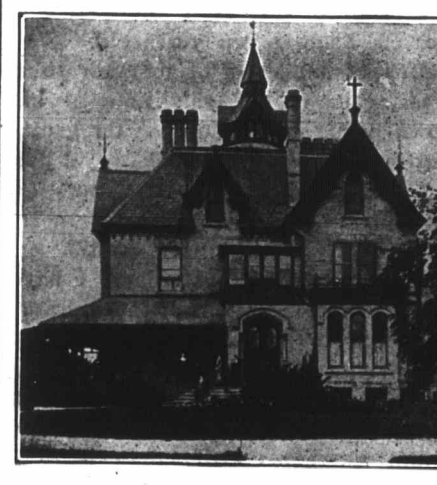
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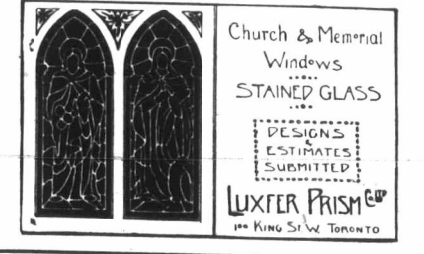
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