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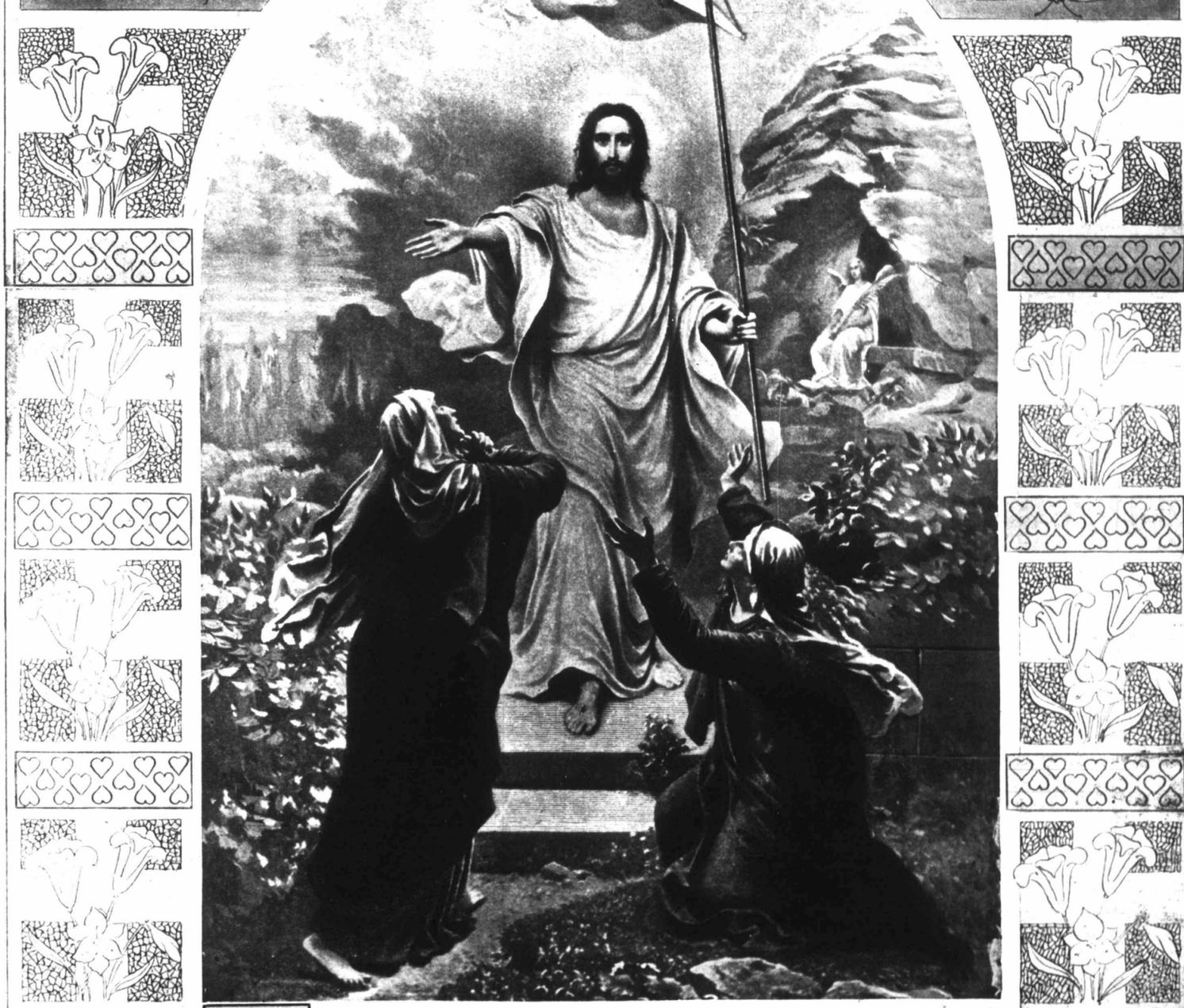
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CANADIAN CHURCHMAN



Easter A.D. 1904.

YOU'LL SEE THEM EVERYWHERE



THE CANADIAN MADE WHILE NOT A SINGLE IN ENGLAND. THE PHOTOGRAPH TAKEN BY A CANADIAN TOURING IN THE OLD LAND SHOWS ONE OF OUR CUSHION FRAME BICYCLES LEANING BY THE WALL OF THE BUILDING TO THE RIGHT.



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Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD
 THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.
 ESTABLISHED 1871.

Vol. 30.

TORONTO, CANADA, THURSDAY, MARCH 31, 1904.

[No. 13.]

New Goods for Spring



Beautiful range of New Suitings at \$18.00, and \$20.00.

Rain Coatings \$16.00, \$18.00.

Handsome Trousers at \$4.00, \$5.00.

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WANTED.—A Parish or good Mission by a clergyman of experience and ability, age 38, married. Write full particulars to "Presbyter," c/o Canadian Churchman, Toronto.

A Toronto Lady, widely experienced in European travel, desires two more to complete party of young ladies that she is chaperoning on an extended tour of England and the Continent.
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We make ladies' suits. Our leader is a Spring-weight Chevot suit in black, navy, myrtle green, dark or light grey, dark red and seal-brown. The cloth is wool. It is a \$15.00 tailored suit. We, the manufacturers, offer it to you direct at our factory price, \$4.50. We sell hundreds of these suits. The skirt is trimmed with a band of the goods at the knee, the seams are lapped, they are stitched in silk, faced with canvas, and velvet bound. The coat has a tight-fitting back, with blouse front. Nice full sleeves. The coats lined in good black mer-cerized sateen. If you prefer the coat with a skirt or ripple attached to the belt state length wanted—we have this same coat with skirt or ripple attached as well. The suits are all the latest spring styles. The sizes are from a 14-year-old girl to a stout woman, 44 bust. Any suit can be returned if not entirely satisfactory and money refunded. Send bust and waist measure, length from neck to belt in back, sleeve length under seam; also length front, side and back of skirt and around hip. Perfect satisfaction guaranteed. Mention this paper. Send this ad.



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or an evening smoke at home there is nothing to equal

"Club's Dollar Mixture"

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

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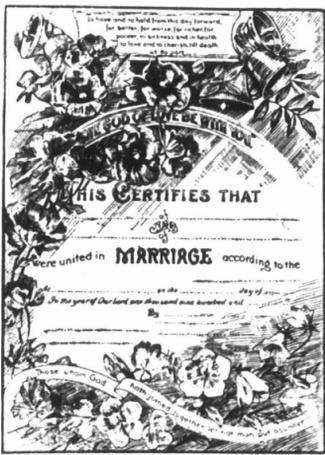
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 An Illustrated Paper for the Canadian Church Sunday Schools.
 Editor—Rev. A. Grasset Smith, M.D., C.M.
 If intending subscribers will kindly subscribe before Easter their action will be appreciated. 25c. a copy a year in quantities of 5 or more. Single copies 40 cents. Published at DESERONTO, Ontario.

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 Return Tickets will be issued at **SINGLE FIRST-CLASS FARE**
 Good going Thursday, March 31st to Monday, April 4th,
 Valid returning on or before Tuesday, April 5th.

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 Six acre Rose Garden, 50,000 rose trees. Model Strawberry Farm, 400 varieties.
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Dear Sir:—
 Speaking from personal experience I can state that your Stout is excellent in building up the system—I was very much run down and was advised to use Labatt's Porter—this I have done for some time and I largely attribute to its effects my steady improvement in strength and weight. I deem it but justice to you, and it certainly is a pleasure to me, to add my testimony to its sterling qualities, and I gladly recommend your Stout as an excellent tonic and food in cases where such is required.
 Yours truly,
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 The Ontario Bureau of Colonization desires correspondence with farmers who are in need of farm help. Immigrants from the British Islands are now arriving weekly. If those desiring help will send postal for application blank, it will be sent them immediately.
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 A dressy shoe for dressy men, \$5.00. Unequaled at the price.
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 We ask our readers before making purchases to kindly look through our advertising columns with a view of purchasing from those houses who advertise with us, and when writing or ordering please mention **The Canadian Churchman.**

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 We carry a full line of Tools and Benches suitable for - Mechanics and - Amateurs, also a full line of ADDIS English CARVING TOOLS.

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"Honan" "Shantung" "Tussore" "Assam" "Futore" and "Habutal" ARE THE CORRECT SILKS FOR NEW GOWNINGS. These, with the immense display and extra values in **Printed Foulard Silks,** give us the biggest show of spring Silk Fabrics to be seen in Canada. **SAMPLES READY.**

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 Is frequently given as a reason for not insuring. If you are unable to save even the amount of an insurance premium, think then, if you were taken away of the hardship and misery which poverty would bring upon your family.
 A little self-denial practised now will enable you to pay for a policy of insurance, and thus make some provision for dependents.
 The financial strength of the
NORTH AMERICAN LIFE
 renders its policyholders unexcelled security, and the good returns indicate their desirability as an investment. A policy taken now would provide your family immediately with the protection which insurance only affords. Should you live the cash return would well repay you for the economy practised.
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TORONTO, THURSDAY, MARCH 31, 1904.

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

NOTICE.—SUBSCRIPTION PRICE to subscribers in the City of Toronto owing to the cost of delivery, \$2.00 per year; IF PAID IN ADVANCE \$1.50.

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

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

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

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

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

LESSONS FOR SUNDAYS AND HOLY DAYS.

Easter Day.
Morning—Exod. 9; Matt. 26.
Evening—Exod. 10 or 11; Luke 19, 28, or 20, 9 to 21.
First Sunday after Easter
Morning—Num. 16, to 36; 1 Cor. 15, to 29.
Evening—Num. 16, 36, or 17, to 12; John 20, 24 to 30.
Second Sunday after Easter.
Morning—Num. 20, to 14; Luke 13, 18.
Evening—Num. 20, 14—21, 10, or 21; Eph. 1.
Third Sunday after Easter.
Morning—Num. 22; Luke 18 to 31.
Evening—Num. 23, or 24; Philip. 1.

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

EASTER DAY.

Holy Communion: 127, 128, 133, 316.
Processional: 130, 134, 232, 497.
Offertory: 131, 135, 136, 137.
Children's Hymns: 132, 329, 335, 336.
General Hymns: 138, 140, 498, 499.

FIRST SUNDAY AFTER EASTER (LOW SUNDAY).

Holy Communion: 127, 321, 323, 555.
Processional: 130, 134, 136, 302.
Offertory: 135, 138, 503, 504.
Children's Hymns: 197, 329, 340, 561.
General Hymns: 132, 498, 500, 502.

Provincial Synod Meeting.

His Grace the Archbishop of Montreal and Metropolitan has signified his intention to assemble the Synod of the Ecclesiastical Province of "Canada" on the 14th of September next, and has asked the Hon. Clerical Secretary, Ven. Archdeacon Clark, M.A., Hamilton, to notify the Bishops, clergy and lay representatives that they are summoned to meet at the city of Montreal on that day.

The Responsibilities of Organization.

Very much depends on good organization in all departments of Church work. This is strikingly illustrated by our missionary work. The highest demand ever made by any board of missions, previous to the consolidation of the missionary work of our Church throughout Canada, was

\$20,000. As soon as the work was consolidated and organized the demand leaped up at once to \$75,000, and more recently to \$100,000. Organization in this case effected a vast and immediate expansion of the Church's energies. But the result depends on every diocese, deanery, parish and individual loyally accepting their respective shares of these responsibilities. The same principles apply to every other branch of Church work. The organization of Sunday School work, for example, cannot fail to do good, but entails corresponding responsibilities. The circular which Mr. C. N. Vroom, Interdiocesan Sunday School treasurer, St. Stephen, N.B., issued on February 22nd to all Sunday Schools under the Provincial Synod of Canada indicates that as yet these responsibilities are largely ignored. A small annual fee, ranging from 25 cents to \$1, is asked from each Sunday School for the central organization; and Mr. Vroom says only 119 out of 1,200 schools responded last year. Nearly 1,100 schools were, therefore, returned as defaulters in this particular. The Church of England must learn to treat the organized movements of the Church differently or else sink to a position of comparative incompetence and insignificance.

Bishop Whipple.

In January of this year Church Bells in its interesting series of "Lives of Light and Leading" told the story of the life of Bishop Whipple, late senior Bishop of Minnesota. Ordained in 1849, he spent seven years in Rome, in New York State, then moved to Chicago, and in 1859 was elected the first Bishop of the Diocese of Minnesota. He made his home at Faribault, in that State, where he eventually erected his residence, schools, and cathedral, which was the first cathedral in the United States. The diocese over which he was placed did not then have a dollar of endowment, and was peopled largely by Scandinavians, Germans and Indians. Bishop Whipple soon became known as "the apostle of the Indians," and succeeded in getting his views regarding the treatment of the Indians on the attention of the American Government through President Lincoln, who was his warm friend. So thoroughly did the United States Government trust him in dealing with the Indians that \$45,000 was placed in his hands by the Government to be distributed among needy Indians on his sole discretion. He was known among the Indians as "Straight Tongue," and when he died, a company of Sioux Indians sang the hymn, "Asleep in Jesus," in the Dakota tongue in Faribault Cathedral. Immense difficulties confronted him, but he met them with apostolic faith and courage. Bishop Westcott called him the most apostolic man he ever knew. He quickly saw the good and true in others, whose creed might differ from his own, and it is needless to say he was loved by all, and numbered the Roman Catholic Archbishop, Dr. Ireland, among his very warm friends. When he visited England in 1864, and again in 1888, he was received by the great and distinguished with every token of respect, and on the latter occasion Queen Victoria presented him with her own portrait and a beautiful copy of her tour in the Highlands. He was a great spiritual giant who performed heroic service for the Church of God, and won his greatest triumph by Christlike simplicity and courageous faith.

The Sphere of Woman.

Dr. Mills, Bishop of Ontario, who has achieved a reputation for plain, direct, vigorous speaking, recently caused a flutter in the newspaper and club world, and in society generally, by his trenchant criticism of some present-day vagaries of men and women. Addressing a mothers' meeting in Kingston, he remarked that clubs for un-

married men were permissible, but clubs for married men were a mistake. The proper club of every married man is his own home. Women's clubs, afternoon card parties and gambling were unsparingly denounced. Mothers were counselled to strive by patience and prayer to exert their proper influence over husbands and children. To attempt to control a child with a stick, or a husband or son by a torrent of abuse, was not the wise or effective method. Woman occupied her highest sphere when she became a mother, and she needed God's sustaining grace to enable her to exercise the wisdom and self-control required in that exalted sphere.

Latter Day Saints.

The prosecution of Senator Smoot, of Utah, has directed public attention to Mormonism, and the common notion has hitherto been that "Mormons" and "Latter Day Saints" were identical. The London Advertiser of March 12th contains a long and animated speech of Elder Evans, of the Latter Day Saints of that city, disclaiming any connection with "Utah-Mormonism," and denouncing it and its founder, Brigham Young in unmeasured terms. Elder Evans acknowledges Joseph Smith, who was assassinated in 1844, as the founder of his Church, and the Church which Joseph Smith founded, he says, never sanctioned nor practised polygamy. The two authorities beside the Bible which are acknowledged by "Latter Day Saints" are the "Book of the Covenants" and "The Book of Mormon." From the former he quoted three sections, viz.: (1) Sec. 17, which supports the law of the land. (2) Sec. 58, which upholds the Bible. (3) Sec. 111, which permits one wife, and one only. The Book of Mormon he shows is also opposed to polygamy. Polygamy was first introduced into the Church by Brigham Young in 1852, eight years after "Joe" Smith's death. Young claimed that he derived it from a revelation made to "Joe" Smith, but no such revelation was ever heard of while Smith lived, and Smith's wife, who died in 1876, always repudiated it. Utah-Mormonism as now governed by the renegade Joseph Smith, said the speaker, was altogether different from the Mormonism of the founder, Joseph Smith, whose true successors, said the speaker, were the Latter Day Saints and not the Utah-Mormons. These statements deserve careful perusal, for Mormon settlements are common in Canada, and it is important to know from one of their accredited representatives what they do teach.

Benevolent Societies.

One of the great problems before the Church is how to deal properly and effectively with benevolent societies. At present these societies, without intending any harm, are taking the Church's work out of her hands and weakening the ties of Church and home. A stranger, settling in a new locality, is often called on by visitors, who announce themselves as members of some society rather than as members of Christ's Church, to which they may also belong. By this means, and by means of insurance and social gatherings, the benevolent society comes in between the Church and her members, and makes demands on their time and attention so engrossing that other and higher interests are bound to suffer. We write in no spirit of hostility to any lodge or organization. We are pleased to find the utmost harmony usually prevailing between these associations and the Church. We read, for example, of a large gathering of Freemasons, on St. John's Day, in Christ Church Cathedral, Montreal. Some 1,200 Masons were present, and several clergy took part in the service, including Archbishop Bond and the chaplain, Rev. A. Jekill, who preached. Either St. John's Day or

St. John the Baptist's Day would suit for an annual gathering of Masons, and the thirteenth Sunday after Trinity would suit for an annual gathering of Oddfellows, for on that day the Gospel is the story of the Good Samaritan. Other suitable days in the Church year might be found for the other organizations. But even if the question of Church attendance was successfully arranged, there are other features of the situation which ought to be well considered. The core of the trouble is that the average man prefers his lodge to his church, and the important problem before the ecclesiastical statesman is to keep the Church and the lodge in right relations to each other.

Lay Help.

The Bishop of Exeter is endeavouring to make himself acquainted with his diocese by attending the ruridecanal conferences. At the Conference of the Rural Deanery of Kent, Dr. Robertson introduced the question of lay help, and, in referring to the question of the limit to be put upon the public ministrations of laymen, remarked that his predecessor, Dr. Bickersteth, held somewhat decided opinions that while the lay preacher should have the utmost liberty to minister, the one exception to that ministration should be in a consecrated building. With regard to that they would have to consider very carefully the question whether, even in churches, services under proper safeguards should not be allowed to be held and sermons preached by properly authorized laymen. As a matter of principle, he saw no insuperable objection, always supposing that they had the right man, who could not only instruct by saying the right thing, but would drive his instructions home to the consciences of the people by showing that he not only said the right thing, but did what he said and preached.

The British Colony in Saskatchewan.

Rev. George E. Lloyd's letter in the Church Family Newspaper of February 19th is a document well worthy of perusal. The "Barr" colony, he says, collapsed, but the present colony is not dead, nor likely to die. Some immigrants, disappointed by the Barr scheme, spread very damaging reports in England and elsewhere concerning the Saskatchewan colony, but Mr. Lloyd is well known in Canada as a wise, far-sighted, persevering worker, and his letter may be relied on. The first town is named Lloydminster in his honour, and has stores, restaurants, shops, post-office, police regulations, etc.; also a literary society of 130 members and a rifle corps of 100 members. Already three Church corporations have been organized: (1) At Lloydminster; (2) at Stringers, fourteen miles to the south-east; (3) at Big Gully, sixteen miles to the north-east, and the church buildings are to be erected in the spring. He discourages irresponsible immigration, and declares that drinkers, loafers and spoilt sons are not wanted. Every intending emigrant is urged to send out his settler's papers as soon as possible through the Canadian agency at London as the homesteads are filling up rapidly. Every settler should possess a small competence, namely, oxen, \$150; waggon, \$80; harness, \$30; plough, \$25; harrow, \$15; seed, \$25; and clothing and food, \$150. These items, amounting to £100, or \$500, would ensure a good start. Mr. Lloyd acknowledges the hearty sympathy of the Canadian Government, and he is leaving no effort untried to make this enterprise a pronounced success.

Lady Hope's Work.

An interview with Lady Hope by David Williamson is reported in the Sunday at Home. She commenced the religious work, in connection with which her name is now so widely known, at Barnett, by taking a class of girls in the Sunday School belonging to the church which she attended. On one particular Sunday a very riotous scene took

place in the boys' school: boys were punished and expelled. On enquiring the reason afterwards, she was told by the vicar that it was impossible to manage the boys. She immediately said to the vicar: "Oh, do let me have those boys; I should so like to teach them." He was shocked at the mere idea, and turned the subject with an evident air of annoyance. "When I returned home," Lady Hope continued, "I told my mother what I had said, and she smiled at the audacity of my suggestion. You see in those days young ladies had not begun to work among lads and men as they work to-day." "You know nothing about boys," said my mother; "they are rough and rude, or the vicar would not have turned them out of school." "Nevertheless, after the vicar had called and asked if I was really in earnest, he consented to collect these lads and give me a chance with them. How my heart beat with excitement when I walked up the school on the following Sunday! The girls whom I had hitherto taught called out: "'Are you not going to teach us, miss?' "'No,' I said; 'I am going to teach the boys.' I recall that afternoon so clearly. The chapter we read was about the appearance of Christ to His disciples when the doors were shut. At first the lads were inclined to be noisy, but gradually, as I spoke to them of the Saviour's willingness to open even the shut doors of men's hearts, they listened attentively, and tears began to flow down their faces."

Sir Leslie Stephen.

The Toronto News gives a two-column notice to this great man of letters who recently died. Born seventy-two years ago, he was educated first at Eton public school, and then at Cambridge University, where he remained fourteen years. In 1863 he resigned his tutorship and devoted himself to writing, first for Saturday Review, then for Fraser's Magazine, and then for Pall Mall Gazette. In 1871 he became editor of Cornhill, in which position he succeeded Thackeray. He kept this position till 1882, when he became editor of the "Dictionary of National Biography." He kept this post for eight and a half years, and then turned it over to Mr. Sidney Lee. Besides this great work, which was his masterpiece, his other works were numerous. We may mention "Sketches from Cambridge by a Don"; "The Playground of Europe," written for the Alpine Club, in which he took a keen interest while he was at Cambridge; various sketches in the "English Men of Letters" series, as Johnson, Pope, Swift, George Eliot, etc. Other works, literary and philosophical, poured from his pen, and in 1902 he was made a K.C.B. in honour of his services to English literature. Not only was he able to do a vast deal of solid work of his own, but his connection with the "Dictionary of Biography" brought him into contact with several younger writers, and thus his influence extended far beyond the limits of his own work.

The Duties of an Archdeacon.

Archdeacon Sinclair, in a recent letter to the Times, supplied a definite answer to the historical question: "What are the duties of an Archdeacon?" It may be well to record them. An Archdeacon is simply the aide-de-camp of the Bishop of the diocese. His present-day duties are very distinct, says the Archdeacon of London, and are: "1. Examination of candidates for Orders and presentation of them to the Bishop. 2. Induction of incumbents to benefices. 3. Conducting elections of proctors, and holding chapters of rural deans, or ruridecanal chapters in the absence of the rural dean. 4. Holding annual visitations of clergy and churchwardens, admitting churchwardens to their office, and delivering charges on ecclesiastical subjects to the clergy. 5. Visiting churches and churchyards in reference to the annual presentments of churchwardens, and for his own information, and that of the Bishop. 6. Special visitations at the request

of the Bishop, and to compose parish misunderstandings. 7. Holding commissions under the Incumbents' Resignation Act, or Courts of enquiry as to complaints against incumbents or parish officers. 8. Consideration of plans for new churches. 9. Inspection of new churches before consecration. 10. Enquiries into the boundaries of parishes, plans for mission halls, and other buildings. 11. The administration of funds. 12. Making recommendations for the repair of churches. 13. Meetings of diocesan societies. 14. Attendance in convocation. 15. Communicating the injunctions of the Bishop to the clergy."

GOOD FRIDAY.

The week before Easter, generally known as Holy Week, is devoted by the Church to the contemplation of the words and deeds of Jesus in the last days of His life on earth. She recalls and dwells with loving remembrance on those solemn events and blessed sayings which marked our Lord's approach to the cross and the painful circumstances that environed it. This week she knows nothing save Jesus Christ, and Him crucified. Hence a daily epistle and Gospel, bearing on our Lord's priesthood and sacrifice, and the touching story of our Lord's passion and death as recorded by the several evangelists. We are bid to behold the Lamb of God that taketh away the sins of the world. The devout members of our communion will not fail to avail themselves of the opportunity thus afforded to suffer sympathetically with Christ, to know the fellowship of His sufferings, and be made conformable unto His death. The solemn services of the week culminate on Good Friday, when Jesus Christ is set forth crucified before us. This beautiful name of Good Friday is one of old standing, and is peculiar to the English Church. In ancient times the day was called the "Day of the Cross," "The Pasch of the Cross," "The Great Preparation," and the like. From the earliest days it has been observed as a day of strict fasting, penitence, and prayer, with special thanksgiving for the Atonement and special intercession for all men. Rich provision is made for the edification of the faithful, and in the special Psalms, lessons and epistle and Gospel, as well as in three special collects, the many-sided aspects of the Atonement are developed, and its application and saving grace and blessing to a lost and fallen race. Of recent years the "Three Hours' Service" has become very general, consisting of suitable hymns and meditations on our Lord's seven last words, and are extremely touching and edifying, and resorted to by many; but, helpful as they are, they should not displace the regular services of the Church, and should be supplementary to them rather than supplanting them. We cannot but deplore the neglect of Good Friday as a day of prayer and fasting by many of the ordinary attendants on Church services. The fact that it is a public holiday is taken advantage of to make it a day of amusement; and entertainments of all descriptions, utterly out of character with the great and solemn fact recalled and commemorated, are largely advertised and patronized, not only by the worldly, but, we regret to say, by many members of the Church. The inconsistency of so doing, strangely enough, does not seem to occur to them, and what in the life of every Christian ought to be the most solemn day in the year is turned into one of frivolous amusement, or even worse. Many who forget, or even outrage by their conduct the sacred event and thoughts associated with Good Friday, will crowd the churches on Easter Sunday, apparently oblivious of the inconsistency of rejoicing at our Lord's resurrection if we have not sorrowed for His death. We cannot know the power of His resurrection if we have not known the fellowship of His sufferings. For this some religious bodies, who advertise all sorts of entertainments, and even suppers on Good Friday, and at the same time announce Easter services and music, are to some

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extent responsible, and their action is as harmful as it is inconsiderate and inconsistent. The day was made a public holiday by the State long ago, when Church and State were more closely united than they are at present, with a view to give people an opportunity to observe it religiously, and to mark by religious services the death of Jesus Christ; but since it is made a day of all kinds of sport and pleasure, utterly out of keeping with the event commemorated, and offensive to all serious-minded people, it would be well to consider whether it would not be better to abolish it as a public holiday, and if a day of pleasure is wanted substitute therefor Easter Monday, when military reviews, and sports, and amusements would not be out of character with the day, and would not scandalize people who associate Good Friday with, and observe it as commemorative of, the greatest and most awful fact of our holy religion. We know that our clergy will provide ample opportunities for Church people to make this day one of devotion and edification; and we trust that all well-affected members of our communion will honour the Church's appointments by being present at their respective places of worship, and discountenancing all that tends to make this holiest of all days, by the event associated with it, a day of frivolous pleasure, and of what is even worse, of dissipation and sin.

EASTER DAY.

Easter Day, as the day of that Resurrection of the Lord, from which the first preaching of the Gospel actually started, was naturally the first great centre of the festal year; being, indeed, the crown of the Lord's Day festivals, which from the beginning became the holy days of the Christian week, and thus eclipsed and gradually super-

seded the Sabbaths of the Old Covenant. Easter speaks of Resurrection, first of the Lord Himself, and then of all men, as St. Paul says in his first Epistle to the Corinthians: "Now is Christ risen from the dead, and become the first fruits of them that slept." The resurrection is not a fable, but a fact, fully attested and confirmed by many witnesses, and to these evidences of its actuality St. Paul appeals as to its truth. So important does he consider it that he makes all the claims of credence in Christ and His mission to depend upon it, and says if Christ be not risen then is our faith vain. Upon it depends all that either preceded or followed it, and hence the careful proof provided, and the great stress laid upon it. It proves Christ's claims to divinity, and establishes the value and power of His atoning sacrifice. He is not here, but is risen, the Lord of life, the Conqueror of death, and ascended up on high, ever lives and pleads for men, the one all-sufficient sacrifice, which He made upon the cross for the sins of the whole world. Our Lord's resurrection guarantees ours, and in Christ we anticipate a future, glorious and immortal. No philosophy or science promises man a future. Without Christ the grave limits man's possibilities, and the only foundation of a hope of future existence and happiness is in Him, who rose from the dead, and who declared Himself to be the Resurrection and the life. There have been other religions and religious teachers, but none of them died and rose again, and this gives Jesus His spiritual and moral pre-eminence, and justifies the statement that there is none other name under heaven given among men whereby we can be saved, but only the name of our Lord Jesus Christ. The immediate result of our Lord's resurrection was the outpouring of the promised Comforter, the Holy Ghost, the fuller organization of the Church, and renewed courage and confidence on the part of

the apostles to go and preach everywhere Jesus and the resurrection. Faith in this article of our creed convinces us of our Lord's divinity, takes away all fear of death, and opens up a glorious vision of what mankind may attain unto in that new heaven and new earth wherein dwelleth righteousness. Without it cheerless and hopeless, indeed, would man's life on earth be, and confronted with sin, sorrow and death he could see no remedy, entertain no hope, and have no possible way of escape. In view of the transcendent fact which the Church on Easter Day celebrates, and its marvellous consequences, now and in the future, the Church makes it her highest festival, and marks it with every liturgical distinction, and requires that every parishioner shall communicate, and express his grateful thanks and praise "for the glorious resurrection of Thy Son, Jesus Christ our Lord: for He is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by His death hath destroyed death, and by His rising to life again hath restored to us everlasting life." Millions of thankful Christians in all parts of christendom, with varying rites, perhaps, but with one faith and purpose, will rejoice in the Resurrection of Jesus Christ from the dead and all that it means; and for the time all minor differences will be forgotten in the worship and praise of Him who declared to His servant John, "I am He that liveth, and was dead; and behold, I am alive for evermore, amen; and have the keys of hell and death." May this Easter be but a repetition of the first Easter in its power to inspire with new life, energy and courage all the disciples of Jesus, our Lord and Master, and enable them to be faithful witnesses for Christ by the constancy of their faith in Him, and by leading the risen life, and seeking those things which are above, where Christ sitteth on the right hand of God.

VESTRY MEETINGS.

On Easter Monday there will be in every parish gatherings of Churchmen to elect parish officers, to consider the state of the parish, spiritually and financially, and to take counsel and make plans for the welfare and edification of the Church in their midst. Too much importance cannot be attached to these meetings, and members of the Church should give their time and thought to secure the election of earnest and capable men to fill offices and care for the Church's temporalities. Temporalities and things spiritual are closely connected, and where the financial affairs of a parish are in a bad state, then we are safe in conjecturing that its spiritual condition also is not very prosperous. The year has been a favourable one from a business standpoint, and we hope to hear that many parishes have enjoyed a successful year, and are ready to make new plans for progressive undertakings in the new financial period we are about entering upon. To one thing especially we wish to draw attention, and that is the urgent necessity that exists in nearly all our parishes to increase the amount of clerical stipends. The price of living has greatly increased, and salaries fixed years ago are now miserably inadequate to meet present day expenses and conditions. Niggardly treatment of the clergy is bearing its fruit, not only in many depressed and discouraged men, but in the scarcity of candidates for holy orders, and the inability of our Bishops, both in the east and west, to find men to fill the openings that everywhere occur. We trust that action in this direction will be general in all parts of our Church in Canada, and we shall be glad to chronicle any steps of this nature that may take place in any of our parishes. The members of the Church are amply able to give, and we would fain believe need only to have their attention drawn to this matter to do their duty to their spiritual leaders, and remove what is fast becoming a scandal on the fair fame of our beloved Church of England. To this end no effort should be spared on the part of all who care either for the reputation or usefulness of the Church in this land.

FROM WEEK TO WEEK.

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

Easter the flower of all the Christian festivals, is upon us once more. Its pregnant lessons of immortality will again be brought home to us. The spirit of hope which enshrines the day will lay hold of a multitude who cannot formulate in words the justification of their aspirations. The note of triumph in our music, the honour paid to the sanctuaries by a profusion of flowers, the attitude of cheerful devotion, all indicate that it is a day of special and exceptional significance to men. Two features of the due observance of this great festival are brought before us in a rubric at the end of the Communion service in our Prayer Book. In the first place it is indicated that the Church expects all her members to participate in the Lord's Supper on this occasion. To sustain good standing in the Church we are called upon to communicate thrice a year at least. One day only is specified, and that is Easter. It is the one day in all the year when the Church contemplates a reunion of her whole family around this sacred board. The participation in this great feast must, of course, be individual acts arising out of a realization of individual needs, but the thought that we are joining with thousands and tens of thousands in a similar act all round the world makes it immensely more impressive.

To Easter, however, is attached a business as well as a spiritual side. It has by long honoured precedent been recognized as the time when Church accounts should all be settled. The consciousness of owing no man anything on such an occasion is an important factor in its whole-

hearted observance. There are few things that tend to make men better pleased with themselves than to have a wholesome balance on the right side of the accounts at Easter. There is probably nothing more petty and pitiable than to withhold our dues to the Church. It is impossible to dignify such action into anything like large-mindedness. A thousand congregations in Canada will rejoice in self-respect, a thousand clergymen will take fresh courage and renew their work with vigour, a thousand churches will be the shrines of augmented spiritual influence in this country if on Easter Monday it is found that the old rubric has been obeyed and every obligation met in full.

The Church of England in Canada has not, it would seem to Spectator, thrown itself with any great enthusiasm into the work of temperance. And yet it would appear that of all the questions that call for unremitting toil and fidelity none stands out more distinctly as a field for applied Christianity than this one. It is a problem, of course, upon which earnest men hold a variety of opinions when they come to discuss the method of its solution. But concerning the danger to society and the pitiable consequences to the individual overtaken by this weakness, the facts are too apparent to admit of difference of opinion. It is altogether probable that it is impossible to unite the Church upon any one method of dealing with this matter, and it is hardly worth while making the effort. But surely diversity of operations may be carried on in oneness of spirit. The question is, Are we alive to the danger and the need of energetic effort? Is each man working along the line he deems best, with enthusiasm and earnestness? It is not so much a question what our neighbours are doing, but what are we doing by way of instruction, example and interest in the cases that come under our immediate care. Is it possible that men stand idle awaiting the advent of some cherished scheme whereby his efforts will, he supposes, be more effective? Some say prohibition, and some say Government control, and apparently they await a far-off possibility before girding themselves for the duty that awaits them now. In the name of all that is reasonable, let the Church apply itself to this work by whatever name it may be called. It is the thing aimed at and not the method that is all important. We cannot refrain from calling attention to that etymological distinction between abstinence and temperance which some men make with great satisfaction to themselves. The drift of their attitude is to exalt temperance and despise abstinence, whether pursued from choice or a sense of safety. To be truly temperate you cannot abstain, and temperance is the higher virtue. This amounts to an invitation to all young men who desire to choose the better part to enter the ranks of moderate drinkers, for to abstain is to be intemperate. We know of no more dangerous or discreditable reasoning than this when it comes from high quarters.

A movement has been set on foot in certain parts of Canada to promote temperance by means of conditional progress. One pledge calls for a refusal to take wines or spirits between meals, and the other calls upon the person taking it to refrain from treating. Time was when the former would have practically amounted to a straight pledge of total abstinence in this country, for few made it a part of their daily hospitality. Times, however, have rapidly been changing in this respect, and to-day in the homes of wealth wine appears as one of the apparently necessary elements of a properly ordered dinner or luncheon. The question of treating is pronounced by close observers as directly associated with the most dangerous phase of the whole problem. If a public sentiment could be aroused in condemnation of this a long stride forward would undoubtedly be made. It will, of course, be difficult to enlist young men upon this roll until a sentiment is created in its favour. Its effectiveness will depend upon the largeness and seriousness of the movement. As a means to the desired end both plans are worthy of close study and con-

sideration. But pledge or no pledge, prohibition or Government control, or whatever devices may be put forth for the larger treatment of the question, there still remains the personal example, instruction and effort, from the responsibility of which no man may escape.

After a period of considerable activity and subsequent quiescence the subject of Church unity seems once more to be engaging public attention. This is largely due to a very remarkable and original paper read by Bishop Carmichael, of Montreal, before the Pan-American Conference of Bishops in October last. The paper was ordered to be printed and placed before the various Synods of the Church on this continent and before the general assemblies of the Presbyterian and Methodist Churches as well, with a view to the widest possible publicity and discussion. It seem to have awakened new life and new hope in those who desire to promote, if they do not live to see, the organic union of these three great factors in Christian civilization. As an evidence of this renewed interest a conference was held last week in Philadelphia of representatives of these Churches to consider this very paper and the questions that arise out of it. The plan of the paper, as the readers of the Canadian Churchman will have seen, is simple and direct in the extreme. It consisted in a series of quotations from the recognized standards of each communion bearing upon the great central doctrines for which they stand—the Scriptures, Lord's Supper, baptism, fasting, etc. To those who had never taken up the matter in this fashion the result must have been a remarkable discovery. On many points the agreement is not only complete in essential teaching, but the definitions are almost verbally identical. On others the agreement is so close that it is almost impossible to accept one without the other. How far these Churches have wandered from their original standards is another question, but the strength of the Bishop's position lies in the fact that his quotations are from the only sources that can be recognized as authoritative.

SPECTATOR.

BROTHERHOOD OF ST. ANDREW.

With the Travelling Secretaries.—Mr. Fred W. Thomas has continued his hard work in Montreal with appreciable results, notably at St. Thomas' and Grace Churches. On Monday, March 14th, a meeting of the Local Assembly was held in the evening, upwards of fifty members being present. The president of the Brotherhood in Canada, Mr. James A. Catto, was present, as well as Mr. Fred W. Thomas, who both spoke, and gave helpful addresses. Mr. D. M. Stewart, general manager of the Sovereign Bank, spoke very warmly in favour of Mr. Thomas' work in connection with the Brotherhood, and hoped that future results would emphasize more fully the need of that work. Mr. Thomas left for Ottawa on Tuesday, the 15th, and with the help of Mr. A. G. Gilbert hunted up several Churchmen interested in the work of the Brotherhood, enlisting their sympathies. A well-attended meeting of Churchmen and others interested in the work was held on Thursday evening, at which a Local Assembly was reformed and officers elected. Bishop Hamilton was in the chair, and a large number of the clergy, and great interest was taken in the proceedings. It was resolved to help along the Brotherhood as far as they were able, and several influential members offered all the assistance they could give to further its interests. Mr. Thomas can well be satisfied with his efforts here.

Mr. W. Y. Davis had good meetings at St. Paul's Cathedral, London, meeting both the Senior and Junior Chapters there, and found good work being done. He has interviewed most of the clergy here, and has arranged to return after Easter and address the different Chapters and other Churchmen with a view of increasing the interest in the work and enlarging its sphere of usefulness. From London Mr. Davis went to

Woodstock Paul's, speaking both places; the latter has a Chapter with John's Church to the rect

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Woodstock, and visited both Old and New St. Paul's, speaking on behalf of the Brotherhood in both places. At Brantford the Travelling Secretary has been hard at work visiting the different churches and missions with marked success. A Chapter will be formed in connection with St. John's Church here, and will prove very helpful to the rector in charge.

BOOK REVIEWS.

The Upper Canada Tract Society, 102 Yonge Street, Toronto, has on sale, price 30 cents, Bishop Walsham How's "Book of Family Prayers." It is admirably suited for family use, as is proved by its very extensive and very long-continued use. It is many years since it made its first appearance, and it has not by any means diminished in circulation. An excuse for neglect of family prayer is often heard that it is not easy to find any form of words suitable. We think such persons as make this excuse for their neglect would find the Bishop's manual meet their needs. We believe it is extensively used in the families of clergymen as well as laymen. We heartily commend it to all.

The Homiletic Review.—March, 1904. Funk & Wagnalls. This issue of The Review comes out under a new editor, and is an improvement in several respects. A new feature is the "Editorial Comment," dealing with important topics, especially the war in the East. A very good map is given, and, being on white paper, it will be easy to insert names of places as they turn up during the war. An article by Professor Layce comparing the lately discovered "Code of Hammurabi," or "Ammu-rapi," the "Amraphel" of Genesis, with the Mosaic code is alone worth more than the price of the review. It ought to be read by every one who wishes to see how useful these late finds can prove. It shows how unfounded was the scare caused a few years ago by the self-styled "Higher Critics." "New Religions of the Nineteenth Century," by Dr. F. Ellwood, deals with "Indian Brahmoism," and is interesting. Rev. Mr. McCorkle has a strong article on the "Value of Denominational Preaching." He takes the ground that "Every church has its ratio essendi." What is "essendi?" He is no advocate for "jelly-fish Christianity." There are several other good things in The Review which we have not space to speak of.

The Church Eclectic.—March, 1904. Gorham, New York. This is a lighter number than usual. "A Lost Article of the Creed," by Rev. W. C. Pope, is very much needed by Protestants, and even by Episcopalians. A very good translation of an Abyssinian hymn is given by Rev. J. Anketell, M.A. The rest of The Review is mainly composed of selections. We are inclined to think that too much notice is taken of the Rev. Dr. Briggs. It is just what he wants.

The Rectorial System in New Brunswick.—A paper read before the Fredericton Church Club, March 11th, 1901, by C. E. A. Simonds, B.A., B.C.L., barrister, registrar of Diocese of Fredericton. Price 25 cents. Fredericton.

The nature of this paper is set forth in its title only to a limited extent. It contains a great deal of historical and legal information. Of course, it has chiefly a local reference, but there is a great deal towards the end of the paper that might prove of service to others. Of course, we all know that one lawyer can always be answered by another. Lawyers do not agree always, any more than doctors or persons. On the whole we can say that the paper would prove very useful and interesting to any one who may desire information upon the point treated of. As regards the appointment of clergy to parishes, we may say that we have not found any plan work better than the one in vogue in the Diocese of Toronto.

The American Antiquarian and Oriental Jour-

nal.—March and April, 1904. This is again a most interesting number. We have only space to say that we should willingly repeat our commendation and advice of last month.

Reminders of Old Truths.—By Hannah E. Pipe. Longmans, Green & Co., London and New York. Price 3s. 6d. net.

This is a delightful book, one that every Christian woman should read, read often, and lay to heart. It is a book for our own times. We cannot do better than give the author's own "foreword." "Looking back gratefully on a long and happy life, I wish to greet once more the friends whom I affectionately remember as girls, sending to them these reminders of old truths by way of God-speed and farewell." But it is a book for girls to-day as well as for their seniors.

The Bible Student and Teacher.—February, 1904. This is an "undenominational" publication, having contributions from all denominations, including some Episcopalians. The papers are all good of their kind. Rev. Principal Sheraton's on "The Product of Inspiration" was delivered in Wycliffe College, Toronto. It is, of course, good and to the point. There are several other good contributions. Altogether the magazine is likely to prove of great use to those who can appreciate it.

Everybody's Magazine.—The opening article in the current number of this magazine tells of the Louisiana Purchase Exhibition, which, the writer says, will be the most remarkable ever held. T. F. Millard writes of "The Camera on the Firing Line," and C. B. Taylor of "The Penitentes of New Mexico," in which some of their ceremonies are faithfully described. There are the usual number of stories and storiottes as well as a few poems, and the magazine is, as usual, well illustrated throughout.

Scribners' Magazine.—The April number of this magazine opens with an article by M. Schuyler on the architecture of the St. Louis Fair, which is well illustrated by means of tinted drawings showing a number of its principal buildings. J. Corbin writes on the subject of "Play-going in London," and there are several poems and short stories. Further instalments are given of Mr. George Bancroft's "Letters from England in 1846-49," of "The War of 1812," by Capt. A. T. Mahan, U.S.N., and of "The Undercurrent," by Robert Grant. "Strenuousness and the Play of Thought" is dealt with in "The Point of View," and "The Field of Art" is devoted to a description of a Dutch group of portraits by Russell Sturgis. This latter is illustrated.

The Churchwoman.

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

INDIA ORPHAN WORK.

With grateful thanks I acknowledge the following contributions: Mrs. Tench, Chicago, to support child for another year, \$15; anonymous, Oshawa, for orphan work, \$25; a friend, Toronto, \$10. Friends are still kind in remembering the India famine orphans, and I do not wish to be too pressing, but if any who read this would like to help a little to keep these children longer in the mission homes I shall be so grateful. The difficulty is that children are kept for a year, or perhaps more, by some kind friend or some Sunday school, and then this lapses and there is no provision for the child unless some new way opens. My hope, in such cases as we are interested in, lies in the new friends who come forward, either with small contributions, or when

anyone is so inclined and able, with the \$15 for a year's support. It is very sad not to help a certain child a little longer, where he can be loved and cared for, taught the Christian faith, and kept from the evils of the heathen world which lie outside the doors of the mission homes. I am very grateful to all who have so kindly and generously helped any of these little ones, and it does one's heart good to feel that some will go from the homes, Christian youths and maidens, having learned some industry by which they can support themselves, and make a happy home, perhaps, in the future. Please address further contributions to Miss Caroline Macklem, Sylvan Towers, Rosedale, Toronto.

OTTAWA.

Billings' Bridge.—Trinity.—The annual meeting of the Junior Woman's Auxiliary of this parish was held Monday evening, March 21st. It was largely attended and was one of the most successful the Auxiliary has yet had. It was in the school-room and opened with a hymn, followed by prayer offered by the rector, Rev. Dr. Löw. There was a short address by the president, Miss Low, who expressed satisfaction at the work of the year and thanked the members for valuable assistance. During the year there had been 41 meetings, 32 being sewing ones, and nine business meetings. There was an average attendance of 11 members. The treasurer's statement showed the receipts were \$142.11, and the expenditure \$141.22. The Auxiliary had paid \$100 on the mortgage of the church during the year and paid \$150 for the same purpose in the twelve months previous. Some reports were read, including one in reference to the last board meeting presented by Miss Smythe. During the evening refreshments were served. The officers elected for the year are: President, Miss Low; first vice-president, Miss G. Low; secretary, Miss H. McCann; literature secretary, Miss N. Frerichs; treasurer, Miss M. Low; representative to the board, Miss Eva Loper; delegates to the annual meeting, Miss Smythe and Miss K. McCann; substitutes, Miss Spendlow and Miss Moffatt.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

ONTARIO.

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

In the business management of Church affairs there is always need for the work of earnest laymen. The Synod of this diocese is blessed with many members who are anxious to do their part in furthering the interests of the Church, and who do it well. But there ought to be a great many more. When one looks over the list of lay delegates from the various parishes and then at the actual representation on the floor of the Synod he cannot but be struck with the thinness of the ranks. There are lawyers, and there are doctors, merchants and farmers among those elected, but whenever a Synod is called or committee summoned, that invariably happens to be just the time when the world is busiest, and this delegate or that begins straightway to make excuse, and say he cannot come. Now, this ought not so to be. There is a call for a decided reform, and it must be carried out at the Easter vestry meetings. The office of a lay delegate is not a purely honorary title, conferred like some ecclesiastical titles in order to keep so-and-so from bolting to some other fold, or in order to mark a long life, which has no other results to show but the usual signs of old age. It is an office of great responsibility, in which the parish is to be represented in its parliament by those whom they elect for that purpose. A man should be elected who will promise to attend every day of the meeting of Synod, and



HE IS RISEN!

who will be held responsible by the parish for every vote he casts, whether for the expenditure of a \$50 mission grant or the election of a Bishop. He should be one of the brightest and most active and most earnest men in the parish, who has shown his interest in all the concerns of the parish, and who may be counted on to consider the affairs of the Church in a broad and Churchmanlike manner. Have we got men like that? If not, the system had better be changed. There may be occasions when it is well to ask some of the remote parishes to elect a representative from Churchmen in other parishes, because they have not yet developed the right kind of men, and because there are men in the large centres who ought to be in the Synod, and who cannot be unless they are so elected. But as a rule it is better for each parish to grow its own men, and for all to feel that the office of lay delegate is an honour open to them some day when they have learned the great responsibility attached to it, and are ready to shoulder the responsibility, and do the duty of the office thoroughly. There is no honour gained from an office unworthily filled. The honour comes from faithful service, and if a man has not the time or the inclination to serve as a delegate he had better not let his name appear in the list. He leaves an office practically unfilled, and makes himself an object of reproach and a laughing-stock to others.

Selby.—On account of the destruction by fire of the paper mills at Strathcona and the partial closing down of the cement works, many of the best Church people have been obliged to move out of the parish, consequently the attendance at the services in St. James' is much smaller and the financial returns much decreased.

Kingston.—St. Luke's.—This congregation continues to grow, and show more and more the signs of life. The choir of over 30 voices will ap-

pear at Easter for the first time fully vested. A new organ from the Karn Company, Woodstock, will shortly be placed in a newly constructed organ chamber. A new choir vestry, a clergy vestry, and the organ chamber are now being built. It is hoped the day is near when the requirements of the parish will demand an entirely new building.

Catarqui.—The Rev. J. A. Elliott will not begin his work in this parish until Easter Sunday. Meanwhile the congregation have bought J. L. Haycock's house for a rectory, and have paid \$3,000 for it. The property is a valuable one, and the house will make an excellent dwelling for the rector. There is a great field of work in this parish, and the new order of things will undoubtedly result in a satisfactory advance for the Church.

New Boyne.—St. Peter's.—An oak altar, with reredos, in memory of the late Rev. Rural Dean Wright, Athens, is to be erected by the congregation of this church, where he was incumbent for twelve years.

Sharbot Lake.—St. Andrew's.—The bell for this church has duly arrived. It weighs between 400 and 500 pounds, and will be hung as soon as the weather permits.

The funeral service over the remains of the late Rev. T. W. Barry was held at Fortress Monroe, two clergymen conducting it in the presence of a large congregation of officers and men. The body was removed under escort to Washington, where interment was had in Arlington Cemetery with ecclesiastical, Masonic and military ceremonies. Mrs. Barry and family will return to Kingston this month. Mr. Barry was born at New Dublin, County of Leeds, Ontario Diocese, in 1852, and was, therefore, fifty-two years old. He was too young to be ordained in Canada when he graduated from Nashotah, in 1874, therefore was or-

dained in Chicago. He came back at once to Kingston, and served at Barriefield and at Gouverneur and Antwerp, N.Y. In 1878 he became rector of St. Paul's, Leavenworth, where he organized the first vested choir of men and boys in Kansas, and built a fine rectory. Entering the army in 1882, as captain and chaplain, he was the youngest man of that rank yet commissioned. He served at several posts, and at Fort Riley left a \$20,000 chapel as a memorial of his creative labors. He was third on the list of sixty chaplains in length of service.

TORONTO.

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

St. James's.—The Rev. A. U. de Pencier, who has been senior curate of this parish for the past three years, was presented on Thursday evening last in the schoolhouse with several parting gifts by the members of the congregation and others as a token of their esteem on the occasion of his leaving to take up his new appointment as Rector of Brandon, Manitoba. The congregation presented Mr. de Pencier with an address, expressive of their appreciation of his services, which was read by Chief Justice Moss, and the members of the parochial branch of the Y. P. A. presented him with a writing-table, a large number of the congregation were present, and appreciative addresses were made by Messrs. E. M. Carlton and T. E. Rawson and the rector, the Rev. Canon Welch.

Wycliffe College.—The Bishop of Ontario gave an impressive address at evening chapel on Wednesday, the 23rd inst., on the words: "Abide in Me," St. John xv. 4. About fifty of the undergraduates were present. After the service the Bishop inspected the new Convocation Hall, the Library and the Missionary Museum. He ex-

pressed himself as very much gratified with all he saw and with the general appointments of the college.

Uxbridge.—St. Paul's.—On Sunday, 20th of March, the Rev. Canon H. C. Dixon, Diocesan Secretary, visited this parish for the first time. The congregations, morning and evening, were splendid, and the morning address on Missions was perhaps the best ever heard in the church. The people were delighted with the sound practical words of the Reverend Canon. On Monday night he gave his well known lecture upon "Be, Hur." illustrated by lime-light views, and upwards of 300 people filled the basement of the church, many having to stand, the old seats and the new seats and the chapel seats all being brought into requisition. People from all churches and denominations were present and thoroughly enjoyed the lecture. We must say that the visit of the Rev. Canon Dixon has done much good to our parish.

Brighton.—The Rev. Walter Creswick, who has been very seriously ill for the past two months, is now convalescent and he will probably be able to take up his parochial duties again in a few weeks' time.

Sutton West.—Not much more than a month ago the members of the Mission Board of the



The late Bishop Fuller, first Rector of S. John's Church, Thorold, and first Bishop of Niagara.

diocese of Toronto met together in counsel. Since then one of its clerical members has passed away in the person of the Rev. A. M. Rutherford, M.A., parish priest, Sutton West. The sudden death of gentlemen like Mr. Rutherford will be a shock to the younger men of the diocesan clergy. In Mr. Rutherford, the Church militant has lost an energetic servant. He was a Canadian of Irish descent. His education from the time he entered the Public Schools till he graduated from Trinity College was exclusively Canadian. Mr. Rutherford belonged consequently to that class of the Canadian clergy who by birth, traditions and Churchmanship has done much to educate and deepen the spiritual life of the Canadian Church and people. The teaching and life of such men are indelibly stamped and for good on the Church folk of the County of Peel, where Mr. Rutherford was born; where in St. Mark's church, Sandhill—built on his father's farm—his spiritual life received such an impetus as made him in due time devote the remainder of his young life to the cure of souls in Sutton West. As a former clergyman, at Sandhill, I am but stating faintly for myself and brother clergy who have ministered among the numerous loyal Church families of North Peel and parts adjacent, the sincere sympathy we share with them for the widow and the widowed mother of Mr. Rutherford. R.I.P.

NIAGARA.

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

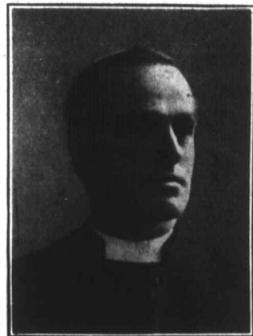
Thorold.—St. John's.—Sunday, March 20th, 1904, was a memorable day in the history of this church, firstly, because the Right Reverend J. Philip DuMoulin, Lord Bishop of Niagara, was present and had charge of the morning service; secondly, because it was the day set apart for the dedication of the beautiful stained glass windows in the chancel, which had been presented by ex-Mayor John McDonagh to the church in memory of the late Rev. Thomas Brock Fuller, first rector of St. John's Church, and first Bishop of Niagara; and thirdly, because the sacred rite of Confirmation was administered by the Bishop to twenty-two candidates. St. John's Church is noted for its bright and hearty services, and consequently the new gallery and chancel were completely filled. The candidates and clergy marched in procession from the Church Hall and entered the west door of the church singing "Hark the sound of holy voices." The first service of the day was the unveiling of the windows. Churchwardens L. McMann and S. G. Gartley, and the generous donor, took their places in front of the chancel rail. The Union Jack was then lowered by Archdeacon Clark and Canon Gribble. The presentation of the windows was



S. John's Church, Thorold.

then made by churchwarden L. McMann on behalf of Mr. McDonagh, in the following words: "To the greater glory of God, for the adornment of His Church, and in memory of the first rector—The Right Reverend Thomas Brock Fuller—John McDonagh asks the acceptance by this congregation of St. John's Church, Thorold, of this window which we now present." His Lordship the Bishop accepted the window in appropriate terms on behalf of the rector, the wardens and the congregation of St. John's Church. The window, which is a magnificent one, is in three sections, and is from the old reliable firm of the N. T. Lyon Glass Co., of Toronto. The large central section bears a life-size figure of Christ, the Good Shepherd, carrying in His arms a lamb and also bearing the Pastoral Staff. The window on the left has for its central figure the Bishop's Mitre, while that on the right a pair of keys, the whole showing to excellent advantage, and adding great beauty to the already handsome edifice. At the base is to be seen the inscription, "To the glory of God and in the memory of the Right Reverend Thomas Brock Fuller, D.D., D.C.L. First Rector of this Church and First Bishop of Niagara." The unveiling ceremony completed, the holy rite of Confirmation was administered by his Lordship, the service opening with the sing-

ing of hymn 242. Every time the Bishop visits Thorold he strengthens the tie between himself and his people, his eloquent words on this occasion sank deep into the hearts of many of the faithful. His Lordship said in part—"that that bright, beautiful Sunday was a bright, happy and memorable day for all. It would be a heartless and unnatural thing for people to forget those who have lived and laboured amongst them, and have given their lives in their behalf. There are many things among the business and other interests in life, and all the transactions of men that tend to make one forget and to exclude thoughts of God, and the highest interests of men. That which will help men to remember is something to be highly prized. God writes such in His Book and in men's hearts, and men are told, that precious in His sight is the memorial of His saints." Therefore, it was a right and appropriate and religious act which a member of St. John's congregation did when in remembrance of a former pastor, who had ministered to him in the church, had joined himself and his wife in matrimony, and had been with them in sympathy unto the end, to perpetuate to him, to himself, and to all the congregation, the remembrance of such a man, and to recall to the membership the recollection of the labours of him, who was their first rector, and to the clergy of him who was their first Bishop of Niagara." Referring to the memorial window, His Lordship said it had been installed in the right place, as there is only one place for such a window, which is the eastern window of the church, in the chancel. Bishop DuMoulin closed his admir-



Rev. F. C. Piper, Rector S. John's Church, Thorold.

able address by expressing the hope that the first Communion, which the class would partake of that morning, would be the first of a very regular line of acts which would enable them to be strong to do their duty. The evening sermon was preached by the Ven. Archdeacon Clark, of Hamilton. He gave an excellent address, dwelling upon the life of the late Bishop Fuller, who had worked so faithfully in Thorold for twenty-one years without stipend, and then finally had the present church erected, and presenting to the congregation nearly \$12,000 towards the Building Fund. The clergy present throughout the day were the Lord Bishop, Archdeacon Clark, Canon Gribble and the rector, the Rev. F. C. Piper. LAUS DEO.

Hamilton.—At the meeting of the Standing Committee of the diocese, held on March 15th, the Bishop suggested that it might be well to join the diocesan Apportionment and the Apportionment for general missions together, and thus have only one fund over and above parochial claims. This would prevent much of the confusion that now exists in the minds of the lay members of the Church. He begged the members of the Committee to consider the proposal, and to come to the next meeting prepared to express an opinion. The secretary-treasurer reported that the greater part of the Vine Vale farm, commonly known as the Lottridge property, had been disposed of, and that the amount realized was over \$19,000. The rest of the property is bringing in a fair annual rental. Thus a financial

problem which, has for several years been exercising the minds of the members of the Finance Committee has been solved to the great advantage to the Synod. It was agreed to keep the books of the Synod once open for the receipt of monies due on diocesan Apportionment until April 12th, and to hold the next meeting of the Committee on May 10th.

Jarvis.—It is proposed to renovate the old church now used as a Sunday School building and vestry, and remove the acetylene gas generator from the basement of the new church to a separate and detached building. Excellent meetings of the Ladies' Guild and of the Willing Workers have been held during the winter. Those of the latter have been characterized by a happy combination of religious study, parochial business, and mental recreation. These two societies have raised during the year by means of monthly fees and special efforts fully \$172. The next Deanery meeting of the clergy of Haldimand county has been appointed to be held in this parish on Wednesday and Thursday, the 6th and 7th of April, beginning with service in St. Paul's church on the evening of the 6th.

Nanticoke.—The people of this parish are sorry to learn that their clergyman, Rev. F. H. Cotton, is shortly to sever his connection with the two congregations, he having accepted the offer of the position of assistant to the rector of Trinity Church, King St. East, Toronto. Mr. Cotton's ministrations have been greatly blessed, and the parish has attained a prosperous position.

Hagersville.—All Saints.—The following report has been sent by the secretary of the W. A. The second annual meeting of the branch of the Woman's Auxiliary of this parish, was held at the residence of Mrs. Cline, on Thursday afternoon, Feb. 25th. A large number of the members were present. The reports presented by the secretary and the treasurer were most encouraging, showing that the past year has been a prosperous one. There are forty-nine members on the roll. Thirty-six sewing and twelve business meetings were held during the year, with an average attendance of eight members. The rector, who presided, gave a short address at the close of the meeting. The following officers were elected for the coming year: President, Mrs. J. Graham, 1st vice-president, Miss M. E. Almas, 2nd vice-president, Mrs. S. Alward, recording and corresponding secretary, Mrs. J. H. Cline, assistant secretary, Mrs. C. O. Read, treasurer, Mrs. J. C. Ingles, delegates, Mrs. C. O. Read and Mrs. S. Alward, auditors, Mrs. Justice Howard and Mrs. J. Wilson. The Guild: Weekly meetings of the Parish Guild are held in the rector's study on Monday evenings. Part of the evening is profitably spent by the Sunday School teachers and the members of the Guild in the study and discussion of the Sunday School lesson under the direction of the rector, after which the meeting assumes the nature of a social gathering. During the winter months part of an outstanding debt has been reduced to the extent of \$55, through the efforts of the members of the Guild.

HURON.

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

London.—St. James'.—On March 30th the Very Rev. Dean Davis completed a pastorate of thirty years in this parish. He is a younger son of the late Rural Dean Davis, and a brother of Canon Davis, of Sarnia. After a short pastorate of three years at Bayfield he came to London in 1874, and commenced services in a schoolhouse, and out of this slender beginning has grown the present solid and prosperous parish of St. James. The young rector was made a canon in 1888, Archdeacon in 1894, and in 1903 was advanced to the office of Dean on the death of the late Dean Innes. His engagements at Huron College and

at the Normal School, and his services on the various boards and organizations which enlist his sympathy, as the Bible Society, Church Missionary Society, Synod Committees, Executive Committee of the Diocese, etc., are numerous and onerous, and all these, added to the cares of a heavy parish, make his life a very busy one indeed. We offer our hearty congratulations on the occasion of this important anniversary of his life.

St. Matthew's.—The Rev. G. M. Cox lectured recently in the neighbouring parish of Thamesford on "The Book of the Revelation." The lecture was well attended, and was followed with close interest by many of the congregation with Bibles in hand. The lecturer dwelt chiefly on chapter 6, which he considers to unfold the plan of the book. This lecture is to be followed by another on the later parts of the book on some future date to be arranged. The Book of the Revelation is an admittedly different book, but the speaker succeeded, by means of a chart and a clear, crisp method of exposition, in arousing a great interest in the study of the book under consideration.

Meetings in Synod Week.—Every year in Huron Diocese the evening and morning before Synod are devoted to voluntary meetings of great and growing interest. In June, 1904, the Monday evening meeting before next Synod will be held as usual at Huron College, London. Rev. Canon Craig will occupy the chair, and two topics will be discussed: (1) "The Life of Erasmus," introduced by Archdeacon Richardson, and discussed by Revs. D. W. Collins and J. F. Rounthwaite. (2) "How to Increase the Efficiency of Rural Deanery Chapters," introduced by Rural Dean Ardill, and discussed by Revs. Canon Dann and V. M. Durnford. The Tuesday morning meeting takes place at a city restaurant, and consists of a clerical breakfast, followed by four addresses. Only one topic is considered at this meeting, the subject for this year being "The Oxford Movement," which will be introduced by Archdeacon Williams, and discussed by Revs. W. A. Graham, W. B. Clark and B. A. Kinder.

Missionary Allotments.—After a very warm discussion of the whole problem of allotments the Executive Committee of Huron Diocese decided to adopt the basis of allotment of last year and raise each deanery uniformly 33-1-3 per cent. on that allotment. A new basis of allotment was proposed, but protests came in from so many deaneries the Executive Committee decided to revert to the former basis, which was received throughout the diocese without any protest.

London Township.—Emmanuel.—The congregation have recently shown their loyal attachment to the Ven. Archdeacon Richardson, their rector, in a very tangible and happy way. As a visit of surprise, the churchwardens, Messrs. Fred Fitzgerald and W. Hilton Armitage, drove up to St. John's rectory one evening last week with a large sleigh load of oats as a Lenten offering. Later in the evening came the Emmanuel people themselves, young and old, parents and children—a large party—bringing with them well-filled baskets of good things, and their own cordial greetings. Several pleasant hours were passed at the rectory, and after an abundant, well-prepared supper had been participated in, the Archdeacon addressed the company, referring to their many good words and works toward the Church they loved, and kindly expressions and deeds toward himself and family. On motion of Mr. Fitzgerald and Mr. Henry-Shoebottom, accompanied by some well-spoken and graceful remarks, a complimentary vote was tendered to Archdeacon, Mrs. and the Misses Richardson, to which the friends gave hearty support. The evening hymn was sung, appropriate prayers followed, and the doxology and pastor's benediction closed an evening of very pleasant profit.

Mount Brydges.—The A.Y.P.A. of this congrega-

tion have carried on a series of very interesting meetings through this winter. In addition to Bible and literary topics, presented by members of the society, and social evenings, a series of special lectures was arranged, viz.; Missionary addresses by the Revs. T. B. Clark, of London; R. J. S. Adamson, of Delaware, and the rector, the Rev. T. Hicks; an illustrated lecture by the Ven. Archdeacon Richardson, and a lecture on "St. Patrick" by the Rev. T. G. Wright, of Thamesford. The Rev. T. F. Hicks resides at Melbourne, and there he has erected a beautiful church, costing some \$2,500, exclusive of labour and supplies donated by the congregation; and about three-fourths of the cost has been met already. Mr. Hicks deserves congratulations on this evidence of solid progress.

Paris.—St. James'.—The following obituary notice of the late Thomas H. Tate is taken from the "Paris Review" of March 24th: "To stand but an instant upon the threshold of the Hereafter—and to enter! In such dignity and beauty and death summon the late Thomas H. Tate—called almost as he chanted his "Nunc Dimittis," "Lord, now lettest Thou Thy servant depart in peace." Mr. Tate was not an old man; his years numbered but sixty-seven, and in his heart was that kindness of thought that can never age. The true gentility of being thoughtful in little things, of doing neighbourly acts of kindness, of seeing great good in every day living was his by inheritance; he was a great man, not perhaps, as the world counts greatness, but in the unobtrusive way of doing good. More than anything else he was a church lover; that was born in him. His grandfather, father, uncles and brothers were clergymen—a fine stock, a gentle race—and the house of God was to him a house of peace, a place of rest. He went early to his home of worship; he lingered when other worshippers had gone. To handle the books, to pull even the bell rope, to do those little things that are looked upon as the sexton's duty, were to Mr. Tate a pleasure, in fact he oftentimes forestalled the sexton, for so he loved to do in his courteous way. The heritage he has left is a noble one. His sons and daughters diffuse a wholesome influence for good unknown to themselves, perhaps, but it is there; it is felt by others, and it is in part their father's gift. Last Sunday, Mr. Tate joined in the Church service three times. At Evensong he was conscious of physical pain and spoke of it after the service. In the early morning hours he slipped quietly into another life, to him likely a greater, grander church, of which our little stone

Spotless Pearls for Easter Gifts

Perhaps no other gems more satisfactorily adapt themselves for Easter giving than the chaste pearls. They are amongst precious stones what the lily is with flowers. Our collection is large, good and reasonable in price. We ask your examination.

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structure was but a lobby. The children were all at home with the exception of two married daughters, but he passed on without the heart-break of a parting, as if knowing that he but stepped over the threshold through which they were to follow. He will be missed, for in the hurry of to-day's living there are few who stop to welcome strangers, and for nearly forty-seven years he has been the dispenser of kind words and loving deeds in Paris."

St. James'.—The thirtieth anniversary of the pastorate in this parish of the Very Rev., the Dean of Huron, was held on the 24th inst. in the school-house, and was a grand success. Bunting and flags hung in profusion around the room—the class rooms being beautifully draped—and the platform was decorated with large palms and flowers. After the Doxology had been sung, the general thanksgiving was repeated by the congregation. The chairman, Mr. B. S. Murray, after a few well-chosen remarks, introduced one of the wardens of the church, Mr. John Shaw, who presented the address from the congregation. The address, highly eulogistic of the faithfulness and kindly devotedness of the Reverend Dean, breathed a spirit of adoration and showed clearly the esteem and affection with which the large congregation hold their pastor. Archdeacon Richardson then spoke briefly before reading the address from the clergy of the English Church in London. "Anniversaries," said the Archdeacon, "prevail in these times. Every now and then we hear of some anniversary. But I am quite sure that there are very few held like the one we celebrate to-night. An anniversary denoting the progress of the ministry and the development of Christian service. This anniversary is a most worthy one, and to the congregation and pastor are due deep congratulations. The fact of a pastor having charge of one parish for thirty years is worthy of profound and grateful recognition." The Archdeacon then presented the address which testified to the loving fellowship existing between the Dean and his brother clergymen. "The Dean is a man of sterling character, and the very soul of kindness," said Principal MacQueen, of Victoria School, "and I appreciate the honour to be the first layman to put my name to the address presented by the congregation. I have had personal intercourse with the Dean for a great many years and his kindly feeling and uprightiness has won for him a warm place in my heart." Rev. J. G. Stuart, of Knox College, thought it was a delightful thing to have a pastor and a church so affectionate and intimate. He spoke of the feeling of union and intimacy that existed between himself and the Dean for the past number of years, and hoped that the Dean would long be spared to continue his labours in the St. James' parish. The Rev. W. M. Walker, who brought greetings from the Baptist Church, said that all the people in South London spoke well of Dean Davis, and that the Dean had, by his influence and example, helped to make South London a pleasant place to live. Congratulations to the Dean and Mrs. Davis were brought from the Methodist denomination by Rev. W. G. Howson, who hoped for a long life for the Dean with his congregation. Bishop Baldwin compared the Dean to a tried ship, which had been facing the storms and fury of experience, and come out a grand success. "And I want to congratulate the good-ship," he said. "The Dean's was a remarkably true pastor's life, so deep and intimate with the history of all the families in the parish. After thirty years of storms and commotions and trials of your Church, he comes out surrounded with a halo of a deep and powerful religion. Not as a pastor, but as a valued friend, after the trials of so many years. The genial and kind spirit of the Dean and his cheerfulness have all been felt. The reasons I chose him for the high office of Dean," continued the Bishop, "are three. First, because I hold him to be an eminent preacher; secondly, because he is eminent in labours, a great

visitor and burden-bearer, combined with consistency, and nobleness of character, and thirdly, because he is a true and faithful friend to all whom he professes to love." The Dean spoke a few words of heartfelt thankfulness and asked for the earnest prayers of the congregations that he should be kept faithful.

Correspondence.

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

PRESSING NEED FOR MORE CLERGY.

Sir,—Under above heading the Rev. C. N. F. Jeffery, general missionary for Rupert's Land, makes a frantic appeal for more clergymen (in your issue of March 3rd) to work in that diocese, and it is sincerely to be hoped his efforts will be crowned with success. It is very gratifying, however, to learn that the people in the North-West are so anxious for the ministrations of the Church and are so pushing to secure the services of ordained men. In this Mr. Jeffery can thank God and take courage. It is different down east. I know many strong and wealthy parishes whose doors have been closed for years, and whose congregations are quite satisfied with a closed church, as that generally leaves their pockets undisturbed, and the conscience becomes seared and callous. Further, I am curious to know the full meaning of Mr. Jeffery's appeal, as I happen to know some clergy (whose ability and standing are unquestioned), and who actually did apply for work in the Diocese of Rupert's Land and some other North-West dioceses only last fall, and after having been asked a thousand and one questions by Bishops and general missionaries all communications came to a close with the comforting assurance that all missions were now filled. Perhaps I am somewhat inquisitive, but these contradictory stories don't go down with me. RECTOR.

WHO HAVE THE BOOKS.

Sir,—Some dozen years ago or more, when I lived in East Toronto, one of the clergy belonging to Toronto asked me for the loan of Dr. Walker's "Life of Bishop Glegg." I will send him the original price of the volume if he will return the book to me. I will do the same for Bishop Dowden's "Scottish Communion Office" if it is returned.

JAMES GAMMACK, LL.D.
West Hartford, Conn.

A CANADIAN CHURCH ALMANAC.

Sir,—One thing of which I am sure many clergymen besides myself find a great need for is a Canadian Church almanack. If we want a Church almanack, either in sheet form for vestry or parish use, or one in booklet form for lectern or prayer desk, we have to use an S.P.C.K. Almanack containing a cut and description of an English church or cathedral, postal and other information, useful only to an inhabitant of Great Britain, a list only of English, Scotch and Irish Bishops, etc. Can we not have one suitable for a Canadian Churchman's use? I believe such an almanack would be bought in sufficient numbers to make it profitable to the publisher. Could not you, sir, see your way to issue one in connection with The Canadian Churchman? If not, perhaps some other publisher might, or perhaps the S.P.C.K. might publish a Canadian edition if assured of a sufficient demand for it. There is time now if the matter be taken in hand at once to prepare one for 1905. If we cannot have a

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Canadian Prayer Book, I think we might at least have an almanack, just for members of the Church of England who happen to live in Canada. I think it might be done without endangering the unity of the Empire or of the Anglican branch of the Church Catholic. J. L. S.

TWO GOOD MEN WANTED.

Sir,—Can any one among your readers put me in the way of getting two good men for immediate work in organizing this new colony of English people? They should be young and active, unmarried (deacons would do quite well), good readers, able to sing, with a good share of ordinary common sense, and able to organize rough and ready services in private houses of small size. I can guarantee \$500 each for a stipend to begin with. We expect a large body of new people to come to the colony this spring. The large majority, perhaps 7 or 8 out of 10, are Churchmen, and the people are of a good class and very easy to get along with. A man who really loves his work, and has something to preach about, would find a very congenial and growing sphere of usefulness here. The Methodists and Presbyterians are each sending in men, although they have very few followers in the colony. I do hope that among the Church of England younger clergy there are some willing to come out West and help hold what is our own now.

Yours very faithfully,
 GEORGE EXTON LLOYD,
 Chaplain.

Lloydminster, N.W.T., March 1, 1904.

OUR RISEN LORD.

"To make sure of the death of Jesus, a Roman soldier pierced His side and made a wound so large, that, as appears afterward, a hand might be thrust into it."

There were many things about our Lord's risen body which manifested real identity with that which this pagan soldier ruthlessly violated. It was His purpose to convince His disciples that He stood before them in the same body which had been crucified and laid in the sepulchre; and the disciples saw and believed, and afterwards as witnesses of His resurrection they appealed to the fact that they had eaten and drunk with Him after He rose from the dead.

It is interesting to note that as the fall of the human race had been first by a woman, so to a woman is the announcement made of redemption completed, by her mouth first declared and conveyed to the Apostles, to be by them proclaimed to the world. To Mary Magdalene, "last at the cross and first at the sepulchre," He appeared and said, "Mary." "Rabboni!" she cried. He calleth His own sheep by name, and they know His voice. "Go, tell My brethren." Yes, He calls them brethren, though they forsook Him and fled, leaving Him in the hands of enemies. Ah! what loving forgiveness this of our risen Lord.

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EASTER MORNING.

Mary to her Saviour's tomb
 Hasted at the early dawn;
 Spice she brought, and rich perfume—
 But the Lord she loved was gone.
 For awhile she weeping stood,
 Struck with sorrow and surprise;
 Shedding tears, a plenteous flood,
 For her heart supplied her eyes.

Jesus, who is always near,
 Though too often unperceived,
 Comes, His weeping child to cheer,
 Gently asking why she grieved.
 Though at first she knew Him not,
 When He called her by her name,
 Then her griefs were all forgot,
 For she found He was the same.

Grief and sighing quickly fled
 When she heard His welcome voice;
 Just before, she thought Him dead,
 Now, He bids her heart rejoice.
 What a change His word can make,
 Turning darkness into day!
 Ye who weep for Jesus' sake,
 He will wipe your tears away.

He who came to comfort her,
 When she thought her all was lost,
 Will for your relief appear,
 Though you now are tempest-tossed.
 On His love your burden cast,
 On His words your thoughts employ;
 Weeping for a night may last,
 But the morning brings the joy.
 —John Newton.

THE PAINTING OF THE FRESCOES.

By Mrs. Berylcan Jones.

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Chapter V.—Continued.

Brother Huberd drew himself up proudly, and his whole demeanour altered at the implied threat of compelling him to do what he had already declined.

"I am loth to disappoint you a second time, Sir Prior," he said; "but I must needs tell you that I hold the written permission of Stafford, Bishop of Exeter, and of Robert, Abbot of Hales, to have, possess, and keep that Gospel of St. John which you hold in your hand. I believe that this permission would satisfy even that Bishop of Rome, who you profess to think has authority in England."

So saying he held out before the astonished prior a written document, which actually contained the alleged permission, and was signed by the Bishop.

Richard Auncell was checkmated; but, though the hot colour mounted to his cheeks with supreme vexation, he did not allow his voice to change, nor his temper to show itself in any other way.

"Take your Gospel of St. John," he said, handing it over; "you have been too clever for me this time. Perhaps we may meet again when your journey to the Holy City is accomplished."

Brother Huberd bowed, and taking his precious manuscript again, walked quietly out of the apartment and down the castle steps out upon the causeway, which separated the Mount from the Town of Market Jew.

"I would not be without this gospel," he said to himself. "Whatever mistakes John Wiclif has made, translating and copying the Bible is not one of them. The good Bishop can well see the difference between agitators against rule and order and those who desire to possess the gospel to the end that they may serve God's Church the better."

It was perfectly true as the prior had said, that severe penalties were enforced against those who were found with these written copies of the Scriptures without the permission of their bishop. The Lollards, John Wiclif's followers, had been so wildly injudicious that some control over their follies had become necessary.

As is so frequently the case, the followers of one who seeks to reform abuses go far beyond their leader in extravagance and intention. There were, doubtless, many improvements needed; the priories and monasteries were not in all cases fulfilling the objects for which they had been founded. Luxury and slack discipline had crept in, and where worldliness prevails spirituality must needs decline. Yet there were thousands of holy monks and nuns who daily aimed at the standard of saintliness which had been set up for them, and daily grew towards it.

Because some failed it was not the fault of the system, but individual weakness. The followers of Wiclif had fallen into the snare of thinking that the Church needed reforming, instead of seeing that human nature uncontrolled is the same all the world over, and the inconsistent lives of some who professed religion was no argument against that religion itself.

It was also perfectly true that in some of the priories and monasteries there was great inclination to call the Pope of Rome the head of the Church in England; but I would have you know, once for all, that the Church of England was never Roman Catholic. There were always bishops who protested against the supremacy of Rome, and who utterly repudiated the cowardly act of the traitor King John, who sold himself, and tried to sell the Church, to the Pope.

The Church of England, as a whole, never submitted to the authority of the Bishop of Rome; and though some of the foreigners whom he had intruded into places of authority had wrought much evil, and had endeavoured to make it appear that he was the rightful authority, instead of our own archbishop, they had never succeeded in their object. About the time which I am writing, the Papacy had fallen into great disrepute, and the opposition to it in England was very great.

"In 1350 a law was passed which put an end at once to the Pope's interference with the rights of private patronage of livings."

"In 1353 appeals to Rome were forbidden."

"In 1367 the king refused to pay the tribute any longer with which John had disgraced England."*

And so on through the years which followed, abuses urged on by Rome were constantly being fought against by many members of the English Church, and though they were faithful to the great doctrines of the Catholic Church, they upheld the rights and the liberties of their own long established branch of it; that branch which was planted in England long before the holy Augustine came, and from which it was re-established when Augustine's mission was stamped out.

It was from Lindisfarne and Iona, from St. Patrick's Isle and the British Church in Cornwall, that England was re-converted to the faith. Rome then, had not, and never had, the right to claim authority over her.

*From "Turning Point of English Church History." S.P.C.K.

CHAPTER VI.

Brother Huberd had been painting quietly at his picture for two days before anything noteworthy occurred. He felt strangely peaceful, standing there on his little rude platform, and hearing but not noting all the work going on below him. His thoughts were fully concentrated on his work, and he had knelt long in the little old church, which was being rapidly enclosed in the new and glorious building, before he had commenced it. First, he had roughly sketched in the gigantic figure of the saint, and now he was painting the head and face of the Christ-bearer.

Intently absorbed in his work, he suddenly became aware that others were in the church. The little bustle of the arrival had escaped his notice, but a sharp, quick pain told him who the visitors were, and it did not need the downward glance to show him John Pengersek and Joan his wife, with their two daughters.

The exclamation of delight which came with such genuine fervour from the squire's lips did not escape him, and he heard every word they spoke.

"I never expected this," he said. "Sir Priest, you have most wonderfully progressed!"

They passed up the nave, between the arcade of seven tall and graceful pillars, to where the carved oak screen stood in its wondrous beauty, shutting in the sanctuary. Beyond was the reredos, also of carved oak, and the partially built altar; beyond that, again, was an open space and the eastern window. They paused at the archway in the screen.

"The altar-steps are laid," said John Pengersek in a satisfied tone. "But, father, were they not all to be of marble?"

"Of marble they are," said the vicar, quietly.

"But the colour? Why are they all different?" he asked again.

"I thought," said John Ude, "that it might teach the people somewhat. The first step is of black marble, which signifies to my mind our sinfulness, and the repentance necessary to us when we approach the holy altar; the second step—see—is of rare red marble, which should teach us that the blood of the Lord Christ alone can make us clean; and the third step is of pure white marble, to show us how pure we can become through that Precious Blood, when we are washed therein."

"It is well," said John Pengersek, in a low voice. "Thou has a holy mind, father. Sweet wife," he added, turning to his wife, who stood beside him, "we will try to remember those three things each time we tread the steps to the holy altar."

Joan Pengersek made no reply, but her eyes were full of tears, and she bowed her head.

They passed inside to look at the carved reredos with its groups of figures, and Marjorie, the restless, plucked at the vicar's sleeve.

"Father," she whispered, "come and tell me about these paintings. We never saw such beautiful pictures, and I would know what they all mean, if thou wilt only tell me."

There was no surer road to John Ude's favour than to ask him to explain those frescoes which he had thought out with so much care and trouble, in order to make them most serviceable to his people, and he came with the child directly, followed also by the quieter, but less demonstrative, Joan.

"We will begin down here by the door," said Marjorie. "Who is this king with the ermine robe, bearing an orb and a sceptre? Methinks his crown is somewhat heavy, father."

"That is the holy Germochus," said John Ude. "He was brother to our own St. Breaca; and you know full well his little church yonder, where she gave him a corner of the parish King Theodore assigned to her. You know, also, his shrine and his well without the churchyard. Yea, verily, that is the blessed Germochus, who gave up his own earthly kingdom to establish the Kingdom of the Lord Christ."

"And who is the bishop on the window next to him?" asked Marjorie.

(To be continued.)

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GOOD FRIDAY.

"And Pilate saith unto them, 'Behold the Man!'"

Behold the Man! with crown of thorns,

At Pilate's judgment seat;
Though set at naught by men of war,
He will not once retreat.

Behold the Man! in purple robe,
While chief priests mocking say
Him crucify, Him crucify,
From earth Him cast away.

Behold the Man! on Calvary,
Who died that we might live,
And for the chief of sinners did
His life a ransom give.

Behold the Man! exalted now
At God's right hand above,
The saints redeemed and angels sing
The praises of His love.

Behold the Man! the King of kings,
When on His judgment throne,
His face the beauty shall disclose
Of Israel's God alone.

Behold the Man! through ages all
By whose Salvation's plan,
Shall be our everlasting joy,
That we behold the Man.
—Rev. L. Sinclair.

AN EASTER SURPRISE.

There is a little town called Feldkirch on the frontier of Austria, on the Ill, an affluent of the Rhine. It

numbers under three thousand inhabitants. In the year 1799, when the armies of Napoleon were sweeping over the continent, Massena, one of his generals, suddenly appeared on the heights above the town at the head of 18,000 men.

It was Easter Day, and the morning sun as it rose glittered on the weapons of the French, at the top of the range of hills west of Feldkirch. The town council hastily assembled to consult about what was to be done. Defence was impossible.

Should a deputation be sent to Massena with the keys of the town, with an entreaty that he should treat the place with mercy?

Then the old dean of the church stood up. "It is Easter Day," he said. "We have been reckoning on our own strength, and that fails. It is the day of the Lord's resurrection. Let us ring the bells and have services as usual, and leave the matter in God's hands. We know only our weaknesses, and not the power of God."

His word prevailed. Then, all at once, from the three or four church towers in Feldkirch, the bells began to clang joyous peals in honour of the resurrection, and the streets were filled with worshippers hastening to the house of God. The French heard with surprise and alarm the sudden clamour of the joy-bells, and, concluding that the Austrian army had arrived in the night to relieve the place, Massena suddenly broke up his camp, and before the bells had ceased ringing not a Frenchman was to be seen.

THE EASTER HOPE.

What right has the little delicate white flower to blossom away up the side of the Alps, just on the border of the snow line? It has the right that it asserts by its own existence. It belongs there. It sprang out of a seed, it found congenial air and soil, and so it is a part of nature, a part of the order of things. And so in all ages this white, sweet flower of hope has grown in the soil of the human heart.

How does it happen, if there is no reason for it, that the universe, our old nurse, as she has taken her child, man, in her arms, and carried him all through the ages, has whispered to him this hope of another life

We have learned one thing as to matter, and know that nothing in this physical world ever dies. Not one slight particle of matter, not one unit of invisible, intangible force, has ever ceased to be. This dust we tread beneath our feet, or that the wind blows in our faces, is not dead—it is alive. Next year it will come up in a grass blade—it will be a part of the tint or perfume of a flower. Next year, perchance, it will be a part of the bloom of a little child's cheek, a part of the shining of a little child's eye, a part even of the brain that thinks those "thoughts" that wander through eternity."

Nothing in this world ever dies, only changes infinitely its form; disappearing, eluding us entirely, to take another shape more beautiful somewhere else. And in spite of the fact that we so often—mothers, husbands, wives, children—look upon cold, silent faces, turned white because the flush of life has left them, still this faith remains in the heart, and it will not down. It cries out and asserts itself, and says: This death is not real—it is an illusion. The body is here, we say, but where is the love, where is the thought, where is the generosity, where is the friendship, where is all that subtle combination of qualities and powers that made my friends? Those are not here. And so the world moves on and marches over graves asserting all the while that the graves are a lie, and that only life is. "There is no death. What seems so is transition;

This life of mortal breath . . . Is but a suburb of the life elysian, Whose portal we call death."

EASTER DAY.

A song of sunshine through the rain,
Of spring across the snow,
A balm to heal the hurts of pain,
A peace surpassing woe.
Lift up your heads, ye sorrowing ones,
And be ye glad of heart,
For Calvary day and Easter day,
Earth's saddest day and gladdest day,
Were just one day apart.

No hint or whisper stirred the air
To tell what joy should be;
The poor disciples grieving there,
Nor help nor hope could see.
Yet all the while the glad, near sun
Made ready its swift dart,
And Calvary day and Easter day,
The darkest day and brightest day,
Were just one day apart.

THE VALUE OF CHARCOAL.

Few People Know How Useful it is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better; it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines, and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking, or after eating onions and odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary, great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary tablets."

A MISSIONARY DOG.

By Mr. F. W. Greenshields, of Cumberland Sound Mission.

I am only a poor little black Eskimo doggie, but I am a missionary dog, so, perhaps, you would like to hear something about me. Of course, I cannot tell you anything myself, because I am dumb, like all other dogs, but if my master writes for me it will do as well.

I am not very old—I was only born last winter—but they say I am very big, and can do a great deal for my age. They say, too, that I am a very comical doggie, because I always go about with one ear up and the other down, and am always trying to play some funny tricks; so they have not given me an Eskimo name like all the rest of the dogs, but they call me "Tommy Rot." You would smile to hear the little Eskimo children trying to call me by that name.

It was a strange scene that I looked upon when I was a puppy and could begin to see. All around were great rocky hills and mountains covered with snow and ice, and at the foot of these was a great wide plain of ice, as far as anybody could see. This was the frozen sea. Everything was then so quiet and terribly still that some of you, I expect, if you had stopped to listen, would have been almost frightened.

At first I lived in a tiny, snow-house, made especially for my brothers and me, and then when I was able to run about I was allowed to go in and out of the big snow-house, called an "igloo," where the Eskimo lived. I would jump up on the sleeping-platform and curl myself up in their warm furs and stay there until I was turned out, for it was very warm. Very often, too, the Eskimo boys and girls would play with me, for they have so few playthings—a whip, bows and arrows, a skin ball, and a few bone images constitute pretty well their whole stock. The little girls used to put me in their hoods and march about with me in the same way that their mothers do with the babies. So you see Eskimo dogs get quite used to children, and we seldom bite them, however much they pull us about, but very often rather join in the fun.

It was while I was living in this big snow-house that I met my present master. He came very late one night, having been travelling for many days with sledge and dogs over the snow-covered land and frozen sea, which the Eskimo know so little, and many of them have never heard it at all: that Jesus Christ loves all men, that He loves the Eskimo, too, and that He died for them.

My master came crawling on his hands and knees through the low porches leading to the "igloo" door, and I thought I should like to make friends with him. So I began to run and jump all around him in such a way that he thought I was a funny doggie, and then he stroked me and we were soon fast friends.

He and the Eskimo man and boy with him were very tired and hungry that night, but after they had taken some food and warm coffee they felt better. My master then asked the people, if they would like to sing. They said, "Oh, yes, very much." He

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then called all the people together into that snow-house, and they all began to sing. Some of the people knew one or two hymns, and they sang them very well, for the Eskimo are fond of music, and some have good voices.

After the singing he read some portions out of the Gospels to them, and then began to speak to them, telling them of how God loved them, how He had given His Son to die for them, and had prepared a place of joy for them to dwell in for ever by-and-by. They listened with great attention, some quite eagerly, as if they wanted to hear more.

Can you imagine the scene? I think not very well. It was like being inside of a very large bee-hive all built of snow. There was not very much light, only that which was given from two large seal-oil lamps. There were pots and pans and Eskimo implements lying about, and then all round were sitting the Eskimo, with my master standing in the middle.

There was one poor old man in that house who for some years has never been able to move; he is suffering from a disease which takes away all the power of his muscles. He has been himself a great conjuror, or priest of the heathen Eskimo religion, and he and others have performed all kinds of ceremonies and done many things that their goddess, who is supposed to live at the bottom of the sea, may heal him. But the poor man is worse than ever, and he says he is losing faith in the old heathen religion. My master was glad to be able to tell him of the One Who, when on earth, healed the sick, and Who, although the poor man may never be healed here, is ready to receive him into that place where there shall be no more sorrow, or suffering, or weakness.

The old man listened intently, and before my master left was trying to learn to read the Gospels and find out more about the Jesus of Whom my master spoke.

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When my master left these people he had to travel on to another larger settlement of Eskimo, living round about a trading station. Some days after I went, too, helping to pull the sledge, although I was so young. When we rushed up over the steep ice-banks with my sledge, I saw my master, the missionary, but he did not see me. I was very glad; so as soon as they took my harness off I ran up to him, and, jumping up, hit him such a blow in the back with my fore-paws that he wondered what was the matter. He was very pleased to see me again, and he asked the gentleman, who is a trader, to whom I really then belonged, if he would sell me. He said, "No; but I will give him to you, because he seems to like you."

Since that time I have been many long journeys with my master, the missionary, when he has been travelling to teach the Eskimo. Sometimes we have to go through deep snow and over mountains, which is very hard work for us. Last summer, when the snow was melting, we had to travel through water and melting snow, so that we all were soaking wet and cold. We must, however, do these journeys, or the poor Eskimo would never hear of Jesus. Many, many of them have never heard still, because they are too far away.

The Eskimo believe in a great goddess of evil, who hates everybody, and sends the storms, and sickness, and starvation. They do many terribly wicked things to please this goddess, and Eskimo boys and girls are taught to do the same; so their minds are dark, and sometimes they are very unhappy and frightened. If they are ill they believe that the goddess is very angry and has sent the disease. At times the poor sick boy or girl is buried alive.

Boys and girls, think over these things, and then think of all you are taught at Sunday School, or in church, or by mother and father, and see if it is not worth while for my missionary master and me to travel about and take the Gospel message to these poor, ignorant people.

I shall be a missionary dog all my life now, and shall be helping to pull the missionary's sledge many more miles, until I get too old to pull at all, or, perhaps, some day fall down dead in the snow in one of our long journeys when there is nothing to eat. But I shall have given my life in a good cause, and it is all I have to give. What are you boys and girls going to do to carry the Gospel to all the millions of people yet living in darkness throughout the world?—The Round World.

THOU SHALT CALL HIS NAME JESUS.

We do not know much about Jesus when He was a boy, but there is just one story you will like to hear.

Every year Joseph and Mary went to Jerusalem to keep the Feast of the Passover. God had told the people to keep this feast in remembrance of a great thing He had done for them in days gone by. He had brought them out of Egypt, where they had been treated very cruelly, and He had saved their children alive, when many of the

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Egyptian children had had to die. So they used to kill and eat a lamb as they had done on that night long ago, and this they did in Jerusalem, where the temple of God was. That temple was God's house on earth. There was His altar, and there, His priests offered sacrifice. When the Child Jesus was twelve years old, Joseph and Mary took Him with them when they went to keep the Passover. But after the days of the feast were over and they went home again, Jesus stayed behind in Jerusalem. At first, they thought He was with some of their friends, and then, when they could not find Him, they went back to Jerusalem. You can fancy how anxious they were. But, at last, they found Him in the temple, sitting in the midst of the wise and learned men of that time, hearing them and asking them questions. All who heard Him

were astonished at His understanding and answers. As for Joseph and Mary, they were amazed. His mother said to Him, "Son, why hast Thou thus dealt with us? Behold, Thy father and I have sought Thee sorrowing."

But Joseph, good as he was, was not the father of Jesus, who was the Son of God.

"How is it that ye sought me?" our Lord said. "Wist ye not that I must be about My Father's business?"

He meant His Father in heaven, but they did not understand Him. Jesus had come into the world to do the will of Almighty God, and He was ready and anxious to do it. That was why He was in God's house, listening to the words of wise men and asking them questions.

But it was God's will, too, that His Son should be our pattern, our example. I told you that one of the bad things about a sin was, that others, seeing us do wrong, might dare to do wrong, too, as Adam ate the fruit after Eve had done so. God wishes children to obey their parents and to be good to them, so the Son of God went quietly home with Joseph and Mary His mother, and was subject unto them. He has left us an example that we should follow His steps.

"And Jesus increased in wisdom and stature, and in favour with God and man."

A LITTLE KNIGHT.

Not to look at. No. He looked rather funny as he laboriously climbed the tramcar steps, for his legs were very short and he could get no help from his hands, for one carried his school books, and the other held something squeezed up tight.

But the conductor knew him well, and helped him up; and he appeared in the doorway smiling broadly at the passengers, who all smiled back into the round, freckled face with such a mere button of a nose that it looked as if it had been pounded in.

A little friend of his, who had evidently been crying, was sitting in the other end of the car, and the little knight made his way up to where she was sitting.

"Hullo, Jenny!" he said, in his cheerful voice.

"Oh, John," said Jenny, with a little catch in her voice, "I've lost my money, I think down here on the floor! And now I can't go to the show. I've looked and looked for it."

"Can't you get another?" asked John, anxiously, looking sharply at the floor.

"No. We are such a big family, you see, and I am in the middle of it. And people in the middle of big families, I don't think, ever get extras. They always take what's left."

"Yes, I've noticed that," said John. "I'm in the middle, too; and things are always too big or too little for me. I got sixpence running on an errand for grandma," he added, opening up his squeezed-up hand and showing the moist bit of silver which meant so much to him. "I say, Jenny," he added, heroically, "you take mine. Girls care more about things than—than—boys."

But Jenny was proof against this

temptation. She shut her eyes and shook her head hard. "No, indeed, I won't take yours," she said, firmly. "I guess I know about boys and shows. I've saved this money for the longest time, and I was so glad when the man said the school children could come for sixpence. But now—"

The tears were coming again; and John dropped down to look for the coin.

He hunted for some minutes; and a sharp-eyed woman saw him drop his coin down on the straw, then pick it up. Then he rose up.

"Here you are, Jenny!" he said.

"Oh, John, thank you!" cried Jenny, beaming. "I never can find things."

When they got off at the school-house, the sharp-eyed woman got off, too.

And that may have explained the fact that John's teacher at recess handed him a square envelope. In it was a ticket to the show, a bright silver sixpence, and a tiny slip of paper on which was written: "For the good knight, John." John did not understand that very well: the only knight he knew much about was a disagreeable time of day connected with bedtime. But he understood the money and ticket very well; and he beamed like a small, freckled sun, as you do when you are young and in the middle of a family and delightful things happen.—Youth's Companion.

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KARN—5 octave parlor organ by D. W. Karn & Co., in handsome solid walnut case with small extended top, has 7 stops, 2 sets of reeds in treble and 1 set in bass, knee swell. Height 5 feet 10 inches. Originally \$125. Reduced price \$40
KILGOUR—5 octave parlor organ by Kilgour Co., in neatly decorated solid walnut case with small extended top, has 9 stops, 2 complete sets of reeds, 2 knee swells. Height 5 feet 6 inches. Originally \$125. Reduced price \$41
DOMINION—5 octave parlor organ by the Dominion Organ Co., in handsome solid walnut case with extended top, has 8 stops, 2 sets of reeds in treble and 1 set in bass, 2 knee swells. Height 6 feet 3 inches. Originally \$125. Reduced price \$42
JAMES—5 octave parlor organ by T. James & Co., Guelph, in nicely ornamented solid walnut case with extended top, has 10 stops, 2 complete sets of reeds, 2 knee swells, mouseproof pedals. Height 6 feet. Originally \$125. Reduced price \$44
BELL—5 octave parlor organ by W. Bell & Co., Guelph, in handsomely decorated walnut case with high top, has 11 stops including couplers, vox humana, etc., 2 complete sets of reeds, 2 knee swells, mouseproof pedals. Height 6 feet 9 inches. Originally \$125. Reduced price \$49
BLACHFORD—5 octave parlor organ by D. Blachford, Toronto, in very handsome solid walnut case with high top, has 13 stops including couplers, etc., 3 sets of reeds in treble and three sets in bass, 2 knee swells. Height 6 feet 10 inches. Originally \$150. Reduced price \$56
DOMINION—5 octave solid walnut organ by the Dominion Co., case with extended top nicely carved and panelled and with bevelled mirror, has 11 stops, 2 sets of reeds in treble, 2 couplers, 2 knee swells, etc. Height 6 feet 1 inch. Used less than six months. Catalogue price \$200. Now \$58
BELL—6 octave piano case organ by W. Bell & Co., Guelph, in rich walnut case with specially handsome mirror rail top and carved pedals, has 11 stops including couplers, etc., 2 complete sets of reeds, knee swells, mouseproof pedals. Height 5 feet 8 inches. Originally \$175. Reduced price \$79
THOMAS—6 octave piano case organ by the Thomas Organ Co., Woodstock, in handsome figured walnut case with marquetry design in the panels, has 11 stops including couplers and vox humana, 2 complete sets of reeds, 2 knee swells, mouseproof pedals. A lovely organ only slightly used. Originally \$175. Reduced to \$84
SHERLOCK-MANNING—6 octave piano case organ by Sherlock-Manning, in very handsome figured walnut case (double veneered throughout) of new design, with full length polished panel and music desk, hand carving and bevelled mirror top. A beautiful organ, excellently finished and perfect in voicing and action, has 13 stops, 2 complete sets of reeds, 2 couplers, 2 knee swells, etc. Cannot be told from new. Height 5 feet 4 inches. Catalogue price \$300. Now \$91
MASON & HAMLIN—5 octave church organ by Mason & Hamlin in walnut case with book cupboards, book racks, lampstands, etc. An extraordinary fine organ with 14 stops, 7 sets of reeds of 2 1/2 octaves each and one set of one octave, 2 knee swells and patent exterior swell. Has sufficient volume for good sized auditorium and tonal variety for solo work that is unsurpassed. Very little used. Cannot be told from new. Regular \$255. Now \$127

Gourlay, Winter & Leeming

188 YONCE STREET, TORONTO.

WALLACE'S MISTAKE.

Wallace was looking discontentedly out of the window at the trees from which the rain was dripping.

"I wish we hadn't come here: I don't like trees," he said.

Mama folded the papers in silence.

"I wish there weren't any trees, they do make it so gloomy when it rains," he continued, fretfully.

The papers were put away, and mama came over to the window and took her little boy upon her lap.

"What would my little son do when it rains if there were no trees?"

"I'd put on my mackintosh and rubbers, and go to the office with papa, for then he wouldn't be here buying timber," answered Wallace.

Mama leaned back in her chair and laughed.

"Where would you get your mackintosh and rubbers?" she asked.

"At Mr. Coleman's," was the prompt reply.

"Not if there were no trees," persisted mama.

"Why, mama, my mackintosh didn't grow on a tree, did it?" asked Wallace, forgetting about the rain.

"Not in the form of a mackintosh, but if it were not for the indiarubber tree we should have no rain clothes, rubber tires or balls."

"Does rubber grow on trees? Tell me about it, mama," said Wallace, seeing in imagination a tree from which rubber balls of every size were swinging in the breeze.

"The indiarubber tree grows where the climate is very hot and moist. It is a tall, slender tree with beautiful glossy leaves, which are shaped something like the leaves of our chestnut tree. The trees are tapped much as the sugar maples are which you saw at Uncle Irwin's in the spring. The sap looks like the juice of the milkweed plant. It is caught in jars of different shapes and sizes. It is left in open dishes, where it soon becomes thick like jelly. To make it firmer it is placed over a slow fire in such a way that the smoke can pass through it, and that makes it black. It is shipped to our own country in lumps or chunks of different sizes containing pieces of bark, leaves, small stones, and sand. The first thing done to it here is to wash it in a machine which cuts it and forces water through it until nothing is left but pure rubber. Then it goes to the mixing machine, where it is mixed with the old rubbers, garden hose, arctics, etc., and with sulphur, which makes it last longer. Then that which is to be used for mackintoshes and such things goes to a machine which consists of rollers. Sheets of pure rubber laid upon canvas or duck are passed between these rollers, where the pressure is so great that the duck and rubber are almost like one material. Garden hose is made on iron rods which are the same size as the inside of the hose. A strip of pure rubber fifty feet long, and just wide enough is wrapped around the rod. The edges are touched with naphtha, which causes the rubber to unite and form a tube of pure rubber, which becomes the inside of the hose. Then rubber-coated duck is wrapped around the pure rubber tube, which is still on the rod. If it is wrapped around twice it is two-ply; three times,

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Of new discoveries there is no end, but one of the most recent, most remarkable, and one which will prove invaluable to thousands of people, is a discovery which it is believed will take the place of all other remedies for the cure of those common and obstinate diseases, dyspepsia and stomach troubles. This discovery is not a loudly advertised, secret patent medicine, but is a scientific combination of wholesome, perfectly harmless vegetable essences, fruit salts, pure pepsin and bismuth.



These remedies are combined in lozenge form, pleasant to take, and will preserve their good qualities indefinitely, whereas all liquid medicines rapidly lose whatever good qualities they may have had as soon as uncorked and exposed to the air.

This preparation is called Stuart's Dyspepsia Tablets, and it is claimed that one of these Tablets or lozenges will digest from 300 to 3,000 times its own weight of meat, eggs and other wholesome food. And this claim has been proven by actual experiments in the following manner: A hard-boiled egg cut into small pieces was placed in a bottle containing warm water heated to ninety degrees (or blood heat); one of these Tablets was then placed in the bottle and the proper temperature maintained for three hours and a half, at the end of which time the egg was as completely digested as it would have been in a healthy stomach. This experiment was undertaken to demonstrate that what it would do in the bottle it would also do in the stomach, hence its unquestionable value in the cure of dyspepsia and weak digestion. Very few people are free from some form of indigestion, but scarcely two will have the same symptoms. Some will suffer most from distress after eating, bloating from gas in the stomach and bowels, others have acid dyspepsia or heartburn, others palpitation or headaches, sleeplessness, pains in chest and under shoulder-blades, extreme nervousness as in nervous dyspepsia, but they all have the same cause—failure to properly digest what is eaten. The stomach must have rest and assistance, and Stuart's Dyspepsia Tablets give it both, by digesting the food for it, and in a short time it is restored to its normal action and vigor. At the same time the Tablets are so harmless that a child can take them with benefit. This new preparation has already made many astonishing cures, as for instance, the following:

"After using only one package of Stuart's Dyspepsia Tablets I have received such great and unexpected benefit that I wish to express my sincere gratitude. In fact, it has been six months since I took the package, and I have not had one particle of distress or difficulty since. And all this in the face of the fact that the best doctors I consulted told me my case was chronic dyspepsia and absolutely incurable, as I had suffered twenty-five years. I distributed half a dozen packages among my friends here who are very anxious to try this remedy." Mrs. Sarah A. Skeel, Lynnville, Jasper Co., Mo.

Stuart's Dyspepsia Tablets are sold by druggists everywhere at 50 cents for full-sized packages. A little book on "Stomach Diseases" mailed free by addressing F. A. Stuart Co., Marshall, Mich.

three ply, etc. This is all done by machinery, and every inch of the duck is under great pressure. Another strip of pure rubber is wrapped around it, and then it is placed in the heater, where it is kept about three-quarters of an hour."

"But how do they get the hose off from the rod, mama?" asked Wallace.

"Air is allowed to pass between the hose and the rod; the hose expands and slips off easily."

"How do they make mats like the one on the veranda?"

"A thick sheet of rubber is placed on a block and the pattern is punched out with different shaped dies. Solid rubber goods are kneaded and pressed into moulds. It is never melted and poured in as one might suppose."

"What if the trees should all die?" asked Wallace, thoughtfully.

"To prevent that, plantations are being set out with rubber-trees. The seeds are gathered in May and June, and drilled into the ground. When the little trees are from six months to a year old they are transplanted into their places in the plantation. After this they do not need much care. When about six years old they are tapped. The sap flows more freely in July and August, although it will run

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any day in the year. The trees live to be from fifty to seventy-five years old. One writer who tells about Columbus's discovery of the island of Hayti says that the natives had balls for amusement made from the juice of a tree which grows there."

"Mama, where did you learn so much about rubber?" enquired Wallace.

"I was reading it up yesterday to tel the ladies at the missionary meeting after we go home."

And then Wallace thought he must have been mistaken the day before in thinking that all those long columns of reading were dry and uninteresting because there were no pictures in them.

—Lucinda T. Fenner.

THE BLIND GIRL.

"If I dinna see"—and she spoke as if this was a matter of doubt and she were making a concession for argument's sake—"there's naebody in the Glen can hear like me. There's no footstep of a Drumtochty man comes to the door but I ken his name, and there's no voice oot on the road that I canna tell. The birds sing sweeter to me than to anybody else, and I can hear them cheeping to one another in the bushes before they go to sleep. And the flowers smell sweeter to me—the roses and the carnations and the bonny moss rose—and I judge that the oatcake and milk taste the richer because I dinna see them. Na, na, ye're not to think that I've been ill-treated by my God, for if He dinna give me ae thing He gave me mony things instead.

"And mind ye, it's no as if I'd seen once and lost my sight; that might ha' been a trial, and my faith might have failed. I've lost naething; my life has been all getting."—Ian Maclaren.

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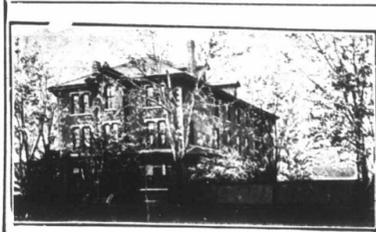
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THE CANADIAN NORTH-WEST
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REGULATIONS.

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

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

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

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

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

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

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

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

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

JAMES A. SMART,
Deputy Minister of the Interior.

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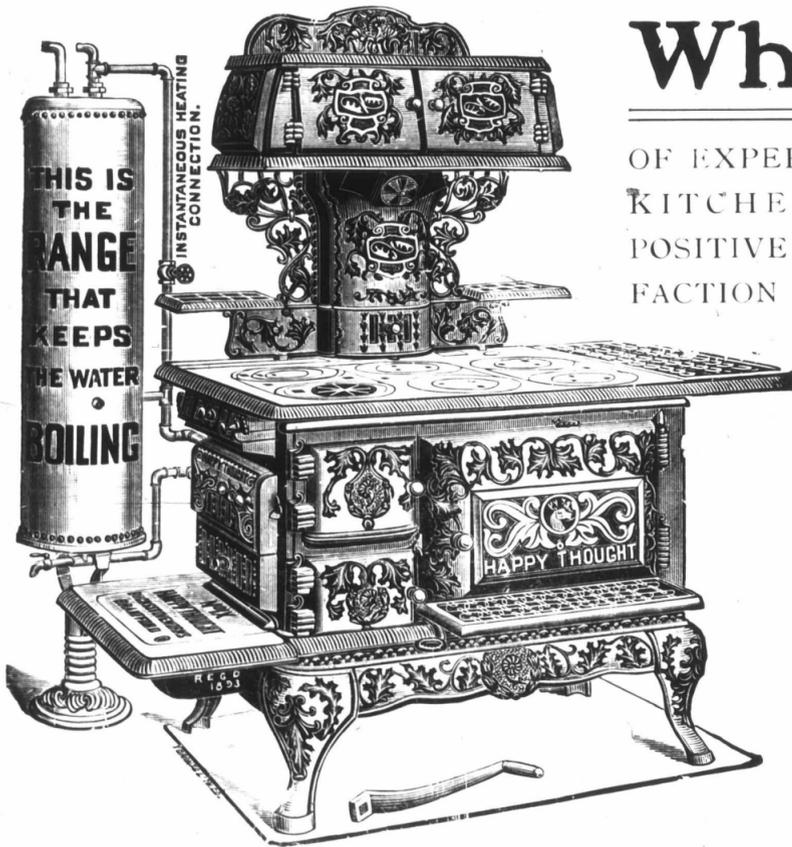


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