

# Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD  
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TORONTO, CANADA, THURSDAY, FEBRUARY 4, 1904.

[No. 5.]

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# Canadian Churchman.

TORONTO, THURSDAY, FEBRUARY 4, 1904

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Evening—Gen. 12 or 13; Acts 28, to 17.  
First Sunday in Lent.  
Morning—Gen. 19, 12 to 30; Matt. 27, 57.  
Evening—Gen. 22, to 20; or 23; Rom. 5.  
Second Sunday in Lent.  
Morning—Gen. 27, to 41; Mark 4, to 35.  
Evening—Gen. 28, or 32; Rom. 10.

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### SEPTUAGESIMA SUNDAY.

Holy Communion: 172, 313, 528, 558.  
Processional: 83, 446, 447, 489.  
Children's Hymns: 333, 566, 568, 574.  
Offertory: 210, 221, 533, 541.  
General Hymns: 162, 168, 262, 470.

### SEXAGESIMA SUNDAY.

Holy Communion: 192, 314, 316, 321.  
Processional: 233, 236, 242, 274.  
Children's Hymns: 238, 337, 340, 342.  
Offertory: 229, 230, 240, 353.  
General Hymns: 165, 234, 245, 288.

### Nova Scotia Bishopric.

In view of the fact that the Bishopric of Nova Scotia will soon be vacant, the minute and interesting report of the election of the Bishop of Glasgow and Galloway in the Scottish Guardian of December 18th deserves careful perusal. In Glasgow, as in Nova Scotia, the system of nominations prevails. Four candidates, Rev. Dr. Danson, of Aberdeen, who afterwards withdrew; Rev. Canon Low, Synod Clerk of Glasgow; Very Reverend Archibald Ian Campbell, Provost of Perth Cathedral, and Rev. Richard Howell Brown, rector of St. Mary's, Glasgow, were nominated; and Dean Hutchison at the outset intimated that every clerical elector had the right to nominate whatever candidate he desired. Pastoral experience, local knowledge, administrative ability, teaching and preaching power, literary and scien-

tific attainments, brotherliness, fairness to all schools of thought, sympathy with young and struggling clergy, with the labouring classes and with outsiders, nationality, experience as a missionary, knowledge of the cathedral system, judgment of men, a wide outlook in ecclesiastical affairs—these were the chief qualifications eloquently urged by the various speakers in behalf of their candidates. If any Bishop in Scotland, or out of it, wants to know what is expected of him, let him read a set of nomination addresses. The speakers, some of whom were very prominent clergy and laymen, were charmingly outspoken, and did not hesitate to enter into details, even such delicate details as the candidate's wife and the colour of his Churchmanship. The speeches in favour of Canon Low and Provost Campbell were passionate appeals to elect a Scotchman who would be in full sympathy with Scottish life. Provost Campbell was elected, and his election proves that the plea of nationality is a very powerful one, if the candidate is otherwise suitable.

### S.P.G. and Higher Criticism.

Every one welcomes the clever and competent matter that is found in the new S.P.G. quarterly, East and West. The writers of its leading articles are usually experts in their subjects. We think, however, its editor has laid himself open to just criticism and complaint by giving the subject of "Higher Criticism" a prominent and favoured place in the October issue. Two articles appeared there, one hostile and one favourable to "Higher Criticism." The first was by Mr. James Monro, C.B., formerly Chief Commissioner of the Metropolitan Police in London, and since then devoted to missionary work in India. His article was entitled "The Teaching of the Higher Criticism Incompatible with Missionary Work." The other article was by a writer signing himself "X. P." on the subject, "Higher Criticism an Aid to Missionary Work." The editor of East and West himself is enamoured of "Higher Criticism," and has suggested a new arrangement of the books of the Bible, which would commence with Amos and end with Daniel. Naturally, the appearance of "X. P.'s" article has caused anxiety and pain. A writer in one of the English papers, pertinently asks what Gospel was the S.P.G. intended to "propagate" when it was founded 200 years ago? The Gospel of Christ or the gospel of Wellhausen? We are the warm friends of S.P.G. We wish it unbounded prosperity. We are delighted to see the reputable leaders of C.M.S., in the face of nagging criticism, treating it with generous friendship, but we deplore the appearance of "X. P.'s" article. It is no answer to say that a journal and a missionary society are two distinct things. S.P.G. may not be responsible, in one sense, for East and West, and yet it was called into being by S.P.G., and is intended to be its chief exponent before the world. In this connection we might repeat some words of Bishop Herbert Ryle at the recent Bristol congress: "Distinction was rightly drawn between the work of the teacher and that of the preacher . . . the pulpit was not the lecturer's desk . . . the preacher on the Old Testament, therefore, was occupied with spiritual, doctrinal, moral and practical questions, not with the results of research." Bishop Ryle is by no means unfriendly to "Higher Criticism," but desires it to be kept in its place. The work of a missionary journal, like that of a preacher, is positive and constructive. It is to preach the Gospel, and not to criticize nor discredit it.

### Bishop of Croydon.

The Archbishop of Canterbury, owing to the many and world-wide calls made upon him, has

found it necessary to seek the aid of another Suffragan in his diocese, and accordingly the Rev. Canon Pereira, vicar of Croydon, has been selected. The new Suffragan will be known as the Bishop of Croydon. He will resign the vicarage of Croydon, will reside in London, and will take his income from the living of All Hallows', Lombard Street, which is a City living which is in the gift of the Dean and Chapter of Canterbury. The Rev. H. H. Pereira was consecrated Bishop in Westminster Abbey at the same time as the Bishop of Gibraltar, on St. Paul's Day. He is a Dublin man, a moderate High Churchman, and for the past ten years has been vicar of Croydon, where he has done excellent work. He is fifty-six years of age.

### The Cathedral System.

No one can read the records of the Church of the present time, in almost any field, without noticing that "the cathedral system" is a very important factor in the life of the Church, and is coming more and more into use. Look in any direction, Capetown, New York, Washington, Liverpool, Truro, and we will see strenuous efforts put forth to establish great cathedrals, and nothing is more certain than that the cathedral system will powerfully influence the growth and development of the Church of the future. One of the strongest points urged in behalf of Provost Campbell's election as Bishop of Glasgow was his knowledge of the cathedral system and his success in working it at Perth. Scottish Churchmen feel that such a man is needed in Glasgow, Scotland's greatest industrial centre. The subject has acquired a fresh interest for us by the publication of an interesting book, "Odds and Ends," by Dr. Pigou, Dean of Bristol, which appeared just before the great Bristol Congress of October last. Dr. Pigou has a great reputation for story-telling, and one of the subjects on which he expatiates is "the cathedral system." As Dean of an important cathedral he is able, as it were, to take us into the deanery and chapter-house and tell us authoritatively a dean's duties and his relations to the Bishop, canons and parochial clergy. It needs an expert to define exactly the duties of precentors, canons, residentiary and lay clerks. The subject is a puzzling one to a novice. There are cathedrals of the old foundation, before Henry VIII., and cathedrals of the new, after Henry VIII. The rights of the various officials are strictly defined. "The cathedrals are very few," says Dr. Pigou, "in which provision is made for a Bishop to preach." He tells us the late Bishop of Chichester, Dr. Durnford, courteously thanked him for permission to celebrate the Lord's Supper. The statute fixes the number of sermons for the canons residentiary, and at other times the dean has sole charge. Speaking of his own cathedral (Bristol), Dr. Pigou said it was an ideal one in some respects, viz., situation in the heart of the city, spacious nave, enlarged and restored choir and chancel, two chapels for special services. In other respects it was far from ideal. It had no "close," its members were scattered and disjointed, and it had no collegiate life or work. There was nothing to suggest its collegiate character except a few names in the district, such as "College Green," "College Street." Such a record brings its lessons to us. It shows us the importance and possibilities of the cathedral system, and reveals to us that our cathedrals are for the most part cathedrals only in name.

### Temperance.

We intimated a short time ago that there were unmistakable signs of an awakening of the public conscience in Britain concerning the appalling evils of the drink traffic. Matters of this kind move slowly in the Old Land. Eminent indi-

individuals, like Archbishop Temple, Canon Wilberforce, and Dean Farrar, have thundered out their denunciations of the drink traffic and its attendant evils, but it seemed difficult to plan effective movements or organizations. A very active young association is the "Semi-teetotal Association," started by the Rev. F. S. Webster, cousin of Lord Alverstone, the president of the Alaska tribunal. The object of this association is to abstain from drinks except at the midday and evening meals, and so to discountenance "treating" and "nipping." If the association achieves the object it has set before itself it will do a vast deal. The King has encouraged the movement by consenting to have his health drunk in non-intoxicating beverages. Another important event in temperance reform in England is an agreement reached regarding compensation. Representative men, Churchman and Nonconformist, who differ widely on other questions, have come to an agreement on this. The Bishops of London, Rochester, Durham, Hereford and Liverpool, and Doctors Clifford, Horton and Campbell and Lord Peel have agreed on a basis for compensation. Into the details of this scheme we do not enter now, but we simply draw attention to the agreement, which is a very hopeful sign. Compensation is the rock on which many a promising scheme has heretofore been wrecked, and no scheme will meet the necessities of the case that leaves it out of consideration.

#### Cremation.

Cremation, or the burning of the dead, is slowly but surely gaining ground. A new crematorium was recently opened in Birmingham, and three eminent prelates—Dr. Gore, Bishop of Worcester; Dr. Knox, then of Coventry, now Bishop of Manchester, and the Hon. Dr. Legge, Bishop of Lichfield, wrote letters cordially approving of the burning of dead bodies. Dr. Gore said he desired his dead body to be cremated, and Dr. Knox called cremation the most reverent and decent method of dealing with a dead body. A clerical correspondent of the Church Family Newspaper, writing strongly against this growing custom, examined the chief texts that might be claimed in support of it, 1 Sam. 31:12, 2 Chron. 16:14 and 21:10, and says the burnings mentioned in these texts can either be explained by local reasons, or in any case give no support to what is now meant by cremation. He urges that the phrase, "dust to dust," implies a natural process of dissolution. But it will require stronger arguments than these to stop cremation. The sanitary reasons in its favour which were urged by Dr. Knox would seem, in the case of large centres of population, to be overwhelming.

#### An Unusual Gathering.

A strangely patriarchal scene, that must have been recently at Vienna, as described by an English correspondent, when the Emperor received the members of the "Delegations" representing the various portions of his empire. His Majesty was literally "at home" to his guests, they being apparently equally so with their host. First, the Hungarian, then the Austrian delegations, each sixty strong, were ranged in a semi-circle within speaking distance of the throne, the sovereign addressing each in turn, whether peer or commoner, and receiving courteous but frank replies. Essentially a family gathering—recalling the days when the "ruler sat in the gate"—where the head host sought to make himself acquainted with the circumstances and needs of the many branches of his family, expressing in the plainest manner his own opinion of their conduct so far as he was cognizant of it. The Emperor, we are told, knew the history of each delegate, even those presented for the first time—his family, occupation, etc., knowing, too, the general outline of events in each province. Most strikingly exemplified, perhaps, was the personal relation between sovereign and subject. The former spoke to each man, not as the Emperor, collective ruler of all, but as king

here, archduke there, duke, or count, or margrave elsewhere—in every case it was the earliest bond of loyalty to the holder of the ancestral title that was touched—the bond that welds under one—albeit in stormy fashion—the strange assemblage of races—Magyar, Slav and Teuton—which makes up the Austrian Empire. With perfect dignity, we are told, this "descendant of Charlemagne" listened to the complaints, of "fretful Cyech and unruly Croat," commenting in turn upon their shortcomings of conduct, and bidding them redress was to be sought for and won in legitimate constitutional channels. With the word of admonition was mingled a knowledge of and sympathy with difficult conditions which must go far as a reconciling influence in the "united if querulous family" of which Francis Joseph has been so long the wise and tactful head.

#### PROPOSED NEW DIOCESE.

It is proposed by some, at least, to divide the Diocese of Nova Scotia, and now that the See is about to be vacated it would seem to be a favourable opportunity to consider the matter, and to take action, if it be deemed advisable. Nova Scotia is the oldest colonial diocese, and its first Bishop was consecrated in 1787, and exercised jurisdiction from Newfoundland to Niagara, at that time the limit of western settlement. In 1793 Dr. Mountain was appointed to the See of Quebec, and the Diocese of Nova Scotia consisted of the Provinces of Nova Scotia, New Brunswick, Prince Edward Island and Newfoundland. In 1830 and 1845 its easterly and western Provinces were separated from it, leaving it as it is to-day, composed of the two civil Provinces of Nova Scotia and Prince Edward Island. Its area is, in Nova Scotia 20,900 square miles and Prince Edward Island 2,133 miles in extent. The population is 450,574 in the larger and 103,250 in the smaller Province, making a total of 553,833. The Church population is 72,083, viz., 66,107 in Nova Scotia and 5,976 in Prince Edward Island, being about one-eighth of the total number of souls. It is proposed to form a new diocese, consisting of the islands of Cape Breton and Prince Edward and some of the eastern counties on the mainland in the Province of Nova Scotia. Its population in the last twenty years there has been little or no increase, though now, owing to industrial and mining developments in Cape Breton, there promises to be in that section considerable growth in wealth and population. In the same territory the Roman Catholic Church has three dioceses and a Church membership of 175,374. It would seem that there is much to be said for more Episcopal oversight, and the good that would result from the presence and influence of a Bishop in the eastern part of this ancient diocese. There are one hundred clergy at present in the diocese; and this would leave each with a staff of fifty priests to start with, and with a new centre of Church influence created, a growth might be anticipated in both sections. The subject is well worthy of consideration, and experience proves that the best results are attained when dioceses are not too large, either in territory or in population. The proposal to divide will be watched with interest, and we trust the Synod of Nova Scotia will be guided from above in the consideration of this important subject.

#### CLERICAL SUPPORT.

We offer no apology to our readers for returning to this important subject, which involves the welfare and progress of the Church quite as much as it does the comfort and usefulness of not a few of the clergy. Just as the clergy are men meet for their holy calling, and able to edify the body of Christ, and are placed in such circumstances as will enable them to exercise their office without distracting cares, so will the Church advance and exercise a power for good over those who come under its influence. On the

contrary, if they are ill qualified by education or personal fitness, or are harassed by cares, or have not the means to provide a decent maintenance for themselves and their families, and to buy helpful literature, which is, as it were, their tools, then we shall have an impoverished and ineffective ministry, and a Church thus hampered cannot accomplish the effective and aggressive work which the necessities of the times demand. Two evil results flow from an impoverished ministry. First, those in the field become discouraged, they sink in public esteem, and their influence departs; and secondly, others, seeing their wretched and helpless state, are deterred from entering a calling which is so little appreciated, and where failure is more likely than a reasonable degree of success. The times demand men of ability, culture and energy to meet the increasing intellectuality and the decreasing spirituality of our day. The ministry never demanded greater gifts and consecration than it does in these days of loosening morals and questioning faith. The priestly office is by many slightly regarded, and what is admired, if not worshipped, is personality, that combination of gifts, bodily, mental and spiritual, which combine to make what is termed a pleasing and powerful personality. A priest who does not enter the ministry fully equipped, who does not possess a library, who is not free from financial cares, and is not able to maintain himself and family in some degree of dignity and comfort will find himself at great disadvantage in his work, and in comparison with others better qualified and supported. The Church's duty plainly is to accept only well-qualified men, and then to strain every nerve to provide a decent maintenance. Our correspondence reveals a state of things which, in some cases at least, is simply scandalous. Men, with families, in charge of parishes requiring considerable travelling being asked to do so on incomes of \$600 per annum, or less. If a man will not provide for those of his own household he is said, on high authority, to have denied the faith, and is worse than an infidel; and yet here are many of the Church's own ministers honestly labouring in her cause, and yet unable to do that which it is the first obligation on every man faithfully to discharge. Men are driven to desperation, and good men feel constrained to say that they must either seek employment in a foreign country or abandon the exercise of their sacred calling. This surely is a state of affairs which demands investigation, and, if possible, the discovery of some means which will remedy this painful and discreditable state of affairs. Its continuance can only prove most disastrous, not only in the disheartening of men already in the field, but in deterring men of ability and promise from entering on a career which holds out so little prospect of usefulness or happiness. The difficulties are not diminished by the fact that men are in great demand in all other walks of life where the compensation is liberal and is regularly paid, and also that the cost of living is steadily increasing, and is at least twenty-five per cent. more than it was a few years ago. The teaching profession is affected, on all hands it is said that the number of candidates for holy orders is few, and not always among them are found the brightest and most promising of our young men. The causes for this are manifold, and are not confined to any particular branch of the Church. The ministry has now many competitors for able and active men, and only to men of consecrated hearts and lives does it offer a career more attractive than that open to them in other walks of life. But we are convinced that the meagre support offered and the beggarly conditions oftentimes attending the clerical life are most powerful deterrents to many from accepting the grave responsibilities of the priest's office. The state of things we define is to some extent due to lack of business methods in developing the liberality of our lay people and exciting their sense of duty in this regard. What has been accomplished by business methods by our Board of Missions is an illustration of what

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can be done by similar methods in regard to clerical support. Let this question be agitated in every diocese, let facts and figures illustrating the state of the case be collected, and let an agent duly qualified be sent out to canvass for clerical incomes in all parishes where it is below a decent maintenance, and let a healthy public opinion be aroused, and we shall then see, we believe, an improvement in this supremely important matter. Those who are the sufferers should unite and organize and make representations, for in this country we enjoy in the Church, as in the State, representative institutions, and make their voice heard and sufferings known, and those of their brethren who are more fortunate in this respect should unite with them, and we believe, would, in remedying a condition of things that is both harmful to and unworthy of the Church of England in Canada. In a few months more our Synods will meet. No question of greater importance can engage their attention, and let us hope that such action will be taken as will relieve good men of a strain and burden greater than they can bear, and the ministry be made more attractive to many, who under different circumstances would be glad to serve Christ and the Church in the office and work of a deacon or priest.

#### UEDA.

By the Rev. C. H. Shortt, Navatsu, Japan.

In former letters I have given some account of different centres of work in Japan, but I have done little more than mention the town in which Mr. and Mrs. McGinnis live. Now, I would like to do more. In order to find it upon the map one should look first for the centre of the main island in a line drawn north-west from Tokyo, and there, in the Province of Shinshu, on the Shinetsu Railway, a little below Nagano, will be seen the name Ueda. It is sometimes spelled Uyeda; but in either case it should be pronounced as if written Way-da. It has a picturesque site between the swift Chikuma river and a semi-circle of abrupt mountains which shield it from the north and east winds. The town and some stone walls of an old feudal castle stand out boldly at the northern angle of the town, and the arches of an iron bridge span the river. It is a compactly built place, different from the long, straggling sort so common here. Most of its houses have a solid look, and above them a number of schools rise conspicuously, and suggest one good reason why Christian work should be vigorously pushed in this town. It is being vigorously pushed, as anybody who knows the missionary in charge must feel sure it would be. But push as hard as he likes, no work can be satisfactorily done without proper equipment, and this Mr. McGinnis has not got. This is my chief reason for writing about Ueda. Some years ago the Trinity men, on hearing of a similar state of things in Nagano, at once set to work and raised enough to build the fine brick church which is now the home of the Nippon Sei Kokwai, in that place. Other buildings have been provided by the Woman's Auxiliary, and Mr. Waller has now a good equipment. Mr. Kennedy, at Matsumoto, also has good buildings, both in his Mission House of the Holy Cross and in the St. Mary's Home, built by Miss Paterson (and now known in Japan, very suitably, as the "Paterson Kwan"). He will soon require a church as well, and no doubt he will get it. We at Navatsu are very well off, for we have built Trinity House, a residence and mission building combined, and the men of Trinity are gradually paying for it. But in Ueda, the remaining centre, there is nothing belonging to the Church at all; and work must be carried on in a rented house, in not at all the best place, adapted as well as it can be as a preaching station and chapel. Mr. McGinnis does not want to build a church yet any more than we do. He feels that he can wait for some years for that,

and perhaps the people themselves by that time can build a suitable one. But he does want, and ought to have, a mission building in a good, central place, where he can attract people to the preachings; where he can have a room reserved and properly arranged and furnished for Christian worship; where he and his Japanese catechist can hold classes; where Mrs. McGinnis and the mission woman can have meetings for the women and children; where there can be a room in which to receive enquirers, who constantly come to hear "what this new teaching is." There are plenty of earnest Church people in Canada who do not belong to any of the organizations which have already undertaken definite work in Japan. Will not one of them say, "This will be my next piece of mission work?" Such an one could then get twenty persons to become responsible for raising, say \$25 each, and then the building could be put up. In giving to a church or mission house one is giving twice over, for when once it is opened the rent of the old place will be saved, and can be used by the Mission Board for some other work. I have no hesitation in urging this strongly, for I know nothing more pressing needed at present in our Canadian field. Ueda is an important town, a gathering-place for people from a hundred villages; it is full of students, and shows great promise of successful work. In spite of difficulties, in spite of a severe illness, and without proper equipment, Mr. McGinnis has done a great deal already, well seconded, as he is, by his earnest, tireless wife, and they deserve all encouragement. Who will lead the move in Canada?

#### UNIFORM LESSONS FOR SUNDAY SCHOOLS.

By Wm. J. Hinchey.

The desirability of a uniform system of graded lessons for our Canadian Sunday Schools is a matter upon which all who have devoted any thought to the subject seem agreed. The resolutions of Synod Committees on Sunday Schools and the unanimous voice of many conventions held recently indicate the same thing. But the same consensus of opinion has not crystallized in like manner around any one system of helps in present use. This struck me so forcibly that I was led to enquire if there was in existence to-day any ideal system of uniform graded lessons, complete in itself, which we as a national Church might adopt, and which would be suited to our own peculiar national circumstances; and the more I studied the subject the more amazed I became at the anomalies and inefficiency of every system in present use which I have examined. Some of these faults, I trust, I may be able to point out, and afterwards I will give an outline sketch of an ideal system of uniform lessons.

We, as Sunday School teachers, are engaged in the art of education, and, moreover, in education of no ordinary kind, for the welfare of immortal souls is entrusted to us, and the object of our educational work is to so train the souls and bodies of those committed to our care, that they may be made fit to dwell in Christ's Kingdom for ever and ever. To teach theology, therefore, in its relation to the soul, and Christian duty, or the science of ethics, in its relation to the body, as an application of the principles derived from the knowledge of God, we must bring to our aid every help that science and the genius of man can suggest. The world moves, and so does the science of education. The methods of education in use in the public schools of to-day are not the same even as those of our fathers' times. The catechetical plan was once the only system in vogue for any study to which it could be applied. The children committed to memory a series of questions and answers, and repeated them mechanically like parrots, and with about the same expenditure of reasoning power. This system of question and set answer, which is probably the remains of the rudimentary methods of teaching

before the invention of printing, has been eliminated from all modern methods of teaching. Only in our Sunday School helps alone does this antiquated plan of teaching still flourish in all its unattractiveness and repulsiveness, and we need scarcely wonder at the chronic difficulty which many schools possess, the lack of attendance. Look for a moment now at the system of education in the public schools of Ontario (said to be the best in the world). A series of graded text books are now used, presenting each subject of study in the style of a narrative, which gradually builds up fact upon fact. Educationists have not changed their methods without good reason. When but few subjects of study were taught in a primary school, almost any system would suffice, but with all the subjects in the modern curriculum to teach, both students and teachers must be given the very highest facilities for learning and teaching rapidly, that science can devise. We have, in Canada, the same conditions to fulfil in our Sunday Schools, and antiquated, lumbering methods are useless. If theology were taught in our common schools as it is in England and Ireland our Sunday School work might be carried on haphazard, without any very definite plan of teaching being necessary. If even Bible history were taught in our public schools (as it certainly should be) the work of the Sunday School teacher would be comparatively light. But the Canadian Sunday School teacher is confronted with the giant task of teaching systematic theology, the Bible and Bible history, the Prayer Book, Church history, and the whole science of ethics in one short hour per week during the comparatively short time a child is sent to Sunday School. If we can obtain any assistance from the methods of modern educationists we must be willing to accept it. To fall into line, then, with modern methods we must discard the catechetical system, in which the children are required to memorize a stereotyped answer to a given question, because such a method of study is unattractive, not to say repugnant, to most children; and also because the undoubted result of this method is to benumb or atrophy the reasoning powers. Let us take the Church Catechism as an example. In the Church Catechism we have in compact form the basis and framework of all sound Church teaching, a complete chart of the Gospel, almost every word pregnant with meaning. Now, I have known children who had learned the Catechism by rote, who could repeat it without a break, and who had been graduated (?) into the Bible class, who could not explain the simplest phrases in the Catechism, to say nothing of the more intricate passages. Therefore, though they could repeat the Catechism they had not learned it; yet the Church says of the Catechism that it is a form of instruction to be learned. Without doubt there must be a better plan to make sound Churchmen than to teach the Catechism by rote.

If we examine the helps now in use in our Sunday Schools we shall find that they fall naturally into two classes: First, manuals, consisting, so far as I have yet seen, of catechisms of various kinds; and secondly, lessons published periodically. All catechisms are faulty for the reason I have just pointed out, simply because the instruction is given in the form of question and answer; but after all we have at present no better helps for use in our Sunday Schools. Some catechisms, such as the St. Paul Manuals (which are simply the Church Catechism enlarged) are especially good. But as each catechism deals with only one subject, one being on Bible history, another on the Church Catechism (i.e., Church doctrine), another on Church history, and so on, their infinite variety and specialization makes it almost impossible to follow any definite graded course. The other great division of Sunday School helps consists of periodical literature of all kinds, teaching certain courses of lessons, such as the Interdiocesan scheme, the International lessons, and many others. It is utterly absurd to suppose that any modification whatever of the scheme of periodical lessons could be adopted in a graded

unday School. Either there must be constantly recurring lessons in a certain fixed cycle of years, or there must be a haphazard scheme of lessons, without a beginning and leading to no definite end. Nevertheless, there must be a beginning to religious knowledge, just as in all other studies the rudiments must first be mastered before ever we proceed to the higher branches. Milk for the babes, but meat for those of riper years. That the topics treated of in any scheme of periodical lessons whatever are suited to all grades and ages in a Sunday School has, I think, never been claimed by even the most ardent advocate of such a system. A little further thought will show us that no single scheme of lessons published weekly, quarterly or yearly can be suited, even at the very best, to more than one grade in a Sunday School. Ten years is about the average length of time a child is sent to Sunday School. Now, two years is a long time to be kept in one grade, but even this would give a five-grade Sunday School. To make, then, any rational use of lessons published periodically would require at least five different schemes of lessons, or one suited by its topics, etc., to each grade. Then, suppose such a quintuple scheme prepared, it would in two years naturally and rationally cover all the very best and most suitable lessons adapted to each particular grade. At the end of two years would naturally come promotion for the pupils, and the publishers of the periodical lessons might begin publishing the same identical lessons over again, because, first (as already premised) they could publish nothing better; and second, the lessons would now come into the hands of an entirely new set of pupils. The incongruity of thus republishing the best lessons periodically is the key to the whole situation. If these best and most suitable lessons were published instead in five manuals or text books, we would have in permanent form a uniform and graded system of study covering ten years, or the whole ordinary Sunday School life of a child. The junior grades would naturally teach the fundamentals of Christian knowledge and duty; the lessons for senior grades would build upon that the other things which a Christian ought to know. This would ensure progress and advancement, so dearly loved by the child, and so necessary to produce an all-round Churchman, one able to give an answer for the faith he professes. The writer of the Epistle to the Hebrews reproves them for still requiring to be taught the rudiments of Christian knowledge when they should be pressing on unto perfection. A level, one-grade scheme of lessons, without beginning or ending, is, therefore, repugnant both to common sense and to the Word of God. The very first fact that strikes us in examining the scheme of lessons of any periodical system, whether we extend our observations over one year or ten years, is the utter inadequacy of the system to present the whole round of Christian doctrine and truth. Our pupils are ever learning, yet never able to come to the knowledge of the truth. The reason of this will appear from the remarks I have already made. We may best see the absurdity of the system by supposing it to be applied to the acquirement of any other branch of knowledge whatever. I leave it to the reader to imagine the result of applying the identical leaflet system, such as is used in so many Sunday Schools, to the study of grammar or any other subject taught in our common schools. Think it out carefully in all its details, and you will be amazed to think that such a system could ever have obtained a foothold as a pretence even of the complete teaching of any subject. But the wonder ceases when we begin to understand that it was first introduced in the Mother Land simply as supplementary teaching. The scheme of lessons adopted by the Inter-diocesan Sunday School Committee is practically a scheme prepared by the English Sunday School Institute, and these lessons, however useful they may be in England, where they merely supplement the religious training in the common schools, are utterly unsuited

to Canada, where, in many cases, the only religious training a child gets is in the Sunday School. If any system needs supplementary teaching it is not complete in itself, therefore not uniform.

Now, theology is the same as other studies. There is no royal road to learning. All knowledge is built up gradually, line upon line, precept upon precept, a gradual building up upon what is already known. Following, then, as nearly as possible the system used by the best educators in the world, we should use a series of graded text-books of theology. Each lesson would be written in the form of a narrative or connected story, very complete and full, and containing within itself all explanations and references needed for a complete understanding of the subject. The primary lessons should certainly be illustrated, while the senior grades would contain maps, etc., with appendices containing tables of reference and other Bible helps. Of course, there might be any number of books in the series, but let us suppose the number to be five. Each of these five books, then, might contain one hundred and four lessons, or a two years' course, and the whole series would make a ten year course. The books would, if possible, be so written as to contain all things that a Christian ought to know and believe, and to lead gradually up to that desirable point from the very A B C of Christian knowledge and duty. The teaching and application of each individual lesson would be so full and complete in itself, and so interesting, as to not necessarily require any supplementary teaching whatever. This would secure the much-desired uniformity. But for the reason that by the very nature of circumstances all teachers would not be adepts in their art, and would not, therefore, be able to draw out the full application of the lesson without some aid, there might be a list of questions, more or less full, appended to each lesson. The answer to the question would not be given in any set words, but would be found by referring to the text of the narrative, the children giving an answer in their own words and not by the parrot-like repetition of a set answer. In such a series there would, of course, be some repetition, but it would be more in the nature of a recurrence of the same topics, to build upon them ever-widening areas of knowledge. It may be said that such books have never been written, but we are a long way upon the road to accomplishment if we decide that something of the kind is really needed. Besides, as I pointed out when speaking of periodical helps, the same effort that gives us level, ungraded lessons would give us in ten years a complete system of text-books; therefore there is no practical difficulty in the way of preparing such manuals. The sketch I have made of an ideal system of uniform graded lessons is somewhat crude and imperfect without doubt, but if my readers will be pleased to consider it even as a finger-board pointing in the right direction I will be well satisfied.

#### BROTHERHOOD OF ST. ANDREW.

The first meeting of the Toronto Junior Local Assembly was held in Grace Church schoolhouse, Toronto, on Tuesday evening, January 26th, and proved to be very successful and full of interest. Mr. Fred Turner occupied the chair, and Mr. Geo. Garrett acted as secretary. Forty-seven members turned out, representing eight chapters, and several seniors, among whom were: Mr. R. H. Coleman, chairman of the Executive; the general secretary, Rev. R. A. Sims, R. B. Nevitt and others. The Rev. C. B. Kénrich, of Grace Church, welcomed the members in a few helpful words. Mr. Garrett, in the absence of the Rev. J. S. Broughall, gave an interesting address on "The Junior Department: What is It?" full of advice. The Rev. J. Pitt Lewis, the rector of Grace Church, then gave a capital speech of welcome and sound advice to the boys, alluding to his recent visit to China and the distress and darkness he saw there, urging the boys to be true to their calling, and to act as

missionaries at home and to those around them. By so doing they could help in a small way to send the Gospel to those far-off countries. The second address should have been given by Mr. J. Fuller, of St. Matthew's Chapter on "The Junior Department: What Does it Mean to Belong to It?" but as Mr. Fuller was unable to be present his paper was read by Mr. Swanston. Several of those present made a few remarks, and Mr. Coleman expressed his gratification at such a successful meeting, saying what a great advantage these Junior Chapters must be to the younger generation and to the welfare of the Brotherhood at large.

Mr. J. Birmingham, for many years a member of St. Stephen's Junior Chapter, is leaving shortly for Winnipeg, Man., to take up a position in the Manufacturers' Life Association. The Brotherhood there will find a great acquisition in the services of Mr. Birmingham.

At the regular meeting of St. Matthew's Chapter, Toronto, last Tuesday night (January 26th), Mr. Franklin Jones was elected director in place of Mr. F. W. Thomas, recently appointed Travelling Secretary of the Brotherhood. Mr. Thomas was presented with a handsome leather suit case by his fellow members in appreciation of their respect and affection for him; also an address signed by all the members. On Sunday, January 31st, at the 8 a.m. service, the members of St. Clement's and St. Bartholomew's Chapters intend joining St. Matthew's Chapter to offer their united prayers for the success of the Travelling Secretary in his work. Members of the Brotherhood, principally the Seniors and Juniors of St. Matthew's Chapter, attend regularly, and look after the work in the Toronto Jail.

It is very gratifying to see in what high estimation Mr. W. G. Davis, one of the newly-appointed Travelling Secretaries of the Brotherhood, is held by his brother members in Hamilton. He has been the recipient of several valuable testimonials from his old chapter, the choir of St. Mark's Church, of which he has been the leader for many years, and the staff of the Sanford Wholesale Clothing Manufacturing Company.

### 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 FAMINE ORPHAN WORK.

With grateful thanks I acknowledge the following contributions: Member of W.A., \$1; Mrs. C. B. Parks, Napanee, \$5; Marjorie and Alan, \$1; G. M. S., Ottawa, \$2; In Loving Memory of J. H. B., Toronto, \$2. Four letters, all referring to four little girls supported through the response to my appeals, were sent me from Miss A. E. Chubb, Episcopal Mission, Ahmednagar, India. One of these girls, Bhagu Admoni, I am myself supporting, and have a very picturesque photograph of her in a nice little frame on my table. The other three girls are supported, one by "Florence and Margaret," to whom I have no clue whatever; the other two are said to be supported anonymously, per C. Macklem. The reports of each child are satisfactory, and would be especially interesting probably to those persons who have supported them. If any have done so, and like to apply to me for the letters referring to their little proteges, I will gladly send copies of them to the address given me, or if others like to send any contribution specially for these three girls, I will gladly send their contributions for that purpose. It may be that these children have been kept by the accumulation of small sums kindly sent to me. In any case those interested in this work may like to know what these letters contain. Miss Chubb says of "Sundri Sowale,"

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said to be supported by "Florence and Margaret": "She is now getting quite tall, and her character is improving in the discipline of school. Her health is good, but occasionally she has a little skin disease, which she will probably outgrow. She has rather an uncommon face, and sometimes her expression is very pleasant. She is in the first standard, and will probably be moved up next month. She is trying hard to be a good girl, and remembers you in her prayers. Her name is written in Marathi" (and here follows her name, quite unintelligible to me); and thanks for her support. The letter referring to Suprahha Babu is similar. She also is in the first standard; did well at school; sets a good example to the others; is healthy, save for occasional attacks of fever in the rainy season; and she also writes her name in Marathi. The other letters referring to Tara Makasara for some reason rather appeal to me; perhaps because the child is so young, perhaps because she is so human, and, like most of us, prefers play to work. I think I will quote a bit: "Tara Makasara, a very small girl, and more active in play than work. She is still in the infant class, but is to be moved up, and she will probably do better work in the future. She has a keen sense of humour, and is fond of reading. Her health is good, and she is a good girl. Her name is written in Marathi," etc. I hope and pray and trust you will add your prayers to mine that this little child, who seems to be a very-much-alive child, will turn her talents to good account, and take a keen interest in her Indian sisters. Who knows what she may become in God's hands if we pray earnestly for her. "A chosen vessel," perhaps "to bear His name" before her heathen brothers and sisters. God bless her and all the little famine orphans of India. Please address contributions to Miss Caroline Macklem, Sylvan Towers, Rosedale, Toronto.

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

### NOVA SCOTIA.

**Frederick Courtney, D.D., Bishop, Halifax, N.S.**  
 Truro.—St. John's.—By the efforts of many of the congregation the Christmas decorations in this church were exceedingly pretty, particularly the altar and baptistery. The altar, with a white background, bordered on the top with evergreen, white wings and a number of vases filled with flowers and spruce, looked exceedingly handsome. The baptistery, which has only been finished recently, was decorated very artistically with evergreen and spruce. The book-rest, the gift of the Junior Guild of that church, added greatly to its beauty. Although last Christmas was such a disagreeable one, yet the services were very well attended. The number of communicants at both the eight and eleven o'clock services was very large. The Junior Guild of the church, which was organized some four years ago under the supervision of the curate's wife, Mrs. T. Davies, now of Denver, Colorado, has done several things worthy of recognition. Each year, some time in December, they hold a sale and entertainment, at which they realize from \$40 to \$60. In the first two years of its growth it presented a cheque of \$20 to the Indian Famine Fund. The last two years, although the members now are younger than formerly, yet there is a great deal of interest taken in the work. In 1902 they were able to present the church with two offertory plates, besides a cheque for \$30 to the Senior Guild to help them in their work. The result of this last year's work has been the gift of an Office Book and a book-rest of wrought iron and a brass stand, with oak rest, the work of Chadwick Bros., Hamilton, Ont., for the baptistery, which has completed the furnishings of that part of the church. The Guild will hold its meetings the second and fourth Fridays of each month till the first of May, when it will close until the middle of September, when it will re-open and continue its work.

**Sydney.**—At a meeting of the clergy of the rural deanery of Sydney, held on January 20th in the parish of Christ Church, after a resolution expressing the deep regret of the deanery at the resignation of Bishop Courtney, a resolution was unanimously passed expressing the belief of the deanery that the division of the Diocese of Nova Scotia would be in the best interests of the Church, and that the present is an exceedingly opportune time for the subject to be discussed and, if possible, effected. The deanery will, it is understood, send a copy of their resolution to the other deaneries of the diocese, who will be respectfully asked to give the matter their consideration. The Rev. T. Fraser Draper was re-elected rural dean for the ensuing five years.

### QUEBEC.

#### Andrew Hunter Dunn, D.D., Bishop, Quebec.

**Rural Deanery of St. Andrew's.**—The annual meeting of the Deanery of St. Andrew's was held at Grenville on January 19th. There was a service at eleven o'clock in the church, with Holy Communion, at which the Rev. Rural Dean Sanders, B.A., was celebrant, and the Rev. W. F. Fitzgerald, M.A., assisted. The sermon was preached by the Rev. L. T. Miller, B.A. The afternoon session was held at the rectory, at which the Rev. the Rural Dean presided. The following gentlemen were present: Rev. Rural Dean Sanders, B.A., Montreal; Rev. W. F. Fitzgerald, M.A., Grenville; Rev. Herbert Charters, B.A., Lachute; Rev. A. J. Carpendale, B.A., Papineauville; Rev. L. T. Miller, B.A., Lakefield; Messrs. Alex. Pridam, Thos. Owens, E. Dawson Welden and Wade, Grenville. The rural dean in his opening remarks commented upon the fact that all vacant parishes were filled, and that St. Agathe had been added during the year, and the church there had been handed over to the Church of England in Canada. The reports from the different parishes showed in all a highly pleasing increase, not only in offerings, but in all matters pertaining to the general welfare of the Church in this rural deanery, and also that God does bless the work of those, both lay and clerical, who labour in His cause. The following resolutions were passed by the meeting: Sympathy with Mrs. Given on the death of her husband, the Rev. A. B. Given; thanks to Ven. Archdeacon Ker for his careful canvassing of the deanery in the interest of the Mission Fund debt; and congratulations to Rev. R. G. Avering on the completion of the fine new church at Buckingham. Hearty thanks were returned to the rural dean for his interest and work among us, and to the rector and ladies of Grenville for their very kind hospitality. The meeting then closed with the Benediction.

### MONTREAL.

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

**Montreal.**—On St. Paul's Day His Grace Archbishop Bond celebrated the twenty-fifth anniversary of his consecration as Bishop of the Diocese of Montreal, in succession to the late Bishop Oxenden, who died in 1878. The service of the consecration of Dean Bond, as he then was, took place on January 25, 1879. The Archbishop, in spite of his many years of steady, hard work, is strong and active. Yesterday's anniversary was quietly observed by visits from members of the clergy and other friends. The Archbishop is very busy preparing for his Diocesan Synod, and for the meeting of the House of Bishops on the 29th January, to receive the resignation of the Bishop of Nova Scotia, who goes to New York.

His Grace Archbishop Bond presided at the quarterly meeting of the Executive Committee of the Diocesan Synod, held on the 26th January, in the Synod Hall. Those present were: The Very Rev. the Dean, Rev. Rural Dean Robinson, Rev. Rural Dean Harris, Rev. G. Osborne Troop, Rev.

Rural Dean Jeakins, Rev. Rural Dean Carmichael, Ven. Archdeacon Norton, Ven. Archdeacon Ker, Rev. Canon Longhurst, Rev. Canon Chambers, Rev. Rural Dean Sanders, Rev. N. A. F. Bourne, Rev. Frank Charters, Rev. Canon Dixon, Rev. Rural Dean Dart, Rev. Canon Baylis, Dr. Alexander Johnson, Dr. T. P. Butler, Mr. Alexander Pridham, Col. E. A. Dyer, Mr. Lansing Lewis, Mr. Thos. Hunter, Mr. H. J. Mudge, Mr. Enoch Buzzell, Mr. Matthew Strong, Mr. E. R. Smith, Dr. L. H. Davidson, Mr. J. M. Fisk, Mr. George Durnford, Mr. Richard White, and Mr. F. H. Matthewson. In honour of the Archbishop having completed the twenty-fifth year of his episcopate the following resolution was passed on motion of Very Rev. Dean Evans, seconded by Ven. Archdeacon Norton: "Resolved, That this Executive Committee of the Synod of the Diocese of Montreal do now most respectfully and lovingly congratulate His Grace the Lord Archbishop of Montreal, and Metropolitan, upon his recent completion of the twenty-fifth year of his episcopate, and most earnestly pray that the health and vigour of body and mind which God has so graciously bestowed upon him may be continued to him in plenteous measure. The committee would also most thankfully acknowledge the great goodness of God to the Church in this diocese in so blessing the life and labours of its chief pastor, and in granting him so long and faithful an episcopate." The motion was carried by standing vote, the meeting singing the Doxology. A letter from Mr. W. H. Robinson, addressed to the Archbishop, was read, enclosing from his wife and himself a sum of \$2,500, to be known as the Robinson Fund. The interest to be applied as follows: Two-fifths, or the interest of \$1,000, to the Widows' and Orphans' Fund of the diocese; two-fifths, or the interest on \$1,000, to the Mission Fund, and the interest on the \$500 balance to the Missionary Society of the Church of England in Canada. A letter from S. H. Ewing, executor to the late Miss Duncan, informing the Synod of the bequest of \$5,000 to the Mission, was also read. Resolutions of thanks were passed in both cases. A considerable amount of business was transacted. The amounts of \$50 and \$10, due by the parishes of West Shefford and Eardley, respectively, were remitted. A new section was added relating to the power of the Executive Committee to reconsider and readjust the sum fixed by Section 3 as may be necessary to maintain the scale fixed by the canons. This is in the event of a change in the status as deacon or priest of the incumbent of any parish through change of the incumbency. The Rev. M. Clayton was recommended to be placed on the superannuation list. The committee in charge of the collection of money for the debt on the Mission Fund presented a satisfactory interim report, which will be brought up at the Synod. There was some discussion relative to the parishes of Verdun and Cote St. Paul, and the sum of \$100 was accepted in settlement of the claim of the Synod. A similar sum was remitted in the case of Lachute. Rev. Rural Dean Dart, of St. Lambert, and Mr. H. J. Mudge were appointed a commission to enquire into the financial position of the churches at Back River and Outremont. The Archbishop named Rev. Canon Baylis and Dr. L. H. Davidson to prepare a register of the clergy of the diocese.

**Iberville.**—The annual meeting of the Rural Deanery of Iberville was held in Huntingdon on Wednesday, January 20th. The proceedings began with a celebration of the Holy Communion in St. John's Church at 10.30 a.m., when the Rev. W. G. King, of Valleyfield, preached a clear and forcible sermon based on 1 Tim. 3:15, "The Church of the living God, the pillar and ground of the truth." Luncheon was provided at the rectory by the ladies of the congregation. At 2 p.m. the chapter met for business in St. John's schoolroom, which was prettily decorated for the occasion. The Rev. Rural Dean Robinson presided, and among those present were: The Rev.

R. F. Hutchings, W. T. King, R. L. Irwin, J. I. Strong, T. J. E. Wilson, W. A. Fyles, and Messrs. H. E. Gale, Ormstown; J. C. Bruce, R. Booth and A. Stewart, Huntingdon. Rev. W. A. Fyles was elected secretary. After the reading of the minutes, the various parochial reports for 1903 were read and carefully considered. Progress all along the line was apparent. One thousand one hundred and fifty dollars had been raised by the canvass undertaken by Rural Dean Robinson for the Mission Fund deficit, and the deanery had raised nearly \$10,000 for all purposes during the year. The rural dean's report, which was read and duly adopted, made special mention of improvements and gifts in Hemmingford and Hartertown, Ormstown and Huntingdon, and gave much praise to the congregations of Hinchinbrook and Noyan for the renovation of their churches. It referred to the fact that the parish of Huntingdon and Hinchinbrook had raised during the past year for all purposes \$3,040. After the discussion of certain matters of parochial interest, the chapter listened to two well-prepared papers by Mr. J. C. Bruce and the Rev. J. J. Strong, respectively, entitled "Congregational Worship," and "Church Societies: Their Use and Abuse." Hearty votes of thanks were given the authors, and it was decided to print Mr. Bruce's paper for general circulation in the deanery, and Mr. Strong was requested to allow his paper to be inserted in the public press. The Rev. Rural Dean Robinson received a warm vote of thanks for his energetic and successful canvass of the deanery in the interests of the Missionary Fund deficit of the diocese, and in reply spoke feelingly of the way in which his efforts had been helped both by the clergy and others. The Men's Committee and wardens, the ladies of the congregation, the rector and his wife, and the people generally of St. John's Church were warmly thanked for their hospitality and assistance. In the evening, at eight o'clock, divine service was held in St. John's Church, when Archdeacon Ker, rector of Grace Church, Montreal, preached an impressive sermon from Judges 3:15. On the following day, January 21st, the Sunday School Association of the deanery met in annual convention, when a number of the clergy, delegates, wardens and teachers of the deanery were present, besides members of the congregation and friends. Holy Communion was celebrated at 10.30 a.m. in St. John's Church. The regular sessions began in St. John's schoolroom at 11.30 a.m. The Rev. S. A. Mills, of Lacolle, was elected secretary-treasurer. As delegates to the Diocesan Sunday School Association there were chosen: The Rev. Rural Dean Robinson and J. C. Bruce, Esq., to represent the deanery; the Rev. W. T. King and Albert Keddy, Esq., to represent the Iberville Branch Association. The Ven. Archdeacon Ker then gave the first paper on Sunday School literature. He showed the power of the secular spirit as evidenced in popular literature, the politics of the day, and in the public school system. There is little reference in the life to come. Teachers should remember that no child comes by accident. Beware of too much machinery. Increase the devotional habit, and promote the daily reading of the Bible. God's Word and the Prayer Book should be the chief text books. More clear-cut explanation of the Church Catechism is required. He recommended for definite teaching publications like the Bishop Doane Manuals, and for papers the Canadian Church Juvenile, the Juvenile Churchman, the Young Churchman, the Young Christian Soldier, and the Shepherd's Arms. Suitable books for Sunday School libraries were those bearing upon missionary work, history, travels, biography, temperance, etc. Good novels by authors like Henty, Dickens and Scott ought to occupy a place in every Sunday School library. In the ensuing discussion the need of a Sunday School paper in every family was pointed out, and a special shelf in the library of a Sunday School for the use of teachers was advocated. After luncheon Archdeacon Ker contributed a paper on "The Sunday

School as the Nursery of the Church," wherein he urged the New Testament type of spiritual life. Baptism, confirmation, Holy Communion, continuing steadfastly in appointed means of grace, and witnessing unto Christ under all circumstances. The Rev. Dr. Symonds, vicar of Christ Church Cathedral, Montreal, spoke of "The Ideal Teacher." His treatment of the subject branched out in three directions, viz., love of the pupil, love of the subject, and a real desire to impart the same. Love is the great essential, and the successful teacher must be much in communion with God. He dwelt at length on the art of imparting knowledge, and outlined how it could be cultivated. The Rev. R. G. Peever, pastor of the Methodist Church, Huntingdon, being called upon, expressed his appreciation of the papers read, and urged upon teachers personal loyalty to the Saviour. "The Boy Problem" in the hands of Dr. Symonds proved a most attractive and profitable topic of discussion. There were three stages in the development of boy nature: The first, from infancy to about 12 or 13, or the receptive period, when the mind was pliant and easily influenced, and impressions were more apt to be lasting. The second, from 13 to 17 or 18, or the self-conscious period, when the boy begins to think for himself, and it is more difficult to guide him aright. Kindness, forbearance, patience, hope—all were required at this time. Many who gave trouble at this stage had, in the speaker's experience, turned out noble men and useful citizens. After 18 the nature begins to merge into manhood, and deep impressions can be made by the painstaking teachers. The connection with the query, "How would you deal with a class of boys in the transition stage, when some are apparently unwell?" Mr. Robert Schar, superintendent of the Presbyterian Sunday School, Huntingdon; Rev. Dr. Symonds, Archdeacon, Rev. R. D. Irwin took part. Individual private treatment in a kindly way was recommended, as also constant prayer for the guidance and help of the Holy Spirit. Archdeacon Ker now took charge of the Question Box, answering the various queries in an entertaining and satisfactory manner. In the evening St. John's Church was well filled with a most attentive congregation. Dr. Symonds addressed the young people from Psalms 114:12, advising the young women to cultivate manners, modesty, sympathy and piety. Taking the elm in the forest as a symbol of manhood, he inculcated for the benefit of young men the ideas of strength in character, straight conduct and desire for light. Canadian youth excelled in physical hardihood, as shown in the South African battlefield, but often lacked in moral bravery through fear of ridicule and opposition. The real wealth of a country lay in moral worth and uprightness. Archdeacon Ker followed with an address to parents, showing the great value of the soul, and the need on the part of proper guardians of shielding it from evil influences. The lack of family prayer—all too frequent—was noted as a great weakness of the Church. Total abstinence was strongly urged. It was little use for parents to advise their children to abstain if they were not abstainers themselves, or if they kept liquor in the house. At the close of the service the rector alluded to the vote of thanks passed at the deanery meeting to the visiting clergy from Montreal, and in the name of the congregation and community expressed the appreciation felt at their presence and addresses in the various sessions and services. The absence through illness of Bishop Carmichael was deeply regretted. It is hoped that he will visit the deanery ere long, and we bespeak for him a hearty welcome everywhere.

—It is not work that kills men; it is worry. Work is healthful; you can hardly put more upon a man than he can bear. Worry is rust. It is not the revolution that destroys the machinery, but the friction.—Beecher.

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

Toronto, St. Martin's.—On Friday evening, January 22nd, the Rev. Canon Dixon delivered his most interesting lecture on "Ben Hur" in the school room of this church. Owing to the very inclement weather, the attendance was by no means worthy of the lecture, or of its object, which was to aid the Diocesan Mission Fund. Had it not been for the weather, and especially the dense, cold fog, the lecture would have resulted in a much larger benefit to the fund. A most hearty vote of thanks to the lecturer was proposed by the rector, seconded by A. A. Mackay, Esq., and carried gladly by those present. The lecture was fully appreciated and enjoyed by all.

The Very Rev. Edward C. Paget, D.D., Dean of Calgary, has spent January in Toronto with his sister, Miss Paget, at the Hillcrest Convalescent Home. Dean Paget preached in Trinity College chapel and at St. Mary Magdalene's, on Sunday, 17th ult., and at St. Thomas' and St. James, on Sunday 24th ult.

St. Augustine's.—The installation of the new organ marks another step of progress in this, the youngest congregation, although one of the most flourishing in the diocese. The services on Sunday, the 24th January, were attended by large congregations. The music was rendered by an efficient choir and orchestra under the direction of Mr. F. A. Reed, Mus. Bac., who also gave short recitals before each of the services and played selections before the offertory at Evensong. The music of the celebration in the morning was as follows: Kyrie, Gounod (Sacred Heart); Credo, Stainer in D; Sanctus, Spohr, "Last Judgment"; Benedictus, Mozart, "Twelfth Mass"; Agnus Dei, F. G. Plummer; Gloria in Excelsis, W. S. Hoyte. The solos in the Sanctus and Agnus were taken by Miss Ruby Jellett, and were sung in a most finished manner and with much devotional feeling. The sermons at both services were preached by the vicar, the Rev. F. G. Plummer, that in the evening bearing directly upon the use of music in the Church. His Lordship the Bishop, who was to have preached at Evensong, was not well enough to be present. The organ is a splendid instrument, and is a triumph for the builders, Messrs. Breckels & Matthews, of Toronto. The voicing is most artistic work, the diapasons made after the English scale, and of full, rich tone, the reed stops very delicate, and free from all harshness, and the pedal stops of a depth of tone and grandeur seldom met with. The key and pedal actions are

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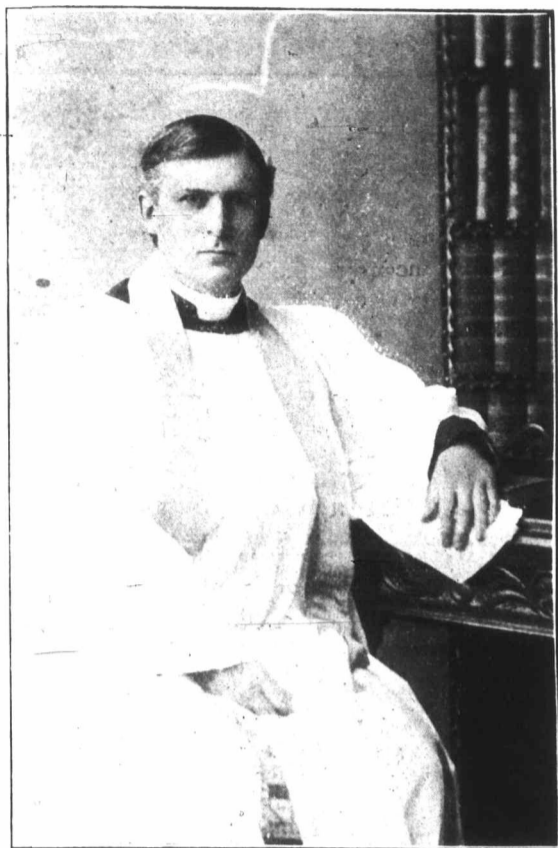
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Rev. F. G. Plummer, Vicar, St. Augustine's Church, Toronto.



The Chancel of St. Augustine's Church, Christmas, 1903.

Photo by A. E. Hewetson.

electro pneumatic; the stop action is tubular pneumatic, the chests of modern construction, having a separate valve to each pipe. The console is forty feet from the organ, thus giving the organist complete control of the choir, and there are over seventeen miles of insulated wire between the keys and chests. The pedals are after the latest English model (Willis' pattern), the keys radiating and concave, and the first of this kind in Toronto. The case, which is of quarter-cut oak, darkened, presents a rich and subdued appearance; the metal front pipes are in their natural colour, polished, without other ornamentation, thus giving an ecclesiastical and subdued effect.

58 pipes. 13. Viol di Gamba, metal, 8 feet, 58 pipes. 14. Vox Celeste, metal 8 feet, 46 pipes. 15. Traverse flute, metal, 4 feet, 58 pipes. 16. Piccolo, metal, 2 feet, 58 pipes. 17. Mixture (three ranks), metal, 174 pipes. 18. Oboe, metal, 8 feet, 58 pipes. 19. Horn, metal, 8 feet, 58 pipes. Pedal Organ—20. Bourdon, wood, 16 feet, 30 pipes. 21. Double open, wood, 16 feet, 30 pipes. 22. Cello, metal, 8 feet, 30 pipes. 23. Harmonic resultant, 32 feet. Couplers—24. Swell to great. 25. Swell to great, 16 feet. 26. Swell to great, 4 feet. 27. Swell to swell, 16 feet. 28. Swell to swell, 4 feet. 29. Great to great, 16 feet, 30. Great to great, 4 feet. 31. Swell to pedal. 32. Great to pedal. 33. Battery separation. Pistons

purse, as a token of high esteem for her faithful and efficient services,—as organist of the church in the twelve preceding months. At the same time, Mrs. Chaice was also presented with a generous purse, and a most kindly worded address for her services rendered to the choir of this church. Much and ever-increasing good work for the Church is being accomplished by the aforesaid society.

ONTARIO.

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

There have been many complaints through the diocese at the non-receipt of the "Epiphany Appeal." It serves at best as a reminder to the clergy of the time for the collection for Foreign Missions, and it ought to furnish facts from which they may bring the matter before their



The New Organ, St. Augustine's Church; Breckels & Matthews, Builders, Toronto.

Specification of the Organ.—Great Organ—1. Open diapason, metal, 8 feet, 58 pipes. 2. Melodia (all open), wood, 8 feet, 58 pipes. 3. Dulciana, metal, 8 feet, 58 pipes. 4. Gamba di Fagotti, metal, 8 feet, 58 pipes. 5. Harmonic flute, metal, 4 feet, 58 pipes. 6. Principal, metal, 4 feet, 58 pipes. 7. Clarinet, metal, 8 feet, 58 pipes. Swell Organ—8. Bourdon treble, wood, 16 feet, 58 pipes. 9. Bourdon bass, wood, 16 feet, 58 pipes. 10. Stopped diapason, wood, 8 feet, 58 pipes. 11. Open diapason, wood, 8 feet, 58 pipes. 12. Aeoline, metal, 8 feet,

and mechanical accessories—34-37. Three to great organ. 38-42. Four to swell organ. 43. Crescendo pedal, from p.p. to f.f., and returnable. 44. Sforzando pedal. 45. Pedal controlling all couplers. 46. Balance swell pedal. 47. Tremolo to swell. 48. Pedals to great reversible. 49, 50. Two composition pedals to pedal organ.

Coboconk.—Christ Church. — The Woman's Aid Society, of this church, presented, in the month of December, 1903, on behalf of the congregation, Miss Lillie Ham, with a well filled



F. A. Reed, Mus. Bac., Organist and Choirmaster, St. Augustine's Church, Toronto.

congregations. Many may hesitate about reading the document from honest doubts as to the efficacy of such a proceeding, but all would like to see what the Board in its wisdom has sent out with its information. The appeal this year, like the majority, depends for its effect upon the way in which it is read and referred to by the clergyman. The fact that most Churchmen are thoroughly aroused in the matter of Missions will no doubt produce a satisfactory return, and the probability is that the full apportionment of the diocese will be raised before next December. But our magnificently equipped missionary office ought not to allow such laxity as has been the case this year in sending out the usual appeal. Meanwhile the ever-active Bishop of the diocese

is sent out his reminder of the collection for Diocesan Missions. These are just as important ever, and never more needed than now. There is no debt on the fund, and there are no vacant missions; but several new missions have been opened, and there is room for more subdividing and more forward work. The diocese, therefore, cannot afford to let go her usual energetic efforts in this direction. It is to be hoped that next April will show a large increase in the returns.

Kingston.—St. George's.—The Lord Bishop reached twice at the cathedral on Sunday, the 4th ult. Last week he was at the Sunday School conference in Brockville, and went on thence to the meeting of the House of Bishops in Montreal. A splendid success in every detail was the social given lately by the members of the Young Men's Guild of St. James' Church in the parochial schoolhouse. The guests (over two hundred) were welcomed by President Alfred Joslin and Rev. Charles Masters. There were songs by the Misses M. Macmorine, E. Maxwell, L. Crawford, and the Messrs. Dalby and Cousins, which everyone enjoyed. A pretty exhibition of club swinging was given by Miss Alice Callaghan. Carew Roche gave two humorous recitations. The fencing bout between Messrs. Joslin and Partridge was interesting. Dainty refreshments were served, the young members of the society making most efficient waiters. Mr. Joslin made a short address, in which he explained the aims and objects of the guild.

#### NIAGARA.

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

Port Robinson.—St. Paul's.—A meeting was held in the Sunday school-room, on Thursday evening, January 28th, to consider the forming of a Young Men's Social Club, in connection with the church at Port Robinson, which was very well attended. The officers elected were: President, Mr. Thomas Coulter; vice-president, Mr. R. A. Abbey; secretary-treasurer, Mr. C. Gridale; committee, incumbent of St. Paul's church (ex-officio), Mr. C. Anderson, Mr. A. Le Pere, Mr. C. Matthews, and Mr. C. Ross.

In Memoriam.—Mrs. Mary I. Pew, of Port Robinson, died there on Monday, January 25th, of bronchial pneumonia, aged 67 years. She was a faithful member, and constant attendant of this church, whilst of late years many of the clergy made her home their own during their stay at this place.

"Servant of God, well done;  
Rest from thy loved employ;  
The battle fought, the victory won,  
Enter thy Master's joy."

#### HURON.

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

Brantford.—Grace Church.—The late Mr. Frederick Stephenson Woode, of Brantford Township, left \$2,000 for the benefit of missions in the North-West; \$4,000 to the diocese of Algoma, and \$2,000 to Dr. Mackenzie for the benefit of the poor of the parish of Grace Church, Brantford.

Morpeth.—St. John's.—The 26th anniversary of this church was observed with appropriate services on Sunday, January 24th. In spite of the extremely cold weather good congregations attended the services both morning and evening. The Very Rev. Evans Davis, M.A., Dean of Huron, was the preacher, the Rev. E. Softley, jr., rector, taking the prayers. The sermons were from the texts: "O Lord, I beseech Thee, send us now prosperity," Ps. cxviii., 25; and, "Ye shall be witnesses unto Me," Acts i., 8. The earnest words of the Dean, as he set forth Christ Jesus as the highest good and blessing, could not fail to leave a deep impression on the minds and

hearts of all who heard him. The services of the day throughout were of a most impressive character and mark, we trust, the beginning of special blessing to this parish. In the afternoon service was held at Trinity church, the old parish church, the Dean again preaching. This old and interesting church was built in 1845.

#### 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.

#### CLERICAL EXCHANGES.

Sir,—Would it not be well for both clergy and laity in our Church if exchanges of Sunday duty, or even a week-day service, were sometimes effected between the clergy of the city, and those of the country? Some years ago this was arranged during one winter in the diocese of Toronto in connection with missionary deputations work with apparently good results, but the plan seems to have been abandoned. Is it a good thing that there should be a separation so complete and so continuous between the Church in the city and in the country? As it is now, city congregations are never brought into contact with the country clergy; these latter are left to a monotonous round of unchanging Sunday duty, and many of the city clergy refuse requests to "bear a hand" for their country brethren. Does not the season of Lent afford opportunities for the realization in this respect of that "Communion of Saints," in which we profess so often a belief?

INTERCOURSE.

#### HOLY COMMUNION.

Sir,—Only once in nearly three years has Holy Communion been celebrated at Harlowe, Ont., and for three Christmases there has been no Communion in Cloyne or Flinton. Our good clergyman in these parts is not to blame as he is in deacon's orders only. Should not our Bishop send in the Rural Dean from Sharbot Lake or Napanee to celebrate? When Archbishop Lewis was alive, we had communion regularly.

COMMUNICANT.

#### SUNDAY SCHOOLS.

Sir,—There is a scarcity of clergy, and far too many people do not attend Church services. These things ought not to be so. How and why do so many escape? Can we help matters any by operating our Sunday schools and young people's societies to better advantage? Many "Sunday schools" are not schools at all. Telling is not teaching. Teaching a lesson to the pupil may not be teaching the pupil a lesson. The pupil is the centre of importance in the Sunday school. The Public School teacher must be trained to teach; she studies the objects and principles of teaching; she studies the pupil and the best methods of teaching. Why, then, is not the greater importance of Sunday school teaching given its due recognition? The laxity in Sunday school work has opened a gap where many have escaped. The routine of the average Sunday school is not over interesting, nor is the presentation of the lesson. Too many Sunday schools are behind the time in methods and systems of teaching. The book most interesting and fascinating is not presented to the scholars to the best advantage. The average Canadian boy is alert, resourceful, inventive, and unless discouraged will generally think for himself. He looks for vivacity, life, sympathy, and likes to have his lessons suggested to him. Give him foundation and material, and he will erect the building for himself; teach him indirectly and he will see it. This is why a panorama of platitudes

#### THROUGH THE POSTOFFICE

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or over-much moralizing, stunts, deadens, and discourages many of our pupils. And as a result, thousands annually escape from our Sunday schools. Thus, we lose candidates for confirmation, members for the Bible Class, and workers for the different parochial societies. The Sunday school should bring to Christ, build up in Christ and train for His service. Can we not look to the Sunday school for our clergy supply? That is, if the Sunday school is operated to the best advantage, I would like to see a course in Sunday school work on the curriculum of every one of our theological colleges. Co-operating with the Sunday school are young people's societies, giving opportunity to the church to develop well proportioned character, by means of the scope given by the various young people's societies. The A.Y.P.A. offers a unifying principle for these organizations, and will create a healthy spirit of Church enthusiasm between the different parishes. Another benefit is both the Sunday school and young people's societies train the young Christian for service. By greater attention to these departments of Church work, we could expect larger congregations, and an abundant supply of men for the "Christian ministry."

A. L. MURRAY.

#### YOUR ASSISTANCE REQUIRED.

Sir,—Will you kindly allow me to use your valuable columns to ask for assistance in a matter which, I know, will interest a good many of your readers. I am trying to make a complete directory of the fifteen hundred boys who have been at Trinity College School during the last thirty or forty years. I should be glad if the many old boys amongst your readers would be good enough to send me their present addresses and state the years they were at school and the form they were in when they left. Any information which they can give as to the present addresses of other old boys of the school will be most thankfully received.

OSWALD RIGBY,  
Trinity College School,  
Port Hope, Head Master.

#### YOUNG MAN WANTED FOR MISSION WORK.

Sir,—We are anxious to find a young man, who is desirous of doing mission work amongst the Indians, and who would accept a position as assistant in one of our boarding-schools for the present. He should be able to turn his hand to almost anything, as most missionaries have to do. He is not required for teaching, but to be of general assistance to the principal, and take his place when absent. We offer to the right man, who must be in sympathy with the C.M.S. work, board and room in the institution, and \$240 per annum. This should be a good opening for a young man who desires mission work, yet has not the means of going to college to prepare. There are occasionally openings for promotion to more important posts, and a young

man who would learn the Indian language, and was otherwise efficient would not be overlooked. If you will permit me to make this want known through the medium of your valuable paper, I shall be grateful.

J. W. TIMS (Archdeacon),  
Calgary, Alberta.

#### FASTING COMMUNION.

Sir,—The letter last week on Fasting Communion, tempts me to offer some suggestions on the subject. "The whole question is this: Do the elements of bread and wine in the Lord's Supper represent to us His broken body and out-poured blood, or are they changed into these?" But may I ask if this is the "whole question?" Would it not be quite fair to paraphrase the question, thus: "The whole question is this: Is the Zwinglian or Roman theory true? Is this the words' meaning?" Surely any interpretation of the Catechism, Articles, etc., will teach us that the Holy Communion is more than a mere "representation" or drama. It is a "means of grace." Your correspondent further says: "If it be a sacrifice, then I can understand why 'Fasting Communion' is urged." Will he explain his meaning? I do not see at all that it makes any difference whether the Holy Communion is a sacrifice or not. Is it essential that a sacrifice should be offered fasting? To my mind the question is this: The Holy Communion is a means of grace. In this Sacrament the Body and Blood are verily and indeed taken and received by the faithful. It is a means of spiritual refreshment and nourishment. What, then, is more natural than that we should seek spiritual food before bodily? Of course we might go much further into this question. Scholars, who have carefully considered the matter, tell us that loyalty to the Church demands "Fasting Communion." Personally, I do not feel competent to discuss the aspect of the question. As a priest, I cannot find myself able to teach Fasting Communion on this ground, though I certainly believe that primitive custom and discipline in the Church should be respected. But the idea of receiving spiritual before bodily food commends itself to me more strongly every day. It is the principle of seeking first the kingdom of God—a principle so necessary to be enforced. But is not the principle sufficiently exemplified in private and family prayers, it may be asked? I reply: Can individual acts take precedence of a corporate service of the Church, a service instituted by Christ Himself, and having a spiritual significance deeper than prayers alone? From a practical standpoint, Fasting Communion taught on this ground brings great blessings. In many families there are neither family nor private prayers. Sunday is spent in a most animal fashion. After a day of good feeding, of receiving callers, and perhaps a drive, they feel that a little religion ought to come in, so, if they have no "company" they go to church. Teaching, such as I suggest, tends to counteract this irreligious living. It shows that the Church by her "preaching and living" believes in "God first," and may lead in time to a better state of things in the homes. Let it not be thought that I confuse Fasting and Early Communion. 8 a.m. celebrations make it easier for people to begin the day in a spiritual, rather than in a sensual manner, but it is conceivable that evening Communion (unnecessary and even injurious as they may seem, as a general practice), might be to some, e.g., a night watchman, the first opportunity of coming first for heavenly food. All I contend for now is that the Church should not only preach and teach, but should in every possible way illustrate by practice the need of placing the kingdom of God before all else. And I am more and more persuaded that this teaching is not only true to the best spiritual principles, but its discipline will conduce to a higher state of Christian living. Fasting Communion with Christ is, I feel, most excellent spiritually. NEMO.

Sir,—In reference to the subject of "Fasting Communion," now being discussed in your columns, I remember seeing some time ago a letter in Church Bells from an English correspondent, maintaining that a Communion before the mid-day meal, as at our usual 11 o'clock service, is as much a Fasting Communion as is one before breakfast. For one, I am disposed to admit his contention, unless the fast or vigil has been observed the day and evening before; for to my mind it is upon this that the true character of Fasting Communion depends. And here be it observed the Church does not appoint a fast or vigil before every Sunday or Saints' day, but only before certain of them. If this be the case there is no justification for insisting upon it at every celebration. Nothing has done more to discourage frequent and weekly communions than the persistence with which this has been urged. For in this day it is with many persons physically impossible, and with many more positively injurious. Is not this a case in which we need a revision of the ancient customs because of a change of condition of our life and habits? In former times, when men habitually ate and drank to repletion, if not in many cases to excess, abstinence for a time from food and drink cleared the mind and fitted the soul for devotion. But in our days of the strenuous life and nervous strain, men have to be coaxed to eat instead of restrained from eating, and to do without our usual moderate food unfits us for the proper performance of any duty. Why, I have known even young and healthy men give as a reason for not taking an early celebration as effectively as a mid-day service, that they were unable to do so before breakfast. Surely that was neither honouring the Sacrament nor promoting their own spirituality? It must be borne in mind, too, that Fasting Communion was never a law, but only a custom of the Church. The late Canon Carter, who for learning and saintliness is associated with Keble and Pusey as champions of the Oxford Movement, writes to an enquirer, that "though Fasting Communion should be promoted, yet it was hardly a law of the Church, but as St. Augustine called it, a mos. What better authority can we have than this? Much harm is done to weak consciences by insisting on things that are not absolutely necessary, and we are reminded of our Lord's rebuke to the Scribes of His day, where He says: "Woe unto you also, ye lawyers, for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers." The foolishness—not to use a harsh word—of seeking needlessly to revive customs, which from change of conditions have fallen into desuetude may be illustrated by reference to a fact probably not generally known. With the exception of the Presbyterians, and I think also the Congregationalists, all Western Christians for centuries have lived and died under the ban of a canon of the first General Council, canons, which, if I mistake not, were enforced by anathema. The twentieth canon of the first Council of Nicaea "orders that all persons shall offer up their prayers on Sundays and Pentecost standing." Now, if any laws of the Church are infallibly binding upon all under every circumstance, they are the canons of this Council. Yet, who would sanction for one moment the setting aside of our own rubrics and the almost universal practice of the Western Church, and insisting upon the observance of this canon, which to this day is, I believe, observed in the Eastern Church. And if not this, why insist on mere customs of minor importance? J. M. B.

#### THE NORTH AMERICAN LIFE.

The annual report of the North American Life Assurance Company, which appears in another column, furnishes continued proof of the healthful progress made by the company, and is worthy of the careful perusal of the insuring public. It

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Head Office: Confederation Life Bldg., TORONTO  
W. PEMBERTON PAGE, - MANAGER.  
WHITFORD VANDUSEN, - PRESIDENT.  
Branch Office: Belleville.

amply demonstrates the fact that the North American Life occupies a pre-eminent position among the soundest and best financial concerns, and shows that the confidence of the public in this prosperous Canadian institution is fully deserved.

In 1903 substantial gains were made in all those elements which contribute to the solidity and permanence of a life insurance company. The policies issued for the year amounted to the large sum of \$5,884,890, being the largest general business in the history of the company. The cash income for the year was \$1,381,363.69, being an addition to that of 1902 of over \$110,000. The assets total \$5,625,800.78, which is an increase for the year of \$614,987.57.

A noticeable feature in the statement of the North American is that its securities have always been carried as at their cash value, hence the season's fluctuation in gilt-edged securities in the stock market during the past year in no way affected the stable position of this company.

#### THE CALL OF DEATH.

What matter how the summons come,  
How loud or faint the call;  
Whether it ring like trumpet blast,  
Or soft as zephyr fall.  
Whether it from afar doth peep  
Or in low whisper come;  
If it is but to us a call  
To God, and heaven, and home.

What matter if with muffled tread,  
Like midnight thief, doth steal,  
Fast binding, one by one, our powers,  
With strong, enduring seal;  
Or if with quick and sudden stroke,  
Like lightning flash, he dart,  
If he but find a lifted eye,  
And ready, waiting heart.

What matter if in life's bright morn,  
Or busy, heated noon,  
Or chilly, lengthened eve, when hearts  
Grow weary and alone,  
Is heard the voice that speaks but once,  
And bids us hence be gone,  
If we can say, "Father, the work  
Thou gavest us is done."

Like well-picked men the Captain needs,  
Waiting our call we stand,  
The manner and the hour both hid  
By tender Mercy's hand.  
Our part is to be at our post,  
And ready, night and day;  
Enough that He who sends the call  
Appoints the hour and way.

—F. H. Marr, in Southern Churchman.

The Rev. Canon Beeching, of Westminster Abbey, has been appointed preacher at Lincoln's Inn.

## Children's Department.

THE PAINTING OF THE  
FREScoesBy Mrs. Berylean Jones.  
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(Chapter III. Continued.)

"The brother goes to St. Michael's Mount," they said; for in those days many pilgrims wended their weary way to the Chair of St. Michael, and longed, doubtless, for the reappearance of the apparition of the mighty archangel as he showed himself to the devout pilgrim hovering over the dizzy crag that was afterwards called his chair, and is so to this day. It was a familiar sight to all those who lived on this direct road to Marazion; sometimes a whole company of pilgrims of all sorts and grades of life would pass along; such as the "nyne and twenty in compayne" that rested with Sir Jeffrey Chaucer, at the hostelrie called the "Tabard," in Southwerk. The knight and the squire; the yeoman, the prioress, and the nun; the monk, and the three priests, and the friar; the merchant, the clerk, the lawyer; the wealthy Franklin. The haberdasher, the carpenter, weaver, and dyer, the tapissier, all in the dress of their guild; the cook, the sailor, and the doctor of physic; the good wife of Bath, and the poor parson of the parish, and many others of every degree; and sometimes only a solitary pilgrim; but the Mount and the Chair of St. Michael were famed far and wide, and about this time was almost as favourite a pilgrimage as the shrine of St. Thomas of Canterbury itself. So the children merrily looked up from their games, and the few miners returning from their work at Godolphin Ball gave the friar but a passing glance, being well used to the sight of strangers. And he looked not to the right nor left, but, with his cloak of double worsted wrapped round his arms, and his large hood drawn over his face, he made straight for the coast.

Leaving Pengersek Castle on the right, and passing close to the Manor of Rynsy, he finally halted on the edge of the cliff, some seventy feet high, which lies between Rynsy and the famed Trewavas Head. It was a wild, lonely place; great boulders of grey stone lay around him, covered with that bright yellow lichen which grows so luxuriantly on the granite by the sea, and gives such a wondrous touch of colour to the cold rock. Overhead, the sea gulls were wheeling round and round with their plaintive call; below him, the blue water was just moving with a gentle ripple, it was so strangely calm; and the light of the sunset was still over the sea.

"I wonder if my head is still good for this descent," he said half aloud. "I would rather go down this way than by the path from Rynsy,"

\*Now called "Great Work," and still rich in tin, though stopped working for the past two years, owing to the depression in the mining industry.

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round the point, though the water is low enough to-night."

And so saying, he passed between two rocks that almost met over his head, and down a jagged, rough way, at the very edge of the precipice, which led down to a tiny strip of yellow sand below. Rounding the last corner, to his amazement, he found that he was not alone. Bending over a little clear pool, upon a ledge of rock, were two maidens; one held something in her fingers extended over the pool, evidently waiting for a sign to drop it into the water, and both were so anxiously watching something, and chattering together that they did not notice the approach of the friar, who stopped short in his descent.

"Nurse Jenifer said that just as the sun went down on this day, if the sky was clear, a fleck of light touched the pool," said the younger of the two, a blue-eyed damsel of fifteen summers; "and at that moment we were to drop the crooked pin, and the sign would immediately appear."  
"It must, assuredly, be sunset," said the other one, somewhat uneasily. "What will our sweet mother say when she knows we have come so far alone? I much bethink me, sister mine, that we had better return."

"Faith" said the other, lightly, "I don't return without seeing what we shall see! What would nurse say, think you, Joan, if we missed the only day in the year that could tell her what she wants to know? Do you remember the words?"

"Yes," said Joan, shortly; "but I tell thee plainly, Marjorie, I shall not stop. Hey!" she cried, "the fleck of light is come! Now!"

And she dropped from her fingers

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a crooked pin into the pool, and repeated these words slowly:

"Water, water, tell me truly,  
Is the man we ask for duly  
On the earth, or under the sod,  
Sick or well? In the Name of God."

"It bubbles clear, Joan!" cried the quick Marjorie, clapping her hands. "That means he is alive, doesn't it? Won't Nurse Jenifer be glad?"

But a shadow fell across the pond, and the two girls saw the reflection of a face in the water.

With a shriek of genuine alarm, they both stumbled to their feet in an agony of fear, and saw the hooded friar standing close beside them.

"What do ye at the Piskies' Pool?" he asked. "Methinks young maidens, ye should be within doors, and not gadding by yourselves abroad."

"Good sir," stammered Joan, "we only came to do the bidding of our old nurse, who is but frail, after a long illness, and not able to leave her couch."

"What did she bid you do? To try

the pool for some absent one?" asked the friar.

"Yes," answered the less easily alarmed Marjorie; "this day was the birthday of one she loved dearly, and of whose welfare she longs to know, and she could not come herself, so my sister Joan and I agreed to try the Piskies' Pool together for Nurse Jenifer."

Till that word was spoken, it had not crossed the mind of the wanderer who these maidens might be; but when the names—so familiar long ago—fell upon his ear he started violently, and then, mastering himself with a mighty effort, he said in a low voice:

"To whom, then, am I speaking?"

"Our father is John, lord of Pengersek," answered the voluble Marjorie, while Joan shrank back, and looked almost ready to weep or to run away. "He is in London town at the Parliament, but meaneth to come home very soon; and our lady mother watches for him morn and eve."

"Marjorie," said Joan, plucking at her sleeve, "let us return. Our mother will be grieved at us."

"She will not chide," said Marjorie, gaily. "We have found that our uncle lives."

"How!" exclaimed the friar, quickly; he was aghast with the fear that by some untold means they had recognized him; and then the foolishness of his thought became apparent

to him, and he asked more quietly what she meant.

"It was for him we tried the pool," said Marjorie; "our old nurse was also our father's nurse, and his brother was always the favourite with Nurse Jenifer; she grieved much when he went away to the Spanish wars, and has ever said that he was not slain as all supposed, and she has tried the pool each seven years, as his birthday comes round. If it bubbles clear when the crooked pin is dropped into the sunset fleck of light, then he is alive and well."

"But a shadow came," murmured Joan. "It was not all as it should be. I saw a dead face in the water. And she shivered, and drew her cloak and wimple closer; then she pulled Marjorie again.

"We wish you a good-morrow, holy friar," she said, in a frightened voice. "Come, Marjorie." And she hurried down the little path to the sand; Marjorie took the shorter way of jumping from the rock, and ran after her

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more sober sister. In a moment both had disappeared round the point, which the turning tide had not yet reached, and the friar knew that from there the way was short and easy to their home.

He was trembling in every limb with the excitement of this short interview with his brother's children, and with the remembrance of the soft brown eyes of the elder girl, so like to the Joan he once knew and still loved so dearly. Nurse Jennifer, too, He was yet remembered then. She had not known of his terrible sin, or, knowing, she had pardoned it for the love she bore him.

With a heart still further softened by this little incident, and the thoughts it had brought, the wandering brother sought his lodging for the night.

A little nearer the sea than the rock which held the Piskies' Pool was a low archway in a spur of the cliff that ran out into the sea. He stooped low and crept through this narrow passage, and emerged into one of those wonderful little coves with which his part of the coast abound. It was only accessible at low water through the archway by which he had entered; the cliffs behind were absolutely impassible to scale, and rose to a height of fifty or sixty feet in solemn grandeur. A little shelving beach of bright fresh sand, strewn with seaweed and pebbles, stretched from the foot of the rocks down to the sea, which in this little secluded bay never reached to the cliff except in a storm. There was shelter, too; the Giant's Cave, which he knew so well of old, the very cave to which he had borne Mistress Joan so many years ago, and to which he had now come again with the grim determination to punish himself to the uttermost. He shuddered as he stood at the entrance, and her fearless voice seemed to be still ringing in his ears:

"I hate and scorn you, Michael Pengersek, for the shameful deed you have done!"

And then he seemed to see her again as she stood so boldly and threatened to throw herself into the sea, and he saw himself as he was then, a coward, a traitor, and a murderer, indeed.

(To be continued.)

THE WORLD AKIN.

Not long ago I entered, with a friend, a street car, which at first sight seemed nearly empty. After we were seated, we saw that at the farthest end from us sat a rough-looking man in working-dress, and by his side lay a little child at full length on the seat. The tiny thing was asleep, but its attitude and the posture of its wee, thin hands showed that it was a sick child. Occasionally the man would take one of the poor little hands in his own big ones, tough and stained as they were with his daily labour, and would caress and stroke it gently, almost as if he hoped the loving touch might bring flesh to the tiny bones and vigour to the weak muscles. He scarcely took his eyes from the little creature; and sometimes he would arrange the neat, dainty dress around the quiet feet,

which I think he would gladly have seen move with more of a baby's restless life in them.

My friend and I could not but notice all this. One of us has little ones in the Father's home above; the other, with motherhood denied her, has yet a large and true mother-heart which goes out to all children, and makes them come to her when she smiles upon them. So we were drawn to this pair; and we moved up towards them, and asked the father about the little child.

Yes, she was sick—it was with teething mostly; she was thirteen months old, and his only little daughter. He had been taking her to see his mother, who was blind, and he was afraid it was too much for the baby's small strength, so he was going home with her now, rather anxiously. He was a good, honest-looking young fellow, with his whole heart evidently set on the little maiden sleeping by his side. His wife had taken the child to a doctor, who had given her medicine; but she did not seem to be getting much better. Could we tell him of anything he could do that would help her?

Well, we talked with him, and gave him what advice we could, and tried to comfort him in his anxiety; and then we left the car. We shall never know whether that little, flickering life went out of the earthly home into the heavenly, leaving great emptiness

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Illustrates Offer No. 3 and 4.



Illustrates Offer No. 1 and 2.

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Offer No. 1 - - - \$80

A beautiful and appropriate Organ in solid walnut with brass rail top. The back is nicely finished and the organ is pleasing from every point of view. See illustration above.

SPECIFICATIONS:

Bass.....8 ft.	Treble.....8 ft.
Melodia.....8 ft.	Diapason.....8 ft.
Dolce.....4 ft.	Dulciana.....8 ft.
Viola.....4 ft.	Vox Jubilante.....8 ft.
Bass Coupler.....16 ft.	Treble Coupler.....8 ft.
I Forte.....11 Forte	Vox Humana.....

Offer No. 2 - - - \$100

An Organ in case exactly similar to that of No. 1, as per illustration; of greater tonal variety however; very full and satisfying in tone, above criticism in fact.

SPECIFICATIONS:

Bass.....8 ft.	Treble.....8 ft.
Melodia.....8 ft.	Diapason.....8 ft.
Dolce.....4 ft.	Dulciana.....8 ft.
Viola.....4 ft.	Flute.....8 ft.
Violetta (soft).....4 ft.	Vox Jubilante.....8 ft.
Sub-Bass.....16 ft.	Octave Coupler.....8 ft.
I Forte.....11 Forte	Vox Humana.....

Offer No. 3 - - - \$130

Case in either walnut or oak, of Gothic design, especially in keeping with most church interiors. In its entirety it is a marvel of completeness. See illustration above.

The reeds in these organs are the celebrated "Estey Philharmonic Reeds," without a peer in their carrying qualities.

SPECIFICATIONS:

Bass.....8 ft.	Treble.....8 ft.
Melodia.....8 ft.	Diapason.....8 ft.
Dolce.....4 ft.	Dulciana.....8 ft.
Viola.....4 ft.	Flute.....8 ft.
Violetta (soft).....4 ft.	Vox Jubilante.....8 ft.
Sub-Bass.....16 ft.	Octave Coupler.....8 ft.
I Forte.....11 Forte	Vox Humana.....

Offer No. 4 - - - \$150

Same case as that of No. 3, but of greater tonal variety. Has in all 257 Estey Philharmonic Reeds, and more nearly approaches a fine pipe organ in quality than we have ever found in a reed organ.

SPECIFICATIONS:

Bass.....8 ft.	Treble.....8 ft.
Melodia.....8 ft.	Diapason.....8 ft.
Dolce.....4 ft.	Dulciana.....8 ft.
Viola.....4 ft.	Flute.....8 ft.
Harp Solenne.....4 ft.	Vox Jubilante.....8 ft.
Sub-Bass.....16 ft.	Vox Humana.....8 ft.
Melodia Forte.....11 Forte	Flute Forte.....8 ft.
Bass Coupler.....	Treble Coupler.....

TERMS—One-Quarter of the purchase price upon receipt of the organ, balance in convenient payments, (monthly, quarterly or half-yearly). No interest. A discount of Ten per cent. allowed for all cash. A new stool accompanies each organ. Each instrument safely packed without extra charge.

Gourlay, Winter & Leeming  
188 YONCE STREET, TORONTO.

in the arms and hearts of those poor people, or whether their devoted love and care, with God's blessing, brought colour to the pale little face and health to the frail body.

But the deep sympathy awakened in our hearts by that passing incident made us realize the kinship of the world. What was that workingman to us, or we to him? We knew nothing of him but that he was a labouring man, with a little sick daughter. He knew nothing of us but that we cared for his trouble, and would gladly have given him rest from it. Yet in the one moment that our lives touched each other there was a sense of kinship, strong and real.

Look at the mother at the wash-tub, who slaps Sarah Jane when she toddles up to her in the midst of her wash, and bids her "get out of her way, and not to be botherin' her."

We offer good INDUSTRIAL BONDS yielding from 5% to 6%. We offer good GOVERNMENT BONDS yielding from 3½% to 4%. We offer good MUNICIPAL BONDS yielding from 3½% to 4½%. Hanson Bros. Canada Life Building - - - MONTREAL

WEAR TORIC LENSES AND EXPERIENCE COMPLETE SATISFACTION. "IF THEY COME FROM BULL'S THEY MUST BE GOOD." 49 King St. East - King Edward Hotel.

Then look at the elegant woman who leaves Geraldine altogether to the care of the Irish nurse, while she visits and shops and paints and embroiders.

Again, look at both these women when Sarah Jane and Geraldine are tossing with fever, parched with thirst, crying with distress or pain, in danger of being taken from them by death. How they both alike hang over their darlings! How the strong mother-love in their hearts wakes up and asserts itself in both alike! If they knew, each of the other, how they would involuntarily recognize their kinship and claim each other's sympathy!

I venture to say that there is not one of my readers who would not be moved to a smile if a little child's happy, trustful eyes looked right into her's, or would not spring to help one of these little ones who was in trouble or peril of any kind. Whether it were Sarah Jane or Geraldine would make no difference in either case.

There is a story of a miner in the West coming to his Eastern home with a sickly baby and the body of his wife in the baggage car. A pretty young woman was nursing a fat, healthy child in a car through which the man passed with his child. Soon he came back, his poor little babe crying weakly and his own face drawn with anxious care. Seeing the mother, and her baby just falling asleep, he bent down and whispered eagerly to her, and the next moment his suffering child was in the mother's arms, comforted and fed; her own sleeping babe laid upon the seat beside her. This was kinship, indeed! and the man's "God bless you, ma'am!" was echoed by every one who witnessed the scene.

It is truly a blessed tie which unites us to our fellow-men, chafe as we may sometimes under its obligations. We can make it far more fruitful of good to ourselves and others by not letting prejudice and fastidiousness weaken or break it.

#### LET THE BOYS HELP.

"Let us meet here at quarter of seven and have a moonlight coasting party" cried Fred Baker. "We all have supper at six, and that will give us lots of time to get here."

"I can't come until half-past seven," said Will Adams, after the other boys had shouted a noisy assent. "I have to wash the supper dishes and put the room to rights."

There was a chorus of derision. Wash dishes—a boy wash dishes! Who ever heard of such a thing?"

"I have," said Will, quietly. "I know of three boys in the Hamilton hotel who wash dishes three times a day."

"Oh, but they are paid for it."

"Well, do you mean to say that you would do for pay what you wouldn't do to help your sick mother?"

This was silencing, if not convincing, as the boys were "good" boys as boys go. Yet one and all felt that Will Adams had belittled himself in some way by doing what they called "girl's work."

## Piles Cured Without Pain

In the Privacy of Your Own Home.

The free trial package which we send to all who write will give instant relief and start you toward a perfect



MRS. MAUD SUMMERS, Cured of Piles by Pyramid Pile Cure, after all Remedies and Doctors had Failed.

cure. After you have tried that, you can get a full-sized package from any druggist for 50 cents. Frequently one package cures. It is applied in the privacy of the home. Call for Pyramid Pile Cure and nothing else. All druggists have it, for it has cured so many cases of piles, and relieved so much suffering and is so popular a remedy that no druggist can afford to be without it.

The healing process begins immediately with the first application, and continues rapidly till the sufferer is perfectly cured. The pain ceases at once, and you go about your duties without further inconvenience.

This is much more sensible than being cut and tortured with a knife. It is much more satisfactory than a humiliating examination by a physician. It is much cheaper than paying a big doctor's bill for an operation. It is a certain, safe and painless cure for piles.

Write Pyramid Drug Co., Marshall, Mich., for free trial package, which will be sent in plain wrapper. After that is used, you can get full-sized package from us or any druggist for 50 cents.

Is it not strange that these ideals should prevail, not only among boys, but among the boys' mothers as well?

Many a smart boy wants to help his mother, but does not know how beyond bringing in wood and water or going on an errand. There is nothing that will injure him in learning how to wash dishes, make beds, sweep, set the table or cook a plain meal of victuals. Indeed, all these things are

### The Central Life Insurance Co.

Head Office, Toronto.

Authorized Capital, - - \$1,000,000.00

Subscribed Capital, - - \$ 500,000.00

Our rates are most favorable to the insuring public. Our Policies are unconditional from the date of issue. Our Reserves are based on the highest Government Standard. — First-class positions for men of character and ability. — Write to the Head Office of the Company for particulars.

THOMAS CRAWFORD, M.P.P., - - - President.  
J. M. SPENCE, - - - - - Managing Director.

# THE DOMINION BANK

PROCEEDINGS OF

## The Thirty-Third Annual General Meeting Of The Stockholders.

The Thirty-third Annual General Meeting of the Dominion Bank was held at the Banking House of the Institution, Toronto, on Wednesday, January 27th, 1904.

Among those present were noticed: Messrs. William Ince, Wm. Spry, E. B. Osler, M.P., W. D. Matthews, Thos. Walmsley, W. G. Cassels, David Smith, G. W. Lewis, A. R. Boswell, P. Leadley, G. N. Reynolds, A. Foulds, J. J. Foy, K.C., Jno. T. Small, Anson Jones, H. Gordon Mackenzie, J. Gordon Jones, W. Crocker, J. F. Kavanagh, Ira Standish, E. W. Langley, Lieut.-Col. Pellatt, Wm. Hendrie, J. G. Ramsay, W. C. Lee, W. C. Crowther, F. J. Phillips, Richard Brown, G. B. Sweetman, J. A. Proctor, H. B. Hodgins, H. Johnson, T. G. Brough, Miss H. M. Robinson and others.

It was moved by Mr. Wm. Ince, seconded by Mr. Anson Jones, that Mr. E. B. Osler do take the chair, and that Mr. T. G. Brough do act as Secretary.

Messrs. A. R. Boswell and W. G. Cassels were appointed Scrutineers.

The Secretary read the report of the Directors to the Shareholders, and submitted the Annual Statement of the affairs of the Bank, which is as follows:

To the Shareholders:

The Directors beg to present the following Statement of the result of the business of the Bank for the EIGHT MONTHS ending 31st December, 1903:

Balance of Profit and Loss Account, 30th April, 1903.....	\$353,355 48
Premium received on new Capital Stock.....	16,135 00
Profit for the EIGHT MONTHS ending 31st December, 1903, after deducting charges of management, etc., and making provision for bad and doubtful debts.....	321,073 86
	<u>\$690,564 34</u>

Dividend 2 1/2 per cent., paid 1st August, 1903.....	\$74,710 50
Dividend 2 1/2 per cent., paid 2nd November, 1903.....	74,853 05
Dividend 1 2/3 per cent., payable 2nd January, 1904 (2 months).....	49,963 16
	<u>\$199,526 71</u>
Transferred to Reserve Fund.....	16,135 00
	<u>\$215,661 71</u>
Balance of Profit and Loss carried forward.....	<u>\$474,902 63</u>

#### RESERVE FUND.

Balance at credit of account 30th April, 1903.....	\$2,983,865 00
Transferred from Profit and Loss Account.....	16,135 00
	<u>\$3,000,000 00</u>

Branches of the Bank have been opened during the past eight months in Fort William and St. Thomas, Ont.

All Branches of the Bank have been inspected during the past year.

E. B. OSLER,  
President.

Toronto, 27th January, 1904.

The Report was adopted and the thanks of the Shareholders were tendered to the President, Vice-President and Directors for their services and to the General Manager and other officers of the Bank for their efficient performance of their respective duties.

The following gentlemen were elected Directors for the ensuing year: Messrs. A. W. Austin, W. R. Brock, M.P., T. Eaton, J. J. Foy, K.C., Wm. Ince, Wilmot D. Matthews and E. B. Osler, M.P.

At a subsequent meeting of the Directors, Mr. E. B. Osler, M.P., was elected President and Mr. W. D. Matthews, Vice-President, for the ensuing term.

#### GENERAL STATEMENT.

Notes in circulation.....	\$ 2,721,874 00
Deposits not bearing interest.....	3,083,422 68
Deposits bearing interest (including interest accrued to date).....	23,293,718 57
	<u>26,377,141 25</u>

Total Liabilities to the Public.....	29,099,015 25
Capital Stock paid up.....	3,000,000 00
Reserve Fund.....	3,000,000 00
Balance of Profits carried forward.....	474,902 63
Dividend No. 85, payable 2nd January (2 months).....	49,913 16
Former Dividends unclaimed.....	8 75
Reserved for Exchange, etc.....	21,644 61
Rebate on Bills Discounted.....	99,613 95
	<u>3,646,183 10</u>
	<u>\$35,745,198 35</u>

#### ASSETS.

Specie.....	\$ 1,059,422 14
Dominion Government Demand Notes.....	1,806,213 00
Deposit with Dominion Government for Security of Note Circulation.....	140,000 00
Notes of and Cheques on other Banks.....	1,209,652 80
Balances due from other Banks in Canada.....	548,570 29
Balance due by London Agents.....	182,037 54
Balances due from other Banks elsewhere than in Canada and the United Kingdom.....	678,109 02
Provincial Government Securities.....	94,296 37
Canadian Municipal Securities and British or Foreign or Colonial Public Securities other than Canadian.....	671,028 79
Railway and other Bonds, Debentures and Stocks.....	3,331,217 51
Loans on Call secured by Stocks and Debentures.....	4,110,669 18
	<u>\$13,843,796 64</u>
Bills Discounted and Advances Current.....	\$21,992,712 20
Overdue Debts (estimated loss provided for).....	9,995 26
Real Estate, other than Bank Premises.....	43,106 55
Mortgages on Real Estate sold by the Bank.....	6,000 00
Bank Premises.....	425,000 00
Other Assets not included under foregoing heads.....	8,028 70
	<u>21,901,401 71</u>
	<u>\$35,745,198 35</u>

T. G. BROUGH,  
General Manager.

Toronto, 31st December, 1903.

accomplishments which may prove valuable in after life.

In this topsy-turvy world a young man may save himself from beggary at some stage of his career by learning how to cook.

To claim that these things are girls' work is nonsense. There are men who make a living by sewing, cooking, washing and ironing. Not a boys' work! It is a positive harm to a boy's moral character to allow him to be idle while his overworked mother is staggering under her household burdens.

A PSALM FOR THE NEW YEAR.

The God of love my Shepherd is,  
And He that doth me feed;  
While He is mine, and I am His,  
What can I want or need?

He leads me to the tender grasse,  
Where I both feed and rest;  
Then to the streams that gently passe;  
In both I have the best.

Or if I stray, He doth convert,  
And bring my minde in frame;  
And all this not for my desert,  
But for His holy name.

Yea, in death's shadie black abode  
Well may I walk, not fear;  
For Thou art with me, and Thy rod  
To guide, Thy staffe to bear.

Nay, Thou dost make me sit and dine,  
Ev'n in my enemies' sight:  
My head with oyl, my cup with wine  
Runnes over day and night.

Surely Thy sweet and wondrous love  
Shall measure all my dayes;  
And as it never shall demove,  
So neither shall my praise.

—George Herbert.

BIRTHDAYS.

Birthdays should be kept as joyful anniversaries in every family. Whether the birthday is that of the aged grandmother, a parent or a young member of the household, there should be some little festival to mark the occasion, some small gift, a few flowers, but much rejoicing. In this way home is made brighter and family ties are more strongly drawn. A young girl can help to make sunshine in her home by remembering her father's or mother's birthday with a small offering and an affectionate greeting. It may be that she has a brother away from home on his birthday. He is at college or in a distant city entering on a business career. A letter and a birthday present should be sent to him as a sister's duty. Many girls do not realize how much their gentle, sisterly influence can help their brothers, but a girl who has been brought up to keep the dear family anniversaries knows how much the letter from home and the loving little gifts are valued by the brother who is far away.

WHAT SULPHUR DOES.

For the Human Body in Health and Disease.

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

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

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

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

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

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

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

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

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

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

TWENTY-THIRD ANNUAL STATEMENT

OF THE

NORTH AMERICAN LIFE ASSURANCE COMPANY.



HOME OFFICE:

112-118 King Street West, Toronto.

For The Year Ended 31st December, 1903.

Dec. 31, 1902. To Net Ledger Assets..... \$4,778,785 35

RECEIPTS.

Dec. 31, 1903.  
To Cash for Premiums..... \$1,182,616 91  
To Cash income on Investments..... 248,746 78  
1,381,363 69

DISBURSEMENTS.

Dec. 31, 1903.  
By Payment for Death Claims, Profits, etc..... \$423,217 86  
" all other payments ..... 355,720 43  
778,938 29

ASSETS.

Dec. 31, 1903.  
By Mortgages, etc..... \$1,003,604 06  
" Stocks, Bonds and Debentures (market value \$3,170,047 47) 3,148,315 88  
" Real Estate, including Company's buildings ..... 374,396 62  
" Loans on Policies, etc..... 363,969 63  
" Loans on Stocks (nearly all on call)..... 443,310 84  
" Cash in Banks and on Hand ..... 42,584 22  
5,376,210 75  
" Premiums outstanding, etc. (less cost of collection)..... 208,987 14  
" Interest and Rents due and accrued..... 40,652 89  
\$5,625,800 78

LIABILITIES.

Dec. 31, 1903.  
To Guarantee Fund..... \$60,000 00  
" Assurance and Annuity Reserve Fund..... 4,974,197 00  
" Death Losses awaiting proofs, Contingent Expenses, etc..... 41,367 02  
\$5,075,564 02

Net Surplus..... \$550,236 76

Audited and found correct.

JOHN N. LAKE, Auditor.  
WM. T. STANDEN, Consulting Actuary.

New insurance issued during 1903 ..... \$5,884,890 00  
(Being the best year in the history of the Company.)  
Insurance in force at end of 1903 (net) ..... \$32,452,977 00  
No monthly or Provident Policies were issued—this branch having been discontinued.

PRESIDENT:

JOHN L. BLAIKIE.

VICE-PRESIDENTS:

JAS. THORBURN, M.D. HON. SIR WILLIAM R. MEREDITH, K.C.

MEDICAL DIRECTOR:

J. THORBURN, M.D.

DIRECTORS:

HON. SENATOR GOWAN, K.C., LL.D., C.M.G. E. GURNEY, Esq.

L. W. SMITH, Esq., K.C., D.C.L. J. K. OSBORNE, Esq.

D. McCRAE, Esq., Guelph.

MANAGING DIRECTOR:

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

SECRETARY:

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

SUPERINTENDENT OF AGENCIES:

T. G. McCONKEY.

The report containing the proceedings of the Annual Meeting, held on Jan. 28th last, showing marked proofs of the continued progress and solid position of the Company, will be sent to policy-holders. Pamphlets explanatory of the attractive investment plans of the Company, and a copy of the Annual Report, showing its unexcelled financial position, will be furnished on application to the Head Office or any of the Company's agencies.

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

**Bishop Bethune**  
College, Oshawa, Ontario  
UNDER THE CHARGE OF  
The Sisters of St. John the Divine  
Visitor, the Lord Bishop of Toronto.  
Preparation for the University.  
For terms and particulars apply to the  
SISTER IN CHARGE, or to  
The Sisters of St. John the Divine  
MAJOR STREET, TORONTO

**Trinity College School**  
PORT HOPE, Ont.  
FOUNDED 1865.  
Provides a complete education for boys by the harmonious development of their mental, moral and physical powers. A splendid and healthful location, overlooking Lake Ontario, one mile from the Town of Port Hope. For calendar and full information apply to  
Rev. OSWALD RIGBY, M.A., Head Master.

**Telegraph Operator**  
has pleasant work, gets good wages and rises to the highest positions. We teach it thoroughly and quickly, also railroad rules, signals, etc., and start our Graduates in telegraph service. Our school is recommended by telegraph operators and railroad officials. Write for terms and prospectus.

**ANADIAN SCHOOL OF TELEGRAPHY**  
Cor. Queen and Yonge Streets, Toronto.

**NEW TERM OPENED**  
January 4th, at the

**BRITISH AMERICAN College**  
Business College  
Y.M.C.A. BLDG. TORONTO  
Thousands of students attend our classes, day and evening, and are placed by us in good positions. All subjects carefully taught by expert teachers. Particulars free.  
W. BROOKS, Principal.

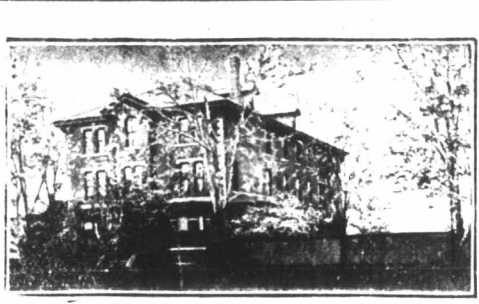
**ST. ALBAN'S CATHEDRAL SCHOOL**  
Toronto—Incorporated  
For BOARDSERS and DAY Boys.  
Chairman—His Lordship the Bishop.  
A thoroughly qualified staff. For prospectus address  
M. E. MATTHEWS, Principal.

**CHURCH BRASS WORK**  
Eagle and Rail Lecterns, Altar Vases, Ewers, Candelsticks, Altar Desks, Crosses, Vesper Lights, Altar Rails, Etc. Chandelier and Gas Fixtures.  
**CHADWICK BROTHERS**  
(Successors to J. A. Chadwick).  
MANUFACTURERS  
82 to 100 King William St. HAMILTON, Ont.

**COWAN'S** Healthy and Nutritious  
**Hygienic Cocoa...**  
Sold in 1 lb., 1/2 lb. and 1 lb. Tins only.  
Absolutely Pure.

FAVORABLY KNOWN SINCE 1826. BELLS.  
HAVE FURNISHED 35,000 BELL METAL CHIMES, ETC. CATALOGUE & PRICES FREE.  
**MENEELY & CO.**  
WEST-TROY, N.Y.

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



**"Glen Mator"**  
RESIDENTIAL AND DAY SCHOOL  
FOR GIRLS  
651 Spadina Avenue, Toronto.  
Thorough English Course, Individual Attention. Pupils prepared for the Universities and for Examinations in Music and Art. Large staff of Resident and Visiting Teachers.  
MISS VEALS,  
LADY PRINCIPAL.

**WESTBOURNE School for Girls**  
340 Bloor Street W., TORONTO, Can.  
Re-opens September 10th, 1903.

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

**ST. MONICA'S**  
Residential and Day School for Girls.  
170 Bloor St. W., - - Toronto  
Re-opens Thursday, Sept. 10th.

Thorough course in English, Languages, Music, Art, Elocution and Domestic Science, and Physical Culture. Prepares for University and Departmental Examinations.  
Kindergarten and Primary Departments. Teachers, Specialists in each Department. A Home School. Extensive Grounds.  
For Prospectus apply to  
**MISS PHILLPOTTS,**  
LADY PRINCIPAL.

**Edgehill, Church School for Girls**  
WINDSOR, NOVA SCOTIA  
INCORPORATED 1891.  
The Bishop of Nova Scotia, Chairman Board of Trustees. The Bishop of Fredericton, member of Board of Trustees, ex-officio.  
Miss Lefroy, of Cheltenham Ladies' College, England, Principal, assisted by Eleven Resident Experienced Governesses from England, (five of whom are specialists in the Music and Art Departments), and one non-resident Instructor, Housekeeper, Matron and Nurse.  
Extensive buildings, with capacity for 100 Residents. Heated by Hot Water, Lighted by Electricity. Grounds covering eight acres, with Lawns for Tennis, Croquet, Basket Ball, Hockey, &c. School Dairy and Laundry.  
Preparation for the Universities.  
NEW TERM begins on Wednesday, January 13th, 1904.  
For Calendar apply to **DR. HIND.**

**Church - Extension Association**  
106 Beverley Street, Toronto  
School of the Sisters of the Church.  
Surplices made to order from \$3.00 up.  
Orders taken for all kinds of Church Needlework. Also Books and Publications.  
Apply Sister in Charge

**LUXFER ELECTRO-GLAZED**  
Church Window Decorative Glass.  
WRITE FOR PRICES.  
**Luxfer Prism Company, Limited,**  
100 King Street West, Toronto.

**HARRINGTON'S TUBULAR Chime Bells**  
Lighter in Weight, Sweeter in Tone, Cheaper in Price Than the ordinary bell  
COVENTRY, ENG.  
**CASTLE & SON**  
20 University St., Montreal Agents

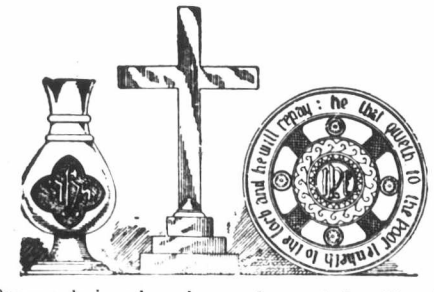
In answering any advertisement it is desirable you should mention The Canadian Churchman.



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

**HIGHER EDUCATION FOR GIRLS**  
**The Bishop Strachan School**  
(Thirty-seventh Year)  
For Calendar apply to Miss ACRES, Lady Principal, Wykeham Hall, Toronto.  
**The Parkdale Church School**  
FOR GIRLS—151 DUNN AVE.  
FOR BOYS and GIRLS  
For Calendar apply to Miss MIDDLETON, Lady Principal.

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



Brasses designed and manufactured for Churches. Send for illustrated catalogue (free).  
**THE KEITH & FITZSIMONS Co., Limited,**  
111 King Street West, Toronto.

**STAINED GLASS**  
MEMORIAL :::: WINDOWS  
BRASSES AND DECORATIONS  
**Castle & Son**  
20 UNIVERSITY ST., MONTREAL

**MEMORIALS AND DOMESTIC ART GLASS**  
DOMINION STAINED GLASS  
ESTD. 1881  
54 RICHMOND ST. E., TORONTO.  
+Riskey & Booth Props.

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

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

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

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

**HOMESTEAD DUTIES.**  
A settler who has been granted an entry for a homestead is required by the provisions of the Dominion Lands Act and the amendments thereto to perform the conditions connected therewith, under one of the following plans—  
(1) At least six months' residence upon and cultivation of the land in each year during the term of three years.  
(2) If the father (or mother, if the father is deceased) of any person who is eligible to make a homestead entry under the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.  
(3) If a settler has obtained a patent for his homestead, or a certificate for the issue of such patent, countersigned in the manner prescribed by this Act and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.

(4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land.  
The term "vicinity" used above is meant to indicate the same township or an adjoining or cornering township.  
A settler who avails himself of the provisions of Clauses (2), (3) or (4) must cultivate 30 acres of his homestead, or substitute 20 head of stock, with buildings for their accommodation, and have besides 30 acres substantially fenced.  
Every homesteader who fails to comply with the requirements of the homestead law is liable to have his entry cancelled, and the land may be again thrown open for entry.

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

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

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

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

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