

# Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD

THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.

ESTABLISHED 1871.

Vol. 30.

TORONTO, CANADA, THURSDAY, MARCH 24, 1904.

[No. 12.]



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# Canadian Churchman.

TORONTO, THURSDAY, MARCH 24, 1904.

Subscription, - - - - - **Two Dollars per Year.**  
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## LESSONS FOR SUNDAYS AND HOLY DAYS.

Sixth Sunday in Lent.  
Morning—Exod. 9; Matt. 26.  
Evening—Exod. 10 or 11; Luke 10, 28, or 20, 9 to 21.  
Easter Day.  
Morning—Exod. 12, to 25; Rev. 1, 10 to 19.  
Evening—Exod. 12, 29, or 14; John 20, 11 to 19, or Rev. 5.  
First Sunday after Easter  
Morning—Num. 16, to 36; 1 Cor. 15, to 29.  
Evening—Num. 16, 36, or 17, to 12; John 20, 24 to 30.  
Second Sunday after Easter.  
Morning—Num. 20, to 14; Luke 13, 18.  
Evening—Num. 20, 14—21, 10, or 21; Eph. 1.

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

### FIFTH SUNDAY IN LENT.

Children's Hymns: 254, 258, 336, 342.  
General Hymns: 106, 226, 252, 407.  
Holy Communion: 97, 107, 310, 312.  
Processional: 96, 200, 281, 306.  
Offertory: 213, 214, 267, 542.

### SIXTH SUNDAY IN LENT.

Holy Communion: 193, 197, 321, 322.  
Processional: 36, 98, 99, 547.  
Offertory: 88, 248, 251, 255.  
Children's Hymns: 286, 331, 332, 334.  
General Hymns: 31, 91, 250, 253.

## A Noble Gift.

The English Guardian tells the story of a woman to whose memory a mural tablet was recently placed in St. Paul's Cathedral who gave her money so liberally and wisely that countless multitudes in years to come will receive its benefit. "Mrs. Fussell was known but little," says the Guardian, "beyond her own circle of friends; yet by her munificent gift of £111,000 to Church work she was largely instrumental in establishing thirty-two new parishes in London." Seeing a street fight from her carriage, she considered what she could do to diminish the vice of London streets, and the result was this generous gift to the London Diocesan Home Mission Fund. Many large gifts are given very foolishly. They are split up among so many objects, or given under such hampering conditions that the result-

ing benefit is very much circumscribed. But gifts to a mission board or a Synod are wisely made, for then they can be used for the highest advantage of the whole ground.

## Clerical Incomes.

In one way and another this subject seems just now to be kept prominently before the Church. Dean Lefroy not long ago dealt with it in St. Paul's Cathedral, London, where he preached for the Queen Victoria Clergy Fund. He maintained the absolute necessity of an independent, fearless and courageous ministry, and, by consequence, their complete freedom from financial cares. He said there were 1,491 churches of less than £100, or averaging £65; and there were 4,704 livings under £200, or averaging £156. The incumbents contributed annually £250,000 to support their curates. Something might be done to relieve the poorer clergy by lopping off the heavy fees to officials when each new incumbent is appointed. Dean Lefroy made it abundantly clear that the whole financial question needs revision in England. Much more does it need revision in Canada. Ottawa Diocese is moving in the direction of an \$800 minimum for stipend. Less than that is hardly enough for the barest needs of the clergy if they are to concern themselves with the multitude of interests which deserve their support. Dean Davis and Rural Dean Ker have written pointedly on this question, and we trust that active steps will be taken everywhere to make adequate provision for God's ambassadors.

## Vacations for the Clergy.

We have often been struck with the watchfulness and wisdom of Dr. Gore, Bishop of Worcester. Quite recently he returned from a holiday "amidst the wonderful interests, natural and historical, of Algeria and Tunis," and soon afterwards wrote thus in his Diocesan Gazette: "I cannot help feeling a great regret when I think of those of the clergy who are debarred, by lack of means, from any similar recreation—good alike for themselves and their parishes." He asks churchwardens or others to write him and let him know of cases where the clergy need a holiday and cannot get it, and he promises to do something towards securing the necessary funds. Our Easter vestries are near at hand, and should arrange, if possible, for a vacation for their clergyman, and provide the supply during his absence. It takes the edge off a holiday if the clergyman is subject to the double expense of his own trip and the cost of supply. What Bishop Gore says is literally true, that the clergyman's vacation is as good for the people as it is for their pastor. There are many practical subjects of this kind that our Bishops and Church conferences should keep well to the front.

## Paul Kane, the Artist.

Our readers should be familiar with the great names in Canadian history, and for this reason we direct attention to Paul Kane. The Women's Canadian Historical Society, under the patronage of His Honor the Lieutenant-Governor, have recently exhibited several of Paul Kane's pictures of Indians and Indian life and Canadian scenery, and the proceeds of this week's exhibition will be devoted to the Queen Victoria Memorial Hall Fund. Mr. Kane was born in 1810 in Toronto, and in 1845, by the encouragement of the late Senator Allen, took a trip to the Pacific coast, painting as he went, and afterwards wrote the story of his journeys in a book, "The Wanderings of an Artist Among Indians of North America." Senator Allen purchased one hundred (i.e., nearly all) of his pictures, and kept them carefully for fifty years. On Senator Allen's death they were bought by Mr. E. B. Osler, M.P., by whose kindness they are now loaned for public view.

## The Blind.

The Church of Ireland Gazette of February 5th refers with warm appreciation to the missionary work carried on among the blind Japanese. That land is called "The Land of the Rising Sun," but 50,000 of the people have never seen the sun. About two per cent. of these blind live by music, and the other 98 per cent. by shampooing and massage. But Western medical science has gradually reduced this vast majority to destitution. The Japanese Education Department provides no training for them, and there is no provision for training of the blind except three schools maintained by Christian missionaries. The chief of these is at Gifu, a name well known in Canada. Our own Rev. H. J. Hamilton was in charge there till recently, and then another Canadian, Rev. A. Lea, assumed the charge. The principal of the Gifu school is a blind Japanese Christian. The best missionary work ever done in Japan was done by a Canadian, Archdeacon Shaw, and this work among the blind is another instance of the splendid services which Canada has rendered to that far-off Empire.

## A Mormon Senator.

Proceedings have been begun to expel Mr. Reed Smoot, United States Senator for the State of Utah, from the United States Senate on the ground that he is a Mormon and believer in polygamy, though he has not himself committed polygamy. That he is a Mormon is certain, for he owes his election as a United States Senator to a bargain between the Republican managers and the Mormon leaders by which the Mormons were to have a Senator if the State went Republican in 1900. Nineteen leaders of the Mormon Church have been summoned to give evidence before the Committee on Privileges and Elections, to whom this matter was referred. President Joseph F. Smith, of the Mormon Church, admitted that he lived with five wives, whose residences are all near each other. He had six wives, but one divorced him, and he still keeps the other five. He has forty-two children. The Edmunds Law, passed in 1890, made polygamy a crime, and Smith's evidence shows that he is living in open violation of that law. His private income is \$25,000, and his income as Mormon president is \$50,000 more, so that he is wealthy and influential. The Mormon Church is also wealthy, and insists on tithing by each of its members, so that it grows rapidly. The Mormons, or Latter Day Saints, are spread widely over Canada. They all disclaim polygamy, but, in the face of the disgusting revelations of "Joe" Smith and his wives, their disclaimer may well be questioned. "Joe" Smith, like "Elijah" Dowie, claims to have received direct revelations from God, and on these revelations both men found their claims to rule Christ's Church on earth. A few years ago a Mormon Congressman, Mr. B. H. Roberts, was expelled from the House of Representatives, and the outcome of the present attack on Senator Smoot will be watched with interest.

## The Church in the West Indies.

The keenest regret and sorrow is felt in Church circles everywhere at the recent unexpected death of two West Indian Bishops, Dr. Hayes, Bishop of Trinidad, and Dr. Churton, Bishop of Nassau. Bishop Hayes was in England since April, 1903, and was at Liverpool ready to embark for his diocese when death overtook him. Shortly before he died he was interviewed by a representative of Church Bells, and the interview was published in that paper, February 5th. His diocese, he said, comprised the islands of Trinidad and Tobago, as well as the Anglicans in Venezuela. The population of his ground was 2,500,000, of whom 60,000 belonged to the Church, 70,000 or more were



...and the rest were ... supported the Church ...

DENOMINATIONAL UNITY.

A movement of considerable importance and significance is under way, having in view the new union of the Presbyterian, Methodist and Congregational Churches in Canada. These bodies differing in their origin and antecedents, and to some extent in their doctrine and methods, are in many respects very similar; and are so much so that where weak they can easily cooperate for the purposes of worship and work. The form of worship each follows is so similar that unless some little peculiarity of one or the other may appear it would be difficult to say which of them you were worshipping with. Their ministers and members are transferred easily from one to the other, and thus a sympathy and fellow-feeling has been established among the adherents of them all. In the statements of fundamental doctrines, such as the Trinity, the Atonement, and that concerning the Holy Scriptures they are much agreed, as Bishop Carmichael pointed out in his paper on the subject, read recently at Washington. There are some differences of doctrine, discipline, and also of methods, but these are more superficial than essential, and are on such questions, for the most part, that divergence of opinion might be allowed, and is likely to exist in any case. The union, which seems to have the support of leading and representative men of each of the above mentioned bodies, appears to be urged on the ground of expediency, the economy of resources, and as a remedy for competition and over-lapping, though some take the higher view of the blessedness of unity as the will of Christ, who prayed for His followers that they all might be one, even as He and the Father were one. It is noteworthy that the movement has the support of the older, and therefore more conservative men of these denominations, and is likely, therefore, to secure the support of the younger portion, as changes are generally most resented by those whose habits of thought and action are fixed, and who ordinarily are not given to change. Difficulties, no doubt, will arise in working out a complete unity between bodies which have each their family ways, and there will have to be a certain amount of give-and-take all round; but if the advantages of unity seem greater than those of continued separate existence, beyond question they will be overcome. The effect of union would be amalgamation of work, congregations, and a release of men and money for the work in the great and growing West, where the large influx of settlers will tax the resources of all denominations to supply them with the ministrations of religion. This readiness to unite on the part of religious bodies hitherto separate and divergent reveals a weakening of the sectarian spirit; and if also it shows a lowering of conviction on subjects hitherto deemed unimportant, it shows as well the existence of a wider outlook and a broader charity. We shall watch the movement with sympathetic interest, and shall regard it as bringing us a step nearer to the realization of our oft-repeated prayer for the good estate of the Catholic Church, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. The Church of England stands for unity among all Christian people, and her Episcopate in the Lambeth Quadrilateral showed her willingness to permit great latitude of opinion, provided the

essentials of the faith, as set forth in the Church were maintained. It is to be the Holy Scriptures, the creeds and the sacraments of the Gospel, and the bond of Episcopate. Unity among denominations must be sought in earnest to each other in belief and work, as would naturally prevail that between others of the same faith, but we hope and believe that, with the better spirit and understanding which prevails on all hands, that a larger unity than that we contemplated may be brought about, and that the great mass of English-speaking Christians may be united together in one great comprehensive and truly Catholic Church, faithful to the past and yet adaptive to the present, and exhibit a united front to the powers of sin and darkness. For unity we are bound to work and pray, and to hope for the dawn of that day when "we may be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify God the high Jesus Christ our Lord."

CATHEDRALS.

There was not in the long period which intervened between the reign of Henry VIII. and that of Queen Victoria a single cathedral erected in the British Isles. This was due to the fact that no new centres of Church life had been created by the erection of new Sees, and this was traceable to the lack of Church life, and to the conception then entertained very generally of the functions and responsibilities of the Episcopate. Bishops were not much in evidence, and were out of touch with popular movements and needs. They lived in comparative seclusion, and were more courtiers or scholars than pastors. The population in the time referred to had largely increased, and the necessity for more Bishops was pressing enough, but it was not till Bishop Wilberforce as Bishop of Oxford showed how manifold were the duties of a Bishop, and raised the ideal of Episcopal work and influence that the need for more Episcopal supervision and activity was realized, and afterwards acted upon in a large increase of the Episcopate, both at home and in the colonies. Till the reign of Queen Victoria the only cathedral built by the Church of England, since the Reformation was St. Paul's, London, erected on the site of the old one, which was destroyed in the great fire of London in the reign of Charles II. Since then there has been a cathedral built at Truro, in Cornwall, and a new one is about to be erected at Liverpool, and in other cases some existing building has been used as a cathedral. In the United States, where our Church first spread outside of England, the early Bishops were slow to project cathedrals in the impoverished state of the Church in that country. Of recent years something has been attempted in the way of cathedral buildings and organization at Albany, New York, and other places. In the colonies the first attempt of this kind was made at Fredericton in the forties by Bishop Medley, and a fine edifice in a beautiful environment was built by him; but so far, we believe, but little has been done in the way of providing an endowment for the support of dean and canons. Other so-called cathedrals in Canada are simply skeleton organizations grafted on to a parish church, and can only be called cathedrals by courtesy. In Cape Town and in Australia there are cathedrals, more or less complete as to the buildings and organization, and also in Newfoundland. Missionary branches of the Church are necessarily more employed in extending the services of the Church in remote places, and following up the advancing tide of settlement than in the erection of costly edifices in the see cities; but now not a few of our colonial dioceses have outgrown that stage of their existence, and might well consider the establishment of well-equipped cathedrals as a necessary complement of diocesan life and work. The cathedral should be a source of inspiration, and a stimulus to all diocesan workers and activities. There should be found at the heart of the dia-

ocese surrounding the Bishop men of varied gifts as preachers, students, authors, organizers, and so that the cathedral should emanate influences of a helpful and inspiring character. In time, we hope, the wealthy members of our Church will support cathedrals, as well as colleges, libraries and hospitals, are objects worthy of their munificence, and will provide by their gifts and bequests for their erection and endowment. In this connection the following provision of means for a cathedral for the Diocese of Massachusetts will prove interesting, and act as a stimulus and inspiration to others to do likewise. A cathedral for the Diocese of Massachusetts will soon be made practicable by the will of Mary Sophia Walker, of Waltham, which was filed on February 18th. No specific sum is bequeathed for the purpose; but after certain legacies shall have been paid to charitable and educational institutions and to individuals, the residue of the large estate is constituted a fund, of which Bishop Lawrence, E. Rollis Morse, Richard Olney and the late Dr. Lindsay are named as trustees. This fund is declared in the will to be for the erection and maintenance of a cathedral, to be located by preference on the estate of the testator, which lies partly in Waltham, partly in Watertown, residential suburbs of Boston. If this proves impracticable, the wish is expressed that the Watertown and Waltham estate be used for a Bishop's residence, Church school or some other Church work under the control of the cathedral organization. Fifty thousand dollars is set apart as a fund for maintaining the buildings and grounds. The trustees are to allow the estate to accumulate until in their judgment a sufficient sum may be in hand to build the cathedral. Miss Walker's Beacon Street residence, the will directs, shall be used for some purpose in connection with the work of the cathedral. The sum of \$50,000 is bequeathed to the Bishop of Western Massachusetts. The estate has not been appraised, but the sum available for building the cathedral, it is thought, will be very large. The Waltham estate is one of the most beautiful in eastern Massachusetts, and comprises about 100 acres of woodland and field. It was once the property of Christopher Gore, who was Governor of Massachusetts in 1809, and still bears his name. Other bequests under the will are \$6,000 to Trinity Church, Boston, the income of which is to be devoted, one-third to the Day Nursery, two-thirds to the Trinity House Industrial Classes; \$5,000 to Christ Church, Waltham; \$5,000 to the General Clergy Relief Fund; \$1,000 to the House of Mercy, and \$1,000 to the Episcopal City Mission. If the diocese does not accept the gift for the cathedral, provision is made for considerably increasing several of these bequests.

FROM WEEK TO WEEK.

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

The death of Archbishop Machray removes probably the greatest intellectual force in the Church in Canada. But intellect unaccompanied by other qualities may pass out of the world and leave little trace of its existence behind it. The world has had, Canada has had, men not a few who, judged by their mental calibre, gave great promise of eminent services to their country, but failure or impotence has been the sad summary of their lives. They failed in their power to give effect to their judgments. What they saw clearly themselves they had not the power to induce and impel others to see in like manner. They stood afar off, and touched not the hearts nor the imaginations of the multitude. The truth which they cherished seemed to them as clear as the sun at noonday, but the life, with its varying influences and ambitions, which that truth was intended to direct, was beyond their comprehension. But such was not the case with our late Primate. He could see visions, but he also possessed the greater gift of power to transform these visions



into realities. In all his plans he seems to have had constantly in his mind the people with and for whom he worked. He delighted not in the enunciation of a pretty theory, but exulted in the accomplishment of a desired end that marked some substantial progress in the work he had at heart. He was a man and a citizen as well as a Churchman and a Bishop, and his influence will always be one of the precious memories of our great West. He was a conspicuous representative of that type of Churchman—too rare, we fear, in this country—who wholly and unreservedly identified himself with the interests and ambitions of his adopted land. He took it as it was, and he gave it of his best. He entered upon his duties when good citizens in eastern Canada contemptuously called it "The Great Lone Land," or the hunting-ground for the Indian and the Hudson Bay trader; but he saw from the first that the day would come when that opinion would give way to one more respectful. He mapped out a series of dioceses in an almost unsettled country, and lived to see a Bishop enthroned in each. He realized that the Old World ideal of the Episcopate was not suited to this country, and he wasted no time in striving to accomplish the impossible. He was impressed with the ambitions of Canadians to forge out their own political destiny on their own lines, and of Canadian Churchmen to have a Church fashioned in the spirit of their national aspirations. He took a leading part in the consolidation of the Canadian Church by the formation of a General Synod, the election by which of two Archbishops and a Primate announced to the world that the Church in Canada intended to shape its own career. His influence upon the educational system of the West is well known, for the University at Winnipeg is but the completion of a work he had already begun and carried to a visible degree of success. To Archbishop Maclray was applicable the term statesman in an eminent degree. He saw far into the future, and was always in touch with the present. He believed in the country and the Church he served. He anticipated events, and possessed the power of doing things, bringing things to pass. The signal mark of respect shown by the Legislature of Manitoba in giving the deceased a state funeral was but an outward and visible token of the esteem in which he was held by the people of the West. The Church in Canada will ever honour the memory of its first Primate, and gratefully recall the fruits of his constructive genius.

The question, Who shall be our next Primate? is one naturally asked by many Churchmen throughout the country. And, strange to say, those whom we have been able to consult seem to have very vague ideas about the method of filling such an office. The procedure that would seem the most probable is for the western Bishops to elect their Archbishop. As apparently no provision has been made whereby the senior Archbishop becomes Primate, it would be necessary for the whole House of Bishops to meet and elect a Primate, the choice, of course, resting between the two Archbishops. To the Spectator it would seem under the circumstances exceedingly probable that this honour might fall upon Archbishop Bond. At all events, it is the only possible dignity that remains for His Grace upon earth. He has filled every other position which it is in the power of the Church to call him to from the lowest upward, and naturally his many friends would feel intensely pleased if his long life were crowned with this supreme token of confidence.

The congregation of Christ Church Cathedral, Montreal, has just unveiled a beautiful stained glass window to the memory of their late vicar, Rev. J. F. Steen, on the anniversary of his death. A crowded church upon the occasion testified to the public interest that was taken in the event, and indicated the position this young man had won for himself in the hearts of the congregation to which he ministered but for a few years. The present vicar, Rev. Dr. Symonds, in the course of his sermon touched lightly upon the incidents that were the topic of conversation and the subject of newspaper articles all over the country a few

years ago, and paid a warm tribute to the character and attainments of the man. He intimated that the cause of the misunderstandings, which are now a matter of history, was due to his rare insight into truth. He lived in advance of his time, and this is the penalty that every such man has to pay. Spectator has no desire to revive any discussion of one of the most painful incidents in Canadian Church life in recent years, but one or two things may be said about the brief but brilliant career of this young man which has hitherto been almost entirely overlooked. Of the power of the late Mr. Steen in the lecture-room little may be said. There is but one testimony given by the students that had the privilege of sitting at his feet. He was master of the subject he had in hand, and his gift of forceful exposition was an inspiration to those who heard him. His influence in the pulpit was also very considerable, and he gathered about him a large and influential congregation. But to one who had no knowledge of him save what came to him through the press and the opinions of others it would appear that a great occasion had been let slip without giving to the world the message for which he was said to stand. The public to-day, so far as any authentic utterance is concerned, can only conjecture at the mental attitude of the man towards the great subjects he had a right to expound. What were his real views regarding the authority of the Scriptures, the divinity of Christ, the nature of the Atonement, the place of God in nature, and many other kindred subjects is a question which earnest men who looked beyond a quarrel for the true issues that gave such public interest and value have often asked. Where can or could the answer be found? Was he walking in the company of the great Anglicans who have stepped aside from the beaten path of conventional theology and called down upon their heads the criticism of the multitude? Had he a new evangel to proclaim? Wherein was he in advance of his time? The Anglican Church contains within its fold men of the most diverse views, and its strength will not be impaired by the fearless utterances of men who feel they have a message for their fellows. In our opinion, nowhere in the world is the public more ready to hear the story of an earnest man who has something to say than in this very country. While paying our most sincere tribute to the gifts and personal graces of a young man who, if his life had been spared, might have impressed himself upon the Church life of this country, we still think the public is not in a position either to applaud or condemn his views, for it knows them not.

Several of the dioceses of Canada have set themselves to work to augment the incomes of their clergy. The effort comes none too soon. It is neither the part of wisdom or justice to belittle the services of the clergy in the eyes of those to whom they minister. It is a positive hindrance to the progress of the Church to send forth her representatives and expect them to do work that calls for heart and enthusiasm while all the time they are oppressed with the necessities of a household. Riches they may not expect, but the essentials of a home that is the centre of refinement and wholesome influences they have a right to. An exclamation of surprise seems to issue from those quarters where an effort has been made to do this simple justice to the clergy at the readiness of the response. And what is there surprising about it? It is but another illustration of the power of organization and method in our work. We have been standing aloof and crying aloud to the people to do their duty, and human nature has complacently responded that the message was meant for my neighbour. The new method finds the man alone, when it is impossible for him to fail to realize who is meant by the call. The issue is straight and square, and inaction has to be justified or he must respond. Some men need to have a few myths dispelled, and others simply require the direct issues to be set before them. The surprise is that it should have taken so long to find out the value of a systematic personal effort in overcoming one of the most humiliating

features of our Church work. Will this new awakening be confined to two or three dioceses? So long as vigorous action is not taken to do simple justice to our missionary clergy, then the responsibility for the situation should be placed where it rightfully belongs, upon the officers of our Synods, and not upon the people at large.

SPECTATOR.

## ST. PAUL'S, TORONTO.

On Sunday, March 13th, this church opened a new chapter in its history. Greatly enlarged and partly rebuilt, with its seating capacity almost doubled, with a new organ and rich, new interior furnishings, the congregation, which had outgrown two previous enlargements of the church, completely filled the present commodious and beautiful edifice at both morning and evening services in connection with the formal reopening of the church after ten months' labour by architect and contractors. St. Paul's has always been one of the architectural gems of the city, and it was a difficult task that confronted Architect Lennox when he was asked to enlarge the church on a scale commensurate with the rapidly growing needs of the congregation, and at the same time to preserve the architectural harmony and unity of the building. That he has succeeded is a matter of congratulation to the congregation and to the city, as well as to the architect himself. The new edifice is truly a noble and spacious church, with an added dignity and beauty, both of interior and exterior. Its fine Gothic lines have been in no way impaired by the extensions and the new transepts.

The original St. Paul's, built in 1841, was a plain frame building, surmounted by a lofty spire, seating at the most 150 people. The first brick church, erected on the same site, seated 450. In October, 1900, the present stone edifice was enlarged to accommodate 300 more, and last year so rapid was the growth of the congregation that it became imperative to again extend the church. Now the seating capacity is 1,250. No other Anglican church in the city, not excepting St. James' will seat more people. As the Bishop of Toronto pointed out in his sermon, it was a cause for extending thankfulness to God and a unique instance in Toronto's Church history that a congregation had been forced to enlarge their place of worship three times in fifteen years. And judging from the large congregations and the many applications for sittings the present building is none too large for present requirements. The new pews and interior furnishings are all in quarter-cut oak, giving the interior a rich and effective appearance. The ladies of the church have refurnished the chancel and installed there a rare, beautiful Communion Table. Some of the stone pillars in the nave were gilded to try the effect, but the gilt will be removed, thereby adding to the dignity and harmony of the interior. New chandeliers are still to be hung. When St. Paul's was originally built, some sixty years ago, among the trees on Bloor Street, which was then the northern boundary of the city, the structure was registered as a "chapel of ease" attached to St. James' Rectory, where the late Bishop Strachan then was incumbent. The new congregation was placed in charge of the late Rev. A. Sanson, who was then rector of St. John's Church, York Mills. Mr. Sanson visited his parishioners on horseback, and was very attentive to his small, but scattered flock. Being engaged at his own church, several miles up Yonge Street, he could not attend to the service on Sunday, and the Rev. C. Matthews, the classical master at Upper Canada College, rode up on his pony to perform this duty. Mr. Matthews took a very active part in the securing of subscriptions for the erection of the first church, and will be seen by the following description of the dedication service, from the columns of THE Church, a religious paper which was published in Toronto at that time. The date of the issue was Saturday, June 18, 1842:

"The new church, near the toll-gate on Yonge

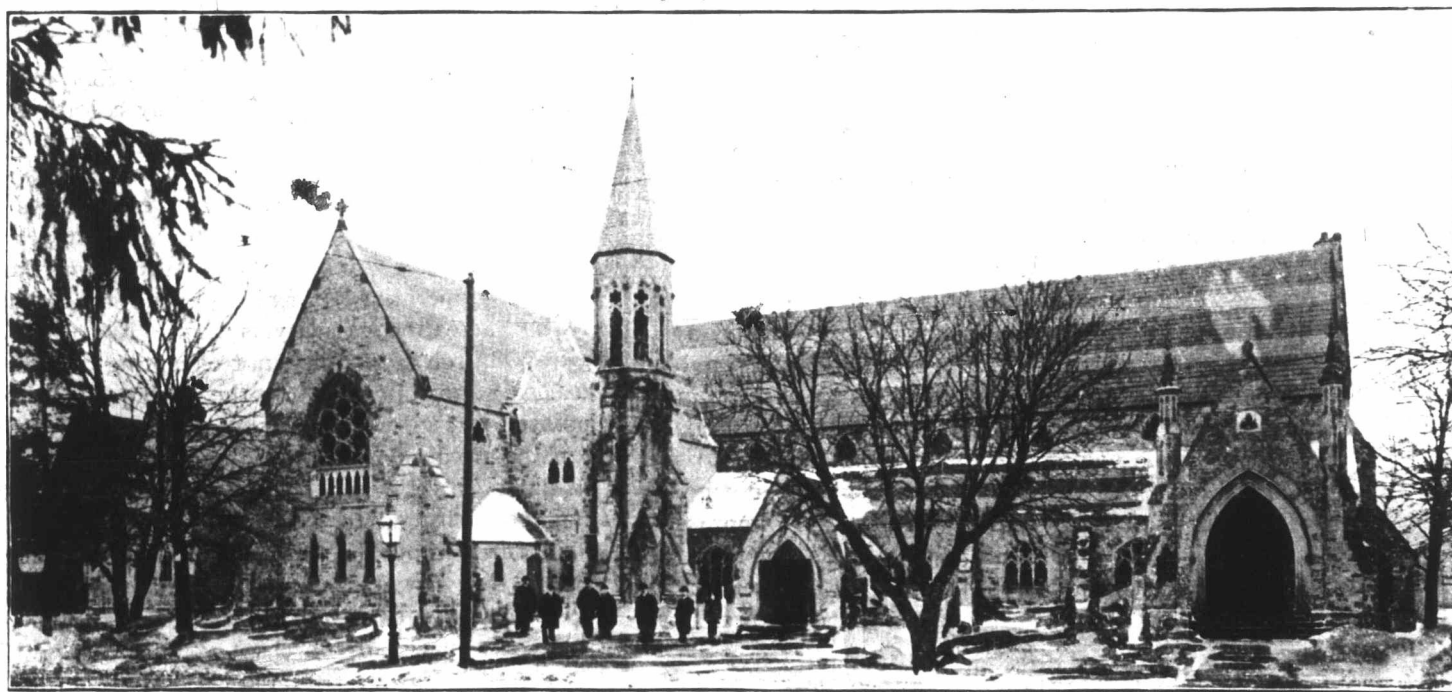


Street, was opened for the performance of divine service on Sunday last, the 12th inst. The Rev. Charles Matthews officiated upon that occasion, and we had the gratification of hearing him deliver an appropriate and animated sermon from 2 Kings, chap. 4, verses 8, 9, 10 and 11. The building of a little chamber for Elisha by the Shunamite was very skilfully and eloquently applied to the spiritual wants of the neighbourhood in which the new church stands, and furnished the preacher with many powerful arguments for recommending the people to use every effort towards securing the services of a resident minister. A respectable congregation of about one hundred persons had assisted, and a collection of about £3 14s. was made in aid of the building fund. It was a matter of sincere rejoicing to all present to take part in the simple and well conducted services of this new little sanctuary. There seemed to rest upon all who worshipped there a spirit like that which sanctifies the village churches of our Mother Country." This feeling of quiet religious devotion probably appealed with special force to the members of the early congregations at St. Paul's. Most of the settlers in the neighbourhood were people who had recently come out to the colony from England. Their hardships and privations were many. As if to remind them of the uncertainty of their condition, there then stood at the extremity of Bloor Street, near where Sherbourne Street now ends, a timber block-house erected as a defence

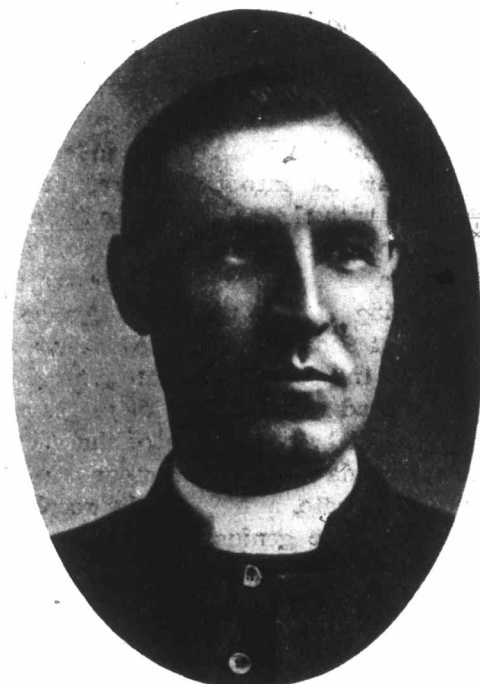
strolled up to the little church in the woods with his friend, Robert Cooper (afterwards Judge Cooper), who was a worker in the Sunday School. Mr. Barrett says he took a deep interest in the affairs of the church, probably from the fact that he was christened, in early childhood, at St. Paul's in London, England. This was during the rectorate of Rev. J. G. D. McKenzie (1840-1855), and Mr. Barrett became an adherent of the church, and has been a member of the congregation almost continuously ever since. The elderly gentleman tells some interesting stories about the early days of the church. He recollects that on one occasion he got lost in the bush on his way from down town to the church. He eventually emerged from the forest on to Allan's Lane, now known as Sherbourne Street. In those days, recalls Mr. Barrett, the name was usually corrupted into "Lovers' Lane," owing to the large number of young people who betook themselves to that locality for quiet meditation. Mr. Barrett taught in St. Paul's Sunday School for a number of years. He recollects hearing that the Rev. Mr. McAlpine was a very fluent speaker, and attracted large audiences. In 1861 the original frame church was moved to Bloor Street West, near North Street, and a stone church erected in its place at a cost of \$25,000. The population of the northern portion of the city had grown so rapidly that this move was considered necessary. For a time the two congregations continued as one parish. The Rev. Saltern Givins

largements when Architect E. J. Lennox was called upon last year to commence work again, with a view to increasing the seating capacity without marring the artistic beauty of the structure. Mr. Lennox undertook the arduous task, and has succeeded beyond the most optimistic expectations. Of the original old stone church there now remains only the tower and a portion, about forty feet square, westward from the tower. New transepts and a chancel have been constructed. Both in the interior and the exterior St. Paul's is now one of the most churchly and artistic buildings in Canada. The recent improvements have cost the congregation between \$30,000 and \$35,000, and towards this sum they have already contributed \$27,000. The seating capacity of the improved church is about 1,250.

In addition to the above-mentioned improvements a new organ, built by the well-known firm of Karn & Co., of Woodstock, Ont., has been placed in the church which has cost about \$6,000. The organ is a sweet-toned and powerful instrument, and reflects great credit upon its builders. There are 8 stops in the great organ, 12 stops in the swell organ, 5 stops in the choir organ, and 15 couplers. The organist is Mr. H. D. Phillips, Mus. Bac., F.R.C.O., London, who is an accomplished and very capable performer. Without doubt the necessity for increased seating capacity was attributable in no small degree to the popularity of the rector-in-charge, the Rev. Canon H.



St. Paul's Church, Toronto, Rev. Canon Cody, Rector.



Rev. Canon Cody.

against the Indians. The land was deeded by the late Hon. George Allan and the late James Henderson, but, like most churches of modern date, the congregation found its progress hampered by a debt. On the 26th of June, 1842, the Rev. Dr. McCaul, principal of Upper Canada College, preached a spirited sermon in aid of the building fund. Before handing over the parish to the care of Mr. McAlpine, in 1844, the Rev. A. Sanson collected from among the parishioners sufficient to purchase a communion set, which is still in use at St. Paul's. The formal organization of the church into a congregation under the Church Temporalities Act, took place on June 23, 1842. Bishop Strachan was present, and directed the proceedings. After the organization meeting the members had hard work to keep the business end of the church above water, but they did so by gallant effort, and some assistance from outside sources. The oldest surviving member of St. Paul's Church is Mr. R. G. Barrett, barrister, of 187 Bloor Street east. Mr. Barrett is eighty-two years of age, and is of a decidedly interesting personality. He possesses a long white patriarchal beard that adds a dignity to his appearance, and seems to be strikingly appropriate to his kindly nature. Mr. Barrett's first recollections of St. Paul's Church date from 1847, when he was studying law in Toronto. One Sunday afternoon he

and the Rev. Septimus Jones, rector and curate at that time respectively of St. Paul's, took the two pulpits alternately. One Sunday Mr. Givins preached at St. Paul's stone church on Bloor Street East, and the next at St. Paul's wooden church on Bloor Street West. Under this arrangement was the work continued until 1871, when the frame church congregation assumed the dignity of a separate parish, and called their place of worship the Church of the Redeemer. St. Paul's Church continued to progress in all directions. A large school-room was completed in 1875, and the class-rooms, library and infant school-rooms were added later. In 1879 the Rev. T. C. DesBarres took charge of the parish, and during his twenty years' ministry much important work was accomplished. In 1890 the church was renovated and reseated, and in 1894 the tower was completed. The bell, which is still in use, was presented by the late Miss White, sister-in-law of the late Chief Justice Draper. Miss White was for many years in charge of the Infants' School, and will be long remembered by many for her kindly work and influence. In 1900, after the retirement of Mr. DesBarres, and the assuming charge by the Rev. H. J. Cody, the church was again enlarged by the lengthening of the nave, giving seating accommodation for 300 more people. The stone church of St. Paul's had already been subjected to two en-

J. Cody. He assumed charge of the church in 1899, on the retirement from active work of the Rev. T. C. DesBarres. He was recently elevated by the Bishop of Toronto to the staff of Canons of St. Alban's Cathedral. Canon Cody's parishioners are by no means confined within the bounds of his parish. Among his auditors on Sunday evenings are to be found many strangers from distant parts of the city. Although Canon Cody is still a young man, he has become a power in the Church as a result of his remarkable abilities and close application to his duties. He was educated in Canadian schools and colleges, and is a good example of the capability of the Canadian university man as a leader in his chosen profession. He has always been recognized as a clergyman of the progressive type, and fearless in his opposition to that which appears to deter the forward march of the Church. Canon Cody is very much interested in the work of the Church in the West, and his congregation has caught his missionary spirit. Last year the members of St. Paul's subscribed \$4,000 for missions at home and abroad, placing the church at the head of the list of Anglican churches in the whole Dominion in relation to missionary subscriptions. All the departments of work have flourished exceedingly. The Rev. R. B. Patterson, B.A., of Wycliffe College, is the curate at St. Paul's. Others prominent in the

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church management are: Churchwardens, Messrs. R. B. Harcourt and D. D. Cooper; Sunday School superintendent, J. G. Greey; choirmaster, H. D. Phillips; Tribunal Committee, Messrs. J. R. Roaf and Stapleton Caldecott. Representatives to the Synod, Messrs. Stapleton Caldecott, J. R. Roaf, Hon. S. H. Blake, K.C.; auditors, Messrs. R. Y. Ellis and H. Vigeon; vestry clerk, R. Gansby.

The Bishop of the diocese preached at the morning service on Sunday, the 13th inst. He chose for his text words most suitable for the occasion, "The glory of this later house shall be greater than that of the former." He warmly congratulated the congregation upon their enlarged and beautiful place of worship, but he added that there was a greater glory than the glory of external grace and grandeur and of pealing organs, and that was the spiritual adornments and the glory of the indwelling of Christ. The Rev. H. J. Cody also made a brief address, in which he thanked the architect for the great pains which he had taken in the enlargement of the church, and the congregation for the spirit of liberality they had shown. The Rev. A. Norman Tucker preached in the evening, and the Rev. Principal Sheraton of Wycliffe College, assisted at both services. The offertory in aid of the Building Fund was over \$2,100. The following clergy have been attached to the church since it was first established, viz.: The Rev. A. Sanson, 1842-4, assisted by Rev. C. Matthews; Rev. Mr. McAlpine, 1844-5. Rectors—Rev. J. G. D. McKenzie, about 1846 to 1855; Rev. W. A. Johnson, 1855; Rev. Saltern Givins, 1856-1879; Rev. T. C. DesBarres, 1879-1899; Rev. H. J. Cody, rector-in-charge, 1899—. Assistant Clergy—Rev. Mr. Schrieber (occasional), 1855; Rev. Dr. Adamson, 1855-50 (deceased); Rev. A. Williams (now of St. John's); Rev. John Langtry, 1808-09 (now of St. Luke's); Rev. Septimus Jones (now of Redeemer); Rev. W. F. Checkley (deceased); Rev. T. C. DesBarres (now rector St. Paul's); Rev. H. J. Cody (now rector-in-charge of St. Paul's); Rev. R. B. Patterson.

Following are the names of the Building, Finance and Advisory Committee: Messrs F. W. Baillie, R. R. Bongard, E. Boisseau, C. C. Dalton, H. P. Dwight, R. Y. Ellis, W. G. Eakins, R. B. Harcourt, G. R. Hargraff, E. J. Lennox, T. Mortimer, R. Millichamp, C. Marriott, W. R. Smallpiece, and the lay representatives to the Synod. The chairman: R. Millichamp.

On the day previous to the re-opening of the church for divine worship the Rev. Canon Cody conducted a special service in the church for the purpose of dedicating a memorial window, which has been placed at the east end of the sacred edifice. The service was short and simple, but impressive, and those who were gathered together there felt deeply the reason of their presence. The window is beautiful in design and rich in colouring, and the execution very artistic, the central figure being a representation of the Ascension of Our Lord. A special feature is that the artist, instead of painting the conventional nimbus around the head of the Saviour, had adopted the plan of rays of light issuing therefrom. Above is a representation of heaven, with a symbol of the lamb on the altar, and around it the four living creatures, the four apostles representing the angel, the lion, the ox and the eagle. At the foot are the disciples with expressions of admiration and sorrow very well depicted. Our Saviour is clothed in a garment of ruby red, representing the crucifixion, with the royal robe thrown over it, and on either side are Seraphim and Cherubim. The window was erected in memory of the late Jacob M. and Margery A. Hirschfelder, his wife, by their family. Mr. Hirschfelder was one of the oldest members of St. Paul's Church, having been on the rolls since 1847. He was Professor of Hebrew in Toronto University until his death in 1902. The window was executed by the N. T. Lyon Glass Co., of Toronto, in their usual artistic manner, this firm being selected to do the work after the donors had carefully compared their work with other firms. On Sunday, March

20th, the Bishop of Ontario preached at both morning and evening services to large congregations.



NEW RECTOR OF ST. MATTHEW'S, BRANDON.

The Rev. A. U. de Pencier has been offered, and has accepted, the rectory of St. Matthew's, Brandon, and will shortly leave Toronto for the West. He will assume his new duties on Easter Day. Mr. de Pencier was born and brought up in the eastern part of Ontario, and was engaged for several years in scholastic work before his ordination. After some time spent in a Mission in the then Diocese of Ontario, Mr. de Pencier entered at Trinity College, Toronto, to study for the Arts degree. During part of his time at college he served as assistant at St. Anne's, from which parish he went, at the invitation of the Bishop of Toronto, to become priest-vicar of St. Alban's Cathedral. Subsequently he was appointed to the rectory of Uxbridge, and three years ago returned to the city as assistant at St. James' Cathedral. In all the various spheres of work in which he has been engaged Mr. de Pencier has showed the vigorous energy which are so markedly characteristic of him. He has a power of attracting the young which has proved, and will prove, of the highest value to him in his pastoral office, and a geniality of manner which at once predisposes in his favour those to whom he has been previously unknown. There can be little doubt that, with health and strength, he will do excellent work for Christ and His holy Church in the far-off diocese to which he has been called, and to which the Churchman bids him the heartiest Godspeed.

#### BROTHERHOOD OF ST. ANDREW.

With the Travelling Secretaries.—Mr. Fred W. Thomas has been putting in a tremendous amount of work in Montreal, visiting every Brotherhood man personally, and others who might be interested in the Brotherhood, as well as every chapter, and a great deal of new interest in the work has been aroused. St. Thomas' Chapter is now doing good, earnest work. St. Mary's, Hochelaga, Montreal, has reorganized, with a fine body of men as members. Mr. Thomas' services have been much appreciated, and the results of his work very marked.

It is interesting to know that Mr. W. G. Davis' work in the western part of Ontario is meeting with wonderful success. At Wallaceburg a good chapter is in operation. A good chapter reorganized at Watford. At Petrolia the members

very much encouraged to help along by his inspiring words of advice. The chapter at Strathroy has been increased to upwards of fifteen members, and both the rector and officers speak in high terms of Mr. Davis' efforts. He has simply put fresh life into the chapter there. The following speaks for itself, and shows what earnest work can do: "Mr. W. G. Davis, of Toronto, Travelling Secretary of the Brotherhood of St. Andrew, delivered an earnest address before the Memorial Church chapter of the Brotherhood in London last evening, discussing in a most impressive manner the claims of the splendid organization which he represents. He spoke of its simple origin and of the peculiar effectiveness of its work, which is by men and for men along simple spiritual lines, and without any of the too frequent accessories of social and entertaining features. It was, he said, one of the most cheering elements of the work of the Brotherhood that men were everywhere found to be so willing to be approached on spiritual matters when approached and dealt with earnestly and unostentatiously. The amount of irreligion to be met with was appalling, and there seemed to be but few influences at work in the effort to bring men to Church and towards the influence of the Gospel. Mr. Davis is a very impressive and magnetic speaker, thoroughly imbued with the spirit of his noble work, and his address was listened to with profit and with attention by all who were present.

The Rev. A. W. de Pencier, of St. James', Toronto, has accepted the living of St. Matthew's, Brandon, Man., and leaves shortly to enter upon his duties there. Mr. de Pencier, who is an ardent Brotherhood man, will be much missed in Toronto, but he will be a considerable source of strength to the Brotherhood in the North-West, and St. Matthew's, Brandon, are to be congratulated on having secured his services.

### Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

#### NOVA SCOTIA.

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

Truro.—St. John's.—On Sunday, March 13th, the Ven. Archdeacon Kaulbach was inducted into this living by the Right Rev. Bishop Courtney. The clergy present were: The Bishop of Nova Scotia, the Archdeacon of Nova Scotia, Rev. G. R. Martell, rector of Maitland, and Rev. J. W. Godfrey, curate of St. John's, Truro. During the service of induction the Bishop presented the new rector with a Bible and a Book of Common Prayer, and Mr. B. F. Porter, one of the wardens, handed to him the keys. The service, which is the first of the kind which has taken place in Truro for a period of forty-six years, was impressive and dignified throughout. The Bishop gave an address from the words, "Brethren, pray for us," 1 Thess. 2:25. In the evening a confirmation service was held, when twenty candidates received the apostolic rite from the hands of the Bishop. The church was filled on this occasion to its fullest capacity.

Bridgetown.—At a recent session of the Annapolis deanery Rev. Messrs. Harley, Howe and Webster were in attendance, together with Rev. E. Underwood, rector. A resolution was unanimously passed favouring the proposed subdivision of this diocese if practicable. The compulsory endowment of \$40,000 was thought to prevent the extension of the spiritual interests of the Church. An effort to secure residents of parishes as delegates to our three approaching sessions of Synod is to be made. In the evening the Sunday School house was filled to see the beautiful lantern slides illustrating "The Tabernacle and its Services." Rev. H. How gave the instruction. The proceeds were devoted to the Sunday School work of the parish. On the evening of the 15th there was a celebration of the Holy Communion. Rural



Dean Harley was celebrant, and the rector assisted. There were three communicants from the parish. The chapter reassembled at 9.30, and discharged sundry duties. The names of several probable nominees for the Bishopric of this diocese were considered. The clergy were very hospitably entertained by Mrs. E. Regales, Mrs. L. Whitman and Mrs. Strong. Next meeting is at Granville, by invitation of Rev. F. P. Greatorox.

Wolfville. A great and crushing sorrow has befallen the family of the Rev. R. F. Dixon, of this place, rector of Horton and editor of Church Work, in the death of his youngest daughter, Alice Bessie Geary, from pneumonia. The deceased young lady was a very general favourite. Of a bright and sunny disposition, she made warm personal friends wherever she went. Her scholastic career at the Halifax Ladies' College, and during the year she attended Acadia University, was a brilliant one; and she had apparently before her many years of usefulness and happiness. But God willed it otherwise. Her mortal remains were laid in the beautiful graveyard of St. John's Church, Wolfville, on Saturday, March 5th, in the presence of a very large concourse of sympathizers of all denomination. The services were performed by the Rev. C. W. White, of Kentville. On the following Sunday the Rev. Canon Brock, of Kentville, conducted a memorial celebration of the Holy Communion, the church being filled. Special collect, Gospel, Epistle and prayer were used, and the altar was beautifully decorated with the large number of floral offerings sent in by friends from Wolfville and Halifax.

#### FREDERICTON.

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

St. John. St. Luke's. Eight years ago the congregation of this church dispensed with all indirect means of raising money for God's work. Bazaars, sales, concerts, etc., for money-getting purposes were consigned to the oblivion of the past. Seven years ago a special monthly offering for missions was instituted. In this way the yearly offering for missionary and philanthropic work objects has been increased from \$100 to \$1,000. A year ago the debt upon the church was extinguished and the bonds publicly burned. At the annual meeting on the 1st of March this year the church accounts showed an increase of about \$700 over the receipts of last year, this being the largest total since the church was built. The congregation have now, by unanimous consent, declared that all seats in the church shall be free and unappropriated.

#### QUEBEC.

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

Lennoxville. St. George's. The Rev. Canon Searth, rector of this parish, died on Wednesday, March 15th. He had been in failing health for the past few weeks, but his end came somewhat suddenly at the last. All the members of his family were with him. His death is greatly regretted, for he was universally esteemed. He has held the living since 1862. Five years later he was appointed by the Bishops of Quebec and Montreal Professor of Ecclesiastical History in Bishop's College, and in the same year became a member of the council, both of which offices he held until his death. Later on he received the honorary degree of D.C.L. from that institution, and for the past four years he has been a canon of the cathedral at Quebec. Dr. Searth has been for many years chairman of the School Commissioners at Lennoxville. He was twice married, first to Harriet Bellow, his second wife being Agnes Julia Paddon, by whom he is survived. He leaves three sons, the eldest of whom, Harry, is in the Eastern

Townships Bank, and the two youngest boys are at Bishop's College School. One daughter is married to Mr. William Morris, K.C., Sherbrooke. The funeral took place on Friday, the 18th, at three o'clock.

#### MONTREAL.

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

Montreal. Trinity. At an adjourned meeting of the vestry, held in the church parlours on Monday evening, the 14th inst., which was largely attended, the Rev. J. W. Almond, rector of Grand Mere, in the Diocese of Quebec, was unanimously chosen rector of this parish in succession to the Rev. C. G. Rollitt. The new incumbent is well known throughout the Dominion. He went to South Africa as the Protestant chaplain to the Royal Canadian regiment during the war. His career has been marked by many incidents. His steady adherence to duty, self-sacrificing performance of work of an arduous nature, and constant and cheerful zeal which marked his connection with the regiment, entitled him to an honourable place in the annals of the first contingent. The work of Mr. Almond among the enteric fever patients at Bloemfontein, the executive ability which he showed when alleviating the condition of the soldiers along the lines of communication and in all positions of danger, evoked general admiration. The new rector is thirty-six years of age, and his work and devotion to the Church have been marked with enthusiasm and true Christian spirit. The Rev. J. W. Almond has served faithfully congregations at Quebec and Grand Mere, while for a time he did splendid missionary work on the Labrador coast. It is expected that he will take charge of the parish as soon as arrangements for his transfer from Grand Mere to this city can be accomplished.

St. James the Apostle.—The Rev. Canon Ellegood, rector of this parish, celebrated a double event on the 16th inst., viz., his eightieth birthday and the fortieth anniversary of his appointment to this living. All his ministerial associates who were at work when he came to Montreal in June, 1848, have long since passed away. Father Dowd, the devoted priest of St. Patrick's, was the last. He was called hence years ago. The churchwardens and the members of his congregation presented him with a congratulatory address, the address being read by Col. Hibbard. At the same time Miss Smith, on behalf of the ladies of the congregation, presented him with a bouquet of red and white roses. The reverend gentleman, in reply, thanked those present for their kind wishes and gift.

Outremont.—Church of the Ascension.—A special meeting of the vestry was held on Monday evening, the 14th inst., to consider the advisability of the erection of a new church. The Rev. J. L. Flanagan, the rector, presided. Those present decided the matter in the affirmative, and at the meeting all details surrounding the disposal of the old church and the building of the new were thoroughly discussed, and it was finally decided to form a committee, with the Rev. J. L. Flanagan as convener. This committee is empowered to act in the interests of the congregation in selecting a site, which will be on Park Avenue, in the Annex. The wardens have several lots in view, and it is only a matter of final choice to decide the exact site. The erection of the new church must be commenced at the earliest possible date, as the old building in Outremont must be vacated by May 15th next. The new structure, it is said, is to be built of specially prepared brick, with stone trimmings, while the design will be most modern. It is expected that the cost of the edifice will be in the vicinity of from twelve to fifteen thousand dollars. The newly formed committee will hold a meeting some evening in the near future, when all details are to be finally completed.

#### ONTARIO.

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

Good accounts come from all parts of the diocese of the Lenten services. Daily services are held in many churches, Kingston, Belleville, Brockville, Prescott, Napanee and Oxford Mills being among those who have them, and the report is that in one and all the opportunity for daily worship is gladly taken. Many objects for Lenten offerings are remembered. The Divinity Students' Fund has a first claim. The importance of it and its immediate needs are recognized, and it is confidently hoped that the returns will place the fund in a satisfactory condition. Then there is the Widows' and Orphans' Fund, which has its regular Sunday collection on the fifth Sunday in Lent. It is hoped a splendid offering will be made this year.

Bible Sunday is a new thing for the Church—at least to designate any particular Sunday by such a title. We have been accustomed to look on the second Sunday in Advent as one which might be, to some extent, marked that way. But all Sundays in the Church are Bible Sundays. Consider the lessons and Epistles and Gospels and Psalms and the Prayer Book in General, to say nothing of the sermon, which in the Church is always based on the Bible, and you have as complete a round as could be got of Bible Sundays. However, it seems well that the Church should take her place as the leader in all good things, and the work of the Bible Society must be regarded as one of these. The fact, therefore, that every parish in the diocese marked the 6th of March as a day of commemoration of the hundred years' work of the Bible Society is to be commended. Not only were special sermons preached everywhere, but collections were taken up in many churches, and in the public meetings, held for the most part on neutral ground, our clergy took part.

Brockville.—Trinity Church.—The result of Mr. Burton's canvass of this parish is most satisfactory. The regular offertory has reached \$2,600, and the contribution for missions is \$363. The rector, the Rev. F. D. Woodcock, was recently presented with a fur-lined overcoat and Mrs. Woodcock was given a purse.

Kemptville.—Mr. Thomas Johnston has recently presented the church with a new furnace, which is most satisfactory. The parish is putting in a new solid silver Communion service in memory of the late Canon Spencer, who at one time was curate. The set is being made by Messrs. Birks & Son, of Montreal, and is costing \$200.

Gananoque.—A new ceiling is being put into the church, and it is hoped that by this means the building will be not only warmer in winter, but also cooler in summer. It will be an improvement in appearance as well as in utility.

Merrickville.—Death has removed one of the old residents of Merrickville, Mrs. Margaret Read, mother of the Rev. W. A. Read, rector of St. Luke's, Ottawa. She was a faithful and devout member of the Church, and took a great interest in the W.A. Her character exemplified that "meek and quiet spirit, which in the sight of God is of great price."

#### TORONTO.

Arthur Sweatman, D.D. Bishop, Toronto.

Sutton West.—The Rev. A. McK. Rutherford, M.A., the rector of this parish, died at the rectory here on Monday, the 14th inst., after a week's illness from typhoid fever. Mr. Rutherford was a graduate of Trinity University, Toronto, and was ordained deacon in St. Alban's Cathedral in that city on May 31, 1896. Three months later he

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was appointed to the incumbency of Georgina, Sutton West, a cure which he has held since that time. Deceased was thirty-five years old, and leaves a widow and two children. At half-past ten on Wednesday, 16th, the funeral service was held in the church at Sand Hill, conducted by Rev. Mr. Field, of Caledon East, in whose parish the burial took place, assisted by Rev. Mr. Noxon, of Tullamore, and Rev. Wm. Walsh.

### HURON.

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

St. Mary's.—The Bishop of Huron has appointed the Rev. W. J. Taylor to be rural dean of the county of Perth. Mr. Taylor, who has been twenty-seven years in the diocese, is a graduate of King's College, London, England, and is chairman of the Lord's Day and Temperance Committee of the diocese. The St. Mary's Argus expressed itself in the following words: "The appointment of the Rev. W. J. Taylor, of this town, to be rural dean of Perth is an excellent one. Both as preacher and administrator Mr. Taylor has abilities beyond the ordinary, whilst in zeal and devotion to the Church of his choice he is outranked by none. Courteous and affable, he has friends in all the churches. The Argus is glad to note this honour given to a scholarly and cultured Christian gentleman, who, in the pulpit and out of it, seeks to advance the best interests of the community in which he dwells." As a parish priest, and a member of the executive committee, and a member of various Synod committees (S.S. Temperance, Lord's Day, etc.) he has rendered to the Church a long and valuable service. When the Rev. D. Deacon, of Stratford resigned, no other clergyman better deserved the office than Mr. Taylor. He has paid off a large debt which rested on St. James Church and has, (largely at his own expense) beautified the grounds so that no other church property in the diocese compares with them. More recently he has remodelled and renovated and decorated the church so that the evidences of his labour are to be seen on every hand. He is a graduate of King's College, London, and his son is also a clergyman, a graduate of Wycliffe College, Toronto, on the staff of which he is at present engaged.

Kingsville.—This is a very important parish, and when Rev. C. A. Anderson, (who was so much beloved) resigned, it was a matter of anxiety to the parish and to the Church at large to see the vacancy well filled. The choice has fallen on the Rev. F. G. Newton, who has a ripe and valuable experience both here and in the Old Land. He was educated at Islington, and like all Islington men, lays great emphasis on scriptural studies and exposition. He has conducted many parochial missions, and writes verse of no mean order for various publications. We congratulate him, and the parish of Kingsville on his appointment.

Stratford.—Great regret is felt at the resignation of the office of rural dean of Perth by Rev. D. Deacon. Mr. Deacon's six years' tenure of the office of rural dean of Kent and his twelve years' tenure of the office of rural dean of Perth, added to his long experience on executive committee and his frequent employment by the Bishop as his commissioner in difficult and responsible work for the Church, all these have given him a wealth of experience such as the higher offices of the Church require. Mr. Deacon was noted for his warm sympathy for his brother clergy, and his unswerving loyalty to the teachings and traditions of the Church, and his resignation of the office of rural dean is regretted, not only by the Perth clergy, but many outside of his own deanery. He still remains rector of Memorial Church, Stratford.

London.—A regular quarterly meeting of the Executive Committee of the Synod of the Diocese of Huron was held on the 17th inst. in Bishop Cronyn Hall. The Bishop took the chair at 11.30 a.m. The usual opening service was taken by Rev. T. A. Thomas, of Lucan, after which the roll was called, and the following members among others answered to their names: Dean Davis, Archdeacons Richardson, Hill, Williams and Young, Rev. Rural Dean Wright, T. G. A. Wright, Canons Hincks and Craig, C. R. Gunne, A. G. Dann, Canon Farthing, Rural Deans McCosh and Robinson, G. B. Sage, Rural Dean Graham and J. W. J. Andrews; Messrs. Chas. Jenkins, R. Bayley, J. Ransford, Judge Holt, J. Higginbotham, J. Shirly, E. Paull, D. Noble, H. Macklin, Judge Ermatinger, J. Y. Ormsby, G. R. Harron, Judge Woods, and R. M. McElheran. On motion of Archdeacons Hill and Richardson, the sympathies of the committee were tendered to Rev. Canon Smith in his bereavement, and a committee was appointed to draw up a resolution in suitable terms. Carried by a standing vote. Finance Committee.—The report of the committee showed accounts paid and to be paid. Report adopted. Missions Committee.—(1) The Bishop having appointed the Rev. H. D. Steele to London, no action was taken in regard to separation; (2) St. John's Church, South Sarnia, and the Indian Reserve were constituted a parish, with a grant of \$100 for the Indian service; (3) Point Edward, Perche, and Clarke's school-house were formed into a separate Mission, with an assessment of \$400 and a house; (4) No action was taken with regard to Euphrasia, as there was no report, the commissioners having been snowbound; (5) Claims for increase under the amended canon were granted to the incumbents of Millbank and Forest, no action being taken regarding Bayfield and Dunganon, as no report had been received from the commissioners; (6) No action was taken regarding request from Peelee Island for a commissioner; (7) The Bishop was requested to appoint Rev. Jeffrey Hill to the charge of a travelling mission in the vicinity of Dundalk; (8) An application from St. Paul's Church, Mersea, was placed under the operations of the canon, the terms of the trust to be enquired into; (9) No action was taken in regard to an application from Port Stanley, the archdeacon of the district being asked to visit with a view to develop local support; (10) The usual grants to Indian teachers, interpreters, etc., were continued; (11) The grant from the Colonial and Continental Church Society ceasing with the year 1904, future arrangements with regard to Muncey were left with the archdeacon and rural dean. Appeals.—Applications from East Zorra, Comber and Southampton were referred to special commissioners to visit and report. An application from Clearville was not granted. A similar one from Thamesford was not acceded to. On motion of Mr. E. Paull the necessary expenses of archdeacons incurred in discharging their official duties were directed to be paid. The Board and Investment Committee presented their report in the afternoon, showing loans were made and money on hand. Mr. R. M. McElheran was appointed a member in place of the late Professor Harrison. Adopted. Income and Expenditure Committee reported the amount of collections made by Rev. D. W. Collins, diocesan agent, in the counties of Elgin, Lambton and Middlesex during the past quarter to be about \$900. Report adopted. General Missionary Society matters occupied some time. The committee appointed to make allotments to the several rural deaneries made their report, and explained the plan adopted. After considerable discussion, it was agreed to increase the allotments of last year by one-third for the current year in each deanery. Christ Church, Chatham, applied for leave to raise money on security of the church for improvements and to consolidate their church debt. Messrs. Lewis and Dennis appeared in support of the application. Granted. A notice of motion to be brought before the Synod by Mr. E. G. Henderson, was presented by Mr. J. Ransford, that the constitution be amended to provide that delegates to Synod be elected for a term of three years.

The mover sought the endorsement of the committee, but the motion was lost. At the evening session the vestry of Christ Church, Lakeside, were asked to accept the sum of \$425 as a quit claim upon the parsonage at Thamesford. The standing of Rev. E. N. English in regard to position of the funds was discussed. Auditors agreed to reconsider it at next meeting. Kirkton.—A settlement had been effected regarding claims of the late incumbent, and a sum was placed in the Bishop's hands to cover the same. Candeboye.—The wardens appealed against the assessment, but no action was taken. The assessment on St. Paul's Church, Ripley, was reduced by \$25. The reorganization of the parish of Mitchell and Dublin, as proposed at last meeting, was confirmed. The proposed reorganization of the parish of Merlin was laid over, pending a visit from a commissioner. Hyde Park.—The application for the accrued surplus Rectory Fund could not be granted, as the committee had no power. Rev. E. C. Jennings was granted leave of absence for three months, owing to ill health. Rev. G. M. Franklin applied for special grant on account of claims against his late mission, and after considerable discussion the sum of \$50 was granted. The auditors reported that they had examined the books and accounts of the secretary-treasurer, and found all correct. Very Rev. Dean Davis announced that the increase in the salary of the secretary of the General Mission Board is borne personally by S. H. Blake, K.C., and is not a charge upon the funds of the society. After minor business the meeting closed at 10.30 p.m.

### RUPERT'S LAND.

**Samuel Pritchard Matheson, D.D., Coadjutor Bishop, Winnipeg, Man.**

Stonewall.—The Rev. E. L. Howe since coming to this parish has been busy visiting and organizing work for the coming spring and summer. On the 29th of February he left for three months, and went via Ottawa to New York, where he leaves March 8th for Jerusalem as one of Ontario's delegates to the World Sunday School Convention. About 800 delegates from Canada and the United States will sail on the German Lloyd steamer, the Grosse Kurfurst, and will cruise around the Mediterranean, visiting Madeira, Gibraltar, Algiers, Malta, Greece, Constantinople, Palestine, Alexandria, Cairo, Rome, Naples and Villa Franchia. Mr. Howe and a party will take a seven days' trip from Caiffa to Lake Galilee and overland to Jerusalem. During his absence Mr. Wells, a student

## GOLD and SILVER CROSSES

The exchange of gifts at Easter is becoming popular. The Cross is a suitable token purchased by many. We have them running from 25c. each in silver up to \$10.00 each in gold. Choice is easy from our collection. . . .

**WANLESS & CO.**  
FINE JEWELLERS  
Established 1840.  
168 Yonge St., Toronto.



of St. John's College, Winnipeg, will take duty each Sunday.

Winnipeg. The Synod of this diocese will meet in this city on Monday, April 12th, for the purpose of electing a successor to the late Archbishop Macbray.

Medora. It was stated in our issue of March 3rd that the Rev. Richard Cox has resigned the incumbency of this Mission. Mr. Cox at the commencement of the year and send in his resignation, but about two months ago he reconsidered his decision, and wrote to the secretary of the Synod withdrawing his resignation. On the 8th inst. Mr. Cox had an interview with Bishop Matheson in which he confirmed that decision.

CALGARY.

William Cyprian Pinkham, D.D., Bishop, Calgary.

The diocese has sustained a heavy loss by the sudden death of Rev. Canon Henry Havelock Smith, rector of Pincher Creek and Rural Dean of Macleod. The Bishop had arranged to spend the festival of St. Matthias with him, but on arriving at the station a little after seven that morning he was met by a doctor with the distressing news that Canon Smith had dropped down dead a little after midnight. The Rev. Canon Smith was a native of New Brunswick. He was educated at St. Augustine's College, Canterbury. He arrived in Winnipeg in 1883, and was shortly afterwards ordained deacon by the Archbishop of Rupert's Land. In 1884 he was advanced to the priesthood by Dr. Anson, first Bishop of Qu'Appelle. From 1883 to 1888 he was curate and rector of Regina. In the spring of 1888 he was appointed incumbent of St. John the Evangelist, Pincher Creek, and when that large and important Mission became self-supporting he received the title of rector. In 1899 he was appointed by the Bishop Honorary Canon of St. John in the pro-Cathedral of the Redeemer, Calgary, and last autumn the Bishop appointed him Rural Dean of Macleod. He was a hard worker and a most faithful parish priest. At the celebration taken by the Bishop in the forenoon of the day of the funeral the principal of the Victoria Home and three of the Peigan Christian Indians, who came to attend the funeral, asked the Bishop to allow them to receive the Holy Communion. There was a very large attendance at the funeral, which was held on Friday, 28th, at 2 p.m. The Bishop officiated, assisted by the Rev. K. A. Robinson, of Coleman, and the Rev. F. D. Tyner, rector of Macleod. The Rev. Sydney S. Orpwood has returned to England. A meeting of Churchwomen of the diocese was held in Calgary on Wednesday, March 2nd, for the purpose of organizing the Calgary Branch of the Woman's Auxiliary to the Missionary Society of the Church of England in Canada. There was a celebration of the Holy Communion in the pro-cathedral at 10 a.m., at which the Rev. G. H. Webb, rector of Strathcona, gave a most excellent address. The meeting followed at 11.30, and after the adoption of a constitution and by-laws officers were appointed as follows: Honorary president, the wife of the Bishop; president, Mrs. J. S. Hall; vice-presidents, the wives of the clergy of the diocese, the presidents of all parochial branches; and two to be elected (the election will take place at the next meeting); corresponding secretary, Mrs. Muckleston; recording secretary, Mrs. Bellamy; Dorcas secretary, Miss Pinkham; secretary for Junior Branches, Mrs. Percy Stocken; treasurer, Mrs. Cross. The Bishop has appointed Mrs. Harris, Mrs. Helliwell and Miss Wood to be members of the Board of Management; and Mrs. Pinkham, Mrs. Bernard and Mrs. Paget have been appointed to constitute, with the Bishop, Archdeacon Tims and Canon Stocken a local Committee of Management for the Blackfoot Hospital and Home. The next meeting will be held in Easter week. The Bishop held an ordination in the pro-Cathedral on Sunday, February 28th, when

the Rev. A. J. S. Aid, A.K.C., was admitted to the priesthood. The preacher on the occasion was the Rev. J. Leitch Porter, B.D., of the Western Canada College. The Bishop is arranging for an ordination of deacons, to take place on March 25th. A quarterly meeting of the Executive Committee of the Synod was held on March 2nd, when a good deal of business was transacted. The Rev. Canon Hinchliffe, of Red Deer, has resigned St. Luke's Parish, Red Deer, the resignation to take effect after Easter, and has accepted the new Mission of Hilldown. The Bishop of Calgary is arranging to visit England some time after the next meeting of the M.S.C.C. He will be accompanied by Mrs. Pinkham.

MOOSONEE.

We have received the following from Canon Sweeny, Commissary of the Bishop of Moosonee, which, we think, will be of interest to the readers of the Canadian Churchman: Dear Sir,—After a long silence on the part of the Bishop of Moosonee, through inability to hear from him, a letter has at last reached the outside world, which contains news interesting at the present juncture, when the eyes of the Church are turned in the direction of this vast diocese, whose Bishop has been so lately translated to the more western field of Saskatchewan. The Bishop had been out in the distant parts of his diocese at the time of that election, and on his return home to Moose Fort was met there by his "loyal comrades," as he calls them, the few clergy that could possibly get there, who assembled from distant parts, some travelling as many as ten or twelve days' trying journey, by dog-sled, to meet him for a last loving conference and leave taking. He writes: "On Monday, the 1st of February, we put aside our letters and spent the whole day in conference, spiritual and devotional in the morning, and practical work in the afternoon. It was delightful to us isolated workers. Yesterday they surprised me with a presentation, a most loving and appreciative but too laudatory address, to be accompanied later by my new Episcopal ring." The following are the terms of the address:

Address presented to Bishop Newnham by his Clergy. "To the Right Rev. Jervois Arthur Newnham, D.D., Bishop of Moosonee, Bishop-elect of Saskatchewan. Dear Bishop Newnham,—We, the undersigned clergy of the diocese, feel that we cannot dispense from this annual reunion without expressing to you our sorrow at your departure and our appreciation of your twelve years' devotion to Moosonee. We believe that during your episcopate no Bishop of the Anglican Communion has travelled so many thousands of miles by means of primitive conveyances. You found the diocese the largest and most unwieldy in Christendom, but have the satisfaction of bequeathing to your successor a compact diocese, with every prospect of a bright future. It befits us not to praise your zeal, energy, devotion to duty, and self-sacrificing labours for the Indians and Eskimos; but we may be permitted to express our personal gratitude for the sympathy and kindness by which you have bound us to yourself with ties which cannot be broken. It is with peculiar pleasure that we learn that Saskatchewan is to be richer by our loss. In that great and wonderfully growing country, where thousands of our countrymen are building cities and founding a Province, we know that the government of our beloved Church will be in the hands of no untried chief pastor, but one who, in these days of doubt and indecision, has proved himself a preacher of righteousness, and a faithful witness of evangelical truth. Mrs. Newnham and yourself have won our love and lasting regard, and the blank of your absence will be but partly filled with kindly memories in years to come. May God be ever with you and yours, giving you many years of usefulness and prosperity. Edward Richards, William Gladstone Walton, James Ernest Woodall, Robert John Renison, Thomas Bird Holland, Fred Swindlehurst, Wm. Renison, A. O. Cheney, Moose Factory, 2nd Feb., 1904.

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I am sure the many readers of the Canadian Churchman will be glad to know that the work of Bishop Newnham has been so appreciated by his scattered flock as the above indicates, and I venture to hope that the Church people generally will pray that those with whom rests the responsibility of appointing his successor may be wisely guided by the Great Head of the Church. I may add that Bishop Newnham and his family hope to visit Toronto early in July next. Yours, etc., J. Fielding Sweeny, Commissary.

KOOTENAY.

The Ven. Archdeacon Beer, of this diocese, has just returned from a visit to the parishes along the line of the Crow's Nest Railway. Michel and Morrissey are coal mining towns. They are ministered to by the Rev. A. Stoney, who also looks after Elko. In neither of these towns have we any church building. Even a public hall cannot be obtained. Service is held at Michel in the dining-room of a boarding-house. At Morrissey Mr. Stoney has the use of a dining-room of a hotel. At Elko a small school-house is used. Of course, Mr. Stoney's work is very much hampered under these circumstances, but we hope churches or halls will be built very shortly. At Fernie there is a large congregation, with a good church building. Here there is no clergyman at present. It is a good opportunity for an earnest, hard worker. Cranbrook and Fort Steele are ministered to by the Rev. H. Beacham, who happened to be away getting married when the Archdeacon paid his visit. Creston is a small, growing place, and it is hoped to place a student here in a few weeks. At present clergymen are needed for Fernie, Kaslo and Arrowhead, with, perhaps, room for a student or two.

COLUMBIA.

William Willcox Perrin, D.D., Bishop, Victoria, B.C.

Victoria.—Christ Church Cathedral.—A memorial service for the late Primate was held in this cathedral on Saturday morning, the 12th, the day of the funeral at Winnipeg. The Bishop and the city clergy attended. The Lesson was read by the Rev. W. D. Barber, a graduate of St. John's College, who had been ordained by the Archbishop. In an article in The Daily Colonist, the Bishop of Columbia, writing of the late Primate, says: "He was a typical member of the old evangelical school of the Church of England, and in every sense of the word a Christian gentleman. In 1901 he visited Victoria, and held a reception at Bishops' Close, which was largely attended, and at which he renewed the acquaintance of several of the old Hudson Bay men in the city. His character was naturally reserved, but he was full of sympathy, hating cant, and in many respects reminding people who knew him of Archbishop Temple, of Canterbury. His influence will be greatly missed, not only in the Diocese of Rupert's Land, but throughout the whole of the Canadian Church, of which

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he was the most distinguished ornament. The appointment of the Primate of all Canada rests with the House of Bishops of the whole Canadian Church. It remains to be seen whether there will be a special meeting, or whether the office will remain vacant until the meeting of the Synod in Quebec in 1905. The funeral of the Archbishop will take place at Winnipeg to-morrow afternoon. Unfortunately it is impossible for any of the Bishops or clergy of this Province to attend and show that respect which they would wish to do. May his good example be followed by them all, and may others be raised up to take the place of this great Prelate in the Government of the Canadian Church."

**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.

**BISHOP BLYTH'S MISSION IN JERUSALEM.**

Sir,—As Good Friday is now close at hand, with its annual call for prayer and offering for the conversion of the Jews, I shall be glad of an opportunity to appeal to your readers on behalf of Bishop Blyth's Mission in Jerusalem and the East. The Bishop and his committee in England desire me to say how grateful they are for the help which has come from the clergy and congregations of the Church in Canada in annually increasing amount. It has enabled the Bishop to take up work and avail himself of openings which otherwise would be impossible. With the view of making Bishop Blyth's Mission as widely known as possible, and thereby increasing the interest of our Church people, the committee in England have authorized a special grant to be spent in sending a copy of the annual report to every clergyman in the Dominion. A copy of the Quarterly Magazine will also be sent free to all the clergy who send offertories or donations. In answer to an enquiry as to money spent upon buildings necessary for the efficiency and permanence of the work, I may refer to the Epiphany letter of the Bishop, in which he says that buildings are most necessary for the safety and continuity of the work, but they are provided for by special donations; and that all the Good Friday collections are devoted to the spiritual work. The Bishop's chief aim and object is, of course, the Christianization of the Jews, but the influence of the Mission is not confined to them. Many Moslems come under its influence, because it has been found that to get in touch with the Jews in the Bible lands they will only attend places open to their Christian and Moslem neighbours. An institution ostensibly devoted to the conversion of the Jews is "cursed" by the rabbis as soon as it attains any success, and those who attend it are withdrawn, and the work has to be suspended. When all are admitted this difficulty is overcome, and continuous work for the conversion of the Jews becomes possible. As to the duty of Churchmen, who claim to be members of the Apostolic Church, to support the Church's Mission to the Jews, there ought to be no doubt or question. But it is a duty which the Church in her corporate capacity has but very recently recognized. At the Lambeth Conference of 1897 the Bishops made this statement in their report: "The Jews seem to deserve from us more attention than they have hitherto received. The difficulties of the work of converting the Jews are very great, but the greatest of all difficulties springs from the indifference of Christians to the duty of bringing them to Christ. They are the Lord's own kin, and He commanded that the Gospel shall first be preached to them. But Christians generally are much more interested in the

conversion of Gentiles. It seems probable that the English-speaking people can do more than any others in winning them." Compare this rather weak and timid utterance by the whole Anglican Episcopate with the fervid and eloquent appeals on behalf of missions to Gentile races, or with St. Paul's fervent "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." Yet we are worshippers of the same God of Israel as are the Jews. They were our Lord's own people, His own kin; it was His parting charge to His apostles to preach the Gospel to every creature, but with this proviso, "beginning at Jerusalem." St. Paul, apostle to the Gentiles though he was, invariably made the presentation of the Gospel "to the Jew first." To no other people did God ever speak such words as these, "I have loved thee with an everlasting love" (Jer. 31:3). Over what other people did our Lord ever shed tears or utter words of such tenderness as these: "How often would I have gathered thy children together as a hen doth gather her brood under her wings, and ye would not?" Inhumanity towards the Jews such as that of some European nations is far from us, but of unchristian neglect of their souls we are not guiltless. And we have paid but very scant heed to our Lord's expressed desire for their ingathering to His flock. An opportunity is given us on Good Friday of repairing this neglect in some measure. We can then offer both alms and prayers on their behalf, and resolve in future to take a deeper interest in their spiritual welfare. If all your readers were to put an offering in an envelope marked "For Bishop Blyth's Mission to the Jews," and put it on the plate in Church, there would be a noble offering for this work in those Bible Lands so dear to our Saviour's heart, so often trodden by His sacred feet during His ministry on earth. J. D. CAYLEY.

St. George's Rectory, Toronto, March 15th.

**THE BISHOPRIC OF NOVA SCOTIA.**

Sir,—It is well known to your readers that the Church in Nova Scotia will be asked at no distant date to appoint a successor to Bishop Courtney. Several names of English clergymen have already been suggested as fit and capable men by some writer or writers in the Church Work. All the gentlemen named therein are probably efficient men. But we know them not; and, as we are becoming more and more Canadianized every year, would it not be wise to elect a man who knows our ways and our difficulties; one who can and will spend his time in his diocese, and not run "home" for a few months every year for the good of his health; one who can be a spiritual leader amongst men, and not filled up with pomp by virtue of his sacred office. It is more than strange that Canadian clergy should go to England to find a Bishop when they themselves are not permitted "under the colonial ban" to officiate even for a single Sunday in England. Let us look at "home" for a Bishop for the missionary work of Nova Scotia. We want a man like the noble Bishop of Qu'Appelle, a good Churchman, and one who understands and sympathizes with the laity and clergy. What a glorious dawn for Nova Scotia when we get such a man for our spiritual father and leader! RECTOR.

**UNITY.**

Sir,—Your correspondent, "For Unity," seems to have overlooked the very plain rubric at the end of the confirmation service, to be found in both the American and English Prayer Books, to the following effect: "And there shall none be admitted to the Holy Communion until such time as he be confirmed, or be ready and desirous to be confirmed." If it be said that "none" means "none belonging to the Church of England," which has been put forward as an excuse for admitting Presbyterians by those who have admitted

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some of them, then might not others argue that the use of the word "he" restricts the prohibition to males, and that, therefore, "woman" might be admitted without confirmation? Now, it seems to a plain man that rubrics which forbid are clearer, more decisive for action than those which enjoin or allow. Is not this correct? At least the latter must mean to request obedience; the prohibitory ones demand it. I especially enjoyed Rev. Robert Ker's letter; it is true to the life. I hope he will give us more like it. The editorial on "Our Synod and its Methods" hits off exactly the true state of things. VIGILANS.

**INTERDIOCESAN SUNDAY SCHOOL COMMITTEE.**

Sir,—The reply of one of the clergy of the Province to Mr. C. N. Vroom in reference to the appeal of the Interdiocesan Sunday School Committee for an annual subscription to the funds of the committee indicates a complete misunderstanding of the work of the committee. The committee is formed as follows: All the Bishops of the ten dioceses ex-officio; one clergyman and one layman from each diocese, appointed by the Provincial Synod; and each Diocesan Synod is entitled to elect another clergyman and another layman to the committee. Since there are eleven Bishops in the Province, ten dioceses and nine Diocesan Synods, the number of members of the committee would be forty-nine, if each Diocesan Synod availed itself of the privilege of electing two representatives. As it is, however, the diocese has never availed itself as yet of this privilege. The object which the Provincial Synod has in view in appointing this committee is to unify as far as possible and otherwise promote the teaching of our Sunday Schools by having one scheme of lessons used throughout the Province, that just as in every church the same Psalms, the same lessons, the same Epistles and Gospels are used, so in every Sunday School the same portions of Bible and Prayer Book may form the subject of the instruction on each Sunday. Surely this is a most worthy object, in order that when families move from one parish to another those who attend the Sunday School may continue the same course of instruction in the new school as in the one which they have left. The committee does not attempt to fetter the instruction given by issuing any "Helps" for either teacher or scholar. Every clergyman or superintendent is left perfectly free to use any "Helps" he may prefer, prepared either by himself or some one else. This is the point which is not generally understood: The Interdiocesan Sunday School Committee is not responsible for any of the "Helps" published, but is responsible for the scheme of lessons known as "The Canadian Church Sunday School Lessons," and for the scheme alone. Any person or persons may publish "Helps" to illustrate this scheme who may choose to do so, but such "Helps" must stand on their own merits. The Interdiocesan Sunday School Committee is not responsible for them. So far as the writer knows at the present time there are two, and only two, sets of "Helps" pre-



illustrate this scheme, viz., the "Teaching of the Bible" and "Teaching of the Church History." The first set of publications is published at the Church Book House, 10, Pall Mall Street, West, London, and the second set of Sunday School "helps" for teachers and scholars, known as "The Church Record—Sunday School Publications," is published by the Inter-diocesan Sunday School Committee responsible. They must stand or fall on their own merits. In order to promote efficiency in the work of our Sunday Schools the committee has been carrying on for some years for both teachers and scholars a general examination at Advent on the scheme of the year just closed. For this examination a fee is charged for each candidate, which fee has covered all the expenses of the examination except the granting of prizes, which have been furnished up to the present by interested persons representing only one diocese in the Province. The committee are anxious to yet further develop this branch of the work by granting prizes in the examinations, as well as diplomas and certificates. For this purpose additional funds are needed. Next Advent the first of three examinations, to be taken in three consecutive years, will be held. The subjects of these examinations are as follows: For the first year, "How to Teach the Life of Christ," by the Rev. A. A. Butler; for the second year, "The Prayer Book: Its History and Contents," by the Rev. Evan Daniel; for the third year, "The Seven Laws of Teaching," by John M. Gregory. In each year there will be a paper set on the Scripture passages contained on the scheme for that year. These examinations are for teachers only. It will be seen that whether teaching the scheme or not, any teacher will be eligible for the examinations. Successful candidates will at the end of the three years receive a diploma with the seal of the Archbishop signifying that they are duly qualified as teachers. Funds are needed by the committee for the publication of the scheme, sample copies of which are distributed free of charge to the clergy and lay delegates of the Synod in each diocese. If funds were supplied it would be possible for the committee to appoint a Sunday School agent for the whole Province, who would visit and inspect the schools from one end of the Province to the other, and thus systematise and otherwise promote the efficiency of our work. If a general secretary for the M.S.C.C. has proved of so great value to the missionary work of the Church, so also would an agent, general secretary, or whatever he might be called, be of great benefit in the Sunday School work of the Church.

CHAS. E. INGLES,  
Hon. Sec. Interdiocesan S.S. Com.

**British and Foreign.**

Princess Henry of Battenberg laid recently the foundation-stone of the new English church at Khartoum. The ceremony was an impressive one.

The Rev. Dr. J. S. Lawson, who has been for thirty-two years vicar of St. George's, Barnsley, has been obliged by ill-health to resign his living.

Messrs. Risley and Gait's Indian census report shows that the number of Hindus is 500,000 less than it was in 1891—this being partly due to the famine—and the number of Christians has been increased by 600,000 in ten years.

Liverpool Cathedral, when completed, will be one of the most imposing buildings in Europe. It is stated that in area, length and height, all other English cathedrals will be surpassed. It is situated on a mound rising 150 feet above the river, so that a very striking effect will be obtained from the sea approach.

St. Nathaniel's, Liverpool, has elected a new Sunday School Secretary.

The congregation of St. Ninian's, Perth, have presented their late priest, the Bishop-elect of Glasgow, with a set of Bishop's robes and an illuminated address.

The Rev. Dr. Gregory, recently elected Bishop-elect of Perth, is still able to perform all the duties appertaining to his office satisfactorily.

A new See has been established in Australia, in the western portion, which will take its name from the important seaport town of Bunbury. There will be between 40 and 50 clergy in the new diocese.

The Archbishop of Canterbury has appointed the Rev. E. H. Hardeastle, M.A., rector of St. Martin's, and St. Paul's, Canterbury, to the charge of All Saints', Maidstone.

In a recent report, Bishop Tucker, of Uganda, says that during the past year between 5,000 and 6,000 adults were baptized, and that in the same space of time he had confirmed over 4,000 candidates.

The Very Rev. P. E. Eliot, D.D., Dean of Windsor, has been elected Prolocutor of the Lower House of Convocation, in succession to the Ven. Archdeacon Lightfoot, D.D., who has resigned the position through ill health, which he has held for the past four years.

The Bishop-elect of Glasgow and Galloway is to be presented by the clergy of the diocese of St. Andrew's with his official seal. It was at first proposed to give an Episcopal ring, but this having been offered by a personal friend, it has been decided to give the seal.

A handsome rose metal memorial tablet has recently been erected in Martham church, Norfolk, to the late Viscountess Glentworth, who lived to the great age of 100 years and three months. It is from the design of, and was executed by, Messrs. Cox, Sons, Buckley & Co.

The cost of the restoration of the parish church of Kimberley, in Norfolk, which Lord Kimberley has himself undertaken to defray, amounts to £3,640. The work includes new roofs to the nave and chancel, and a new chancel arch.

The Dean and Chapter of Peterborough are about to issue an appeal for £1,500 for repairs to the north and south transepts of the cathedral. The restoration, begun twenty years ago, has already cost more than a hundred thousand pounds.

The Bishop of Bristol has received for his library at the Palace, Redland-green, Bristol, a gift of eight folios of Walton's Polyglot Bible and Castell's Lexicon. They were the property of Bishop Hall, of Bristol (1601-1710), and have since been in the possession of the late Rev. Samuel Bache, of Birmingham. They are presented by the Rev. Kentish Bache, vicar of Walford.

It does not fall to the lot of many clergymen to discharge the duties of their sacred office in one parish for more than sixty years. Such, however, had been the experience of the Rev. Humphry W. Toms, M.A., who had held the rectory of Combe-Martin, North Devon—of which he himself was the patron—since 1842, and who died lately in his eighty-fifth year. His eldest son, the Rev. R. F. W. Toms, who has acted as curate of Combe-Martin, since 1891, will succeed to the rectory.

**BOOK REVIEWS.**

Book Communion.—By Darwell Stone, M.A., F.R.S. Librarian, Longmans, Green & Co., London and New York. Price 5s. Toronto: Upper Canada Tract Society.

This is another volume of the ably-written and most useful Oxford Library of Practical Theology. Everyone to whom the name of Darwell Stone is known will at once form an estimate of the value of this book. It is full of the sort of information more than ever before our day necessary for every clergyman to know; but it is intended, and is written, in quite a suitable style for laymen who wish to be fully informed on the vital subject of which the book treats. All needful information is fully supplied. We need say no more. The name of the author is sufficient guarantee for its moderation and accuracy.

Thoughts on Religion.—By John Romanes, M.A., LL.D., F.R.S. Edited by Charles Gore, D.D., Bishop of Worcester. Longmans, Green & Co., London and New York. 6d. net. Toronto: Upper Canada Tract Society.

The Bishop of Worcester has edited these essays and notes at the dying request of their author. A cheap edition has been provided with the view of counteracting the immense issue of unbelieving and agnostic books in England. It is the record of a man distinguished for his writings on biology and other subjects, including theology. In the pride of his mathematical and logical eminence he "reasoned" himself into "agnosticism." This book gives some account of how he retraced his steps nearly back to the full belief of his earlier days. It will, we think, be an enlightenment to many to see how the very profession of "pure agnosticism" opposes no real barrier against Christian belief, as the really "pure agnostic" is debarred from reasoning on "a priori" grounds. Religion, rightly considered, transcends pure science, whose investigations are logically stopped at a certain, not obscurely, marked borderland. It is when "science" seeks, illogically, to step over this borderland that it begins to find itself in conflict with what it calls religion. Romanes' book brings this out with great clearness and cogency. To those who are hard-headed enough to follow the reasoning we think the book will be most useful, whether to confirm their faith or help them back to a lost faith.

Christian Faith in an Age of Science.—By William North Rice, Ph.D., LL.D., Professor of Geology in Wesleyan University. New York: A. C. Armstrong & Son. \$1.50 net. Toronto: Upper Canada Tract Society.

This is a book for the times, written after a teaching experience of thirty years. The writer is a strong, most ardent Evolutionist. He considers the Bible narratives of the creation, especially of man, as allegorical. "From the nebula to man we find no break in the continuity of evolution." "Evolutionary anthropology must regard the fall of man as potential rather than actual." "Yet these changes of belief involve the abandonment of no essential doctrine of Christianity." The author puts forth some remarkable statements as to the uncertainty, the greater or less probability, of all, or most, scientific results of enquiry. He has exceedingly good remarks on the "Status of certain doctrines of Christianity in an age of science." What he says about the Resurrection and the Person of Christ is very good. Also on prayer and miracles. His remarks on the "inerrancy" of the Bible will not please everyone. To judge by recent utterances, e.g., of Bishop Gore, he voices, it would seem, the opinions very prevalent now, and, perhaps, likely to become more prevalent, among those who cultivate the scientific learning of the day. The book professes earnestly to be written for "the more confirmation of the faith" of such persons. He rejects utterly as "too grotesque to have any a priori probability" the story of Jonah; and invites judicious criticism of some of the Bible miracles. But, on the whole, the book is likely to prove of great use in more than one respect.

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3. Bell Organ, high back, 5 octaves, 10 stops, 3 sets of reeds, treble and bass couplers, grand organ and knee swell, mouse-proof pedals. \$42.00
4. Karn Organ, high back, cylinder fall, 5 octaves, 8 stops, 4 sets of reeds, grand organ and knee swell. \$43.00
5. Dominion Organ, high back with mirror, 5 octaves, 9 stops, 3 sets reeds, treble and bass couplers, grand organ and knee swell, mouse-proof pedals. Special at. \$45.00
6. Karn Organ, beautiful high back, cylinder fall, 11 stops, 5 octaves, 4 sets of reeds, treble and bass couplers, grand organ and knee swell. \$47.00
7. Karn Organ, extra high back, imitation pipe tops, 12 stops, 5 octaves, 5 sets of reeds, treble and bass couplers, grand organ and knee swell. \$49.00
8. Mason & Hamlin Organ, high back, 5 octaves, cylinder fall, 10 stops, 4 sets of reeds, treble and bass couplers, grand organ and knee swell. Special at. \$50.00
9. Dominion Organ, high back with extended panelled ends, cylinder fall, 5 octaves, 11 stops, 4 sets of reeds, treble and bass couplers, grand organ and knee swell, regular \$140, mouse-proof pedals. Special at. \$55.00
10. Dominion Organ, high back with extended panelled ends, cylinder fall, 5 octaves, 11 stops, 4 sets of reeds, treble and bass couplers, grand organ and knee swell, mouse-proof pedals, special at. \$57.00
11. Thomas Organ, high back with mirror, cylinder fall, 6 octaves, 10 stops, 4 sets of reeds, treble and bass couplers, grand organ and knee swell, mouse-proof pedals. \$65.00
12. Goderich Organ, beautiful high back, with 3 bevel-plate mirrors, 6 octaves, 11 stops, 4 sets of reeds, treble and bass couplers, grand organ and knee swell, mouse-proof pedals. \$67.00
13. Thomas Organ, piano case, with rail top and mirror, an elegantly tuned instrument in beautiful walnut case, with 11 stops, 6 octaves, 4 sets of reeds, treble and bass couplers, grand organ and knee swell, mouse-proof pedals, used less than three months, regular price \$125, special at. \$87.50
14. Doherty Organ, piano case with rail top and two mirrors, an instrument that would be a credit to any parlor, oak case, 6 octaves, 4 sets of reeds, 13 stops including vox humana stop, 2 couplers, grand organ and knee swell, only slightly shop worn, good as new, Mouse-proof pedals. Regular price, \$140, special at. \$89.00
15. Doherty Organ, piano case, with rail top and two mirrors, a magnificent instrument both in tone and appearance, extra heavy case in beautiful walnut, with 13 stops including vox humana stop, treble and bass couplers, grand organ and knee swell, practically new, mouse proof pedals. Regular price \$145, special at. \$92.50

Easy Terms of Payment.

These organs are sold under the following conditions:—Organs under \$50.00, \$5.00 cash and \$3.00 per month; Organs over \$50.00, \$8.00 cash and \$4.00 per month. Discount 10 per cent. off for cash. Freight paid to any point in Ontario and satisfactory arrangements made to other provinces.

Ye Olde Firme of HEINTZMAN & CO., Limited, 115-117 King St. W., Toronto.

DEATH.

On Sunday, March 20th, at her residence, Port Rowan, Rachel, widow of the late Rev. Wm. Wood, in her 86th year.

CUTTING A TIGER'S CLAW.

A captive-tiger had a claw which penetrated his toe and caused him considerable pain. It was, therefore, proposed to cut the claw and relieve the suffering animal.

The tiger was a fierce and powerful

animal, and, therefore, the operation could not be performed without considerable trouble and no little danger. The following plan was, therefore, adopted. In one of the compartments of his cage a low strong ceiling was built, and several pieces of timber, nailed firmly together, were placed at one end of the compartment. To these were attached four strong ropes, which reached outside the cage.

The tiger was then driven into this compartment, the sliding door was

closed, and six strong men began to pull at the ropes. This drew the framework of timber close to the iron bars of the cage, with the tiger, howling with rage, wedged between them. The angry animal exerted all his strength, and with an enormous effort once broke the timbers. One of the men, at the risk of losing his arm, reached through the cage, over the struggling beast, and fastened the ropes.

Then the tiger's leg was caught in a noose and pulled straight out, while he was held in position by iron bars above, braced in the timbers at the back of him.

While this was going on, one of the men held a board in his jaws, which he crunched as if it were a biscuit. For a time it looked as if the savage beast would prove too much for his captors, and the operation prove a failure; but the surgeon was coolly watching his chance.

When it came, he quickly removed the offending claw with a knife and pair of pincers, and the beast was set free.

THE MESSAGE.

What are the wild birds saying As they flutter from bough to bough? "We think not of sadness to-morrow, We sing in our happiness now."
What are the soft clouds teaching As they float through the distant deep? "God watches o'er all His creatures, His love is never asleep."
What are the moonbeams telling As they glance o'er the darkened world? "Each soul is dear to the Maker None into oblivion hurled."
What has the Lord Christ told us In words that are never forgot? He guideth through all our sorrows, He giveth to each his lot.

THE WESTMINSTER A Magazine for the Home.

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CONTENTS FOR APRIL.

- THE SISTINE CHAPEL IN ROME—(Illustrated). By Professor A. H. Young, Trinity University.
HISTORIC LANDMARKS OF KINGSTON—(Illustrated). By W. L. Grant.
DUNCAN POLITE—A Story of Canadian Country Life. By Marian Keith.
THE MICE OF PELUSIUM—(A Story Sermon). By Professor John Campbell.
APRIL FLOWERS—(Illustrated). By J. A. Munro.
A HOLIDAY IN ICELAND—(Illustrated). By W. Victor Cook.
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THE MOVEMENT TOWARDS UNION—Editorial.
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CHURCH CHRONICLE and COMMENT—Church of England; Methodist; Baptist; Congregational; Presbyterian.
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McSHANE'S BELLS are ringing evidences of sterling worth. Over 30,000 ringing round the world. McSHANE BELL FOUNDRY, Baltimore, Md., U. S. A.

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.



### PULPIT EYEGLASSES.

EDWARD C. BULL, Optician, King Edward Hotel, has been making a special form of eye glass to enable a preacher to read his sermon or his notes with perfect ease, and yet not have the annoyance of blurred vision for distant objects when he looks up at his congregation.

The eyes are first tested carefully, and if the vision is perfect for distance, the lens for perfect reading vision is so formed that it comes below the range of the distant vision. If a lens is required for distance, the reading lens can be attached to it so that it is quite invisible.

Mr. Bull's experience in Paris and New York has qualified him to give the very best, which is none too good for your eyes.

### THE PAINTING OF THE FRESCOES.

By Mrs. Berylean Jones.  
(All rights reserved.)  
Chapter V.—Continued.

Here a deep groan came from the pilgrim's breast; his neighbours, however, scarcely noticed it, so absorbed were they all in the drama, for just at this point a party of hellish-looking demons entered, and made great rejoicing over the dead body of Abel, and jibes at the retreating figure of Cain.

The next scene worthy of note was the failing strength of Adam. He pathetically exclaimed:

"O, dear God, I am weary. Strong are the roots of the briars; my arms are broken in tearing them up!"

And he sent Seth to Paradise to fetch the Oil of Mercy, telling him to trace the way to the Gate of Eden by his own burnt footmarks as he left that blessed spot.

## Farm Laborers.

The Ontario Bureau of Colonization desires correspondence with farmers who are in need of farm help. Immigrants from the British Islands are now arriving weekly. If those desiring help will send postal for application blank, it will be sent them immediately.

THOS. SOUTHWORTH,  
Director of Colonization,  
Parliament Buildings, Toronto.

### THE NATIONAL LIFE Assurance Co. of Canada.

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Active and reliable agents wanted in every city and county in the Dominion of Canada. Apply to Head Office, Toronto.

Seth reached the Gate of Paradise. He is not permitted to enter, but, standing at the entrance, he is suffered to behold the scene, and with rapt expression and splendid declamation, he described the wondrous beauty of that peaceful first earthly home, in the finest piece of poetry that the Cornish language ever produced. He sees the Tree that was so fatal to the world, and the Serpent who, for the time, had conquered; but he also sees a Babe swathed in the branches of the tree, and his angel guide tells him that the Babe is Christ, the Oil of Mercy, who shall redeem Adam and all mankind, and in the end, crush the serpent's head.

The death of Adam was next represented. He said in feeble tones: "I am wondrous weak. My end is arrived. May God the Father, Lord above, put me to rest. Amen. I pray all quiet."

And Seth, with quiet and pathetic energy, buried him.

The whole audience were attentive and perfectly still, learning and listening with their whole hearts, realizing, in the actual seeing of it, the terrible story of the Fall of man and its awful results.

So the dramas were, as in a mission nowadays, a kind of succession of instructions, only infinitely more powerful, in the actual representations of the scenes; and I cannot help thinking that the people went home that mid-summer night with a far more vivid idea of the truth than a whole twelve-month of Sunday School instruction given them, or a hundred tracts.

Brother Huberd rose from his seat and slowly moved away with the crowd, carefully avoiding that exit by which his brother would leave the Plan an Guare, and taking his solitary path by the coast. The next day was to see the Drama of the Passion performed, but he resolved not to come again; he would stay alone in his cave, and perfect his ideal of the Christ-bearer. He kept thinking of that description of the Garden of Eden which Seth had so rapturously given, and of the Holy Babe, the Oil of Mercy, to be for the salvation of all—even Adam, the first sinner.

"Even he," he thought.

Truly the religious drama was a mighty teacher.

Thus wrapt in thought, the friar was

### REWARD OF MERIT.

A New Catarrh Cure Secures National Popularity in Less than One Year.

Throughout a great nation of eighty million it is a desperate struggle to secure even a recognition for a new article, to say nothing of achieving popular favour, and yet within one



year Stuart's Catarrh Tablets, the new catarrh cure, has met with such success that to-day it can be found in every drug store throughout the United States and Canada.

To be sure a large amount of advertising was necessary in the first instance to bring the remedy to the attention of the public, but everyone familiar with the subject knows that advertising alone never made any article permanently successful. It must have in addition absolute, undeniable results, and this the new catarrh cure certainly possesses in a marked degree.

Physicians, who formerly depended upon inhalers, sprays and local washes or ointments, now use Stuart's Catarrh Tablets, because, as one of the most prominent stated, these tablets contain in pleasant, convenient form all the really efficient catarrh remedies, such as red gum, blood root and similar antiseptics.

They contain no cocaine nor opiate, and are given to little children with entire safety and benefit.

Dr. J. J. Reitiger, of Covington, Ky., says: "I suffered from catarrh in my head and throat every fall, with stoppage of the nose and irritation in the throat, affecting my voice, and often extending to the stomach, causing catarrh of the stomach. I bought a fifty cent package of Stuart's Catarrh Tablets at my druggist's, carried them in my pocket, and used them faithfully, and the way in which they cleared my head and throat was certainly remarkable. I had no catarrh last winter and spring, and consider myself entirely free from any catarrhal trouble."

Mrs. Jerome Ellison, of Wheeling, W. Va., writes: "I suffered from catarrh nearly my whole life, and last winter my two children also suffered from catarrhal colds and sore throat so much they were out of school a large portion of the winter. My brother, who was cured of catarrhal deafness by using Stuart's Catarrh Tablets, urged me to try them so much that I did so, and am truly thankful for what they have done for myself and my children. I always keep a box of the tablets in the house, and at the first appearance of a cold

or sore throat we nip it in the bud, and catarrh is no longer a household affliction with us."

Full sized packages of Stuart's Catarrh Tablets are sold for fifty cents at all druggists.

Send for book on cause and cure of catarrh, mailed free. Address F. A. Stuart Co., Marshall, Mich.

not aware that he was followed, and when a hand suddenly touched him on the shoulder, he started and turned.

"What would'st thou?" he exclaimed, in the angry tone of a man thoroughly startled.

His follower was the lay brother from St. Michael's Mount, who laughed somewhat boisterously at the effect of his mischief.

"Hey, Brother Huberd!" he cried. "Wrapped in solemn meditation? Cheer up, man!"

"Dost thou require ought of me?" asked Brother Huberd, gravely.

"Ay, certes," said the other, somewhat abashed. "The holy prior of St. Michael's Mount desires to see thee again; and just now, at the Miracle Play, he sent me after thee; but, by the Holy Archangel himself, I have had hard work to catch thee!"

"What does he want?" asked the friar, by no means pleased.

The man shrugged his shoulders and smiled.

"I know not," he said. "Perchance he was so pleased with thee yesterday, that he wishes to gain more wisdom; or, perchance, he wishes to return the book dropped by thee in the window of the corridor."

The friar started again, and felt in



### Start Right To-day

and you will find the world very much brighter to-morrow. A good complexion—the bloom of perfect health—bright eyes, clear brain—these are within the reach of all who take care of their digestive organs. Take a teaspoonful of

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in a glass of water every morning and you will find that blotches and eruptions will give place to clear skin. Throw away the powder puff and rouge-pot—they are counterfeits of nature. Abbey's will cure constipation, the enemy of a clear complexion.

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advertised in last week's issue of this paper. We have secured, by purchase, new premises that give us 8,000 feet more floor space than before, and ample room for all our reserve stock, so that we have cancelled the auction sale.

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his hood—that capacious receptacle for all small baggage of the friar of the fourteenth century.

"Yea," he said, calmly, "my Gospel of St. John. I will come back and fetch it."

He was vexed with himself, however, for losing it, and half afraid of a scene with the prior; but nevertheless he tramped patiently back again, and tried to answer all the trivial and foolish remarks of his talkative companion with equanimity.

Ushered again to the presence of Richard Auncell, he waited quietly until the prior spoke.

"I told thee, anon, Brother Huberd," he said, "that I had no answer to make to the holy Abbot of Hales. Meanwhile, circumstances have risen which make it necessary for me to communicate with him, and here is a letter I commit to thy charge, on thy way back from this end of the earth."

So saying, he handed a letter sealed with his official seal, and bearing the name and address of Robert, Abbot of Hales.

Brother Huberd received it quietly, and simply saying, "If God will, I will deliver it," turned to leave the chamber.

"Not so," quoth the prior, hastily; "I have somewhat else to say to thee."

Then he paused, and with the piercing glance of a man accustomed to awe his weaker brethren by a look, he gazed long and earnestly at the waiting friar. His examination seemed, however, to produce no effect whatever upon his companion, who stood perfectly still, his arms folded within his sleeves, and his hood well drawn over his face.

Finding his speechless gaze of no avail to confuse or daunt the friar, Richard Auncell spoke in a harsh and stern voice.

"Knowest thou, false servant of religion, that but yesterday thou didst leave here part of that most recreant priest's work—John Wiclif's written Bible?"

"My Gospel of St. John," said Brother Huberd, quietly. "I must have dropped it in the window where I sat waiting so long. I thank thee, most holy father."

And he held out his hand to take the precious manuscript.

"Not so," quoth the prior. "Art thou aware of the stern penalties dealt out to those who possess such books without permission?"

"I am aware," he answered. "And dost thou care to risk it?" asked the prior.

"I will risk it," said Brother Huberd, with a little smile.

"Without doing me the favour I asked of thee but yesterday?" enquired the prior. "I requested thee but to prolong thy stay in Cornwall some short space, and to paint the walls of St. Hilary's Church, as it seems the church of St. Breaca is to be done by thy hand."

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"I said that my time was short," answered the wandering painter, a little hastily, "and that I was under a vow to return to the Holy City of Jerusalem."

"And I said," answered the prior, "that thy vow could be easily dispensed, and that it was my great wish that this other church should be made as fine and as beautiful as St. Breaca's. Why should St. Breaca's Church have everything?"

Brother Huberd smiled again, as he thought of John Ude, in his workman's apron, carving and painting with the single desire of God's glory, and never caring one jot whether other churches were better than his, so that his own work was done as perfectly as might be.

"I suppose," he answered, slowly, "that St. Breaca's Church has a priest whose whole heart is given to the glory of God, and the good of the souls committed to his charge; wherefore God has greatly helped him. Certainly the church will be beautiful."

Richard Auncell passed this by and played his last card.

"Brother Huberd," he said sternly. "I know not whether thou wilt do for fear what thou wilt not do at my request; but know this, if I have your promise to paint for me, when the frescoes are done in St. Breaca's then here is your manuscript safely returned to you; but if not, I denounce you to the bishop as a Lollard, and thou knowest right well the consequences of possessing this book without permission."

(To be continued.)

**TWO COLLEGE BOYS.**

Two boys left home with just money enough to take them through college, after which they must depend entirely upon their own efforts. They attacked the collegiate problems successfully, passed the graduation, received their diplomas from the faculty, also commendatory letters to a large shipbuilding firm with which they desired employment. Ushered into the waiting-room of the head of the firm, the first was given an audience. He presented his letters.

"What can you do?" asked the man of millions.

"I should like some sort of clerkship."

"Well, sir, I will take your name and

address, and should we have anything of the kind open, will correspond with you."

As he passed out he remarked to his waiting companion, "You can go in and leave your address."

The other presented himself and his papers. "What can you do?" was asked.

**Would Start up  
At Every Noise**

**Had Dizzy Feeling, Was Easily Tired and Could Not Sleep—Nerves Restored by**

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

The letter of Mrs. Simpson quoted below is interesting, because in it she states some of the most common symptoms of nervous exhaustion.

Many people do not realize that their nervous system is undermined until they find themselves helpless victims of nervous prostration or paralysis.

Study this letter. If you have these symptoms you would do well to profit by the experience of the writer and use Dr. Chase's Nerve Food before your disease has reached an incurable stage, and before you become crippled or helpless.

Mrs. M. Simpson, 48 Edward Street, Toronto, states: "I believe Dr. Chase's Nerve Food to be a splendid nerve restorer, and speak from personal experience. My nerves were very weak and exhausted; I was easily fatigued, and would start up nervously at any unusual noise. I could not sleep at nights, and during the day time dizzy feelings would come over me, and I would feel as though I were going to faint. Dr. Chase's Nerve Food has done for me what other medicines failed to do. It has strengthened and steadied my nerves so that I sleep and rest well, and have not had a dizzy spell for some time. I feel healthy now, thanks to this food cure."

Dr. Chase's Nerve Food, 50 cents a box, six boxes for \$2.50, at all dealers, or Edman, Bates & Co., Toronto. To protect you against imitations, the portrait and signature of Dr. A. W. Chase, the famous receipt book author, are on every box.

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"I can do anything that a green hand can do, sir," was the reply.

The magnate touched a bell, which called a superintendent.

"Have you anything to put a man to work at?"

"We want a man to sort scrap-iron," replied the superintendent.

And the college graduate went to sorting scrap-iron.

One week passed, and the president meeting the superintendent, asked, "How is the new man getting on?"

"Oh," said the boss, "he did his work so well, and never watched the clock, that I put him over the gang."

In one year this man had reached the head of a department, and an advisory position with the management at a salary represented by four figures, while his whilom companion was "clerk" in a livery stable, washing harnesses and carriages.—Dumb Animals.



**TALK IT OVER**

Yes, talk over the question of the best food to give your baby with every one who can help you. Especially talk it over with your doctor. You may have been fortunate during the past Summer, but you know of very many mothers who have had serious trouble with their children because the right food could not be found for them. You remember the experiments they made, the constant change from milk to one food or another, and the struggle and danger which it all meant.

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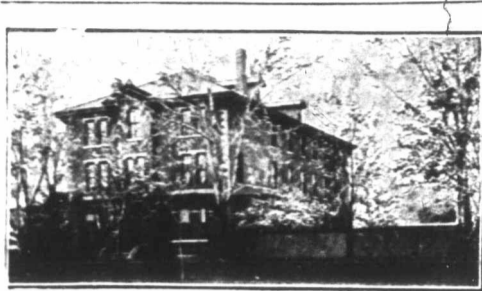
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THE CANADIAN NORTH-WEST  
**HOMESTEAD**  
REGULATIONS.

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

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

HOMESTEAD DUTIES.  
A settler who has been granted an entry for a  
homestead is required by the provisions of the Do-  
minion Lands Act and the amendments thereto to  
perform the conditions connected therewith, under  
one of the following plans:—  
(1) At least six months' residence upon and culti-  
vation of the land in each year during the term of  
three years.

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

(3) If a settler has obtained a patent for his home-  
stead, or a certificate for the issue of such patent,  
countersigned in the manner prescribed by this Act  
and has obtained entry for a second homestead, the  
requirements of this Act as to residence prior to ob-  
taining patent may be satisfied by residence upon the  
first homestead, if the second homestead is in the  
vicinity of the first homestead.

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

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

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

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

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

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

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

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

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