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The Church of England Weekly Family Newspaper.

ILLUSTRATED

Vol. 30

TORONTO, CANADA, THURSDAY, JANUARY 22, 1903.

[No 4.]

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TORONTO, THURSDAY, JANUARY 22, 1903.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

3rd SUNDAY AFTER EPIPHANY.

Morning—Isaiah XLIX to LXII; Gal. I 11.

Evening—Jer I to 11; Acts XXVI 21.

Appropriate Hymns for Second and Third Sundays after Epiphany, 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:

SECOND SUNDAY AFTER EPIPHANY.

Holy Communion: 310, 311, 320, 629.

Processional: 79, 224, 435, 488.

Offertory: 81, 536, 540, 631.

Children's Hymns: 76, 332, 335, 336.

General Hymns: 222, 297, 532, 546.

THIRD SUNDAY AFTER EPIPHANY.

(Conversion of St. Paul.)

Holy Communion: 177, 197, 322, 324.

Processional: 391, 405, 431, 432.

Offertory: 78, 80, 271, 543.

Children's Hymns: 236, 330, 333, 334.

General Hymns: 70, 243, 406, 430.

English Country Clergy.

We were favoured the other week with a letter from the Rev. Dr. Whitney, defending the English country clergy, as a body, from the aspersions contained in a letter which had appeared in a daily journal and from which we made extracts. Dr. Whitney's defence of the clergy was, we thought, unnecessary, but we were glad to have his letter, and more especially because we appreciate as much as any the obligations which we and all the English race are under to the conscientious, self-denying work of the rural incumbents of the Mother Church of England. The reason why we published the extracts was put by us very plainly, and that was the fact that too many English immigrants to this continent desert to other reli-

gious bodies, a point which we regret Dr. Whitney did not take up. Could we ascertain the reasons why the poor immigrant often leaves us, a remedy might be found, and it is the duty of all loyal Churchmen to try to discover the reason and the remedy.

Dr. Rainsford.

The Rev. Dr. Rainsford has been fortunate enough to complete twenty years of service at rector of St. George's, New York, and was given a reception on the happy occasion. Dr. Rainsford is now fifty-two years of age, and first came to Canada some twenty-eight years ago. Those who remember him then describe him as a model of physical strength and beauty, and when it was found he added to these outward gifts the graces of personal attraction and Christian life, his influence on all with whom he came in contact, especially with young men, was very great. After a short residence in Canada he went to England, but returned in a few years and will be best remembered as assistant at St. James', Toronto, to the late Dean Grasett. Upon the death of Dr. Grasett a number of the congregation desired that he should be appointed his successor, but several members of the parish, one especially of the old Loyalist families, who retained connections in New York, were instrumental in having him chosen for the leading parish, where he has done so much and which has given a field for his great energy and tested the endurance of the young man of 32. How wonderfully he succeeded has always been a matter of pride to his old parish and fellow citizens. The acknowledgment now tendered him was by the wardens and vestry, and among those present were Mayor and Mrs. Seth Low, Mr. and Mrs. J. Pierpont Morgan, Bishop and Mrs. Potter, the Messrs. Wm. Jay Schieffelin, H. H. Pike, John Seely Ward, Jr., and many others of distinction in the large affairs of the city. The assistant clergy gave their chief a desk, the Men's Club a lamp, the Girls' Friendly an edition of Shakespeare, and the Young Married Women's Society an edition of Hawthorne. On Sunday morning following, Bishop Doane was the preacher at the 10.30 service, and short addresses were made by the Rev. Dr. Rainsford and Mr. R. Fulton Cutting.

A New Standard Bible.

The Living Church announces the early issue of a much desired Bible. The general convention of the Church in the States held in 1901, authorized a commission, long previously appointed, to print editions of the Bible containing the new marginal readings authorized by that convention for use in churches at the discretion of the minister in reading the lessons at Morning and Evening Prayer. The commission are about to publish, through Messrs. Thomas Nelson & Sons, The marginal readings themselves are

the result of six years almost continuous labour on the part of the commission, and give a careful selection from among the various sources allowed by the general convention, viz., the margin of the King James' Version, the Revised Version with its margin and American preferences, the new Standard American edition of the Revised Version and its margin. This selection has been made in the light of a careful study of the original Greek and Hebrew texts and of all the other apparatus of modern research; the object being to meet the needs of readers by bringing out in the form best adapted to their wants, the true sense of the many difficult and inaccurate renderings of the older and common version. In view of some misconception, it may be well to emphasize the fact that the work is in no sense an indiscriminate collection of all possible variations to be found in any of the above cited authorities, but a selection from all of the one rendering in each case which the commission holds to be the best alternative, and of course only where a change is really important for the sense. The Bible also contains a short appendix giving a number of explanatory notes or renderings preferred by the commission which (not being in the exact words of any of the above sources), were not authorized by the convention for use in church, but are printed in this form by its authority for private use and study. The many Bible readers who have found difficulty in the common version in following the connection of various parts of the Bible will find here all that is needed to overcome this grave obstacle to the understanding of Scripture. Moreover, by appending these important aids to the text of the older version, all the advantages of a parallel Bible are secured without the baffling complexity inseparable from the presentation to the eye of every variation of the two versions. These Bibles, as is the case in all Bibles authorized by the Church, will contain the books of the Apocrypha.

Christian Evidences.

We regret that we have missed the earlier addresses by Bishop Gore, at St. Phillip's, Birmingham, as, judging from the abstracts that we have seen in our exchanges, they are the kind of teaching which it is desirable to have in popular form at the present time. Everyone who has followed Bishop Gore's course must be struck with his transparent and fearless courage and absolute truthfulness. In these few short addresses he had, he said, endeavoured to bear the witness of a man who was conscious that he had done his best to give all their proper and legitimate weight to the arguments which were alleged against the truth of the Gospel narratives, and who, from such examinations, emerged always profoundly convinced that those who

rejected, and not those who accepted, did violence to the evidence. "A man has no reason to be afraid of exacting criticism and historical enquiry. For if his eyes are open to the true meaning of that into which enquiry is to be made he will not be afraid of evil tidings. He will remain firm and constant in his belief in the Lord."

Sunday Observance.

In his charge, the Bishop of St. Andrew's referred to a movement among the laity for a better observance of Sunday in London. An association has been formed there and its aims are expressed in the following resolution: "Believing, as we do, that the great principles which underlie the due observance of Sunday are public worship and rest, we resolve to do all that we can to discourage, as far as possible, such employments on Sundays as would prevent either ourselves, our servants, or others for whom we are responsible, from being able to carry out these principles."

Old Psalms and Hymns.

Peter Lombard's column in the Church Times is always delightful, but that on Christmas is peculiarly so from the notices of many almost forgotten (and undeservedly so), versions of Sternhold and Hopkins, and Tate and Brady. "Merry is good old English for cheerful, bright; somehow it has come to imply an irrational joy, not without suspicion of excess. I think we ought not to be shy of it because this is so, but try to rescue it from any degraded association. Take a couple of stanzas out of the Hymn Books. Here is one which you seldom or never hear now:

With one consent let all the earth
To God their cheerful voices raise;
Glad homage pay with awful mirth,
And sing before Him songs of praise.

Now that is the translation of the 100th Psalm from Tate and Brady's Psalter, which was almost universally used in our churches when I was a boy. I have not heard it sung certainly for forty years, yet I have quoted it entirely from memory. That was what the reader will still find in his old Prayer Book, if he has one, called the 'New Version,' the work of Nahum Tate, Poet Laureate, and Nicholas Brady, rector of St. Katharine Cree, London. It was published in 1696. Next let us have the old version, that of Sternhold and Hopkins. It will be familiar to most:

All people that on earth do dwell,
Sing to the Lord with cheerful voice,
Him serve with fear, His praise forth tell,
Come ye before Him, and rejoice.

The adoption of this old version in H. A. and M. has led everybody to take for granted that it is the best, an opinion from which I dare to differ: 'Awful mirth' has even been ridiculed, and most unjustly, and unpoetically. 'Serve the Lord with gladness'—certainly the word 'mirth' is a very good synonym for 'gladness.' 'Behold, I bring

you glad tidings of great joy, which shall be to all people.' If ever there is a moment in the year when our joy is pure and sacred, it is when we kneel at the Manger Throne of the Son of God; and as we bethink us how He 'came down from heaven and was incarnate by the Holy Ghost of the Virgin Mary,' we bow our heads with awful mirth and thanksgiving, and learn lessons of love to all mankind. The accidental reference to Tate and Brady leads one to speculate whether there is a single church where the 'New Version' is still used. I knew one near Canterbury, a few years ago, but there also it has now ceased to be. Perhaps this query may bring one to light yet. But one may yet bid a loving farewell to the old book. I do so with a will, for I can say lots of it, and the translation of the 139th Psalm, 'Thou Lord, by strictest search hast known,' is one of the most beautiful sacred poems in the English tongue. This is the work of Tate, as is also the Christmas hymn which still holds its ground well, 'While shepherds watched their flocks by night.' The new version was unlucky in its debut, for just then the clergy were Jacobite, and they chose to think that this was an Orange affair, because it bore the imprimatur of William III. As a matter of fact, Tate was a partizan of the Stuarts. 'Full fathom five,' all such questions lie now."

Lay Help.

It seems strange to us to read that the question is still discussed in England. A retired colonial clergyman writes to Church Bells: "I should like, as a colonial clergyman of more than twenty years' standing, to testify to the valuable help which is freely given by laymen in the diocese in which I have been working. In my late mission I had the care of 2,500 Church people, living in six different settlements, and in those settlements the Sunday services (sometimes three, and always two each Sunday), were regularly held, in my absence, by laymen duly licensed as lay readers by the Bishop. They said Morning and Evening Prayer, and the Litany (omitting such portion as belong to the priest), and read sermons from books supplied by the incumbent. But for the help thus given by these good and loyal sons of the Church, the people would have been deprived of any opportunity of public worship except on the periodical visit of the missionary priest. I have no doubt like kindly help is given in many another colonial or missionary diocese. I do not at all see why the same cannot be done in England."

TOO MANY CHURCHES.

That there are too many churches is true, not only of rural England, where the piety of our forefathers organized parishes and built churches, which cover the land, and which now have a scanty attendance and are difficult to maintain, because the population is smaller, having been attracted to towns and cities, and endowments have shrunk in

value, because the income from landed property is less than formerly, and it is now proposed to reduce the number of parishes, and the frequency of services, in some instances, by uniting them under one person; but it is also true of new countries, like Canada, and strange to say the cause of religion is injured by the too great multiplication of so-called churches. Not only in our towns and country districts in the older settled portions of Canada has sectarian zeal and denominational rivalry multiplied places of worship, so that they are both poorly attended and difficult to maintain, but in the newer settlements, the same spectacle of unbridled denominationalism is evident, and each village thinks it must have, or has thrust upon it, every brand of religion, new and old, orthodox and heretical. The effect of their unseemly rivalries is to create disgust, and many are offended by this exhibition of disagreement and division, which is paraded before all. There is not a famine of the Word of God, but an unedifying scramble to secure followers and support. For the most part this is carried on by the members of sects, whose differences in doctrine, discipline and worship it would need a microscope almost to discover, and who on platforms, at meetings of the Evangelical Alliance and kindred organizations, proclaim the oneness of their common Protestantism. The unreality and costliness of it financially and otherwise, not to say its grotesqueness, is at last penetrating the minds of some of the more thoughtful leaders of sectarian Christianity, and they are bemoaning it, and endeavouring to find a remedy. The true and the only remedy is to realize that Jesus Christ our Lord did not come to organize multitudinous sects, warring with one another, and competitors for patronage and support, but to found a Church, which should be one, holy and Catholic, and which should unite and not divide His disciples. The state of things existing in Ontario, and we may add all Canada, is illustrated by an address by Rev. Dr. Caven, a well known Presbyterian minister, of Toronto, who said at a recent meeting of the Evangelical Alliance in that city: "There is no doubt," remarked the speaker, "that after these nineteen centuries of Christianity there should be tokens and symptoms of a desire for the people of the churches of Christ to get closer together and incidentally nearer to Christ. I do not intend to discuss organic union of the churches, but I will refer to something that is very wrong, and that is the overlapping of churches. There are instances of small villages having five or six churches, each striving to get the same people." In New Ontario, Dr. Caven said, there are villages of 200 or 300 or 500 people, some of them with as many as six churches. "This ought not to be, and by it we are impairing real spiritual unity in the churches. I am glad to say, however, that there is a movement among certain churches to remedy this evil. It is time there was a truce amongst us. No regard to denomination distinctions can keep apart

those who truly who knows reputation, with intentions, but in of his propose numerous and schisms. The radical than churches" to towns and in be great change wot of, if this so, is successful essential, if faith, one bapt motives of e sects are will balance up ga see that it m ing method c ment among out the sects, exist, so long tianity is se Catholic a movement the Anglic party to it nizing the ic considers fal teaching of Church. Se supply the Church with look to their Sacraments and most cl so long as t that any m Christian re position to, will there l many chur well intent will effect remedy is tained only gation union on principles, by the La century si tainly it i dress is a also that

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those who truly love the Lord." No one, who knows Dr. Caven personally, or by reputation, will doubt the sincerity of his intentions, but many will doubt the adequacy of his proposed remedy for the evils of numerous and aggressive heresies and schisms. The remedy must be much more radical than agreements among "certain churches" to refrain from rivalries in small towns and in country districts. There must be great change of heart in some sects we wot of, if this policy is inaugurated; or, if so, is successfully carried out. If unity is not essential, if there be not one Lord, one faith, one baptism, if it is only proposed from motives of economy and expediency, and sects are willing to trade members, and to balance up gains and losses, then we do not see that it matters much whether the existing method continues or not, for no agreement among "certain churches" will keep out the sects, new and old, which are sure to exist, so long as the idea prevails that Christianity is sectarian and divided, and not Catholic and united. As to the movement among "certain churches," the Anglican Church cannot be a party to it, because it would be recognizing the idea of polychurchism, which it considers false and contrary to the uniform teaching of Holy Scripture and the Catholic Church. Secondly, no sect in this land can supply the members of the Anglo-Catholic Church with that which they have a right to look to their mother for, viz., the Word and Sacraments of Christ, which is their heritage and most-cherished possession; and finally, so long as the sectarian notion is maintained, that any man can start a sect to teach the Christian religion in rivalry with and in opposition to, the one Church of Christ, so long will there be what Dr. Caven deprecates, "too many churches," and no movement, however well intentioned among "certain churches," will effectually remedy the evil. The only remedy is organic unity, and that can be attained only by unity as to the faith and organization of the Catholic Church, by a union on the broad basis of fundamental principles, charitably interpreted, as set forth by the Lambeth Conference, a quarter of a century since. It may be slowly, but certainly it must prevail, and Dr. Caven's address is a sign not only of its necessity, but also that it will prove to be the only remedy.

CHILDHOOD AND YOUTH.

The season of Epiphany not only brings to our notice the several manifestations of Christ, as that to the Gentiles, of the Holy Trinity at His Baptism, and of His glory at the marriage feast in Cana of Galilee, but it also, in the sequence of Gospel facts, and in that beautiful arrangement of the Christian year by which every aspect and feature of Christ's life and character is one by one unfolded and brought to the notice of the faithful, brings before us, as the proper sequel of our Lord's infancy and circumcision, His childhood and youth at Nazareth,

and the sweet and blessed influence of home life and culture. With the exception of one or two brief mentions and incidents, the first thirty years of the life of Jesus are veiled in obscurity and marked by an impressive silence. It is a period that a pious curiosity would like to pry into, and to see Jesus in that interesting part of life, when youth is developing, when all is hope and promise, and ere there settled down upon Him the hard and relentless conditions which marked His active career. If we may not look into that home at Nazareth, and the sacred privacy of His home has been respected by inspired writers, yet in the exercise of the imagination we can conceive of it, as sweet and lovely and holy, and as a pattern on which all families should be conducted, and all homes regulated. What is said of the youth and childhood of Jesus is most significant of the influences which surround Him, and from these slight indications we can gather what kind of life it was, and what kind of a home, in which in peace and contentment and holiness, Jesus lived with Mary and with Joseph. It was a humble home, one of simple living, if not poverty, one in which simplicity was combined with loftiness of thought, and which was illumined by His presence, Who proclaimed Himself as the Light of the World. We read simply of Jesus, that He increased in wisdom and stature and in favour with God and man. Physical development and intellectual growth kept pace and He grew up to manhood in the possession of health and perfect sanity of mind and body, and humanly, as well as otherwise, fitted for His work, as the Prophet, Priest and King of His People. Then we have the beautiful incident of the Temple, when at twelve years of age, He goes up to Jerusalem with His parents, after the custom of the Feast of the Passover, as observed by all devout Jews. And Jesus, we read, was found sitting in the midst of the doctors, both hearing them and asking them questions. Our Lord's attitude is significant and instructive, not teaching, but hearing. Our blessed Lord submitted to be catechized according to the order and usage of the Jewish Church. Our Lord now being twelve years old, was, according to Jewish language, "a Child of the Law," or "of the precept," was a Hebrew Catechumen. The Child Jesus, submitting to be catechized by the authorized teachers of God's law, in God's home, is thus an example to all Christian children, and teaches them to come to be catechized by the ministers of His Church in the house of God. Our Lord's childhood and youth, veiled from sight, except in this incident, teaches that quietness and modesty are the best ornaments of youth, and that the first duty of children is to resort to God's house for instruction. Our Lord is also an example of filial obedience, for He was subject to His parents, and observed the first commandment with promise that parents must be honoured and obeyed. Jesus was diligent, and the expressions: "Is not this the Carpenter? Is not

this the Carpenter's Son? teach us that He did not refuse to labour, and that He asserted the dignity of toil, not only in words, but by example:

"Those mighty hands that rule the sky,
No earthly toil refuse;
The Maker of the stars on high,
An humble trade pursues."

The lessons of the home at Nazareth and its occupants, especially its chief inmate, Jesus, teaches the sacredness of home, parental devotion and filial obedience, and that willingness to abide in our homes and submit to its healthful restraints is not only a mark of character, but is most healthful and beneficial for youth in all its stages and developments. The influences which surrounded Jesus in early life were those of the home and the Church. They have, therefore, the highest sanction, and are justified by the most blessed results. Those children, who are reared in pious homes, whose parents teach them by example and precept, who are early brought to God's house for baptism, instruction, confirmation and Holy Communion, are following what divine wisdom pursued in the upbringing of Jesus, who was circumcized on the eighth day, who became a child of the law, and who went up to God's house to keep the Feast of the Passover. Let home be what it should be, a place for the teaching and illustration of the Christian graces and virtues, and let the Church do its part in teaching and worship, and let our children and youth have their blessed influence over their hearts and lives and then may we have good hope "that our sons may grow up as the young plants, and that our daughters may be as the polished corners of the temple."

ENGLAND.

(From our own Correspondent).

I write on New Year's Day, but with a depressing sense of an immense loss. A great man has indeed fallen in our Israel. It was my privilege to be thrown into contact with the departed Primate, having seen him in a private circle, addressing an ordinary missionary meeting, and presiding over the great London May gathering. The impression borne in on one was that rugged strength combined with a genuine tenderness. An American bishop, on leaving one of the Lambeth gatherings, exclaimed: "Why, he is head and shoulders above us all." Another described him as, "Granite on fire." It was quite easy to say that "Our Temple has no polished corners" but those who knew the man thoroughly, felt that there was a gentle spirit at bottom. Among the many striking testimonies to Dr. Temple's worth and character, I content myself with giving the following lines from the Dean of Westminster's sermon on Christmas Day: He stood then, as he has stood since, for a larger liberty than he required for himself. "You cannot narrow the Church of England," was perhaps the most characteristic utterance. He was rigid against narrowness; and it is for that, I believe that we shall have to thank him in the long run most of all. His fearlessness and moral truthfulness, his uncompromising justice, his stern devotion to duty, his indomitable energy won in the end universal recognition. He was a strong man, a just man, and a tender-hearted man; and if England could have been asked who, quite irrespectively

of ecclesiastical position, was the fittest minister of God to place the crown on King Edward's head. I believe that he would have been chosen by general acclaim. He has gone to God, whom he feared and served. He sleeps in the peace of Christ. For all his noble character and his great service to the Church we thank God. It is only right to note that the Church Times, the Pilot, and the British Weekly, find decidedly weak places in the late Primate's armour, which is only another way of saying that Dr. Temple was human; in any case, the Primate leaves much behind him for us to be thankful for, and well will it be for us all to imitate his fearlessness, faithfulness, and devotion to duty. After a long and severe struggle the Education Act has been placed on the statute book, and everyone bears willing witness to the persistency and courtesy with which Mr. Balfour pushed it through. We could not expect to gain all we wanted, but much has been secured in the way of co-ordination of the three branches of education; in financial equality and in decentralization of power. As the Journal of Education said, had the bill not passed, there would have been educational chaos for another generation. Marion Crawford has given us another of his charming volumes, this time under the title of "Cecilia," a fascinating story of modern Rome. I must ask leave, Mr. Editor, to express my great indebtedness to the Macmillans for their three fine magazines—St. Nicholas, Macmillans, and The Century. These supplement each other in a charming way, and if only these can be taken for the family circle, no members would miss much that goes on in this wonderful age in which we live.

ON GOD'S WAY OF PARDONING.

A Five Minutes' Sermon.

"My thoughts are not your thoughts, neither are your ways My ways, saith the Lord."—Isaiah lv., 8.

While this declaration of the difference that exists between God's ways and our ways is quite general, it applies, in a very special degree (as the context shows), to the superiority of God's way of pardoning to our way; and, by a consideration of this, we may learn both to take shame to ourselves for our own niggardliness, and to give glory to God for His generosity. For there is something very magnificent about His way of pardoning the sinner who truly turns to Him through Christ, and I fear the same cannot be said of our way of pardoning an offender. Perhaps, indeed, we do not pardon him at all, no matter how sincerely he asks for our forgiveness. Our conduct is often like that of the man in our Lord's parable, who had himself been forgiven so large a debt; and then went out and seized by the throat the man who owed him only a few pence and had him imprisoned till the whole debt should be paid. Is there never anything like this in our dealing with our fellowmen? Nothing is more remarkable than the way in which even good people, those who have themselves known something of God's pardoning mercy, harden their hearts against the erring, and even hound down to their destruction those who have once gone wrong. This is forcibly illustrated in a story (written, I think, by Miss Christabel Coleridge), wherein a person who has once committed a fault is driven well nigh to despair by the unkindness of those who should have welcomed the offender back to the right path. But even when we do forgive, how often is there a "but" in what we say, or think about it, showing that it is, after all, only an imperfect forgiveness? Most of us have heard the words attributed to Queen Elizabeth, in reference to the old Countess, who had done her a grievous wrong by withholding the ring which the Queen's favourite had sent by her hands, and thus bringing about his execution. One version of these words is: "I

may forgive, but I never will forget." Now, if any of us were to use similar language, would it not mean that there was still some grudge, some holding back of complete forgiveness? In this respect, then, God's way of pardoning is far above ours. If He forgives anyone, He forgives entirely. There is no such thing as half forgiveness. "I even I, am He that bloteth out, as a cloud, thine iniquity, and as a thick cloud, thy sins." This is one of the expressions by which He conveys the completeness of His pardon. And Herodias had learned this, when he said on what he had once believed to be his death-bed: "Thou hast cast all my sins behind Thy back;" while Micah glorifies the free and full mercy of God in pardoning the iniquity of His penitent people: "Thou wilt cast all their sins into the depths of the sea." Could anything be stronger than these sayings, to bear home to our minds the conviction that God's pardon is as full as it is free? But next, if we do forgive a person (or suppose that we forgive him), are we not sometimes inclined to send for him, and read him a lecture, and to end thus: "In consideration of my great goodness in forgiving you, I will expect you to love me in return, etc., etc.," and probably this has only a hardening effect, for love is a spontaneous thing, and we can never lecture anyone into loving us? Here, again, there is a marvellous difference in God's method. His forgiveness is unconditional. I don't mean that a penitent, who embraces His blessed pardon, will not be drawn to love Him; nor yet that there are no terms about His forgiveness; but rather this, that, at the time when the sinner is longing for pardon, then the pardon leaps to meet him, unfettered at the time by conditions, and he can rejoice in it, as free. Next, God's pardon differs in another way from ours; for there is, at last, a limit to our forgiveness; we are inclined to stop before we come even to the seventh time; but He, in His infinite goodness, forgives us over and over again. If it were not so, what hope would there be for us? Lastly, God's pardon is never weak. We sometimes forgive a person who does not care for our forgiveness, and such a pardon does not do him any good. The offender, perhaps, thinks that the offence was a slight one, or that we have a sort of easy good nature, on which he can trespass again and again. This is not God's method. He does not forgive anyone who does not come in utter humility and earnestness to ask for His forgiveness, but those who do, He forgives altogether. Let us reflect, for a moment, on one of the lessons that flows out of the thoughts that have been under review. As far as concerns our position as sinners, we are either wholly forgiven or not at all; which is it?—H. F. Martin.

REVIEWS.

The Deeper Teachings of Plant Life. By Hugh Macmillan, D.D., LL.D. 12mo., pp. 386. \$1.20. Thomas Whittaker, New York; Toronto: Upper Canada Tract Society.

This is a delightful book for either light reading or serious study; in fact, the one will in all probability lead on to the other. Dr. Macmillan is evidently a careful student in the by-paths of nature, as well as in its broader principles, and while he examines the minutest parts of the plant with the eyes of a trained botanist, he describes what he sees with the pen of an enthusiastic philosopher, who is never dull or commonplace. His running title, "The Poetry of Plants," justly describes the glow of rich feeling that pervades every page and carries on the interest of the reader with great pleasure. The chapters, which are devoted to single species, are always full of thought and deep feeling; but there appears to be particularly strong character in those which deal with more general topics, such as, "The Lopsided Leaf," "Bible Trees," "Symbiosis, or Co-

operation in Plant Work," etc. There are several points which we have marked for quotation, but this may suffice: what a beautiful symbol of self-sacrifice is the formation of a flower! At an early stage it would seem as if it were merely accidental whether the buds upon a fruit tree should become leaf buds or flower buds. If the conditions are favourable, leaf buds are developed and there is no blossom or fruit; if, on the other hand, they are unfavourable, flower buds are produced. The plant, instead of developing foliage, which belongs to the life of the individual, produces its blossom, which belongs to the life of the species to the life of the next generation that is to spring from it. In this sacrifice of its own individual life for the sake of the life of the race, all the finest qualities of the plant come out and culminate—the grace of form, the brilliancy and harmony of colour, the sweetness of perfume, and the richness of fruit. And is it not so in human self-sacrifice, when we give up our own individual good or gain for the benefit of another?

The History of Christianity, from St. Paul to Bishop Brooks. A Manual for General Reading and for use in the Sunday Schools. By W. E. Gardner, Rector of the Church of the Holy Name, Swampscott, Mass. 12mo., pp. 210. Price, 50 cents. New York: Thomas Whittaker; Toronto: Upper Canada Tract Society.

The idea of the book is excellent and the plan can be amplified to any extent. It is difficult to give an interesting account of the Church's life during nineteen centuries in so few pages, but Mr. Gardner is to be congratulated upon this result, which, however, can be improved by a careful rewriting. The selection of leading characters, with an account of their surroundings, allows us to have a good bird's-eye view of the whole Christian period, and also special attention to be drawn to particular incidents in the history. It is not quite a happy choice to place the names of Pusey and Keble in connection with "elaborate ritual, gorgeous vestments, and much ceremony in worship," as they had no liking for such things. But apart from such minutiae the general scheme is highly to be commended.

The Churchwoman.

This Department is for the benefit of Women's work in the Church in Canada.

Its object will be to treat of all institutions and societies of interest to Churchwomen.

Requests for information, or short reports for publication will receive prompt attention.

Correspondence will be welcome, and should be brief addressed to the Editor "Ruth" care of CANADIAN CHURCHMAN.

TORONTO.

Bradford.—Trinity.—On the Festival of the Epiphany, a very interesting meeting was held in this church, under the auspices of the Bradford and Coulson's branches of the Woman's Auxiliary. The day was divided into three sections; at 11 a.m. a corporate communion of the members with a meditation by the Lord Bishop of Algoma on the deepening of the spiritual life, and its close connection with the work of extending the kingdom of God throughout the world. At 3 p.m. a meeting for women only was held in the basement of the church, when Mrs. Curry, of Port Hope, gave an address on the general missionary work of the Woman's Auxiliary, followed by an earnest appeal for unity and zeal in the Master's cause by Mrs. (Col.) O'Brien, of Shanty Bay, at 7 p.m. Evening prayer was said followed by a sermon by the Bishop of Algoma, on the words: "Come unto Me all ye that travail and are heavy laden, and I shall refresh you." His Lordship's discourse was an inspiration, his calm, persuasive manner, his elocution and carefully arranged matter impressed one with the fact that he truly was

a man of God from Bond House, Church Tecumseh were 125 in all. Th at luncheon and ford and Coul joyful and pro Bishop was ass the rector, and the Rev. E. L.

The Minister resume of ma the Ministering tered to thers the Sick Child lished in May, until the new and the trust league provid dresses, toys, use of the permanent ene the sum of \$25 Cot in Lake M.C.L. suppo for six years maintenance. —This led w which time r from time to tray cloths, c to add to t bed. The an Seaton Villag for the poor Christmas T each Christm twenty-five g of whom the a toy, and br tea. Another of a Christm every Christi averaging fift members gav tiful tea for guests. Out which has b providing a ary's child, We have rec aging forty-f a summary, enumerate t articles of c members ru we have tric est the chil well as miss have been a for Sick Ch Home, Seat Incurable C Union, the Mission. each year i various bra with money conclusion, most insta league so women, ha are now e we trust th upon them ture which good seed lects so d teaching t of followi our Lord ministered

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a man of God called by the Spirit to fill the position of a Bishop in the Church of God. Members from Bond Head, Cookstown, Pinkerton, Coulson's, Churchill, Painswick, Shanty Bay, and Tecumseh were present, making a total of about 125 in all. The visiting sisters were entertained at luncheon and tea at the rectory by the Bradford and Coulson's branches, when a most enjoyable and profitable time was spent by all. The Bishop was assisted in the services of the day by the rector and also by the Rev. A. C. Watt, and the Rev. E. L. Howe.

The Ministering Children's League.—A short resume of many ways in which the members of the Ministering Children's League have ministered to others from 1887 to 1902: M.C.L. Cot in the Sick Children's Hospital.—This cot was established in May, 1887. For three or four years, until the new Sick Children's Hospital was built and the trustees wished us to discontinue, the league provided all the bedding, linen, night-dresses, toys, etc., which were required for the use of the cot. For the maintenance and permanent endowment of the cot we have paid the sum of \$2,000 (two thousand dollars). M.C.L. Cot in Lakeside Home.—One branch of the M.C.L. supported a cot in the Lakeside Home for six years, paying the sum of \$150 for its maintenance. M.C.L. Bed in St. John's Hospital.—This bed was established in September, 1889, at which time a complete outfit was furnished and from time to time gifts made of warm garments, tray cloths, cups and saucers and various things to add to the comfort of the occupant of the bed. The amount of money given was \$685.50. Scaton Village Mission.—For the purchase of coal for the poor, the M.C.L. have sent \$245.50. Christmas Trees.—One branch has had a tree each Christmas for ten years with an average of twenty-five guests from the parish for each of whom the M.C.L. provided a warm garment, a toy, and bag of candies, in addition to a good tea. Another branch has had their annual treat of a Christmas tree for members of the parish every Christmas for fourteen years, their guests averaging fifty each year, to whom the league members gave toys, warm garments and a bountiful tea for the mothers as well as for the little guests. Outfits.—One part of the children's work, which has been very much appreciated, was the providing a complete year's outfit for a missionary's child, and for girls in the Indian homes. We have records of twelve of these outfits averaging forty-five new garments in each bale. In a summary, such as this, it is impossible to enumerate the many kind deeds done for the articles of clothing made and given away by the members run into several thousands. One point we have tried to keep in view has been to interest the children in the various home charities as well as mission work. The following institutions have been aided by this little society: Hospital for Sick Children, St. John's Hospital, Lakeside Home, Scaton Village, Infants' Home, Home for Incurable Children, the Creche, Toronto Mission Union, the Shelter, and the Nursing-at-Home Mission. Large contributions have been sent each year in the W.A. bales to missions, and the various branches have done much to help both with money and work in their own parishes. In conclusion, we are thankful to know that, in most instances, the children who joined the league so long ago, and who are now men and women, have remained faithful to its aims, and are now engaged in more important work, and we trust that the influence then brought to bear upon them in their early years and the heart culture which softened, while it strengthened, the good seed which was sown, has fulfilled the objects so dear to the heart of its foundress, in teaching the blessedness of work for others and of following, in some measure, the example of our Lord and Saviour, Who came not to be ministered unto, but to minister.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

Frederick Courtney, D.D., Bishop, Halifax.

Halifax.—University Federation of the Maritime Provinces.—The following letter from the Rev. T. C. Street Macklem, D.D., Provost of the University of Trinity College, Toronto, has been printed for the information of all who are interested in the cause of education in the Maritime Provinces; and more especially for the friends of King's College. It is unnecessary to make any comments upon the letter as it speaks for itself, and that in no uncertain way. It is sufficient to say that Provost Macklem is a leading educationist in the province of Ontario, and at the head of the great Church University in Toronto, and that his opinions on the question of college confederation are worthy of the most careful consideration. Trinity College, Toronto, 1st December, 1902.—Rev. Charles Schofield, The Rectory, Hampton, N.B.—Dear Mr. Schofield,—I am very glad to answer your enquiries as to the attitude of Trinity University in regard to the question of Federation with the State University of this province. As to your further request that I should express my personal opinion in regard to the proposed federation of the University of King's College, Windsor, with Dalhousie University, I can only do so in a very general way, as I do not feel that I am sufficiently in possession of all the facts of the case to warrant me in doing more. Some two years ago Trinity University formally adopted the policy of federation with the University of Toronto, if proper terms could be secured. As to the nature of the proposed terms, I wrote on 13th June last to the Rev. R. F. Dixon, of Wolfville, N.S., and I hope that I am not taking an undue liberty with him by enclosing herewith a copy of the letter. We have not made much progress lately in regard to the proposed federation, for the reason that serious difficulties have arisen which it will take time, as well as a considerable sum of money, to remove. I need not trouble you with the details of these difficulties, for if I rightly understand your letter you only wish to know, in a general way, whether Trinity still favours the policy of federation on proper terms. This information I can briefly give by saying that the policy of federation was, as I have already pointed out, formally adopted some two years ago, when a committee was appointed to arrange terms. This committee is still at work discussing the matter with our sister university, and trying with them to find some way of overcoming the difficulties. The progress, however, is so slow that the committee has not presented any report to the Corporation of Trinity University for more than a year. What the future may bring forth I do not pretend to forecast, but I am able to say that the difficulties have been discussed in the most friendly spirit, with a real desire on the part of all of us to find some way of overcoming them. You are at liberty, therefore, to say that Trinity still stands committed to federation on proper terms, as a policy; but as a matter of fact the way of accomplishing it has not yet been found. As to this confederation of King's and Dalhousie, I can only, as I have already said, express an opinion in the most general terms. From such knowledge as I have, it seems to me desirable that King's College should enter into federation, on proper terms, with some large university, for these two reasons among others. First, because I do not suppose that there is sufficient wealth among Churchmen of the Maritime Provinces to afford adequate support to an independent Church university, which would be able to make a creditable showing in competition with larger and wealthier, or State-aided, institutions; and secondly, because I should not suppose it possible to

gather together at King's College, for at least many years to come, a student population sufficiently large to afford all those advantages and incentives which come only with numbers. A small college in a large university is often very desirable; but a university as small as King's is at present, or is likely to be in the near future, is surrounded by such manifest disadvantages that the best students are likely to pass it by in favour of some larger institution. It would, therefore, seem to me far better that the Church in the Maritime Provinces should have a strong and well-equipped Church college, at some centre like Halifax, and in federation, on proper terms, with a well-equipped university, rather than to have at Windsor a weak university with say from thirty to fifty students all told. In this connection, I might point out that the desirability of bringing our Church of England students into competition with the main body of university students in this province is one of the arguments in favour of federation which weighs very strongly with us. How much more strongly should it weigh with you! For Trinity has 120 students in Arts and Divinity, and 216 students in medicine, besides students taking partial courses in Arts, and students in other faculties making a total all told of over 400 students; whereas, I gather from your letter that King's has only 25 students. It seems to me, therefore, that you should give to this argument a very great deal of weight. In your letter you ask me whether you might feel yourself at liberty to make use of my reply. I have no objection to your doing so in any way you think fit, provided that you make it quite clear that I have not been so presumptuous as to thrust my opinion upon you, but that I am merely trying to answer, according to my humble ability, and with such information as I have to hand, the enquiries which you have addressed to me. I am, faithfully yours, T. C. S. Macklem.

Annapolis Royal.—St. Luke's.—The Christmas services in this church were well attended, the sacred edifice being tastefully and appropriately decorated for the occasion. Great praise is due to Mrs. Faulkner, who designed the various decoration emblems. The offertory of the day, which was devoted to parochial charities, amounted to the sum of \$12.50. There were also gifts for the rector of \$24.53. Other gifts, of a most useful nature, were made to both himself and Mrs. Howe and the members of their family. The singing was especially good, and the solos by the Misses Arnaud and Hindon were much enjoyed. There were a large number of communicants on Christmas Day. The Rev. H. Howe recently baptized the grandchild of Mr. John B. Mills, K.C. This little one represented the fifth generation of the Corbett family to be received into the Church in this parish.

QUEBEC.

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

Lennoxville.—Bishop's College.—The following lectures, in addition to others, will be given at the gathering of clergy to be held at this college this week: The Rev. Dr. Scott, of Quebec, will lecture on "English Literature, and Devotional Addresses;" three expository lectures on 1. Peter i. 11-17; probably a lecture by the Rev. Principal Whitney on "Counter-Reformation;" the Rev. Dr. Allnatt, on "The Song of Songs, Its Meaning and Use," and "A Philosophical Study of the Word Amen."

MONTREAL.

Wm. Bennett Bond, D.D., Bishop, Montreal.
John Carmichael, D.D., Bishop-Coadjutor.

Montreal.—His Grace, Archbishop Bond, will enter upon the 25th year of his episcopate on January 25th next, which is the Feast of the

Conversion of St. Paul, on which day he hopes to officiate at the opening of the new church of St. Stephen the Martyr in Westmount. The Venerable Prelate is now in the 84th year of his age, and expects to celebrate his silver jubilee in January of next year. He was consecrated on January 25th, 1879.

At a meeting of the Protestant Board of School Commissioners, held on January 8th, the Very Rev. Dean Evans was appointed chairman of the Board, to succeed the late Principal MacVicar. The Rev. James Barclay, who was chosen to fill the vacancy caused by Dr. MacVicar's death, took his seat for the first time.

Christ Church Cathedral.—A magnificent memorial window has just been placed in the north aisle of this cathedral to the late Mrs. Angus C. Hooper. It was designed by Mr. Andrew F. Taylor, of this city, and was manufactured by an art firm in London, England. It contains three central lights, in each of which is embodied a female figure. The colouring is exceptionally fine, and the figures are well drawn. The general composition of the window is most artistic. The window contains the following inscription: "To the glory of God and in loving memory of Catherine Robertson, wife of the late Angus C. Hooper, who died on the 18th January, 1901, in the 76th year of her age. This window is erected by her children." The subjects are, on the left, Eunice; in the centre, Dorcas; on the right, Priscilla, walking in the gardens of paradise, with the River of Life flowing through. In the upper lights are angels praising. The colours are exquisitely rich, and the composition very well balanced. The design is one of the late Sir Edwin Burne Jones' best, and the work was executed by Morris, of London.

St. Jude's.—The Right Bishop Carmichael presided over a pleasant gathering, on Tuesday, the 13th inst., when the congregation of this church tendered a welcome to their pastor, the Rev. Canon Dixon, after a two years' absence in England. There was double cause for rejoicing. The return of the pastor and the success of his mission to England secure the financial position of the church, which had been in grave financial difficulties. The reception to Canon and Mrs. Dixon included the presentation of a brochure, expressive of the esteem and loyalty of the members of the congregation to the rector. In the course of his reply, Canon Dixon said, when speaking of the result of his mission to England, that the church would now be in a position to sustain itself. This condition had not been brought about from his visit, but with the aid of the young men's committee, which had been working loyally. The rector referred to the objection to his action of going to England to appeal for aid to a Canadian parish, and said he encountered some similar opinion on the other side, but he had the best of the argument and the conciliation of such men as the Duke of Argyll, Lord Aberdeen and Lord Strathcona. The Archbishop of Canterbury and the Bishop of London preached on behalf of his mission, and, on the whole, his reception was sympathetic, but he was not willing to undertake another such trip. However, he felt the happiest man in the world that his church would now meet its obligations. The addresses were made by Bishop Carmichael, the Very Rev. Dean Evans, Rev. Dr. George, of Calvin church; Rev. Henry Jekill and Rev. J. S. Ercaux, who filled the Canon's place during his two years' absence in England.

Maisoncuve.—St. Cyprian's.—The annual Christmas tree and treat in this parish was held on Friday evening, the 9th January. There was an exceptionally large attendance, upwards of 120 children being present with more parents than usual. The children sang a number of carols

very sweetly and with very great spirit, while a number of the smaller ones helped the entertainment with songs and recitations. The greatest credit is due to Mrs. W. Fenwick for the pains she has taken in training the children in singing. Every scholar received a present from the well furnished tree, while the honour list had the names of some fifteen scholars, all of whom had obtained over 75 per cent. of the total number of marks possible during the year that closed at Advent, and who received prizes. Among the pleasing features of the evening was the presentation to Miss Marens, teacher of the Infant Class, with a very handsome work box, in recognition of her indefatigable and unwearying efforts, not only on behalf of the infants, but of the Church. Miss East, the popular and efficient organist, was also presented with a very handsome Mus. Bac. hood. The Sunday school is in a very flourishing condition at present and constantly growing in numbers, there being upwards of one hundred scholars now on the roll, with a staff of ten teachers and officers. Dr. F. D. Adams continues in charge of the Bible Class with Mr. Arthur P. Tippett as superintendent.

Frelighsburg.—Bishop Stewart Memorial Church.—On Christmas Eve, a number of Christmas carols were sung in this church, and at the conclusion of the service those present, who had assembled in goodly numbers, adjourned to the Memorial Hall, where the annual Christmas entertainment took place. A large Christmas tree occupied the centre of the room, which was lit up by coloured electric lamps in the place of the traditional candles. This novel illumination created a very pleasing effect. The tree was laden down with many choice gifts, which Santa Claus distributed, giving pleasure to those present. The entertainment was much enjoyed by all, and the gathering broke up shortly after 10 p.m.

North Shefford.—The annual rural-decanal chapter meeting was held on Tuesday, the 13th inst., in the church of St. John the Divine, warden, the Rev. Canon Dean (Rev. T. B. Jeakins), presiding. In the morning there was a celebration of Holy Communion at which the Rural Dean and the Rev. J. A. Poston, incumbent, officiated. After being hospitably entertained by the ladies of the congregation, the delegates assembled in chapter and heard reports from the several parishes and missions in the deanery. Letters were read from the Venerable Archdeacon Davidson, D.C.L., and the Rev. Canon Loughurst, explaining their unavoidable absence. The Rev. R. Emmett was re-appointed secretary to the chapter. The recent snow storm and consequent impassable roads prevented the majority of delegates from being in attendance. The following were present: The Rev. J. W. Garland, Rev. J. A. Poston, the Rev. R. Emmett, Rev. T. B. Jeakins, Messrs. R. Hanna, P. Ashton, P. A. Curtis, A. Wilson and George Young.

ONTARIO.

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

Kingston.—We are said to be living in an age of commercialism. In some respects this is well; for out of the commercial Nazareth much good can come. It is bad when money is made the standard of every person, place and thing, and money-getting the one object of life. But it would be well for the Church to adopt business methods in the management of her business concerns, and to learn from the commercial world some of the secrets of success. One thing that has already been adopted is the employment of commercial travellers. Of course, we use different names; but the system is the same. Not to speak of the Sabrevois Mission and the Prayer Book Society, there is, first of all, a general secretary of the Board of Missions. Then there is

an organizing secretary of the St. Andrew's Brotherhood. Then a diocesan canvasser and a missionary agent. The system is on trial. If these gentlemen can justify the existence of the office, well and good. The expense will not be grudged, and is worth incurring if the results, financial and otherwise, uplift the diocese, as well as the man. A successful canvasser gains a considerable amount of prestige, and, if left in the hands of a weak committee, may become somewhat of an autocrat, presenting the not over-sublime spectacle of the tail wagging the dog. This may or may not be desirable. Most people will choose the negative and beg that, with the appointment of such an officer, great care shall be exercised in the selection of a committee of management. The diocesan canvasser of this diocese, it is generally conceded, has been most successful, having collected about \$50,000 in five years, and his general work has been most helpful to the priests of the various parishes in which he has been operating. The missionary agent, to whose appointment the Executive Committee of the diocese is committed, and for the selection of whom steps have already been taken, will have to win his spurs. The diocese will certainly not languish for lack of canvassing. But will there be too much of a good thing? Before answering the question let anyone enquire how many, Church people in the diocese are not doing nearly as well as they should and could, and he will find himself acknowledging that some heroic method must be adopted if these people are to be stirred out of the rut along which they have been contentedly sliding. That the "Drummer" system may be successful is devoutly wished. The annual meeting of the Kingston branch of the British and Foreign Bible Society was held on the evening of the 7th inst. in Chalmers' Presbyterian church. The Bishop of Ontario was present and gave an earnest and eloquent address, saying it gave him the greatest possible pleasure to be present. For the two previous annual meetings he had been unavoidably absent from the city. He regretted deeply the lack of interest his own Church people displayed toward the Bible societies in general. It might be owing to so many other religious organizations they were engaged in; he hoped it was, but, nevertheless, it was a fact that there was a lack of enthusiasm, which should not be, as no organization has greater claim on all who believe in Jesus Christ. The bishops of England are prominent amid the work, the late Archbishop of Canterbury believed the Bible Society was doing more good than any society or institution of the kind. It is a society that could not fail to call forth sympathy, doing as it is, such marvellous work for God. The Bishop went on to speak of the work of this society in Montreal, and closed as follows: "In the one hundred years of this society's existence, \$68,000,000 has been raised. Its simple aim is to place in every creature a knowledge of Him, Who alone can improve the moral darkness, alone give peace for despair, pardon and light for the world's death. The Bible is the only external means that can be used, telling us how to live and how to die. The Bible Society is striving earnestly in the midst of this parched world to give cooling waters to all people, kindred and tongues, and equally suited to meet the needs of all, the young, the middle-aged, the old. Wonderful in its origin coming from God, wonderful in comfort, history and results accomplished. "Fire could not burn it, water could not drown it—nothing could destroy the Word of God." The Rev. A. H. Creegan, who has been for some time at Bancroft, one of our most extensive missionary parishes, has been appointed to the Indian Reserve at Tyendinaga. The reserve and the diocese have lost a good man in the Rev. Dr. Smith, who has devoted a great number of years to work among the Indians. He understands their customs and language, and is a most earnest worker. He has returned to his old diocese of Huron. Mr. Creegan has a large number

to minister to the parish. There are regular services on every Sunday for those who reside there, week, conducting the poorest parts of the parish. Williams is doing well, and is a worthy successor stationed at New

Camden East.—been pushed vigo past three mont pleasant fact of principal and into since the new year still further redu parish church. A round the upper the church, and i of special servio gratifying results. given by Mr. and and Mrs. B. Em Robinson, netting was nicely decor There was a go at 11 a.m., the of annual Christmas success with gro Miss Lula Hinch deserve great p played in getting helped wonderfu "Freezing a Me ably" supported. Myrtle Galbraith ton Smith.

Yarker.—St. tree and excelle on December 15 the children, w W. Benjamin w jamin is presen Bible, for use ir ioners are justi tastefully decor commencing at large attendanc offertory of were also held. Auxiliary have made up and re

Newburgh.—S vices during A which was nice The Holy Com and was well a about \$5. An ment was held Mrs. Adams, A Wm. Sutton di gramme. A w church when a welcome in an year. Mr. and Home" for the cepts, \$20. T parishes and m social and met things to enc Master. "Lau

The Church Society has re £500 each in a its general fun the executors Freeman.

TORONTO.

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

to minister to. There are 1,263 Indians in his parish. There are two very pretty churches where service is regularly held, and in a hall in the west end of Deseronto there is an evening service every Sunday for the large number of Indians who reside there. The Rev. J. W. Jones is, this week, conducting a parochial mission in the parish of Clarendon, which is situated in one of the poorest parts of the County of Frontenac, and covers several townships in extent. The Rev. D. Williams is doing good work there, and makes a worthy successor of Mr. Rowlands, who is now stationed at Newboro.

Camden East.—St. Luke's.—Church work has been pushed vigorously in this parish during the past three months. We have to record the pleasant fact of the reduction of \$1,050, debt, principal and interest on the church to \$865, and since the new year \$52 more has been received to still further reduce the debt on this handsome parish church. A neat wire fence has been erected round the upper end of the cemetery, adjoining the church, and is a great improvement. A week of special services was held in Advent with gratifying results. Three "At Homes" have been given by Mr. and Mrs. Ashcroft McWilliams, Mr. and Mrs. B. Emberley, and Mr. and Mrs. James Robinson, netting in all some \$25. The church was nicely decorated for the Christmas festival. There was a good attendance of communicants at 11 a.m., the offertory amounting to \$13.25. The annual Christmas tree in Hinch's Hall was a great success with gross receipts of \$54. Miss Sproule, Miss Lula Hinch, Mrs. Riley and Miss Burgoyne deserve great praise for the energy they displayed in getting it up. Mr. Herbert Woodcock helped wonderfully well in a play, entitled, "Freezing a Mother-in-Law," in which he was ably supported by Miss Edna Robinson, Miss Myrtle Galbraith, and Messrs. A. Love and Everton Smith.

Yarker.—St. Anthony.—A splendid Christmas tree and excellent tea was held in Ewart's Hall on December 19th. Mrs. A. W. Benjamin trained the children, who got up a programme. Mr. A. W. Benjamin was chairman. Mrs. A. W. Benjamin is presenting an altar book and lectern Bible, for use in the church, of which the parishioners are justifiably proud. The church was tastefully decorated for the Christmas festival, commencing at 8.45 a.m., at which there was a large attendance of communicants and liberal offertory of \$25.57. Special Advent services were also held in this church. The Woman's Auxiliary have got a splendid bale of goods all made up and ready to ship early in the spring.

Newburgh.—St. John's.—A week of special services during Advent were held in this church, which was nicely decorated for Christmas Day. The Holy Communion was celebrated at 6.45 a.m., and was well attended, when the offerings were about \$5. An excellent Christmas tree entertainment was held in Finkle's Hall, New Year's Eve. Mrs. Adams, Miss Drewry, Miss Hope, and Mrs. Wm. Sutton did good work in preparing the programme. A watch-night service was held in this church when a good congregation assembled to welcome in and ask God's blessing on the new year. Mr. and Mrs. Robert Jones gave an "At Home" for the benefit of this parish; gross receipts, \$20. The work is heavy in these three parishes and must tax a clergyman's best physical, social and mental powers, but there are many things to encourage him in his work for the Master. "Laus Deo."

The Church of England Waifs' and Strays' Society has received two anonymous donations of £500 each in aid of the liquidation of the debt on its general fund, as well as a legacy of £500 from the executors of the late Mr. Francis Thomas Freeman.

St. Simon's.—On Tuesday evening, the 6th inst., the clergy and men of the choir of this church met at the house of Mr. J. W. F. Harrison, the organist and choirmaster. During the course of the evening, Mr. Harrison, on behalf of himself and the adult members of the choir, presented the Rev. E. J. Wood, curate of the parish, with a handsome set of theological books, 27 in number. At the same time he expressed the very sincere regret which all of them felt at Mr. Wood's approaching departure from their midst, where for many years past he had greatly endeared himself both to the members of the choir and the congregation as a whole. Mr. Wood has been appointed rector of Dorchester, N.B., and will enter upon his new duties on the first Sunday in February.

St. John the Evangelist.—The Rev. Alex. Williams, the rector of this church, has created a record, so far as the number of marriages are concerned in a single parish in Toronto, for the past twelve months, in that he has joined together in the bonds of holy matrimony no less than two hundred couples during that time. In the month of December last, he married 23 couples. Long may he continue to be prospered in this noble work!

St. James' Cathedral.—The rector and churchwardens intend to apply to the Legislature next session for powers to erect and operate a crematory. It is not, however, their intention, even if they do get permission to erect one, to operate it for some years to come. The nearest crematory to Toronto at the present time is at Buffalo, and one has recently been opened at Montreal.

St. Luke's.—The first of a series of lectures under the auspices of the Guild of Faith took place in the schoolhouse on Saturday afternoon last at four o'clock. The Guild, although formed over a year ago, began its work only in October last. Its members are pledged to endeavour to know, defend and extend the faith and the carrying on its work by the holding of lectures and the distribution of pamphlets and magazines. The league is at present composed of Anglicans only, but all denominations are cordially welcomed to become members of the society. The lecture programme of the league is as follows: January 10, 4 p.m., "The Impregnable Rock of Scripture," Rev. T. W. Powell; Saturday, January 17, "Scripture History Illustrated," Rev. Canon Maenab; Saturday, January 24, "The Higher Criticism, Origin, History and Conclusion," Rev. Dr. Langtry. Among the other lecturers in the course are Rev. Prof. Jenks, Rev. Canon Spragge, Rev. W. E. Cooper and Rev. Dr. Richardson.

NIAGARA.

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

The Archdeacon of Niagara, whose jurisdiction is co-extensive with the diocese, has been visiting missions and parishes, as they become vacant, with the view of raising the stipends of the clergy, and has been very successful.

Waterdown.—The Rev. R. Cordner, having retired from the active duties of the ministry, has been succeeded by the Rev. A. B. Higginson, late missionary at Smithville.

Acton and Rockwood.—The Rev. J. G. Brown, B.A., late of the diocese of Durham, England, has been appointed to this mission, rendered vacant by the removal of Rev. J. K. Godden to the parish of Caledonia.

Port Colborne and Marshville.—The Rev. A. Cameron Mackintosh, late of the diocese of Algoma, has been appointed to this parish in place of Rev. A. Bonny, who has been placed on the retired list.

Smithville and Wellandport.—This is the only mission now vacant in the diocese. It is pleasantly situated in the County of Welland. Smithville is a growing village, and is situated on the Toronto, Hamilton and Buffalo line of railway, while Wellandport is a small village on Lake Erie. A young, active man is wanted for this mission.

The Rev. Lawrence Skey has severed his connection with the diocese, and is now in charge of St. Anne's, Toronto. The Century Fund is not yet completed, and not more than one-half of the parishes have been canvassed.

Wellington Rural Deanery.—This district, including Dufferin and Wellington counties, embraces the most fertile land in the province. The Rev. Rural Dean Leake has just spent a week in the townships of Amaranth and East Luther. This mission, with Grand Valley as a centre, has undergone a transformation. Fifteen years ago there were hundreds of acres of virgin forest, where to-day are spread out splendid farms thoroughly equipped with beautiful houses and immense bank barns. Faithful work has been done by missionaries in the past. In recent years efficient effort has been put forth by Revs. J. A. Ballard and D. R. Smith. The Rural Dean has just crystallized the work at Grand Valley and Bowling Green. This new mission has lately been struck off from Colbeck. Colbeck has been added to Damascus, the latter two congregations constituting another new mission. The Rev. A. S. Madill accompanied the Rural Dean in a successful visitation of Bowling Green. The new guarantee with the Mission Fund grant will secure Mr. Madill \$700 a year. The same stipend can be secured at Colbeck and Damascus. The weather is rigorous, but for young men most healthful and bracing. The writer weighed 148 lbs. when coming to this deanery thirteen years ago and was in poor health; he now rejoices in good health and more avoirdupois. There are several vigorous clergymen in the deanery. The Revs. W. F. Rushbrook, A. S. Madill, D. R. Smith, R. H. Archer, and C. P. Sparling, all recent appointees, are putting forth faithful efforts, which, under God, are sure to be crowned with success.

Rothsay.—Money is being raised to paint the interior of the church, and a subscription list is nearly completed for the building of a stone, closed-in driving-shed. This latter is a necessary adjunct to a country church. Horses are kept here in bank barns, which are warmer than many houses. By this shed, the horses will escape from the heat and the flies in the summer and be effectively protected in the winter.

Norval.—The Sunday School entertainments at this and the other congregations in connection, were very successful. Special prizes were given to the children for good attendance and for good answering at the examinations. At the close of the entertainment at Norval a handsome presentation was made to Miss Pettigrew, the late organist, and an address was read by the rector on behalf of the congregation. He spoke of the deep regret which was felt at the departure of the recipient after 21 years' of faithful service, and wished Miss Pettigrew much happiness and blessing through life. Miss Pettigrew has gone to reside in Toronto. Her place is very ably filled by Miss Maxted.

Mural tablets have been placed in Mexborough parish church to commemorate the restoration of the church and the incumbency of the late vicar, the Rev. H. Ellershaw.

HURON.

Mamie Scotland Baldwin, D.D., Bishop, London.
 Kirkcaldy. The Sunday school of St. Patrick's church, Kirkcaldy, held their annual concert in No. 11 school house, on Friday evening, January 9th, and although it was most rainy, a very fair number were present. A short and appropriate programme was rendered by the scholars and the Christmas prizes were then distributed. One of the features of the occasion was the presentation of a nicely worded address and a purse of money to the Rev. and Mrs. Stout. It is very pleasing to notice the kindly feeling existing between pastor and people for now over five years.

Thamesford. The A.Y.P.A. invited the Rev. Thomas Wilson, Presbyterian minister, of London, to deliver his celebrated lecture on Dr. Paton's experiences among South Sea cannibals, on January 13th, the first meeting of the new year. It was a great treat to all. The lecture is illustrated by seventy five limelight views.

Dorchester. We are always glad to chronicle the goodwill of the people to their pastor. This mission is a heavy and trying one, and the Rev. H. Sutton has laboured with rare devotion. Out of a slender stipend, he gave the first quarter's stipend to liquidate old debts that had been incurred before his incumbency, and for which he was in no sense liable. His whole pastorate has been conducted in the same self-forgetful spirit. But his people evidently appreciate all he has done, and not long ago presented him with cutter robe and several handsome and valuable presents. May he long live to enjoy these gifts and the esteem of his people.

Wingham. St. Paul's. A bright service was held in this church on Christmas Day. The rector, the Rev. William Lowe, addressed the congregation from 2 Corinthians viii, 6: "For, ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes, He became poor, that ye through His poverty might be rich." The offertory, \$61, was the largest given any Christmas Day since the Rev. Wm. Lowe took charge of St. Paul's, and as is customary, was handed to the rector, as a token of esteem and appreciation of his devoted attention to the needs of the congregation. On Sunday, the 4th inst., the rector completed seven years' as rector of the parish, which has greatly prospered under his care. During his incumbency, every dollar of indebtedness has been paid off. The number of baptisms during the past year has been 138, viz., 100 infants and 38 adults. There have been 102 candidates confirmed, 58 marriages and 95 burials. Mrs. Lowe, the wife of the rector, has been made the recipient of a splendid pair of blankets, the present of one of the ladies of the congregation, as well as several other presents from the women in the parish. This parish has raised the largest amount of money in the rural deanery of Huron for foreign missions and all other purposes. The Woman's Guild are now working to have the interior of the church renovated and painted, and the Young People's Guild have the furnace paid for, all but \$22. This furnace was put into the rectory last year. The members of the Woman's Auxiliary have sent a large bale, valued at \$40, to the Rev. A. de B. Owen, at Fort Macleod, in the diocese of Calgary.

St. Mary's.—The last of the series of services in the week of prayer on Thursday, the 15th inst., was combined with one of a missionary character, in St. James' Church. The church was well filled, and though the meeting was long the interest was sustained throughout. The Revs. A. Grant, T. Cosgrove and J. Manning took part, in addition to the deputation, the Revs. Cooper Robinson and

H. Harkness. The rector, the Rev. W. J. Taylor, presided. A quartet led the singing and Messrs. E. Willard and Barrett sang a duet well. About fifty limelight views of Japan, taken by Mr. Robinson, were shown and graphically described. This gentleman was the first missionary of the English church in Canada to work in Japan; he has laboured there for fifteen years. His labours at Nazoya, the fourth city in Japan, with a population of a quarter of a million. There are three centres of work in the city and three institutions. This field is worked by one clergyman, two ladies, Misses. Iron and Young, three Japanese catechists and three native women. There is a home for destitute orphans and aged people. The pictures illustrated this work, giving photographs of workers, converts, stations, Buddhist temples, scenery, etc. They were graphically described by the speaker, and no one could listen to his manly unpretending narration of what had been accomplished without feeling the reality of the work. Mr. Haslam's time was necessarily limited, but with burning words he drove home Christ's command "Go," and the utter unselfishness of every petition of the Lord's prayer, showing the Christian life is for the extension of God's Kingdom. "Thy Kingdom Come," and every request is inclusive of blessing to others. "Our Father," "Give us," "Forgive us," etc. The Rev. W. Grant, with much feeling, said he could not restrain himself from expressing his joy at such a grand meeting, and with the admirable addresses to which they had listened. He had been deeply interested and moved by them. A liberal collection was taken up, and with singing and the benediction the meeting closed.

We have received a copy of the report of the tenth annual meeting of the Huron Diocesan Anglican Lay-Workers' Association, which was held on the 31st October last at Ingersoll. In addition, is a full report of the proceedings of the Lay-Workers' and Sunday School Teachers' convention, which was held on the previous day in the same place. The report gives all details in full, and will be read with profit by all those who take an active interest in lay work and the training of the children in our Sunday schools.

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.

ENQUIRY.

Sir, Will any of your readers kindly inform me, through your paper, as to where fairly full information may be found concerning the "plantations of James I. in Ulster?" A. H.

British and Foreign.

Bishop Hodges, of Travancore, has confirmed 7,461 during the last ten years.

To commemorate the Coronation, a stained glass window has been placed in the parish church at Bedworth.

It is stated that the easternmost portion of the fine old building of St. William's College, York, has been let to the Dean and Chapter of York, for a term of years, to be used by them as offices for the Chapter Clerk and for other works connected with the minster.

The report of the adult converts for the year in Uganda is not complete, but the number of adult baptisms exceeds 4,000.

The Peace Thanksgiving Fund of the S.P.C.K. is to be increased nominally from £10,000 to £15,000. The fund will be administered for the promotion of Church reorganization in South Africa.

Of the 25,000 Indians, who are living in Dakota, nearly 10,000 are baptized members of the Church. The living communicants numbered 2,280. Bishop Hare has, during his episcopate, confirmed over 6,000.

Colonel Rowland Smith has given £2,000 towards the fund for rebuilding Holy Trinity church, Derby, of which he is one of the trustees. Two other donations of £300 each have been received from anonymous contributors.

The Prince of Wales, who brought with him Prince Edward and Prince Albert, attended by their tutor, visited Dersingham church, Norfolk, recently, to dedicate a clock put up in commemoration of the Coronation. The clock was set off in motion by His Royal Highness pulling a cord.

It has been decided to fill one of the windows of St. George's chapel, in Tamworth parish, with church with stained glass, in memory of the Rev. Brooks Lambert, vicar from 1872-1878. Lambert's family built the chancel of the church of the adjoining hamlet of Glascoate, and there a brass tablet is to be erected.

At the request of His Majesty's Commission a census has been taken of all the Church Missionary Society churches and schools in the Uganda Protectorate. This has revealed the remarkable fact that there are 1,070 church buildings, having a seating capacity of 126,851, and an average Sunday attendance of 53,471.

At a meeting of the chapter of the Huddersfield rural deanery, on Friday, the 19th December, illuminated and framed address was presented to the Rural Dean (the Right Rev. Dr. Lowther Clarke) upon his appointment to the bishopric of Melbourne. The Rev. W. Frank Shaw, vicar of St. Andrew's, Huddersfield, made the presentation.

The magnificent west front of Exeter Cathedral, which has been gradually forced outwards by the weight of the roof, has been found to require a complete renovation at great cost. Every precaution against vandalism or unnecessary turbulence of the fabric will be taken.

To "follow the flag" is the work of the Colonial and Continental Church Society, and the new report just issued shows that its 283 clergy, catechists, schoolmasters, etc., are doing splendid work for the Church in some of the most distant parts of the Empire. The rush for the Klondike mines taxed the energies of the Bishop of the Society came to his aid, and four English Church missions have been established for the miners in convenient centres.

The London Society for Promoting Christianity among the Jews has founded an annual exhibition of £40, tenable for two years, at Wyke Hall, Oxford, and Ridley Hall, Cambridge, for graduates of both universities, to induce them to take up the study of Hebrew and Rabbinic literature, with the view of offering themselves for ordination as missionaries to work amongst the Jews in connection with the society. The society has also offered at Cambridge a prize of £20 for the best essay on "The Jewish Book considered from the Christian point of view."

At the church of Queen Victoria-street, Theodore Martin, vicar, presented by Alfred, presented by memory of Queen Victoria. I am always and I can't help it: a dead man. Irreverent leave the Christian Church. The living communicants number woman and child will Bishop Mackay-Smith. Besides her great India, the Pundita the responsibility of at Mukti. The instruction in Christ industrial pursuits with hood. Bishop Brent say his Church settlement of the Coronation. The clock was set off in motion by His Royal Highness pulling a cord to his work sake he is already Spanish. He plans will travel about the many English and Rev. Brooks Lambert, vicar from 1872-1878. Lambert's family built the chancel of the church of the adjoining hamlet of Glascoate, and there The private memorabilia, in Whipping Sunday, the 21st I conducted by the Canon Clement Sn In the Royal Princess Victoria of Battenberg. An experiment in End parish. The is for three, parochial cure. clergy house. T common fund, will be paid, and They will live in drawn up and ap will each have an he clergy house. On December created a handsome been presented t Ikefington. The memory of his nathally, who d ears. The eagle sings which were present eagle in St. Klondike presents a life-like mounted on a n shed black marl Churched Donaghmore opened after a ng heating with the chancel has green and crim pattern, all in g Hall, Oxford, and Ridley Hall, Cambridge, a lighter sha a window arch take up the study of Hebrew and Rabbinic literature, choir stal been added. A ordination as missionaries to work amongst been added. The Jews in connection with the society. The made The society has also offered at Cambridge a prize were the Revs. Pr, urgan; the R £20 for the best essay on "The Jewish Pr, urgan; the R Book considered from the Christian point ghaderg, and rector of the p view."

At the church of St. Nicholas, Cole-Abbey, Queen Victoria street, on a recent date, Sir Theodore Martin unveiled a memorial of King Alfred, presented by Mr. Richard C. Jackson, in memory of Queen Victoria.

I am always and everywhere a missions man, and I can't help it; this great cause would inspire a dead man. Irreverent as it may sound, I would leave the Christian Church if it were to cease to be a mission church. I hope that every man and woman and child will pray for missions daily.— Bishop Mackay-Smith.

Besides her great work for the girl widows of India, the Pundita Ramabai has now undertaken the responsibility of starting a boys' orphanage at Mukti. The inmates are not only to receive instruction in Christian truth, but also in various industrial pursuits whereby they can earn a livelihood.

Bishop Brent says he has decided to establish a Church settlement in Tondo, a native district of Manila, and he looks forward with eager anticipation to his work among the natives, for whose sake he is already studying Tagalog as well as Spanish. He plans also to have a missionary who will travel about through the country to visit the many English and Americans who dwell there cut off from spiritual privileges.

The private memorial to the late Queen Victoria, in Whippingham church, was dedicated on Sunday, the 21st December, by a special service, conducted by the rector of the parish, the Rev. Canon Clement Smith, before a large congregation. In the Royal pew in the chancel were: Princess Henry of Battenberg, her daughter, Princess Victoria Eugenie, and Prince Maurice of Battenberg.

An experiment is about to be made in an East End parish. The idea, as it is about to be worked out, is for three clergymen to jointly undertake a parochial cure. They will live together in the clergy house. Their stipends they will pay into a common fund, from which the house expenses will be paid, and the remainder equally divided. They will live under a simple rule of life, to be drawn up and approved by themselves, and they will each have an equal share in the home life of the clergy house and the work of the parish.

On December 21st, the Bishop of Meath dedicated a handsome brass eagle lectern, which had been presented to St. Patrick's church, Trim, by Ikefington Thompson, Esq., in affectionate memory of his cousin, William Thompson, of Rathnally, who died November 5th, 1901, aged 36 years. The eagle was made from the same drawings which were specially prepared for the preme of the most distant eagle in St. Patrick's Cathedral, Dublin. It represents a life-like image of that noble bird, and is mounted on a massive Gothic pillar upon a polished black marble base.

Donaghmore parish church has just been reopened after a very complete renovation, including heating with hot water by Messrs. Musgrave. The chancel has been decorated in two colours—green and crimson—with stencillings of a neat pattern, all in gold. The walls have been tinted a lighter shade of green, while the stencillings in the window arches are done in crimson. The seats, choir stalls, and other woodwork have been repainted. A new cloth for the Holy Table has been added, and sundry other improvements made. The preachers at the different services were the Revs. R. S. O'Loughlin, D.D., rector of the parish; the Rev. Canon Lett, M.A., rector of the parish; and the Rev. J. Davison Cowan, LL.D., rector of the parish.

A new church is being erected, by the generosity of Mrs. Livingstone, at Newtown, Malvern, in memory of her late husband, the late Ven. Archdeacon Livingstone.

The Bishop of Brisbane tells of an experience which is not unseasonable just now. One of His Lordship's bush clergy, on a tour up country, asked the child of an English squatter what happened on Christmas Day, or why the day was observed. The child was unable to answer, and its mother hastened to the rescue. She told the clergyman that he really must excuse their ignorance, as no newspapers had come their way for a long time and they had not heard the latest intelligence!

The Bishop of Worcester has desired that the Bishop of Coventry should regulate the duties of lay workers, following on the discussion of the subject, which has taken place in the diocese. The Bishop of Coventry has just issued the revised regulations, and states that it is the Bishop's desire that the existing licenses should be called in, and that a new form of license should be issued. Under the new regulations licenses will be issued to four orders of lay workers: (a) Lay evangelists; (b) Parochial lay readers; (c) Catechists; and (d) Diocesan readers. Hitherto, only parochial and lay readers have been licensed. All licenses will be for a year, and will be renewable.

The 550th anniversary of the foundation of Corpus Christi College, Cambridge, was celebrated recently, when a large number of old members of the college were entertained by the Master and Fellows. The college was founded in 1352 by charter granted by King Edward III. The founders were two guilds of the town known as the guilds of Corpus Christi and the Blessed Mary. For some centuries it was known popularly as Benet College, from the adjoining church, but Corpus Christi was always the official name and since 1827 it has been generally used. The priceless library of old manuscripts was given by Archbishop Parker, and it has other very valuable possessions.

Interesting discoveries have been made during the work of restorations at Althamstone church, Essex. When the old plaster was scraped off, one of the chancel walls was found to be built, not of flint like the others, but of red bricks, with here and there white stones of varying shapes and sizes. One of these being extracted, was found, although somewhat damaged, to be beautifully moulded on the inner side. Large numbers of similar stones have been removed. Practically all of the stones which originally formed the sedilia have been recovered, besides others forming portions of the tracery of what was apparently a fine window. Five small inscriptions found on these stones may, it is hoped, be deciphered. Althamstone church is of great antiquity, and is of especial interest, apart from these discoveries. The chancel arch was, until the present work was begun, entirely covered with plaster. The font, believed to be 700 years old, was likewise plastered.

The oldest member of the Coronation Choir and the senior vicar-choral in England, both in regard to age and length of service is Mr. Thomas Wicks, of Wells Cathedral. Born at Windsor on March 31st, 1819, he became a chorister in St. George's Chapel in 1826. He sang at the funerals of the Duke of York, 1827, and George IV. in 1830; at the coronations of William IV., 1831, and Edward VII., 1902. During his period at Windsor Master Wicks was frequently "commanded" to sing before William IV., the Princess Victoria, our late Queen, often being present on those occasions. In 1844 Mr. Wicks was appointed a tenor singer at Rochester Cathedral. A year later he

became a vicar choral at Wells Cathedral, where he has taken part in the daily services ever since. Mr. Wicks sang in the choir on the steps of St. Paul's Cathedral on the occasion of her late Majesty's Diamond Jubilee in 1897, and he received from the Queen her portrait, enriched with her autograph. In spite of his eighty-three years, this veteran musician still continues to discharge his daily duties.

In a letter to the London Times, Lord Northbourne gives an account of some extremely important excavations which have recently been made at St. Augustine's, Canterbury. He says: A further portion of the crypt extending westward from the three apsidal chapels has been uncovered. The south wall is in a state of remarkable preservation above the spring of the arches, and with the remains of some fourteenth century windows. On the inner side of the ambulatory are the foundations and rubble end, to the height of 10 ft. or 11 ft., of five massive pillars, additional to and in continuance of those discovered last year. Near one of these pillars was found the leaden coffin and coffin-plate of Abbot Ulric I. (985-1006 A.D.), and further westward another abbot, the body being wrapped in silk vestments, much decayed, with pieces of copper-gilt clasps. Two staircases lead from the choir to the crypt on the north and south side of the eastern piers of the great central tower. The plan of the chapter house has been revealed, and on the east and north side are the remains of the stalls of the abbot, prior, sub-prior, and other monks. It is unnecessary to describe in detail the excavations that have been made in the north transept with its eastern apsidal chapel, the slype leading to the chapter-house, the staircase leading into the monks' parlour, and from the chapter house into the dormitory. A considerable part of the flooring is still existing with coloured and patterned tiles, and there have been unearthed enormous quantities of worked ashlar, carved marble fragments, brightly painted stones, together with gilded pinnacles and figureheads.

"THE MORNING TWILIGHT AND THE NOONDAY OF THE FAITH."

An Epiphany Hymn.

Who are these that ride so fast?
They are Eastern monarchs three,
Who have laid aside their crowns,
And renounced their high degree;
The eyes they love, the hearts they prize,
The well-known voices kind,
Their people's tents, their native plains,
They've left them all behind.

The very least of faith's dim rays
Beamed on them from afar,
And that same hour they rose from off
Their thrones to track the star.
They cared not for the cruel scorn
Of those who called them mad;
Messias' star was shining, and
Their royal hearts were glad.

One little sight of Jesus was
Enough for many years,
One look at Him, their stay and staff,
In the dismal vale of tears;
Their people for that sight of Him
They gallantly withstood,
They taught His faith, they preached His word,
And for Him shed their blood.

Ah me! what broad daylight of faith
Our thankless souls receive,
How much we know of Jesus, and
How easy to believe!
'Tis the noon-day of His sunshine,
Of His sun that setteth never;
Faith gives us crowns and makes us kings,
And our kingdom is for ever.

—F. W. Faber.

Family Reading.

WHAT PUZZLED MARGERY.

This is Margery's first year in school, and she is greatly interested in everything that occurs. One morning recently she came home at noon greatly excited. "Oh, mamma," she said, "what do you think? Our teacher stopped right in the middle of a music lesson and asked us how many turnips there are in a bushel. We just couldn't understand what that had to do with our music."

Mamma could not understand it, either; and the more positive Margery grew about the matter, the more her mamma felt she must be mistaken. Finally, to satisfy her own mind, one morning when she met the teacher, Margery's mamma asked her what she had meant by asking the children how many turnips there were in a bushel during a music lesson?

The teacher, too, was just as puzzled as Margery had been.

"Why, surely, I didn't ask such a question as that," she said. Then, after thinking a moment, she exclaimed, laughing—

"Why, I asked the children how many beats there were in a measure!"

Margery's bright mind had done the rest.—Youth's Companion.

LAUGHTER A DUTY.

There is a mission for humor. The man who can make others laugh may be a great blessing to his fellows. There are times in one's experience when a bit of fun is better, more a means of grace, than a serious sermon could be. There are times when the best help we could give to a friend is to make him laugh. The wise man says, "A merry heart is a good medicine." A hearty laugh would cure many a sickly feeling, driving away the blues and changing the whole aspect of life.

We may set down laughter, therefore, among Christian duties. There may be no commandment in the decalogue, saying: "Thou shalt not laugh," but Christ certainly taught that joy is a duty, one of the virtues which every Christian should cultivate. St. Paul also makes it very clear that we should "rejoice always," and that joy is a "fruit of the Spirit," an essential quality of the complete Christian life.

It is not hard for young people to laugh. They should cultivate laughter as a Christian grace, never losing the art or allowing it to fall into disuse. They should seek always to be cheerful. Living near the heart of Christ, faithfully following His commandments, and obeying conscience, their lives may be always full of gladness and song.

OUT OF SORROW.

Much of the most beautiful life in this world comes out of sorrow. As "fair flowers bloom upon rough stalks," so many of the fairest flowers of human life grow upon the rough stalks of suffering. We take our place with the beloved disciples on the other side, and we see that those who in heaven wear the whitest robes, and sing the loudest songs of victory, are they who have come out of great tribulation. Heaven's highest places are filling, not from earth's homes of glad festivity and tearless joy, but from its chambers of pain, its vales of struggle, where the battle is hard, and its

scenes of sorrow, where pale cheeks are wet with tears, and where hearts are broken. The God of the Bible is the God of the bowed down, whom He lifts up into strength. Earth's failures are not failures, if God be in them.—J. R. Miller, D.D.

HER WORK.

A mother once said to a popular teacher, who had been adored by her pupils for a score of years: "What a wide and beneficent influence you have exerted, while I have been cooped up at home, managing servants, dosing the mumps and the measles, and patching and darning! How narrow my life looks beside yours!"

"Narrow!" cried her friend. "Think how you have sent forth into the world every morning your husband and your flock of boys and girls full of health and cheer! What a model home you have created for all your friends to see! It is I who have lived a narrow life rather than you. What is the slight touch which I may have given to a thousand or more lives compared with the deep, determining influence which you have wielded over half a dozen in your home?"

"Is it possible that you can think so?" exclaimed the tired mother incredulously.

"I know so. I have watched your children in school. They radiate everywhere an atmosphere of love and light, and it was you who gave it to them?"

STRAINING FOR GREAT THINGS.

In straining after a great career, trying to reach some lofty niche or pedestal for which nature never intended them, many people lose all the sweetness, tenderness and beauty of life.

Nowadays, young men and women seem to think that success is entirely confined to the high peaks, the Alps and Himalayas of life. They forget that the lowly violet, which modestly fulfills its mission, freely shedding its fragrance all around, is as worthy of our admiration as the mighty oak under whose shadow it blooms and dies.

Young girls, who are attacked with this abnormal ambition-microbe, which is fast producing a disease—who dream of making great careers for themselves—often lay down the most sacred duties of life, sacrifice the tenderest home ties, the dearest friendships, and abandon home and family in order to do the great thing on which they set their hearts—the thing which, they believe, will make them famous, and raise them above the level of the commonplace daily life, in which they can see no grandeur or dignity.

Supposing they succeed in this wholly selfish ambition, which seldom happens in the case of the average girl, what then? Can any college education, however desirable under ordinary circumstances, can any achievement any career, no matter how brilliant, repay a girl for the sacrifice of her home duties, her tender relations as a daughter and sister, her sweet, womanly, domestic instincts? Can anything ever compensate her for cultivating her intellect at the expense of her natural affections?

Young men, who would make excellent mechanics or first-rate farmers, frequently suffer from the ambition-microbe, drop their tools or farm implements, together with the duty nearest at hand, and hie them to some great city to win fame and fortune in the overcrowded ranks of journalism, law, medicine or art. In a few years they retire from the unequal struggle into which they never should have entered, perhaps broken in health and unfitted for any career whatever.

There are some relations in life which are dearer and more precious than a career. There are sentiments in our hearts which we have no more right to sacrifice than we have to trample upon any of our practical faculties.

This unnatural straining to do things, often without even the germ of requisite talent or ability therefor, not only ends in failure, as a rule, but also brings dissatisfaction, unhappiness and lasting discontent. It is false in principle, mischievous in results, and fatal to the attainment of one thing worth striving for—a perfect character.

CAN'T STAND IT.

Queen Alexandra, when Princess of Wales, says "Good Words," came upon a tiny mite of a boy crying piteously. He was in charge of a comfortable old dog who seemed quite unmoved by his grief. "What is the matter?" enquired the princess, who is very fond of children, "are you ill?"

"Wall, ma'am," said the old lady, "I ain't hexactly ill, but no stomach carn't eat nine buns."

HINTS TO HOUSEKEEPERS.

For baked eggs in potato cases, use sufficient potatoes and mash the evening before needed. Season as if for immediate serving. Flour the moulding board, press the potato out into a thick cake (three cases), cut a cake cutter and lay on a buttered plate. While the potato is warm, press a hole in each cake. In the morning brush the hole with milk and place in the oven to brown when hot and nearly brown enough remove from the oven and drop an egg into each case, with a dash of pepper and a bit of butter on each egg. Bake till the egg is done. Serve on a hot platter with a garnish of parsley.

Apple Potpie.—Pare and quarter a dozen russet apples, put them in a plain kettle, sprinkle over them a cup of crushed sugar, a small quantity of nutmeg and cinnamon, and add a bit of butter. Spread a coverlet of dough made like a cake; pour into the kettle a quart of water; cover closely and boil forty minutes.

Aunt Kittie's Suet Pudding.—One cup molasses, one cup of suet, one cup of one cup milk, two teaspoonfuls of baking powder; add flour till very stiff to beat with a spoon, put in steaming pan or flourer and steam constantly for three hours.

Apple Pudding.—Peel and quarter a dozen apples to cover the bottom of a deep plate; then make a batter of sour milk and flour, with a tablespoonful of butter, enough flour to make a batter that will cover the apples. This should not be thicker than for pancakes. Pour it over the apples and bake till brown. Then, when done, turn it on a large plate with the crust side up. Over the apples scatter sugar and cinnamon.

Pea Soup.—Pint of split peas, washed, soak over night in water, two quarts of liquor in which a knuckle of veal has been boiled, or leg of mutton; one pound of beef, one carrot, two turnips, head of celery, four or five onions, a few bacon bones, have been well washed, pepper, salt, one teaspoonful of dried mint, add the peas and simmer all for three hours, pass through a sieve, well skim off any fat, and serve with small slices of toasted bread.

Children's B

THE BOY WHO

WRONG

Joe was so cross on Monday that he'd got the wrong end of the stick. For boys are cross when they begin the morning.

He put his socks on and then wondered what he had done. He tied his laces in a knot.

Oh his clean collar!

He couldn't make his shoes. So he came down to the school and found his little brother had been allowed to go.

He couldn't find his book. And made his mother look for it. And when at last he found it, it was with a frown on his face.

Then very fast he hurried to school. He found the master scolding the boys who had been to the lowest part of the school.

He didn't do his lesson. He made his copy-book full of blots and smudges. He thought of his baby boy who had been to the lowest part of the school.

At last his master told him to go. And though Joe seemed to be in a bad way, he went home feeling better.

He cried till all the night. And in the class-room he went home feeling better.

He went home feeling better. Determined to do better. When he gets up in the morning, he'll see 'ti think he'll see 'ti

FOR THE

What

Have you ever asked the question: "What have you got?"

You have, I am sure.

Free Eye

Priceless Free for 1

Relief Cured With or Detention 1 Simple H

Pyramid Pile relief and never

form of this disease. For sale at 50c. a package

has been quickly cured by a

File Cure, or a book which to

cause and cure your name and a postal card, Mars Drug Co., Mars will receive it

mail.

Children's Department.

THE BOY WHO GOT UP THE WRONG WAY.

Joe was so cross one day, they said he'd got the wrong way out of bed. For boys are cross the whole day long when they begin the morning wrong. He put his socks on inside out. Then wondered what he'd been about. He tied his laces in a knot. On his clean collar made a spot.

AND IT.

He couldn't make his parting straight, so he came down to breakfast late. And found his little sister Meg had been allowed to eat his egg. He couldn't find his schoolbooks next and made his mother very vexed. And when at last he did set out 'twas with a frown and shake and pout.

Then very fast he had to run, but school he found had long begun. The master scolded him, and Joe had to the lowest place to go.

HOUSEKEEPERS.

He didn't do his lessons right. He made his copy-book a sight with blots and smudges, till you'd think 'twas baby boy had had the ink. At last his master took the cane, and though Joe screamed 'twas all in vain. He cried till all the boys were shocked and in the class-room he was locked. He went home feeling sad and sore, determined to do wrong no more. When he gets up another day I think he'll see 'tis the right way. —K. E. V.

FOR THE NEW YEAR.

What is Life? Have you ever asked yourself the question: What is life? If you have, I am sure, my friends,

Free to Everyone

A Priceless Book Sent Free for the Asking.

Piles Cured Without Cutting, Danger or Detention From Work, by a Simple Home Remedy.

Pyramid Pile Cure gives instant relief and never fails to cure every form of this most troublesome disease. For sale by all druggists at 50c. a package. Thousands have been quickly cured. Ask your druggist for a package of Pyramid Pile Cure, or write for our little book which tells all about the cause and cure of piles. Write your name and address plainly on a postal card, mail to the Pyramid Drug Co., Marshall, Mich., and you will receive the book by return mail.

Baby's Things

I prefer PEARLINE to other soap powders. For cleaning baby bottles, nipples and silverware it has no equal. I will try it alone for washing. Mrs. Rev. J. F. R.

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this is the answer which will flow to your minds more quickly than any other.

Life is the most frail, the most uncertain thing we can depend upon; yet there is, I say, with regret, more dependence by far put in life than in God, our Heavenly Father, Who gives life and Who also has power to take it away. Yet the latter has very little or no attention paid to it. Life is one thing that no trust can be placed upon. Because we should, and it is our duty to put all our trust in God. For God alone is both certain and perfect; and in putting our trust in God, we have His promise (that whatsoever we do shall prosper), and further still, we have proof of His word and promise in the Divine sentence: "Heaven and earth shall pass away, but My Word shall not pass away."

FACTS NOT FANCIES.

We are in receipt of a very neatly got up little booklet dealing with the subject of Municipal Debentures. The object of the little brochure is to draw the attention of the general public to this particular kind of investment. To those who may be interested in the foregoing it will be well worth their while to communicate with Mr. William C. Brent, the Publisher, at his office, Room 70, Canada Life Building, Toronto Ont.

CRABS OR COCKLES.

It is one of the finest things in the world to be a boy and free to spend a whole long month of the golden summer-time in a sea-port town. Ralph Templeton was sure of this one day in July as he walked along the beach at Blackpool, England, and dug his bare toes into the warm, moist sand. Ralph carried a basket on his arm, and his compan-

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The BLAINE MINING and EXPLORATION COMPANY, Limited, incorporated under the laws of Ontario, having its head office at 16 King street west, Toronto, and a branch office at 150 Nassau street, New York, which is an extensively developed mine on Mount Sneffles, Ouray County, Colorado, adjoining some of the most famous producing mines in the world, including the great Campbird and Revenue Virginus, located on the same veins running through this company's property, and producing over a million dollars a year each.

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The Blaine Mining and Exploration Company, Limited, 16 King Street West, Toronto

ion, Ernest Lee, the friend whom Ralph was visiting, held a small tin pail in his hand, and the two were on their way to gather cockles, which they intended to take to the station and sell to the homeward-bound day-trippers who had been too busy enjoying the numerous attractions of this delightful watering-place to dig cockles for themselves. "If we fill the basket and the pail we can sell the cockles for three-pence," Ernest remarked hopefully as he walked along, his eyes fixed on the sand, watching for the first air-bubble to appear and tell him that a cockle was hiding in the sand underneath. "Here's one!" he added joyfully. And then he found another and another, and began to wish his pail was twice the size.

"What will we do with the money?" Ralph asked eagerly. "Well, if make threepence, that will be a penny a piece to go on the pier to-morrow and a penny left over. If it's just the same to you, we'll buy one of those puzzles we saw at Mrs. Grimsby's stall and take it to Jimmy Walsh. I can tell you he's having a pretty hard time of it, tied to the house with that lame leg of his. He said yesterday he'd give 'most anything for a run on the beach." "All right, we'll buy him the

puzzle," Ralph exclaimed, then gave a shout of delight as he spied a crab appearing from under some seaweed in a little pool of salt water which the receding tide had left just beneath two or three small rocks.

"What's the matter? Have you never seen a crab before?" Ernest asked, laughing at his friend's excitement.

"I've never caught one before, and I'm going to catch this," Ralph replied, kneeling on the sand and dipping his hand in among the seaweed.

There was a yell as the crab resisted the intrusive fingers, but this did not deter Ralph from finally securing the prize, much to his de-

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About Drainage You know the deadly consequences if a house is badly drained. Only a madman or a criminal would himself incur the risk, or subject others to it, for one unnecessary minute. But do you realize the danger of a badly drained body? Are you aware that it poisons the blood, the very fountain of life? Constipation is Bad Drainage IRON-OX TABLETS CURE CONSTIPATION Twenty-five Adult Doses 25 Cents

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the lid of the basket a trifle and disclosing the wares inside.

"Going to sell crabs?" Mr. Wilkinson indulged in a little laugh as he pointed at the basket. "My dear young man, don't you know that crabs won't live away from salt water, and these you have are too small to eat. Cockles, now, are good food. Why didn't you fill your basket with cockles?"

Porter Groggins, who was passing with some luggage at this moment, smiled and remarked in tones loud enough to reach the ears of the group:

"He won't catch nobody soft enough to buy his crabs here today."

Ralph turned around angrily, but Porter Groggins had started off at a run as he uttered the last word, and was making such a racket with his truck that it was useless to try and make him hear.

"Well, I am not going away from here until I can see what I can do," Ralph said, throwing back his head.

"All right, young man. You'll believe what you yourself find to be true," Mr. Wilkinson said as he passed along, stopping a moment to add, "But I think it was rather unfair of Ernest to fill his pail with cockles, and then not tell you that cockles sell better than crabs."

An hour later the two boys left the station, Ernest with an empty pail, and a penny in his pocket, Ralph with a full basket and a consciousness that for once he had known too much.

Jimmy Walsh was presented with his puzzle the next day, but there was no jolly outing down the pier for Ernest and Ralph. However, the latter had learned his lesson, and the next time someone who knows better than he tries to impart useful information to him, he will be readier to accept it than he was when Ernest and he stood beside the little rocks.

CONSECRATION.

"Consecration is a putting of our will into a certain attitude to God's will." It is simply giving God a chance to do for us what we cannot do for ourselves. It is a yielding, a surrender, an appropriation. Mr. Meyer said that the discovery of this truth was the great experience of his life. He was asked by one who saw his need, "Are you living day by day as if you were absolutely the property of Christ?" He acknowledged that he was not. He

retired to his chamber for prayer and meditation, and there alone by himself saw that he was Christ's.

"All Worked Out."

Weak in Body, With Trembling Nerves, Aching Head and Feelings of Depression and Discouragement.

Dr. Chase's Nerve Food.

What hosts of women there are who feel that these words exactly suit their case. "They are all worked out." They have spent their nerve force and vitality in the care of their children, in the daily grind of house work, in nursing the sick and suffering, in attending to social duties and church work, and in spite of headaches, weakness and feelings of weariness and depression have kept going.

But there is a limit to human possibilities, and sooner or later there must come a day of reckoning. With some it takes the form of nervous collapse and prostration, with others serious feminine disorders set in and often there are weary months and years of helplessness and infirmity.

But why neglect the health until the vitality is so far depleted? Dr. Chase, the woman's friend, has put within the reach of every woman a preparation which restores wasted nerves and builds up run down systems. Dr. Chase's Nerve Food is, on account of its mild and gentle action, especially suited to the needs of women. It supplies the body with an abundance of pure, rich, life-giving blood and puts new vigor into every organ.

Mrs. Dick, 54 Hayden street, Toronto, states:—"I think Dr. Chase's Nerve Food a grand medicine, for I was all run down in health when I began to use it, and can say to-day that my health is much better than it has been for years. My nerves were weak and exhausted. I could not sleep at nights and suffered very much from severe nervous headaches. This medicine seemed to be exactly what I needed, as it has freed me of these distressing symptoms."

Dr. Chase's Nerve Food, 50 cents a box, six boxes for \$2.00, at all dealers, or Edmanson, Bates & Co., Toronto.

not by his own act of consecration, but His any way, and that consecration was only a recognition and acceptance of this fact. "Ever since that day," said Mr. Meyer, "I have rejoiced with Paul to call myself the slave of Jesus Christ."

Then followed these words of deep wisdom, which ought to be written in the heart of every believer, whether old or young: "Do not try to feel that you are His, and do not try to make yourself His. You are His; recognize this blessed fact, and live in the power of it."

HOW IT HAPPENED.

The Rev. A. W. Snyder tells how in a certain parish the morning service was well attended; but the attendance at the evening service was miserably meagre. There came a change. "One of the Vestry resolved to amend his ways. He heard the church bells ring, hastily put on his coat and hat and went. He was late. The congregation was small. Here and there in the central part of the church, there were scattered a few people. They had a lonely look. Our Vestryman being late, too, slipped into the first vacant pew, and during the sermon fell into a vague reverie. The vacant space before him seemed the clearing near his childhood home. The backs of the scattered few were its blackened stumps, and the voice of the far-away preacher was as the rumbling of the old mill in the valley. But suddenly the stumps arose; the vision vanished. He knew he was in a church, and that the sermon was over. Then they sang

"Now from the altar of our hearts
Let flames of love arise."

But no flames did arise. Even Lacordaire could not have moved men under such circumstances. As our Vestryman went his way he resolved that this state of things should last no longer. The next day he went to the church warden and talked the matter over. They saw, first, every member of the Vestry. Each one of them acknowledged his carelessness and fault in the matter. Each of them promised that for the next three months he would not miss a Sunday evening service. They promised to speak quietly to everyone they could and try to get from them a like promise. The next Sunday night every Vestryman was at the church and many more beside. The service was prompt, hearty, inspiring. The Rector was astonished.

"Those Vestrymen went from God's House that night with a quickened conscience and with a new sense of their duty, privileges and responsibility in the work of bringing men to Christ. They kept their word. They found pleasure in it. Their example was contagious. Their words were caught up and repeated by those who heard them. The good work has gone on. A revolution has been wrought in that parish."

No doubt many a Rector would approve of such a "surprise."

—Put a seal upon your lips and forget what you have done. After you have been kind, after love has stolen forth into the world and done its beautiful work, go back into the shade again and say nothing about it. Love hides even from itself.

An Object Lesson

In a Restaurant.

A physician puts the query: "Have you never noticed in any large restaurant at lunch or dinner time the large number of hearty, vigorous old men at the tables; men whose ages run from 60 to 80 years; many of them bald and all perhaps gray, but none of them feeble or senile?"

Perhaps the spectacle is so common as to have escaped your observation or comment, but nevertheless it is an object lesson which means something.

If you will notice what these hearty old fellows are eating you will observe that they are not munching bran crackers or gingerly picking their way through a menu card of new fangled health foods; on the contrary they seem to prefer a juicy roast of beef, a properly turned loin of mutton, and even the deadly broiled lobster is not altogether ignored.

The point of all this is that a vigorous old age depends upon good digestion and plenty of wholesome food, and not upon dieting and an endeavor to live upon bran crackers.

There is a certain class of food cranks who seem to believe that meat, coffee and many other good things are rank poisons, but these cadaverous, sickly looking individuals are a walking condemnation of their own theories.

The matter in a nutshell is that if the stomach secretes the natural digestive juices in sufficient quantity any wholesome food will be promptly digested; if the stomach does not do so, and certain foods cause distress, one or two of Stuart's Dyspepsia Tablets after each meal will remove all difficulty because they supply just what every weak stomach lacks, pepsin, hydrochloric acid, diastase and nux.

Stuart's Dyspepsia Tablets do not act upon the bowels, and, in fact, are not strictly a medicine, as the act almost entirely upon the food eaten, digesting it thoroughly, and thus gives a much needed rest and giving an appetite for the next meal.

Of people who travel nine out of ten use Stuart's Dyspepsia Tablets, knowing them to be perfectly safe to use at any time, and also having found out by experience that they are a safe-guard against indigestion in any form, and eating as they have to, at all hours and all kinds of food, the traveling public for years have pinned their faith to Stuart's Tablets.

All druggists sell them at 50 cents for full-sized packages, and any druggist from Maine to California, if his opinion were asked, will say that Stuart's Dyspepsia Tablets is the most popular and successful remedy for any stomach trouble.

A Quiz

How many workers are *paid* what they earn? Are you? If not, why aren't you?

Are you satisfied with your present position? What about the future?

Do you know that business houses prefer stenographers or book-keepers who have had experience?

Can you earn \$10 to \$40 per week? Would you "hire out" at that money? Have you a cent's worth of interest in these matters?

If so, why not address a card to the H.C.S.?

MARKHAM, ONT., October 9th, 1902.

To Whom It May Interest:-

I am a graduate of the Home Correspondence School, and wish to express my appreciation of the courses and the excellent training given by the School.

Under their guidance I studied Stenography, and so well was the work laid out and so beneficial the instruction I received that, by studying only two hours per day I was able to complete the course in three months. I then studied Touch Typewriting, completing this course in six weeks. I found both courses not only simple and instructive, but decidedly interesting, and this interest was sustained throughout the course by the helpful suggestions and individual assistance I received from the School.

Almost immediately after receiving my Diploma I was offered a position with the King-Richardson Co. of Toronto. Here I had every opportunity of examining the different courses and learning more of the methods of teaching employed by the School. Not until then did I fully realize what a great work the School was doing, and the letters of appreciation that were daily coming in from students and graduates only served to show that great results were bound to follow. After I had been with the King-Richardson Co. for several months, I was offered a position with the Speight Wagon Co. of Markham, and left the city in June. Since that time I have been offered positions with the Algoma Central Railway Co., of Sault Ste. Marie, and the Steele-Briggs Seed Co. of Toronto, but at each intimation of leaving my salary has been increased, and I am still with the Speight Wagon Co., receiving an excellent salary, with prospects of further advancement.

I am confident that whatever success I have attained in my work, I owe to the Home Correspondence School, and I believe it to be far superior to a Business College in that it teaches and develops perseverance and self-reliance, which go a long way towards making any work a success. I can without hesitation recommend this School to all who wish to fit themselves for higher and more responsible positions, and I believe there is no surer, safer and easier road to knowledge and success than the H.C.S., opens up through its well planned courses.

Sincerely yours,
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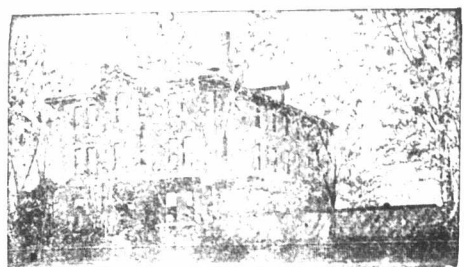
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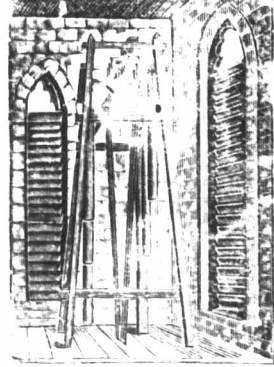
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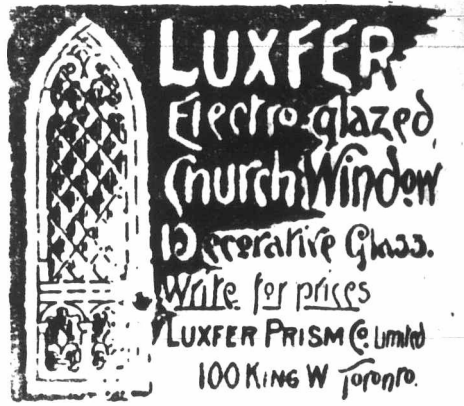
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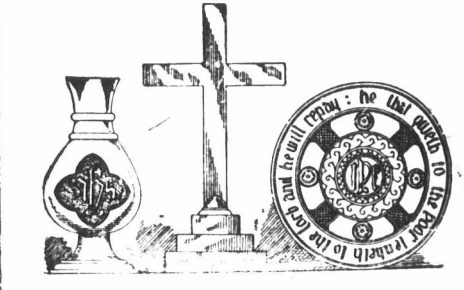


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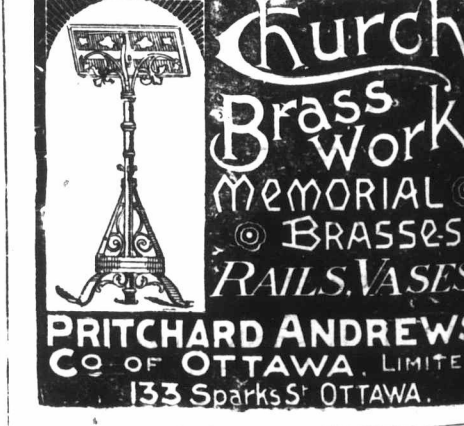


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