

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 27.]

TORONTO, CANADA, THURSDAY, MARCH 21, 1901.

[No. 12.]

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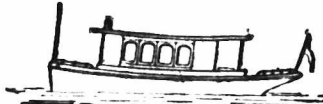
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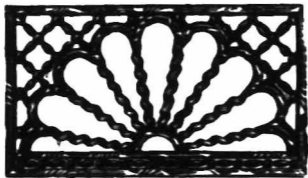
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LESSON FOR SUNDAYS AND HOLY DAYS. FIFTH SUNDAY IN LENT.

Morning—Exod. 11. Luke 1, 26 to 46.
Evening—Exod. v. or vi., to 14: 1 Cor. xiv., 20.

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

FIFTH SUNDAY IN LENT.

Holy Communion: 97, 107, 310, 312.
Processional: 96, 200, 261, 281.
Offertory: 213, 214, 267, 542.
Children's Hymns: 254, 258, 336, 342.
General Hymns: 106, 226, 252, 467.

PALM SUNDAY.

Holy Communion: 193, 197, 321, 322.
Processional: 36, 98, 280, 547.
Offertory: 88, 248, 252, 255.
Children's Hymns: 286, 331, 332, 334.
General Hymns: 31, 91, 250, 253.

Charity.

The key-note of Lent is struck by the Collect, Epistle and Gospel for the Sunday called Quinquagesima. The gift prayed for in that Collect, and set forth in that Epistle and Gospel, has in it the quality to settle all ecclesiastical and moral disputes—"charity is the electricity of religion." It is the fire—the subtle power—you can only see it when there is an impediment. Ice upon the rail, or ice upon the wire. It must burn every impediment up or the car must stop. "Though I speak with the tongues of men and of angels, and have not charity, I am become as a sounding brass, or a tinkling symbol."

To Our Correspondents.

We shall be much obliged to our many correspondents if they will in future, when writing letters to us for insertion in our col-

umns, be much more brief in their remarks than it has been the custom of at least a large number of them in past times. At the present time, we have by us a number of letters on various topics for which it is impossible to find room, as they are far too lengthy. A letter should not be any longer than half, or at the most, three-quarters of a column. Some of the letters which reach us would, if printed, occupy two, and sometimes even three, columns of our space. We find that, as a general rule, those very long letters are seldom read. People now-a-days, in these busy times, have little time for reading, and those who do like to have the facts placed before them in as terse a manner and occupying as small an amount of space as possible.

Forbidding the Banns.

In answer to a perplexed enquirer, the Irish Church Times gives the following lucid answer to this well known question, what constitutes an impediment. The impediments referred to in the Form of Solemnization of Matrimony may be practically regarded as falling under three heads: (a) Previous marriage not dissolved by death or by the decree of a competent tribunal; (b) relationship within the prohibited degrees; (c) in the case of a minor want of consent by parents or guardians. Misconduct, even of the grossest character, is no legal bar to a marriage; and the old canonical disability arising from precontract with another party is no longer recognized by law. When a license is produced, an incumbent is generally bound to act on it without further enquiry.

Large Contributions for Church Purposes.

The voluntary contributions made by Anglicans in England during the past financial year again show an increase—in spite of the many conflicting claims during the past twenty months. For home work just £600,000 was raised, for foreign missions, £831,000, and for philanthropic work, £522,000. In addition to these sums, £822,000 was raised for the support of the clergy, £1,119,700 on behalf of elementary education, and no less a sum than £3,561,700 for parochial purposes. The grand total amounts to £7,770,990 (\$38,854,950). This is an excellent showing, and is one which shows that the Church people of the Old Land, despite the many calls made upon them in other directions, are not forgetful of the claims of the Mother Church. Never was the Church in the Old Land more fully alive to its duties or doing a greater work than it is to-day for the good of mankind in general, and it is very gratifying to know that its efforts have been so nobly backed up by the people at large.

The Castor Oil Plant.

An American journal gives, on the authority of a South American consul, the follow-

ing valuable information to the dwellers in summer cottages. This gentleman's residence was surrounded by plantain and banana trees, and the gathering of mosquitoes between the leaves had been a great source of annoyance. Following the example of old settlers, he planted castor seeds, which came up in profusion, causing the complete disappearance of the mosquitoes, although the ground under the trees was kept constantly irrigated. Branches and the seeds of the plant placed in rooms will, it is said, keep them free from mosquitoes.

Unfaithful Officials.

A great storm has been raised in the press in the United States against Admiral Sampson, who has been giving an unpopular opinion in fulfilment of duty to his departmental superiors, and in consequence we are assured will not get his step of rank. His communication was confidential, and as put by our exchanges, in some unknown way a Washington reporter secured a copy of this letter. In plain words, either the superior officer broke faith with Admiral Sampson and published a confidential, private communication, or an inferior stole it. It shows an extraordinary state of public morality when all the resentment is showered on the man who did his duty, while the officer who deliberately betrayed him, escapes punishment. Under these circumstances, how can a Government expect faithful service?

The Church Congress.

The list of subjects for the Brighton Church Congress, England, has been revised, and among them may be noted such practical questions as Church Finance, the Licensing Laws, Hooliganism, the Layman's Status as a Church Worker, and the Church in Relation to Journalism. The subject of sermons is also to be introduced, and their length discussed; but as there is no voting at the Congress, the real opinion of the members may not be reached. Many Churchmen think that the bill for the legalization of marriage with a deceased wife's sister will be introduced and passed into law this session, and in view of this are making arrangements to "sound" the Bishops as to how far they will permit parish churches to be used for such services. The position will legally be the same as now exists, with regard to the remarriage of divorced persons.

Confirmation.

The Bishop of Carlisle, in sending his Confirmation Letter to his clergy, draws attention to two charges which had been made: (1) The age limit has been reduced from fourteen to thirteen years. "Below thirteen I cannot accept candidates, but I desire to leave to the discretion of the clergy the reduction named." (2) "The order of confirmation, or the laying-on of hands," will be used intact as set forth in "The Book

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of Common Prayer." "As, however, the laying-on of hands by the Bishop affords an opportunity for personal counsel and spiritual encouragement on the only occasion when he is brought directly in contact with the younger members of the flock under his fatherly care, I have made provision for introductory and for supplementary additions. In this way, without changing or chopping up the order, to which some objections have been made, the use of hymns and addresses to which at such seasons of confirmation the Church has become accustomed, will not be wholly laid aside. This arrangement, however, is provisional, and if after experience it be found unsatisfactory in operation, the former use can in succeeding years be revived."

The Cowley Fathers.

Plans are now in possession of the mission priests of the Society of St. John the Evangelist, more commonly known as the Cowley Fathers, looking to the erection in Boston of the first conventual church and foundation of the Episcopal Church in America. The structures, if completed, according to the plans, will ultimately cost nearly \$2,000,000. The old church on Bowdoin street will be enlarged and reconstructed, a hospital for children will be erected, and a monastery capable of housing from thirty to forty priests and lay brothers, will be constructed by additions to the present mission house. The plans which came into Father Osborne's possession were drawn by a lay brother of the Order of Cowley, Oxford, which is the mother house of the society of St. John the Evangelist. The plans are elaborate and include the full changes contemplated.

Algoma Progress.

We are glad to find our Algoma friends are moving. No fewer than four new churches are advocated in the Algoma News. These are, of course, beginnings only, still they are churches and centres of life, and we must not despise the day of small things. Our brethren of the Toronto press might assist their old colleague W. Behrends, in his difficult task at Michinicotin. Mr. Behrends writes: "Father Rotiot is giving English lectures on Christianity at his temporal chapel, and if he makes some people act up to their religion he will help us all. The hotel is closed. The services are now held at Modeste's Restaurant, in a room upstairs, which sounds quite apostolic. We cannot use the room on Friday morning, and we have to hold the evening services at 7.30, because of the meals. However, I am getting along all right, and have made friends with most people, and am well acquainted with all the ins and outs of the place, and can feel my way very well now. The people have learned to follow the Prayer-Book, and I help them by giving out the pages. I have got together a little choir, and have plenty of appropriate hymns, and sometimes a solo, which pleases the people very well. I hope that something may be done towards building a little chapel. As Mr. Clergue is build-

ing houses, and besides those whom he will bring in, there is sure to be a large increase of population, women and children to be looked after and taught, this mission is a typical one, on a small scale, of the whole North-West. Other churches are proposed at Victoria Mines, Depot Harbour and Christie Road, both near Parry Sound.

TEMPERANCE LEGISLATION IN RUSSIA.

Men of all nations are interested in measures tending to promote temperance. A brief account of one such attempt in Russia comes to us from a foreign journal. The Czar, Alexander III., sought to combat intemperance, by substituting direct sale of alcohol by the State for previous regulations, in thirty provinces of his Empire. His son has extended this measure, considering it highly conducive to the spread of morality. The financial side of the question has been made entirely secondary to the moral and material improvement of the people. Monopoly, in Russia, means the suppression of all tap-rooms, replacing them by retail stores, where the agent has a fixed salary and therefore no incentive to increase the consumption of spirits. There are no sales on credit, and no bottle may be uncorked on the premises but must be taken to the purchaser's house. One result has been the doing away with injurious and inferior alcohol. The utility of the tap-room as a place of reunion for the people has, however, been taken into account, and temperance resorts have been provided, as places of amusement, reading and assembly rooms, but where the use of alcoholic beverages is forbidden. The governors of the provinces, where the monopoly is in operation, report favourably, not only as to the diminution of drunkenness, but of other misdemeanors and crimes as well, while savings bank deposits have largely increased. It has also been found, incidentally, that the better quality of the spirit and the uniform and proportionate prices furnish a larger revenue than was derived from the old taxes. The State has not monopolized the distillation of alcohol, merely limiting and regulating it—acting, as it were, as sole middleman between producer and consumer. The alcohol is issued from Government storehouses in receptacles under the State seal, indicating their capacity and proof. This reform, undertaken by the Russian Government in 1894, is now extended over the greater part of the Empire. Moscow will come under the new regime next year, Siberia two years hence. The authorities fully admit the difficulties of the task, and the imperfections in many of the details; but with evidences of moral and material gain to the people, and of good results from a fiscal standpoint, the enterprise may justly be considered as one of the Czar's efforts to benefit his people. Probably only peculiar conditions and the exercise of autocratic authority could have rendered so complete a change possible in so short a time, comparatively speaking; it is at least, however, one view of a many-sided question.

ST. PETER'S, HAMILTON.

An unfortunate difference of opinion has arisen between the Bishop of Niagara and the rector of St. Peter's church, Hamilton, on the subject of the place for confirmation. The facts, so far as we know them, are these: About two years since, two presbyters of the diocese of Niagara made an accusation against the rector of St. Peter's. A trial, under the Canon of Discipline of that diocese, was held, and the accused was declared guilty, and suspended for the term of seven years. The accused appealed to the Metropolitan Court of Appeal, with the result that the verdict of the lower court was set aside, the sentence annulled, and the accused restored to his former position in his parish. The rector, the Rev. Thomas Geoghegan, took up his work where he had laid it down. Previous to the trial, he had a class in preparation for confirmation, and after his restoration he resumed instructions. The Bishop declines to visit his church to confer confirmation, and has offered to give rite in an adjoining parish. This the rector declines, and has announced that all who are ready and desirous of being confirmed in the parish can communicate on Easter Sunday. As outsiders, in no way interested, save as members of the Church, we can only look on this matter with extreme regret. We can understand, or think we can appreciate, the feelings of both Bishop and clergyman in the matter. We beg of them both to exercise forbearance to give way; the Bishop can say, as many in all ranks and professions have done before, I bow to superior authority, I obey the law. If the Bishop is still obdurate, let the clergyman protest, but submit to his wish and have the class confirmed elsewhere. By adopting this course, he leaves room for ultimate reconciliation, and earns the respect and esteem of all Christian people, and raises himself to a more dignified position than by a conflict in which all must lose, the Church most of all.

CENTURY CALENDAR.

Continued.

13th Century—As noted before, the Crusades continued and ended in this century. In Germany, the anarchy following the fall of the Hohenstaufen was ended for a time by the election of Rudolf, of Hapsburg, 1273. In this year, also first appears the House of Hohenzollern. Rudolf's son became Duke of Austria—German history assuming a double aspect, that of the Empire, and that of the House of Austria. In France the line of Capet continued down to the death of Charles IV., 1328. His father, Philip IV., abolished the order of the Knights Templars, and compelled the Popes to leave Rome and take up their abode in Avignon. There they remained for seventy years—sometimes called the "papal captivity." Southern Italy had become the independent kingdom of Naples. The great cities, Venice, Genoa, and Florence had freed themselves from German rule, and were chiefly governed by great merchant princes like the Medici of

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Florence. To this century belongs the greatest of Italian poets, Dante Alighieri, who died at Navenna, 1321. In France, a new crusade was proclaimed by Pope Innocent III. against the Albigenses. They had protested against some of the received traditions of the Church, as well as against its manifold vices and corruptions—a long and bitter persecution followed. In Spain the Christian princes were winning their way against the Mahometans, and in 1237 only the Kingdom of Granada was left, where the latter maintained themselves until the end of the 15th century. The Moguls or Tartars, under Genghis Khan, 1206—1227, ravaged all Eastern Europe, but being finally driven back, settled in the kingdom of Persia.

14th Century.—In France, as we have seen, when the last king of the house of Capet died, the crown passed to the collateral House of Valois. In 1377 the Pope returned to Rome—soon after came the great papal schism, when the claims of rival popes rent Europe for many years. In England, during this century, the "Wars of the Roses," ending with the reign of Henry VII.—the wars with France, arising out of Edward III.'s laying claim to the French crown, settled by the expulsion of the English from France through the zeal of Joan of Arc; the preaching of Wycliffe—the precursor of the Reformation, and the poetry of his friend, Geoffrey Chaucer, "the father of English poetry." The Germans dreading equally the Hapsburgs and the House of Valois, chose as Emperor, Count Henry of Luxemburg—a brave, good man, who did much to restore peace for a time. His death, 1313, was followed by wars and anarchy until the restoration of the House of Luxemburg in the person of Charles IV., 1346. He lessened future strife by issuing the "Golden Bull," defining the number and rights of the electors. The same year came the Black Death—unequaled by any record of plague before or since. The House of Hapsburg continued powerful as Dukes of Austria, though by the battle of Morgarten, they lost forever the rule over Switzerland. To this century also belongs the mariner's compass and the use of gunpowder.

(To be continued.)

MOOSONEE DIOCESE.

From the Bishop of Moosonee.

In response to your kind invitation I will try and give you a brief statement of my work and movements during the past fourteen months, i.e., from 1st January, 1900, and shall hope during the next few weeks to send you further notes of the general work in the diocese of Moosonee. It has been for me a time of almost constant journeying, so that in the last twenty months I have only had three weeks with my family. January 7, 1900, found me at Churchill in the extreme northwest, and the end of the same month found me at York Fort, after a snowshoe tramp of some 200 miles. There I stayed, busily and pleasantly domiciled with Rev. R. Faries, till nearly the end of May. I was disappointed in having only five or six young people for confirmation there, but though there were many others prepared for the rite, they were away in the bush with their parents, and could not come in during my stay. From the 25th May till

the end of July I was travelling by canoe, most of the time over ground new to me, and a good part of it untravelled by any surveyor, and almost so by any white man. I first visited Trout Lake, where Rev. Wm. Dick, native pastor, has been working, in loneliness and often in hunger, for some years. His is indeed uphill work, but he has gathered together a hearty, attentive, loyal flock. In anticipation of my visit a larger number of Indians than usual had come to the post, and in spite of real hunger and want had prolonged their stay till I could arrive. There must have been some 350 or 400 in all, and some 150 or more present at each of our services, daily morning and evening. In fact the church would not hold them, and as the weather was fine we defied the mosquitoes, and held all services out of doors. Mr. Dick had been diligent in preparation for confirmation, and my heart rejoiced as I looked on the earnest faces of 124 candidates, of all ages, anxious to be admitted to full Church membership. After this service was over we managed to squeeze the 161 communicants into the church, where Holy Communion was administered. Mr. Dick has instructions to proceed as quickly as possible with the enlargement of his church; and I must find the funds somehow. From Trout Lake I travelled in the smallest of canoes, with the least possible supply of food, over the roughest and least travelled of routes, to God's Lake, and thence via Oxford House and Norway House to Winnipeg. My visit to God's Lake was in order to see the Indians of that part, who have never seen a missionary of our Church, and to find out if we could do anything for them. They have been almost totally neglected in the past, and are sadly ignorant, though anxious to be taught. I have since heard that the Methodist Church is extending its work to them, and will try and give them more constant teaching. After three weeks with my family, during which I was kept busy preparing for legislation for the formation of the new diocese of Keewatin, and the administration of the trust which manages our Mission Fund, I returned to Moose Fort in September. I was accompanied by my latest recruit, Rev. T. B. Holland, and our journey was slow and tedious, owing to the low water in the river. Mr. Holland was put in charge of the day-school, but his most pressing duty at first was to acquire the Cree tongue, and these two lines of work did not leave him much time for pastoral duties. I helped him with the school as long as I could, but pressure of other work soon stopped my doing any more of that. Unhappily we were visited by a serious epidemic of la grippe, and also of measles; and from October till Christmas nearly every one was ill; schools were closed, a part of the time even the church was closed, and I could do little else than visit the sick. During those three months, out of our small band of Indians, 33 died, and a few others I am afraid will never be quite well again. But when I left, the epidemic itself had quite passed away. I should have said that on my arrival in September I ordained Messrs. F. Swindlehurst and W. Renson to the diaconate. Just before I left I ordained Rev. T. B. Holland, priest, and he is now trying to carry on the work at Moose Fort single handed until I return or send some one in my place. Early in February I left Moose Fort on snowshoes with four Indians, and after a prosperous walk of 350 miles, which we accomplished in 16 days, and about 150 miles driving, I arrived at Mattawa, on the C.P.R., and so came on to Toronto. We had fine weather, steadily cold, just the weather for hard walking; and I found that neither the continuous walking nor the sleeping in the open air did me any harm, but rather the contrary. I must now close this letter, but shall hope shortly to furnish you with further items from Moosonee.

A memorial to the late Bishop Creighton, taking the form of an oak screen, is to be placed in the new parish church of Homsey. The cost will be borne by Mr. F. Sherlock, a parishioner.

REVIEWS.

Magazine.—Four well known correspondents contribute articles to the current number of Scribner's Magazine in the persons of Richard Harding Davis, T. F. Millard, Henry Norman, M.P.; and Joseph Sohn. The first article in the magazine comes from the pen of R. H. Davis, and it contains an account of a journey made by him "Along the East Coast of Africa." T. F. Millard contributes to this number the last of a series of articles on "The Settlement in China," whilst Henry Norman's article is the fifth one of a series of articles descriptive of "Russia of Today," and in it the writer deals with M. de Witte, the Russian Minister of Finance. One of the most interesting and instructive articles in the whole number is that by Joseph Sohn, entitled, "The Transformation of the Map (1825—1900)." This article is illustrated by a series of comparative maps, which have been prepared from material supplied by the author and by means of them at a glance the reader can see for himself the tremendous changes which has taken place in the political world during the past century. Arthur Henry contributes a paper entitled, "Among the Immigrants," whilst Brander Matthews writes of "The English Language in America." Mrs. Gilbert's "Stage Reminiscences," of which this is the second instalment, brings her up to the time of her connection with Daly's Company, and recall many instances in that well-known manager's career. Sydney Herman Preston contributes a laughable story entitled, "Our Two Uncles," and Frederick Palmer writes a story descriptive of "Army Life in the Philippines." The whole number is, as usual, well illustrated throughout, and is full of interesting and entertaining readable matter.

We have received from J. Fischer & Bro., 7 Bible House, New York, two new sacred solos for Easter, entitled "Come, Let Us Sing," Reginald Barrett, and the "Prince of Peace is King," Victor Hammerel. Price, 60 cents. The solos are published in two keys, for high and low voice, and former composition is also arranged for tenor solo and chorus for mixed voices in anthem form. Both authors have succeeded in expressing in melody the sentiments of their selected texts in a most befitting manner. Church soloists will find these compositions a good acquisition to their repertoires.

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.

PANDITA RAMABIA, THE STORY OF HER LIFE.

A British subject cannot read this book without a thrill of pride in his country. Notwithstanding all that envy has had to say against the Empire, in India, our rule has been beneficent to the oppressed, and chief among the oppressed of India were the women; the sacrifice of Suttee was too open, too inhuman to Western eyes and ideas to be permitted. But the treatment of poor children, who have the misfortune to be widows; widows, while still too young to understand what it meant, has been a persecution, too secret and domestic to be understood by the average Englishman, and too much bound up with religious belief and national habit to be uprooted by any administrative order. The loosening of the chain must come from within; to do effectually, no foreign or ignorant hand could succeed. This book shows what has been done. Ramabai was herself the daughter of parents on whom the chains of Eastern conventionalism were loosened and from them,

especially from her father, she acquired a knowledge of languages and in other ways an education unusual among Western people and unknown in the Peninsula. She devoted her life chiefly to the care of the infant widows. In her persevering efforts to qualify herself and awaken interest in her work, she came to the States, and some of our readers may remember her visit to Canada. She found her own country in full sympathy with the more advanced Hindu reformers, but in the States became a Christian. Unhappily, among converts in India there is a frequent trend towards a European style of living, which by setting Western ideals before the Indian Christian, leads to discontent with the simple native customs in food and dress among people whose income will not afford such luxuries and so induce debt and difficulty. Ramabai, realizing that Christianity was an Asiatic religion, wisely determined to maintain her Indian habits in all customs of food and dress, and show her own people that to become Christians it was not necessary to denationalize themselves. How she has succeeded in her deeply interesting work both among the poor child widows and the victims of famine this work shows. Even if the British Raj were to end to-morrow, we, as a nation, in all its branches, Canadian as a part of it, have reason to be thankful that we have been the instrument of God, the hammer to break the fetters of the slaves, and the more galling ones of superstitious slavery that this work discloses. Truly, they are the habitations of cruelty which are being thrown open to the light. To those interested in India, and who are not, this work is full of information and hope, hope for that wonderful change the next generation will see. Three hundred girls rescued from starvation in 1897; five hundred and eighty being brought up in one institution, and sixty in another, and numbers trebling as time goes on, is a great thing to be able to say, and justifies the appeal for help in this book. The question of self-support of Indian Christian churches is becoming very serious; they are very poor, but, as Ramabai says in closing her report: "You have denied yourselves in many ways to give money for poor women and children sheltered in our homes, but you have the rich promise of God for your reward. As for me, I have His sure Word to depend upon. He that spared not His own Son, but delivered Him up for us all, how shall He not, with Him, also freely give us all things?"

By Helen S. Dyer, Fleming H. Revell Company, Toronto.

WOMAN'S AUXILIARY, OTTAWA DIOCESE.

At the March Board meeting the first letter was received from the new lady missionary at the Piegan Reserve, Miss Allworth, who appears to have thrown herself heart and soul into the work she has undertaken. Eleven little girls are under her charge, and she looks for prayerful interest and sympathy from those who, under God, have sent her there. Extreme regret was felt at the news that Miss Smith had been obliged to cancel her engagements, through illness. Arrangements are already in progress for the annual meeting to be held the first week in June in Perth, and branches are requested to remember that the treasurer's books will close on April 15th and those of the Dorcas' secretary on April 30th. It is hoped that an address from some missionary can be secured. Good reports were received from many branches, and one new C.C.M. guild has been formed during the month. The treasurer's receipts had been \$69.51, expenditure, \$43.15.

INDIA FAMINE ORPHAN WORK.

With very grateful thanks I acknowledge the following contributions to the above work for India's orphans: A. J. B. Raymond, Esq., Woodstock, N.B., to support \$50 for year, \$15; C. T.

St. Catharines, \$7; R. L. Ottawa, \$5; C. A. Roe, Richmond, Que., \$1; the Misses Grant, Grimsby, \$1; Mr. Ferner, the Parsonage, Merrickville, \$2; W. Rupert Turnbull, Esq., and his sisters, the Glen Springs, Watkins, N.Y., \$60. Let us still remember these little ones, and may God, indeed, bless all and each of them and if any can open the doors of a home to those still left unprovided for, I trust they will do so, and encourage others to share in this work of love for those left fatherless by the terrible famine which has swept away so many homes in India. Any amount towards the \$15 required to support a child for a year will be gratefully received, as well as the full amount from those who have the power and desire to contribute so freely and generously. Please address contributions to Miss Carolina Macklem, Sylvan Towers, Rosedale, Toronto.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

NOVA SCOTIA.

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

Halifax.—St. Luke's Cathedral.—The congregation of this cathedral church has promised nearly \$5,000 for the Twentieth Century Fund.

Dr. Grenfell, of the Deep Sea Mission, will visit this city, it is expected, during next month, and hold meetings.

St. James'.—Mr. Sydney Carter, of the British Bank, Halifax, has taken service several times lately for the Rev. N. Le Moine, at this church, which is at the N. W. Arm.

St. Paul's.—A sum of \$200 is given for the cause of missionary work in Japan by a member of this congregation. This amount is given anonymously, under the simple title, "A Friend," St. Paul's church, Halifax. The congregation of this church hope that before long they will be able to support wholly a missionary in the field, and thus have their own representative. The Rev. A. Lea, formerly rector of New Glasgow, and now a missionary at Gifu, Japan, is partially supported by this congregation.

Sackville and Bedford.—The Rev. R. Atkinson Smith has been appointed rector of this parish. He has been lately at Salmon River, N.S.

Blandford.—The Rev. J. G. Hand, the new rector of this parish, presented over fifty candidates for confirmation to the Bishop at a service which the latter held recently in his church. Of this number, over half were men.

FREDERICTON.

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

St. John.—The St. John local assembly of the Brotherhood of St. Andrew have decided to cooperate with the Halifax local assembly in holding a convention in June, probably at Truro.

QUEBEC.

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

Quebec.—The following are the Bishop's engagements for the remainder of the month: Sunday, March 24th (Passion Sunday)—Celebrate the Holy Communion, Cathedral, 8 a.m., and preach at Evensong. Monday, March 25th (Ann. B. V. M.)—No celebration, chapel, Bishopsthorpe, but Cathedral, 7.30. Travel to Lennoxville for confirmation, Bishop's College Chapel, in the evening. Tuesday, Mar. 26—Interview divinity students and lecture. Travel to Johnville for confirmation in

the evening. Wednesday, March 27th—Return to Quebec. Thursday, March 28th—Give last of course of lectures, Cathedral, on the "History of our Prayer-Book," 11 a.m. Friday, March 29th—Give last of course of lectures, St. Matthew's, Quebec, on "Life in Quebec," 8 p.m. Saturday, March 30th—Celebrate the Holy Communion, chapel, Bishopsthorpe, 7.30 a.m. Sunday, March 31st (Palm Sunday)—Confirmation, St. Peter's, church, Quebec, 10.30 a.m. Confirmation, St. Matthew's church, Quebec, 3.30 p.m., and preach at Cathedral at Evensong.

On Monday, February 11th, a large number of people gathered together in the Cathedral Church Hall to hear the Rev. Dr. Ernest Smith, rector of St. Michael's, Baltimore, and other speakers, the occasion being the anniversary meeting of the Quebec Church Society. The meeting opened with the well known hymn: "The Church's One Foundation," followed by some collects. The Bishop, who presided, then called upon the Rev. John Almond, lately chaplain to the First Canadian Contingent in South Africa, and formerly missionary on the Labrador and elsewhere, to be the first speaker. Mr. Almond gave some account of his work and adventures on the Labrador, and particularly showed how glad the poor fisher-folk on that lonely rocky coast were to receive the missionary's visits, and what a good work was now being done there by the two missionaries, one lay reader and two school teachers. He also told of his trips, as far as Nicolet, on the other side of the St. Lawrence, and to Lake St. John, in order to minister to the Indians at Pointe Bleue. At the same time he took care to press upon his hearers, that such work could not be done without the assistance of the Quebec Church Society. After the singing of another hymn, the Bishop called upon the Rev. Dr. Smith to address the meeting. In the course of a long and eloquent address, the speaker carried with him the interest of the audience throughout. He earnestly advocated the claims of the society, and in the course of his remarks he paid a high tribute of praise to the order and system by which the missionary work was carried on in the diocese. Later on, he dwelt upon the value of the Episcopal system, and said: "Ours is not a small Church, but a Church all over the world, and I shall look forward to the day when there shall be more millions of Christians in communion with the Primate of all England, the Archbishop of Canterbury, than with any other Patriarch in the world." He told his hearers that their motto should be, "Ever onward and upward," until that day should come when the Great Master Himself should declare that they had "done well," and should invite them to enter into the joy of their Lord. The Dean then spoke and in his address gave the story of the Church Society, it having been founded in 1842 by Bishop Mountain, and how from the day of small things it had grown to be a power in the land, and was now doing both a great and a good work. After a few closing words from the Bishop the meeting, which had been a very successful one in every way, was brought to a close with the Benediction. A large collection was taken up during the evening in aid of the society's funds.

Two meetings of the Central Board were held during the month of February, each presided over by the Lord Bishop. At the first, held the day after the annual meeting of the Church Society, the various committees were chosen, and the hon. counsel and auditors, re-elected for the ensuing year. By special request, the Rev. Mr. Barton, missionary of St. Maurice, was present to lay before the Board the peculiar condition, needs and prospects of Church work at Shawinigan Falls, unfolded within the last twelve months by the erection at that spot of an enormous electric power, and consequent attraction thereto of many industries. To meet the needs already existing, and to be prepared for the expected influx, during the coming spring, of many hundred English-speaking operatives and officers, a mission church and a club room had been erected on a magnificent site most kindly granted by the Power Com-

pany, at a cost of \$500,000. The church was erected, stained-glass windows, and other details, are grouped about the central figure of the Apostle St. Paul. The soldiers of the Legion of St. Scribes and Evangelists, and the ground has been laid out, and is set apart as a cemetery. The church is kept in good repair, and is a credit to the Society of St. John Price, (1897). The

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William B. Bond has been Grace Church, W. B. L. dean of St. Paul, to fill the deaths of the Rev.

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Huntington, been a Tuesday ately it damage fully co

pany, at a cost of about \$1,000. Towards this a sum of \$500 was still needed. The Board increased their promised grant of \$100 to \$200. The Rev. J. S. Brewer applied for permission to qualify for participation in the benefits of the society's beneficiary funds. The further preliminary steps were ordered.

Christ Church Cathedral.—There has lately been erected in this cathedral church a beautiful stained-glass window, representing the crucifixion of our blessed Lord. Around the central figure are grouped the leading characters, who stood about the cross, the Blessed Virgin, and the Apostle St. John, the Centurion, and some of the soldiers of the Roman guard, then several of the Scribes and Pharisees, whilst a little in the background hang the two thieves. In the background is seen the outline of the city of Jerusalem. Taken as a whole, the subject has been well conceived. The inscription at the foot of the window, which is surrounded by architectural work, in keeping with the cathedral, runs as follows: "The Son of God, Who loved me, and gave Himself for me." In memory of the Hon. Senator Evan John Price, D.C.L., who fell asleep, August 31st, 1899. The tribute of a grateful friend."

Melbourne. St. John's.—A set of white book markers, beautifully worked in gold, has been generously given by Miss Kate Simpson.

Malbaie. The Church people of this place and locality hope to possess a hall for the purposes of meetings, etc., early next year, in which they will be able to assemble without inconvenience

MONTREAL.

William Bennett Bond, D.D., Bishop, Montreal.

Montreal. Christ Church Cathedral.—Bishop Bond has appointed the Rev. Dr. Ker, rector of Grace Church, Point St. Charles, and the Rev. W. B. Longhurst, rector of Granby and rural dean of Shefford, honorary canons of this cathedral, to fill the vacancies caused by the lamented deaths of the Rev. Canon Mussen, of Farnham, and the Rev. Canon Anderson, of this city.

St. James' the Apostle.—Mr. J. H. Lauer, organist of the Church of the Advent, Westmount, has been appointed organist of this church in the place of Mr. H. W. Reyner, Mus. Bac., who has resigned that position.

St. Luke's. A large gathering assembled on Thursday evening, the 7th inst., in the lecture room of this church, on the occasion of a concert given in aid of the fuel fund. Mr. J. Neil, lay reader of the church, occupied the chair, and the Rev. T. E. Cunningham, rector of the church, was also present. In the course of a brief address, the chairman stated that the concert was held in order to present a clean sheet at Easter. An enjoyable programme of songs, musical selections, etc., was carried out.

Amherst Park. A successful entertainment was given on March 17th in this Anglican mission. The programme consisted of tableaux vivants interspersed with recitations, instrumental and vocal selections.

Shefford.—The Lord Bishop of Montreal has appointed the Rev. T. B. Jenkins rector of Waterloo, rural dean of Shefford.

Huntingdon. St. John's.—What might have been a disastrous fire occurred at the rectory on Tuesday afternoon, the 12th inst., but fortunately it was extinguished before any very serious damage was done to the house. The damage is fully covered by insurance.

ONTARIO.

John Travers Lewis, D.D., LL.D., Archbishop of Ontario, Kingston.

William Lennox Mills, D.D., Bishop of Kingston; Coadjutor of Ontario.

Barriefield.—St. Marks'.—On Wednesday, March 6th, the Bishop of Kingston visited this church and preached to a large congregation. Taking the words, "Abide in Me," for his text, he showed the meaning and beauty of them and in a most eloquent manner spoke of Jesus and His love. After the service, the congregation tendered a reception to the Bishop in the Town Hall, which the ladies had renovated and decorated in a most tasteful manner. Great pains had been taken to make the welcome of their Bishop in every way hearty. An address signed by the churchwardens on behalf of the congregation was read by John A. Wilmot, vestry clerk. Bishop Mills responded in an impressive and able address. He spoke of his work, its difficulties and encouragements. Among the latter were none greater than such gatherings as that to which he spoke and such addresses as that just presented. He referred to the fact that he had begun as an absolute stranger to the diocese, but that now he knew nearly all, and he wished to know intimately every member of the Church, both lay and clerical. He congratulated the people on their church and the signs of life and prosperity in their parish. After a few words from the rector urging all to back up their Bishop in his work, the people were introduced to the Bishop and Mrs. Mills, both of whom won golden opinions from all present.

Tamworth.—The Rev. Professor Worrell gave missionary addresses on Sunday, March 10th, at this place, Marlbank and Enterprize. At all three places the attendance was large. The collections amounted to \$20, which is six more than they did last year. But, for the bad weather in the evening, this amount would doubtless have been larger. All the people in this mission are much interested in the work of the Church, and this interest is greatly fostered by their mission priest, the Rev. J. W. Jones, who is a most earnest and zealous worker in the Lord's vineyard.

OTTAWA.

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

Hull.—St. John's.—A handsome memorial window is shortly to be placed in this church to perpetuate the memory of the late Canon Johnson, who was the first rector of Hull and Ottawa, and who laboured for many years in this place. Mr. Wainwright, the manager of the Hull branch of the Bank of Ottawa, has charge of the subscription list.

Ottawa.—St. John's.—The Rev. George B. Morley, of Bradford, preached in this church on Sunday, March 10th, both morning and evening, excellent, practical sermons, which were listened to with great interest by the large congregations present.

Maberly.—After a ten days' mission, which ended on March 12th, and which had been conducted by the Rev. G. B. Morley, of Bradford, in the diocese of Toronto, proved to be most instructive and full of interest. The various services were well attended throughout, and towards the close of the mission the church was crowded at each service.

TORONTO.

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

Toronto.—Trinity College.—The Rev. Professor Clark gave a lecture on the Passion Play at Oberammergan in the Convocation Hall on Saturday afternoon last. The hall was crowded by a very

appreciative audience who were greatly interested in the account given by the lecturer of the famous event. In the course of his remarks Mr. Clark mentioned these facts, viz., that the play is given once in every ten years, that it is usually given in the open air, that the spectators generally number nearly 6,000, and that the presentation of the play was one of the most impressive scenes which could be witnessed. Oberammergan is in Bavaria.

The Rev. H. C. Dixon missionary of this diocese, was re-elected by acclamation to the position of Grand Chaplain of the Orange Association for Ontario West at Stratford, last week.

Trinity College.—The Rev. W. Carey Ward lectured on Australia in the Convocation Hall, on Saturday afternoon, March 9th. The hall was well filled, and the audience were greatly interested in the lecture and its accompanying illustrations.

Toronto.—St. Anne's.—The Bishop of the diocese confirmed 55 candidates in this church on Wednesday evening, the 13th inst. Despite the stormy and altogether very disagreeable weather there was a large congregation present at the service.

St. James' Cathedral.—The Rev. Provost Street-Macklem is taking the noon-day services here this week, and he will be followed by the Bishop of Niagara.

A joint convention of the Brotherhood of St. Andrew in Canada and the United States will be held in Detroit, July 24th to 28th, 1901. Strenuous efforts are being made to make this meeting a representative one and full of interest to all concerned, and it is expected there will be a very large attendance. The Detroit local council is issuing a montly paper so as to keep all interested in touch with what is being arranged. Any Brotherhood man, and others interested in this convention, who do not receive this paper, should send in their names at once to the general secretary, 24 Adelaide street east, or direct to S. A. Courtes, 17 Montcalm street east, Detroit, Mich.,

The Deputation Committee.—The deputation campaign is finished, and the labours of the committee are at an end for this season. The financial result will not be generally known until the publication of the convening circular, but judging from the interest which has been awakened and the good feeling displayed, it may safely be predicted that a larger total than that of last year will be reached. The committee adopted two new methods during the past campaign, the one was a Service Book, containing special prayers to be used at Morning Prayer and Evensong, and in which special psalms and hymns were printed in full. This was not an unqualified success. To make a successful Service Book it would be necessary to prepare a special mission service and print the whole of it. The other innovation of the committee proved a great success, that is to say, the addition of clerical and lay members from outside parishes to the committee and bringing them to Toronto to lay before the congregations here the needs of the mission districts. During one or two Sundays in January the resources of the committee were sorely tried, owing to the prevalence of influenza, and had it not been for the ready help of students from Trinity and Wycliffe Colleges, there would have been many a disappointment. There is a matter which the committee ought to take up and consider before resuming operations next year, namely, whether they would not be justified in refusing to send a deputation to a parish where the clergyman refuses to suffer the use of the slips and pencils. Deputations are sent out not to entertain the congregations, but to raise money—this is their main object—and if admitted to a parish they ought to be permitted to

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adopt the methods prescribed by the committee, who have learned by experience that they are the most effectual. The sending out of deputations on any other conditions is from the committee's standpoint a waste of time, men and money. Another matter which deserves consideration is the question of the allotments. It is almost impossible to disabuse a congregation which is asked for a large sum, of the idea that there is something wrong in the method by which the apportionments are made. But when this is thoroughly explained, and it is shown that it is as fair a device as can be suggested, then refuge is taken behind the allegation that other parishes make incorrect returns to the Assessment Committee. Want of publicity, perhaps, tends to excite this suspicion. It might be well if the assessable income of each parish were appended to the committee's report, together with the figures on which the amount is based. Each year in deputation work adds to our experience, and each year finds matters running a little more smoothly than in the preceding season. Nothing can exceed the heartiness of the welcome extended to the deputations by the clergy and by the people, too. One might be inclined to think that as the novelty wore off, interest would wane, but this does not appear to be the case. Wherever the deputations go they receive the same hearty welcome, and their addresses the same earnest attention. Sixty deputations visited the rural parishes; twenty-eight did the work in the rural deanery of Toronto; while the numbers of the committee reached this year the total of 71 members. Lawrence Baldwin and W. D. Gwynne, joint secretaries.

Canon Browne, the rector of Paris, Ont., preached in the Chapel at the special afternoon service on Sunday last.

NIAGARA.

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

Grand Valley.—The Rev. J. Allan Ballard, writes as follows regarding the work of the Rev. H. C. Dixon: "One cannot speak definitely of the good done by a mission, but thirty-eight have taken the trouble to tell us the mission was a help, and to offer their services to the Church, subject to the incumbent's direction. Of Mr. Dixon's earnest and self-denying efforts to help the people I cannot speak too highly. To me it was always refreshing to be with such an unassuming Christian. His ability for good in such a work is immeasurable, and I feel sure it will be a great blessing to the Church, if Mr. Dixon could be secured for the work and freed from all personal and family worry by an assured allowance. He was most unselfish in labours here, giving three afternoons to Grand Valley, and a splendid address at a union service for our late Queen in the public hall."

HURON.

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

Kirkton.—New St. Paul's.—A grant of handsome Service Books, valued at £3 1s. 4d., to this church have been received from the Society for Promoting Christian Knowledge, London, England. They were used for the first time on Sunday, the 10th inst. Also the Sunday schools of Kirkton and Biddulph were presented with a supply of new Bibles, prayer-books and hymnals by their rector, the Rev. W. Stout, from the Church of England Bible and Payer-book Society of Canada, Toronto. On Monday afternoon, March 11th, notwithstanding the stormy weather, a very successful meeting of the Ladies' Aid of St. Paul's church, Kirkton, was held at the rectory. These energetic ladies, after paying \$400 on the seating of the church, and carpeting the chancel and vestry at a cost of \$80, have on hand considerably over \$200 to hand to the Building Committee.

RUPERT'S LAND.

Robert Machray, D.D., Archbishop and Primate.

The Sioux Mission.—His Grace, the Archbishop of Rupert's Land, visited this Mission on March 3rd, and confirmed seven candidates, five men and two women. The missionary, the Rev. J. F. Cox, was not present, having been called suddenly away to the death-bed of his father, Lieut. Col. T. H. Cox, who for fifteen years was the popular and efficient commanding officer of the Scourth 3rd Battalion Highlanders. Mr. Yeomans, the farm instructor on the Reserve, very kindly took the oversight of the arrangements connected with the Archbishop's visit, and our very sincere thanks are due to him for the very satisfactory way in which everything was done. The collection was devoted to the Twentieth Century Fund, the amount to be applied in raising the debt on St. John's College, Winnipeg.

British and Foreign.

Christ Church, Gateshead, is in need of parochial buildings, so it is proposed to erect them as a memorial to her late Majesty at an estimated cost of £4,500.

The Bishop of Manchester has appointed the Rev. R. C. Fletcher, M.A., rector of Tarncliffe, Mr. Preston, archdeacon of Blackburn in the place of the late Bishop Cramer-Roberts.

The Bishop of Truro has received an anonymous donation of £10,000, which is stated to be the full amount necessary for the completion of the central tower of Truro Cathedral.

A curious phenomenon in the shape of a slab of granite on which there is a natural cross has been presented to St. Paul's church, Truro. The cross was discovered in working the stone for the viaduct at Truro.

A handsomely-carved oak lectern, provided by public subscription, has been placed in the Parish church of Corby, South Lincolnshire, to perpetuate the memory of the late vicar, the Rev. Charles Fairbrother.

In the chancel of Stedmore Church, Yorkshire, which was opened two or three years ago, three panels are being worked bearing inscriptions recording the reign and death of Queen Victoria and the accession of King Edward.

It has been stated that last Advent the number of candidates for Holy Orders sank to 405 from the 519 of the previous year, while the total number ordained during the past year is nearly 250 less than were ordained in 1892.

The estate of the late Dr. Mandell Creighton, bishop of London, who died on January 14th last, has been valued at £30,571 11s. 10d., gross, and £29,145 11s. 5d. net. The Bishop bequeathed the income of the residuary estate to Mrs. Creighton.

The parish church of Sturton-le-Steeple, near Retford, was recently destroyed by fire save the old tower with its twelve handsome pinnacles. The organ, stained glass memorial windows, ancient screens and monuments, were all entirely destroyed.

A number of works, all described as urgent, are in contemplation in connection with the Collegiate Church of St. Saviour, Southwark. They include restoration of the church, £6,000; erection of choir-vestry, £3,000; and of collegiate house, £4,000.

According to the last returns, the sum of £38,141 3s. 6d. has been subscribed towards the

Diocesan Fund which is being raised for the maintenance of the new See of Southwark, which is to come into existence through the sub-division of the present Bishopric of Rochester.

The Bishop of Rochester has consecrated the church of St. Cyprian, Brockley. It will accommodate about 1,500 people. The church has been erected, at a cost of £9,050, from the designs of the late Sir Arthur Blomfield, the land upon which the building stands having been given by the corporation of the city of London.

The Archbishop journeyed down from Dublin recently to dedicate the beautiful window in Ballinacorney church, to the memory of the late Col. Kemmis, and the generous gift of his children. The service and music passed off well, reflecting great credit on the rector and his wife; and a very helpful sermon was preached by his Grace.

It has already been decided, says The Church Family Newspaper, to place an effigy of the late Bishop Creighton in St. Paul's Cathedral. The Bishop will be represented in the cope and mitre which he wore at all great functions at St. Paul's, grasping his pastoral staff. The effigy will be placed in the north choir aisle, opposite the monument of Bishop Jackson.

The first ordination in the Anglican Church which has ever occurred in Egypt took place at St. Mark's church, Alexandria, on the 10th ult. The candidate for the priesthood was the Rev. W. H. T. Gairdner, B.A., who had been ordained deacon by the late Bishop Creighton in 1899. The ceremony was performed by the Right Rev. G. F. Popham Blyth, Bishop of Jerusalem.

In memory of the late Rev. Arthur Robins, rector of Holy Trinity Church, Windsor, a memorial in the form of a baptistry was lately dedicated in the church by the Rev. Canon Gee, of St. George's chapel. The walls bear the inscription, "To the Glory of God, and in memory of Arthur Robins, M.A., for upwards of 26 years rector of this parish, died, December 24, 1899."

A beautiful mural tablet has been unveiled in St. Paul's church, Herne Hill, by Mr. Holman Hunt, in recognition of the anniversary of the birth of Ruskin. The memorial is executed in coloured marble, surmounted by a white medallion of Ruskin, from a design by Mr. Brindley, advised by Sir William Richmond and Mr. Arthur Severn, Ruskin's relative. St. Paul's was at one time Ruskin's parish.

The office of President of Queen's College, Cambridge, to be vacated by the Lord Bishop of Exeter, has been offered to and accepted by the Rev. Frederick Henry Chase, D.D., Powis Medalist, 1875, Kaye Prizeman 1883, Hulsean Lecturer 1901, Principal of the Cambridge Clergy Training School, Lecturer at Christ's College, and Examining Chaplain to the Archbishop of York. Dr. Chase obtained first-class honours in the Classical Tripos of 1876, being bracketed eighth.

Some very interesting Stuart relics have changed hands, according to the disposition in the will of Alicia Anne Lady Scott, of Spottiswoode, who died a few months ago. The Duke of Buccleuch receives, among other things, a case of valuable Jacobite relics, which was "always kept locked up in the green leather despatch-box;" Lady Cameron of Lochiel receives Prince Charles' silver inkstand; Lady Mary Trefusis a miniature of Prince Charles and one of James VIII.; while the miniature of Prince Charles by Jaija goes to Victoria, Marchioness of Lothian.

The following resolution, moved by the Archbishop of Canterbury at a meeting held at the Mansion House recently in connection with raising

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a memorial to the late Bishop of London, was carried unanimously: "That it is desirable that the eminent services of the late Dr. Creighton, Bishop of London, to literature and the Church should be commemorated in a fitting manner; that a mansion house fund should be raised for the purpose, and applied to some or all of the following objects, at the discretion of the committee: (a) A portrait for the Episcopal collection at Fulham Palace. (b) A marble monument in St. Paul's Cathedral, in which the Bishop is buried. (c) Some addition to the provision which he was able to make for his family, should that be found necessary. (d) A professorship of history in the new Teaching University of London, which has been proposed by his literary friends."

The remains of the late minor Canon Shuttleworth, of St. Paul's Cathedral, were cremated, and the urn containing the ashes has been taken to Eglosayle in Cornwall, of which place his father was vicar for a period of 34 years, and placed in the chancel of this old parish church, immediately behind a really beautiful memorial tablet erected by the people of Eglosayle and the neighbourhood. The tablet is of alabaster, the work of Mr. Harry Hems, Exeter; and was dedicated in the presence of a large congregation which included Mrs. Shuttleworth, the professor's widow, and other members of the family. At the special request of the vicar (the Rev. G. Durno) the tablet was dedicated, and an address given by the Rev. E. S. Shuttleworth, the professor's only brother, who was vicar of Eglosayle, from 1883 to 1889.

Correspondence.

All Letters containing personal allusions will 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.

IT IS NOT ROMISH.

Sir,—I notice, in your issue of the 17th ult., a letter from A. W. Savary, in reply to mine anent the pamphlet on Eastward Worship. Judging from his sentiments, he evidently professes to be a good Protestant; but if he would read the pamphlet (which I can scarcely suppose him to have done), he would probably discover that the writer of the pamphlet was not only equally Protestant, but even more so, and moreover, could give good reasons for being such. Mr. Savary is drawing largely on his own imagination when he supposes that I "inculcate" the practice of some priests, who in church, when presenting to God, "the alms and oblations, elevate them above the head." I neither inculcate that practice nor follow it myself. What I do inculcate is the elevation of the people themselves from a sitting to standing posture, thereby showing some reverence and humility, and thankfulness; while they, by their minister, are presenting their offerings to God. The presentation of offerings to God is represented throughout the Bible as an important part of Divine worship, and nowhere in the Scriptures do we find sitting sanctioned as the proper attitude for its performance. I agree with Mr. Savary that God will regard more the attitude of the heart than the posture of the body, in presenting our gifts; but it is also true that God does regard certain postures of the body as proper and seemly expressions of "the attitude of the heart." Kneeling, standing, bowing, prostration, and raising the hands heavenward, are all recognized in the Bible as proper devotional attitudes, expressive of reverence, humility, thankfulness, etc., but sitting is not regarded as expressive of any such feelings, and seems utterly inconsistent with all our ideas of propriety in presenting a gift, in

honouring a superior of exalted station, and especially as an expression of the humility, reverence and thankfulness with which we should present an offering to God. If sitting is not an attitude of reverence and humility in making an offering to God, and both priest and people ought to be reverential and humble in this act of worship, we are ready to ask, by what outward attitude, posture, or act, should the people manifest these sentiments of their hearts, and by what outward acts should the priest show his humility and reverence in presenting the alms and oblations to God, and placing them on the Holy Table? Mr. Savary seems to have been anticipating this question, and the difficulty of answering it; but his answers are not such as we should have expected from a member of the Church, who professes such respect for the Church's Prayer-Book; and as one of "the laity content with the Church of England, as it has come down to us, 'all glorious within,' and purified from the days of the Reformation." Let me state here, in passing, that it is mischievous to insinuate that the clergy alone are responsible for the introduction of novelties in the Church. I have had repeatedly to interfere in one instance with two churchwardens, in other cases with ladies; who would, if permitted, have introduced into Church decoration things which would have greatly offended Mr. Savary. Why is he opposed to the people standing while their offerings are being presented to God? His answers, if they may be called such, are virtually the following: He confounds the divinely required "decency and order" of public worship with the larger liberty, informality, and variety allowed by God in private devotion. In our private approaches to God, we are privileged "in everything by prayer and supplication, with thanksgiving to make our requests known unto God;" and we may do so lying on our bed, or sitting at our desk, or walking on the street with our hat on; but we would be considered irreverent and profane to take such liberties in the worship of God in church. On the other hand, in giving privately to a collector some "money for religious purposes," it would seem little short of profanity if Mr. Savary did, as he suggests, namely, "rise from his desk and hand his cheque" to the collector with a solemn ceremony, such as accompanies the presenting of an offering to God in public worship. If not profane, it would be at least ridiculous. Why? Because it would be out of place. It would be simply a private transaction in a secular place of business requiring action in accord with the circumstances, and not requiring a solemn ceremony appropriate only to the Holy Table in the house of God. In my letter, which occasioned this correspondence, I endeavoured to illustrate this subject by the ceremonious respect and reverence shown in public to our late and beloved Queen. Let me draw from the same source a further illustration; I saw a few days ago, a picture in one of our papers. It represented the Queen riding on horseback, with a Highlander on foot, along side, bonnet on head, leading the horse, among the lonely hills. Now neither he, nor any other man, would have presumed to appear with bonnet, cap, or hat on head, at some State function, such as one of Her Majesty's levees, or drawing-rooms, or on some more public occasion, when the Queen was to receive an address from her subjects. Then Mr. Savary compares the reverent presenting of a gift to God with, I suppose, the Roman Catholic sacrifice of the mass. For he says, "We are content to believe, as our fathers did, that there is no more sacrifice for sin; that it was 'finished' on the one great 'altar, Calvary.'" I most heartily agree with Mr. Savary that there is no more sacrifice for sin, for the only sacrifice that could atone for sin was "finished on Calvary," or, as our Communion Service expresses it, when "Jesus Christ suffered death upon the cross; and made there (by His one oblation of Himself once offered), a full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world." A most precious, and unspeakably precious truth! But

what has it to do with our present subject? We are not speaking of purchasing pardon of sin by our offerings of money to God. No, we are better instructed. "Nothing in our hands we bring" for such a purpose; and Mr. Savary ought to be a little more charitable in his opinion of us, and give us the benefit of a hope that he may yet discover that perhaps we know the way of salvation as well as himself, although we do not insist in presenting reverently the peoples' offerings to God. But Mr. Savary goes further than what we have yet noticed. He says: "We do not require a priest to offer up our 'devotions,' we do it ourselves." He even proposes an "improvement on the Prayer-Book by having the people stand up when the collection begins, rather than wait for the minister to perform 'the extra ceremony' of presenting 'the collection' to God." I have no doubt that Mr. Savary is very sincere in his opposition to what he calls "the extra ceremony," which the Church requires the minister to perform; but why this opposition? It arises, I believe, from his erroneous ideas of the word priest, and of the duties of the priest, which are described by the dreadful word "sacerdotalism." He has not studied the subject of the Christian priesthood; and this is not the place to treat of it. He may find some useful hints in the other pamphlet, "Disclosures of Concealed and Increasing Romanism Among the Evangelical Denominations," (Church of England Publishing Co., Toronto). The Jewish people were "a kingdom of priests, a holy nation," Exodus xix., 6. Every Jew was, therefore, a priest. Yet God selected the tribe of Levi to rule, teach, administer sacraments, and present at the Holy Table or altar the offerings of the people. The Christian Church is "a royal priesthood, a holy nation," 1. Peter ii., 9; Rev. i., 6, v., 10. Every member of the Church is therefore a priest. Yet our Saviour, King and High Priest has appointed a ministry in his Church to perform essentially the same priestly functions as the Jewish priests, namely, to rule, teach, administer sacraments, and why not also present the offerings of the people on the Holy Table; for Christ has appointed a table for his house? It is a special function of priesthood to offer gifts to God, Heb. viii., 3. But let Mr. Savary beware of the sin of Korah, Dathan and Abraham, Numbers xvi., 10. I speak thus because Mr. Savary maintains that when he has "reverently placed his offering in 'the decent bason,' provided for the purpose, his offering is complete, and therefore there is no need that the priest should present it to God." But such doctrine is not and never was the doctrine of the Church of God; and Mr. Savary is unwarrantably taking to himself the duties and honor of official priesthood. Let us see to what results Mr. Savary's principles would lead if adopted generally by the lay priesthood or members of the Church. The collection is not the only thing which the priest has officially to present to God at the Holy Table; for, very often, in some churches every Sunday, he has to place upon it the sacramental bread and wine; and it is his duty and no other person's duty, to place them there. The bread and wine, as well as the collection, are all on the altar at the same time, and are all offerings of the people, for the bread and wine are supplied by the parish. Now, Mr. Savary, to be consistent, should object to one man alone having the exclusive privilege of placing the sacramental elements on the Table of the Lord. The placing them there is the dedication, presentation, and offering of them to the Lord's service, and is immediately followed by the prayer to "Almighty God, most mercifully to accept our alms and oblations." Now, Mr. Savary, being a clever, intelligent man could probably do all these sacerdotal acts as well as the official priest. He should, therefore, to be consistent, not only object to a priest doing these things for him, but he, and the lay priesthood or members of the Church generally, should, each for himself and herself, present and consecrate the bread and wine, and thus be their own official priests. That would not be consistency, but anarchy, and worse, a thousand

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 ...the Confession, when again they kneel...
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 ...the introduction of pews led to the people sitting during certain parts of the service...
 ...the original intention of the Rubrics goes without saying...
 ...And though custom, consequent on our modern habits, has made it a very general practice to be seated at the offertory...
 ...any priest is within the limits of his duty when he seeks to restore the practice of standing at the presentation of the alms...
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 ...when the Rubrics were made...
 ...Various arguments, fanciful or otherwise, have been adduced to commend the practice of

W. J. MACKENZIE

THE INSTITUTE LEAFLETS AND TEACHERS' ASSISTANT.

Sir.—The publishers of the Institute Leaflets and Teachers' Assistant are always glad to receive criticisms of these publications. May I suggest to our friends that when they desire to criticize they send their criticisms direct to the Editor at the Church Book Room, 17 Richmond street west, Toronto. Such criticisms will always receive due consideration, and will effect far more good than anonymous criticisms in the press. We shall then feel that those who criticize are in earnest in their desire to promote the welfare of the Church in Canada, as well as true friends to us. May I also add that the Sunday school committee of the diocese of Toronto, which publishes their lesson helps have never claimed that their publications have the authority of the Church in Canada. They are a private venture and must stand on their own merits. The Inter-Diocesan Sunday School Committee of the Provincial Synod is responsible for the scheme of lessons which these helps are published to illustrate. Anyone who desires to do so may publish helps, and these helps must stand or fall upon their own merits. The senior grade of these Leaflets is now in its 20th year, the junior grade in its 11th, and the Teachers' Assistant in its 15th year.

EDITOR, INSTITUTE LEAFLETS AND TEACHERS' ASSISTANT.

STANDING AT THE PRESENTATION OF THE OFFERTORY.

Sir.—May I be permitted to point out to Mr. A. W. Savary that he is in error in supposing that the practice of standing at the presentation of the alms is contrary to the Rubrics. When the office for the Holy Communion was set forth, there were few if any seats in the naves of our churches, and consequently the Rubrics were based on the necessity of the case, and thus recognize only two postures kneeling and standing. Therefore, the only rubrical direction for the laity is to kneel until the Gospel, when they are directed to stand, which position they keep until the Confession, when again they kneel. On the continent of Europe, where some churches are still seatless, as ours were at the time of the Reformation, the congregation may be seen kneeling or standing for lengthy portions of the service, and through the sermon. That the introduction of pews led to the people sitting during certain parts of the service, does not change the original intention of the Rubrics, goes without saying. And though custom, consequent on our modern habits, has made it a very general practice to be seated at the offertory, any priest is within the limits of his duty when he seeks to restore the practice of standing at the presentation of the alms, which of necessity and by the Rubric was the posture of our forefathers in the earlier period of the Reformation, when the Rubrics were made. Various arguments, fanciful or otherwise, have been adduced to commend the practice of

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 ...Various arguments, fanciful or otherwise, have been adduced to commend the practice of

YES, OCCUPY THE FIELD.

Sir.—In your last issue (Feb. 28th) you have a letter signed "H. A. Thompson," about a certain field surrounding Glen Allen, and though unoccupied, it is not unknown to at least some of the clergy. The little neglected church, which is eleven miles from here, has long been closed, but I do not think it impossible to have it repaired and reopened. I drove out to see it in June last, and went on and visited Mr. Holt, to see what prospect there was of opening up there, or at Dorking, three miles nearer here. He said that if a traveling mission were established, it ought to succeed. It would undoubtedly be a mistake to sell the long empty church, for it may be filled again. I drove to Drayton in October. The clergyman at Rothesay has evening service there, he also having Moorefield. Now, if "Drayton" were made the home of another clergyman, he could take Glen Allen with it; and he would get some families from Mornington and Wellesley, in Huron diocese, who are too far from here to attend regularly, although I visit them, and they are counted as belonging to my parish. Linwood and Carthage ought both to have had English churches long ago. Yet it may be remembered that half a dozen Methodist preaching places have ceased to exist in the field that I cover alone. Dorking only dying out last summer. This is but one of a host of localities that I could name, of which the same sad story of neglect can be truthfully told. Monkton and Trowbridge being here in Perth. The constitution, etc., of the Synod of Huron are such as to rather discourage true missionary enterprise amongst ourselves. I hope that Niagara diocese is less hampered in this respect.

T. LOFTUS ARMSTRONG

The Rectory, Millbank, Ont., 5th March, 1901.

"OCCUPY THE FIELD."

Sir.—The communication, under the above caption, in your issue of 28th February, was read by me with deep regret, and the reason of it is this, that the beautiful little Gothic brick church (of which Rev. Mr. Thompson speaks), is about being brought under the "hammer"—sold to the highest bidder—was built some forty years ago, under great difficulties, for the country then was comparatively new and the people in struggling circumstances. The foundation of this beautiful little edifice was dug out by the missionary, who had three others under construction, and who contributed liberally out of his then small stipend to bring these four churches to completion. And now to think that it is to be sold by the Synod of the diocese of Niagara for what it will bring—a few paltry dollars—is both a shame and a disgrace. It was certainly built at a great sacrifice by the few poor Church families—less than a dozen—who lived in and around Glen Allan. Besides contributions, which those few families gave of their poverty to the building fund, they hauled the brick many miles. In fact, everything in the shape of material was hauled by this little band of faithful Church workers. And now to think that none of the Church's children are in that part of her vineyard, makes one's heart sad. It is needless to deny that that part of the Church's vineyard has been woefully neglected and shamefully mismanaged. Perhaps few are aware that these two townships, Maryboro' and Peel, belonged in their entirety to the Church, as clergy reserves, and that not so much as one acre was reserved for Church purposes. Who is there that will not admit that it is not only a shame, but an everlasting

...disgrace, that such a state of affairs should be in any diocese. Instead of the diocese of Niagara pocketing a few paltry dollars by the sale of the said church, I think it but just (if sold), that those who subscribed to the building fund of said church should be reimbursed. I would, however, be very sorry, indeed, to hear that the Synod of the diocese of Niagara would be a party to such a disgraceful act. What the Synod should do would be to apportion \$600 per annum, out of the Clergy Reserve Fund, for the purpose of sending the ministrations of the Church to that long neglected portion of her vineyard, and in some measure do justice to that part of the diocese.

A CHURCHMAN.

OCCUPY THE FIELD.

Sir.—I desire to add a few words in support of the excellent letter of Rev. Mr. Thompson, of Shanty Bay, concerning the church at Glen Allan. When I was incumbent of Millbank, I visited within two or three miles of that church, and often regretted that it was left so neglected. I agree with Mr. Thompson that it ought not to be sold, and the ground abandoned, for then it would be infinitely harder ever to start again than to revive a work that has been dropped. I am firmly persuaded that every closed church in this country can be opened and kept going, if a vigorous effort in that direction is put forth. This has been done in some dioceses (e.g., Maryland), and there the number of closed churches was far greater than the number in any diocese in Ontario. "Be watchful and strengthen the things which remain that are ready to die." (Rev. iii., 2). Mr. Thompson being in Toronto diocese, and myself in Huron, we can take no action concerning a church in Niagara, but I hope some clergyman in that diocese will take action to protect this ground and church. Mr. Thompson knows this ground well, and he also knows what a vigorous sustained effort can do to overcome difficulties and discouragements. This ground is in sore need of the teaching and influence of the Church of England.

T. G. A. WRIGHT.

WHY DOES NOT THE CHURCH NUMERICALLY KEEP PACE WITH OTHER CHRISTIAN BODIES?

Sir.—There is no doubt that "Manitoba" sometimes hits the right nail on the head in his strictures regarding the Church—but possibly his vigorous blows may hurt someone—the faults are common enough, too many of the clergy, appear to have adopted the diplomatist's maxim "surtout point de zèle," to the manifest loss of their people; their chief care seems to be to "hold the fort" the incumbency whatever it be, for the time being, and "apres nous le deluge." There is a lack of aggressive action in evangelistic work especially among the unremunerative and unbelieving classes. One regrets to see base motives attributed to religious people, the respectability of the church, but here again no doubt "Manitoba" has reason for what he says, the same has been observed by others for many years past, both among laity and clergy—for the latter we must blame the bishops. But I cannot follow "Manitoba" in his quarrel with clergy who are trying to do things in the right way; religion is a matter of education, spiritual education it is true, and the spiritually educated man will not disagree with the clergyman who rightly or wrongly is trying to conduct the worship of God with reverence and devotion. I am afraid "Manitoba" is rather inconsistent—he abuses the clergy for daring to perform some ceremonious action which may not be quite intelligible to all the congregation, while he makes it a sine qua non for every clergyman to be "capable of giving free expression to his views!" Does not "Manitoba" know that the clergy are bound hand and foot by the "views" of their congregations? Does he not

know that the before a sermon, sentation" of t clergyman an a quenches his" ze poorhouse? It be a possible ad has just said, such things as to a Catholic." not disclaim t which "Manitol the matter, that the trouble to vice is intended cated, we need and Non-confor from the gener cheap and will the rest let "N and ask the Bis service to supp

Sir.—Mr. Ben and in which he Pharisee at me am at a loss to own name, who and uncanonical; gladly do so. is shown the la Having or was pose I have n sorry, but for him in this. F Provincial Syn 1871, entitled " "No person sh service, or per manently or oc Episcopally an not lengthen t section. Mr. I sumably Mr. I of obedience to his work in th means follows, transpired in t is the law, and therewith? E prised at the i Mr. Benoit as Ordinal ought that the Provi of like nature of England ha priests and de tolic times in plication no o her law that any one of th pally ordained consecration. has been ably before us and ities. In rega have nothing of a patriotic occasion. As occasion to w Mr. Benoit th to what kind that it was n Evensong Ser people's praye

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know that the least word said, an "invocation" before a sermon, or action done, the reverent "presentation" of the alms, brings down upon the clergyman an avalanche of abuse, which forthwith quenches his zeal and possibly drives him to the poorhouse? In such a case an endowment might be a possible advantage. A clergyman in England has just said, "let us remember that there are no such things as extreme views or any views at all to a Catholic." I may assume that "Manitoba" will not disclaim the cognomen. "Repentance," of which "Manitoba" speaks has only this to do with the matter, that a penitent man would never cause the trouble to which "Manitoba" refers. Our service is intended for educated people, spiritually educated, we need a simpler service for the illiterate and Non-conformists, but you cannot separate these from the general congregation. Prayer-books are cheap and will satisfy the needs of the latter, for the rest let "Manitoba" consult his parish priest and ask the Bishop to authorize a simpler form of service to supplement the Prayer-book forms.

A.

REV. MR. BENOIT.

Sir,—Mr. Benoit has in his very exemplary letter and in which he takes opportunity to fling the word Pharisee at me (on what ground, I must confess I am at a loss to see), asks me to point out, over my own name, wherein he "has been guilty of irregular and uncanonical proceedings." I willingly and gladly do so. But why over my own name? If he is shown the law what advantage will my name be? Having or wanting my name is for another purpose I have not a doubt, and consequently I am sorry, but for the present it is not well to gratify him in this. He will find among the canons of the Provincial Synod, No. 6, passed in 5th session, 1871, entitled "Of Ministering in Parishes." Sec. 2: "No person shall be permitted to celebrate Divine service, or perform any office of the Church permanently or occasionally, except he shall have been Episcopally and Canonically ordained," etc. I need not lengthen this letter by filling out the whole section. Mr. Benoit can do that for himself. Presumably Mr. B. has made his assent a declaration of obedience to these canons when he entered upon his work in this diocese. I presume it, for it by on means follows, considering certain things that have transpired in the past, that he has. However there is the law, and I ask him has he acted in accordance therewith? But to go back further. I am surprised at the innocent and assured manner in which Mr. Benoit asks for the law. The preface to the Ordinal ought to be sufficient for him. It is on it that the Provincial canon is based, and the canon of like nature of 1603. By the preface the Church of England has declared her mind that bishops, priests and deacons have always been since Apostolic times in existence in the Church and by implication no other. Therefore it is her mind and her law that no one shall be allowed to exercise any one of these ministries, except he be Episcopally ordained or hath had Episcopal ordination or consecration. I need say no more. The matter has been ably and learnedly threshed out by many before us and I refer Mr. Benoit to such authorities. In regard to Rev. Bedford Jones' action I have nothing to say. Possibly, as it was a service of a patriotic character, he deemed it an exceptional occasion. As regards the service followed on the occasion to which I drew attention, let me remind Mr. Benoit that I put the matter interrogatively as to what kind of service it was. I am glad to know that it was mainly the service of Evensong, or Evensong Service, and that thereby it was really a people's prayer meeting, in which all could join.

W. R. B.

THE CORONATION OATH.

Sir,—What turbulences seem to be arising out of the death of our Queen, of blessed memory, and the accession of Edward VII. to the throne! First of

all, there is an unseemly struggle over the question of "State Service." And now there has arisen another in the manner of the prescribed "Coronation Oath." The oath is the same as was taken by the most tolerant of monarchs, our mother Queen Victoria, now at rest; and the Roman Catholic party have nothing to conjure up against the justness, the fairness, and charitable attitude of her reign. As an illustration, see the erection of the Westminster Archi-episcopate, in the face of the ecclesiastical power of this realm, "which is not, nor ought to be, subject to any foreign jurisdiction" (Art. 37). And it seems reasonable to ask, before subsidiary action is taken, to furnish Rome with easier methods; to what extent Rome is prepared to make overtures to the Anglican Communion? It is most doubtful that she will consider or entertain any such overtures for the explaining away of the existence of a Roman and Anglican Bishop in one diocese would prove much too intricate and complex, from any other point of view than that of the Vatican. From a Roman point of view, that which is objectionable, in the wording of the oath, from an Anglican, is but the faith of the Church, and rests on the body of the articles of religion; and modifying this, to my mind, at least, subserves only to minimize the title connected with the throne of England as "Defender of the Faith." Rome has not changed her attitude towards England since the promulgation of that oath. And it is extremely doubtful that until she does, any power, ecclesiastical, vested in the right of England's monarch, will be transferred to the Papal chair. The language of the oath may sound harsh and sentimentally intolerable, but after all, it is the attitude of the Church of this realm in discountenancing what she firmly believes, repugnant to, and contrary to the most sure warrants of Holy Scripture. The wisdom of Parliament may see fit to change what sounds harsh, in the ears of British Roman Catholic subjects, but the spirit of defence can never alter—until Rome alters—in maintaining the integrity, purity and thoroughly Catholic mind of the Church of England.

CANON HAVELOCK SMITH.

CLERIC AND W. R. B.

Sir—To Clerics very weak letter what can be said? It is a confession in fact that what W.R.B. called "Lawlessness," is common in the diocese of Montreal (I take it that he speaks of that or has that diocese in his mind), and episcopal example is the shield under which he, and others (for he speaks for others), take refuge. Well, all I can say in the face of the canon quoted to Brother Benoit, that it is regretful to find a Bishop putting himself above the law, which he had a voice in making. The lawmaker can unmake or change the law, but, in this case, it is not in any one Bishop's power to override the fundamental principle of our orders. The Bishops that made can alone alter or modify, but in no case can abrogate the principle that Episcopal ordination is a sine qua non. I need not enlarge on this, for it has been put plainly before the whole Christian world, by the attempt to draw Christians together on the now famous Lambeth Quadrilateral. As regards Cleric sitting under Presbyterian divines, if he did it voluntarily he did wrong. For my part, I have more than "sat under," for I was brought up in Presbyterianism and have made the acquaintanceship of Methodists, Baptists, etc. But because I found that Christ left one Church and that Church should be one, and that one for us English-speaking people is the Church of England, it does not follow (God forbid! Such a thought in all my years never entered my head), that my forefathers perished. Cleric's reason is so weak, so beside the mark, that it is but waste of time to reason with him. I take it that he is young in orders and will therefore (at least I hope so), live to learn to rule his actions and his words more by reason and authority than by mere example and expediency. Bishops are not infallible, and don't pretend to be. Bishops, how-

ever, are constitutional officers and should obey the canons, as well as their clergy. W.R.B.

WESTERN ASSURANCE COMPANY.

We publish in another column the report of the Western Assurance Company, submitted at the annual meeting on Thursday last. The statement shows a most gratifying result of the year's business, the total cash income being \$2,994,000, the largest in the history of the company, and the security of policy-holders now stands at upwards of \$3,000,000. The losses amounted to \$2,069,096, and, having regard to the fact that during 1900 the fire losses in Canada and the United States were, with one exception, largely in excess of those of any year of which statistics are obtainable, the shareholders are certainly to be congratulated on the results of the year's operations.

The president, the Hon. George A. Cox, reviewed the fire insurance situation at length, and his remarks thereon will doubtless be read with interest, giving as he does exhaustive reasons, from an insurance company's standpoint, for the increase in rates which the companies have recently decided upon.

In connection with the marine branch, Mr. Cox also refers to St. Lawrence river navigation, and points out that as soon as steps are taken to minimize the dangers of this route, insurance rates will be reduced to conform relatively with those charged from the principal ports on the Atlantic.

The facts to which Senator Cox calls attention certainly deserve the careful consideration of everyone interested—as all Canadians must be—in the encouragement of trade by this route. The dividends to shareholders amounted to \$110,411.35, a very handsome profit, in view of the heavy losses sustained by the company during the year. The directors are entitled to praise for the prosperous condition of the Western, which still holds a leading place amongst the insurance institutions of the Dominion.

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Every day now sees parcel after parcel passing customs and the opening out of fresh lots in the plainer felts and more elaborately trimmed patterns, prices begin as low as

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THE LESSER MINISTRIES

A flower upon my threshold laid;
A little kindness wrought unseen;
I know not who love's tribute paid,
I only know that it has made
Life's pathways smooth, life's borders green.

God bless the gracious hands that o'er
Such tender ministries essay;
Dear hands, that help the pilgrim bear
His load of weariness and care
More bravely up the toilsome way.

Oh, what a little thing can turn
A heavy heart from sighs to song!
A smile can make the world less stern;
A word can cause the soul to burn
With glow of heaven all night long!

It needs not that love's gift be great—
Some splendid jewel of the soul
For which a king might supplicate.
Nay! true love's least, at love's true rate,
Is tithe most royal of the whole.

FIFTH SUNDAY IN LENT.

Morning.

"We beseech Thee, Almighty God, mercifully to look upon Thy people."—Collect.

No one can offer this prayer in sincerity who is not a child of God. Terrible to the worldling is the idea that God searches out his heart's most secret thought, and is intimately acquainted with the minutest act of his life. While Adam and Eve remained in a state of purity and innocence, they were fearless and happy in the presence of the Almighty; but no sooner had they sinned than they shrank from His eye, and "hid themselves amongst the trees of the garden." Would you know the real state of your soul before God? Then ask yourself, whether the thought of Him as a "God unto whom all hearts are open, all desires known, and from whom no secrets are hid," is a pleasant or a painful one. If you feel that, though defiled and polluted by evil thoughts and unholy imaginations, it is your most earnest desire to lay your heart bare before Him, that He may cleanse it by the inspiration of His Holy Spirit; if, when He looks down into its depths, He sees that it is your most fervent longing to "perfectly love" Him, and to "worthily magnify" His holy name, you may rest assured that it is well with your soul. It is an unspeakably precious thought to the Christian that God's eye is unceasingly upon him, God's care continually following him. Yet it is likewise an exceedingly solemn thought. Dare he sin under the very gaze of the Almighty? Dare he indulge unholy thoughts when every imagination of his heart is as plainly revealed to God as though lighted up by a sunbeam? Let us seek to realize more and more this thought of God. Let us accustom ourselves to it, till the fear of it is taken away, and it becomes instead the joy of our hearts and the regulator of our lives. Let us live habitually in the consciousness of our Saviour's presence, and in holy, blessed intercourse with Him. Then will we not be among those who at the last shall cry to the mountains and rocks, "Fall upon us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb."

Noon.

"That by Thy great goodness they may be governed both in body and soul."—Collect.

How sublime is the thought of God as the Governor of the universe! Sitting upon the throne of omnipotence, invested with His own eternal and absolute perfections, He is Himself Legislator, Executive, and Judge. Human law is weak, partial, and defective. Even at the best it promotes the welfare of the many at the expense of the few. Often, it is too short sighted to discern the right, too accessible to bribery and corruption to condemn the wrong. But God governs with a sway all-powerful, wise, and just; wholly unaffected by the chances of time and change. "His kingdom is an everlasting kingdom; and his dominion is from generation to generation." In vain does guilt assume the garb of innocence before One whose "eyes are in every place, beholding the evil and the good." "No respecter of persons." He denounces the secret sin of the crowned monarch with a "Thou art the man!" as sternly as that of the veriest wretch, who trails the serpent's slime amid the lowest haunts of poverty. But God is very patient. The violator of His laws, trembling under the lash of conscience after his first crime, grows bold when no thunderbolt of vengeance arrests him in his course, and presses on in sin with new zest. (Eecl. viii., 11.) He rashly concludes that God hath not seen, that the Almighty hath not regarded. But the Christian knows better. He sees in all the tangled perplexities of human affairs, that Jehovah is directing the destinies of men and nations according to the counsel of His own will; and it is a thought full of rest, of strength, and joyful confidence. He is assured that though nations may totter and fall, empires be overthrown, and the whole world prove a scene of desolation and bloodshed, yet above all, in the undisturbed serenity of His Godhead, the Almighty is calmly bringing order out of confusion, beauty from desolation, and everlasting righteousness from the wrecks of sin and shame. The day is coming when every tongue shall confess God's equity and truth, even though it be to the sinner's confusion.

Evening.

"That by Thy great goodness they may be preserved, both in body and soul."—

Collect.

And has not God preserved us? In the hour of our birth; in the days of helpless infancy; in the heedlessness of childhood; in the perplexities of after life; down to this present moment, the loving care of our Father has been around us, smoothing our way, guiding our steps, warding off danger, disease, and death, turning away from our souls the shafts of the adversary, and crowning our lives with everything of joy and blessing that they have ever known. These loving-kindnesses of old are a pledge of the future. If our past waywardness and sin did not discourage him, when we lived in careless disobedience, and thought not of His commands, shall not His gracious hand preserve us, when we are now striving to do His will? Yes! that soul which has been committed to the guardianship of Jesus shall be His most jealous care. "Lest any hurt it, I will keep it night and day," are His own most precious words. And oh! what inexpressible comfort do they not contain! We cannot keep our own souls. "Temptation without and corruption within," would soon restore them to the enemy. But under the protection of Jesus they are safe. No power can wrest them from Him. Fear not then, O Christian! for the future. You may be tempted, you may experience sore affliction; the waves

and billows may go over your soul, and threaten to overwhelm you. But if you hold fast to the cross of Christ, you shall not be moved. In your happy experience shall be verified the truth of God's declaration, "For not for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. And when all enemies overcome but the last, you go forth to the final conflict, then again shall the preserving care of the Lord Jesus be your strength, and insure to you the victory.

HINTS TO HOUSEKEEPERS.

Soaking Salt Fish.—Very salt fish should be soaked several hours in three or four changes of warm water. Place the skin side up, so that salt crystals may fall away from the under or meat side. Wipe carefully and clean, then soak for an hour in very cold water.

Broiled Shad.—Scrape, Split, wash and dry the shad on a cloth; season with pepper and salt; grease the gridiron well; as soon as it is hot lay the shad on to broil with the inside downward. One side being well browned, turn it. It should broil a quarter of an hour or more, according to thickness. Butter well and send to table hot.

Baked Cod or Halibut.—Use a piece of fish from the middle of the back, weighing four, five or six pounds; lay the fish in very cold salt and water for two hours; wipe dry; make deep gashes in both sides at right angles with the backbone, and rub into these, as well as coat it all over with, a force-meat made of the crumbs, pork, herbs, onion and seasoning, made to adhere by raw egg. Lay in the baking-pan and pour over it the drawn butter (which should be quite thin), season with the anchovy sauces, lemon juice, pepper, and a pinch of parsley. Bake in a moderate oven nearly an hour—or even more if the piece be large—basting frequently.

Sponge Cake.—This recipe cannot be recommended too highly. It makes a cake almost as delicate as angel food, and is very economical. Use the same cup in measuring all the way through (an ordinary coffee cup). Beat together until smooth and foamy, one and one-half cups of granulated sugar, three eggs and a pinch of salt. Add slowly one and one-half cups of flour, measured after it is sifted. When all the flour is stirred smoothly in add slowly one cup (not quite full), of boiling water. Last add one teaspoonful of sifted baking powder, and half a teaspoonful of vanilla. Stir only just enough to fold the baking powder into the batter. Bake in a slow oven sixty minutes.

Scotch Shortbread.—Take one and three-quarter pounds of fine flour, one-quarter pound of rice flour, three-quarter pound of sugar (white), one-quarter pound blanched almonds, finely chopped; two ozs. of orange peel, finely chopped; mix all these ingredients well together, then take one pound two ozs. of sweet butter (18 ozs.), which keep in a solid lump in the hand, gradually working the ingredients till all are united in a dough, then mould into two cakes, either round or square, about an inch in thickness, prick with the finger round the edge of the cake, prick it well through all over the top with a knitting needle or fine skewer, and if approved ornament the top with comfits. This recipe was given by a Scotch lady.

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THE BURDENS THAT BEAR US UP.

To-day I visited in a hospital a young girl who had just submitted to the amputation of a limb. She told me that when she first learned she must lose the limb it almost killed her. But she spent a little time in prayer, and knowing now that it was God's will, because in no other way was there any hope that her life could be spared, she accepted the decision of the surgeons quietly. From that moment there was no further struggle. The secret of her wonderful change was her acquiescence in what she believed to be the will of God. The moment we accept a cross it is no longer a cross.

This is a secret well worth learning, for it changes all trial, pain and sorrow for him who has it. There are in every one's lot many experiences which are not easy, many which try the spirit. It is not possible to eliminate these from our life. No alchemy of grace will change bitter to sweet, pain to pleasure, grief to joy. No strength of faith will make duty always easy or battles with temptation mere play. Every life has its discomforts, its losses, its disappointments, its adversities, its keen pangs of anguish. The love of Christ neither saves the life from trouble nor deadens the sensibilities so there is no pain.

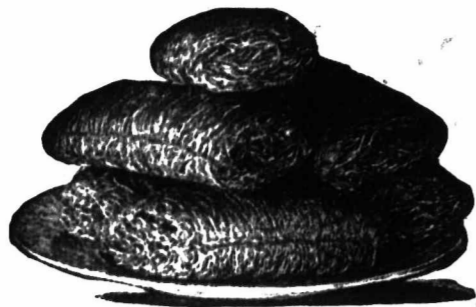
But when the hard and trying experience is accepted the bitterness is taken out of it. It was this that sweetened the cup of Gethsemane for the Master. A study of His prayers that night shows the movement of his heart towards peace. "O Father, if it be possible, let this cup pass from Me; nevertheless, not as I will, but as Thou wilt." "O My Father if this cup may not pass away from Me except I drink it, Thy will be done." The secret of His victory over the sorrow is given in His words a little later, The cup which My Father hath given Me, shall I not drink it?" The bitterness was gone. Yet nothing had been taken from the terrible experience that day before Him. Not a drop had been emptied out of the cup. The difference was that the mind of the Holy sufferer had been brought into perfect acquiescence.

So it will be in every phase of life which has in it uncongeniality, hardship, repulsiveness, pain or cost for us; we can get the victory over it by coming to it with an acquiescent mind. There are people we do not like—they repel us. We try to think of them as Christ does, and our earth begins to yearn to help them. Then the repulsiveness is gone.

A duty is distasteful. We think we cannot do it, it is so uncongenial. We remember then that the Master has set the task for us, and at once it is transformed.

We face self-denials and sacrifices which it seems to us we can never make. As we think of them, however, we realize that Christ is calling us to enter a little way with Him into His own experiences of suffering. Our shrinking is immediately changed to glad acceptance.

We come up to the edge of a great sorrow. It seems our heart will break. As we pray, however, our will sinks into God's will, and we have peace. The sorrow is not al-



Shredded Wheat Biscuit

BETTER THAN PORRIDGE

To Prepare for Breakfast

Dip the biscuit in cold water, allow the water to drain off, place in a soup plate, cover with another plate, put it in a hot oven for three minutes, remove, add a little salt, hot or cold milk, and sugar to taste.

A cook book containing 262 recipes mailed free to anyone sending name and address on a postcard to J. HEWITT, 61 Front Street East, Toronto.

Shredded Wheat Biscuit For Sale By All Grocers. (Mention this Paper.)

leviated, but we have acquiesced in it, and the bitterness is past.

The old legend says that when their wings were brought and laid on them, the birds complained at being compelled to carry the burden. But when they had accepted them, lo, their burdens, which they so dreaded, lifted them. So it is with every burden which our Father lays upon us—when we accept it, it becomes wings

ON THE BLUE LINE CAR

The Blue Line street car stopped at the corner, and an anxious looking woman put a small boy inside.

"Now, Bob," she said, as she hurried out to the platform again, "don't lose that note I gave you. Don't take it out of your pocket at all."

"No'm," said the little man, looking wistfully after his mother, as the conductor pulled the strap.

In the Air.

The Germs of LaGrippe are Conveyed Through the Atmosphere.

No one can escape the La Grippe germ because when an epidemic of the disease is prevailing the air is laden with it.

The reason everyone does not have the disease at the same time is because the persons who are enjoying perfect health are able to successfully resist and throw off the infection, while those, who for any reason are not in the best of health fall ready victims.

The first symptoms are those of acute catarrh, resembling a hard cold and if prompt treatment is applied at this time, it can easily be broken up; one of the best remedies at this stage is Stuart's Catarrh Tablets, sold by druggists everywhere and if taken freely, say one tablet every hour or two for two or three days, the danger of pneumonia and serious complications will be averted.

The Rev. L. E. Palmer, Baptist clergyman of Ceresco, Mich., makes a statement of interest to all catarrh and grip sufferers. He says: "Stuart's Catarrh Tablets have certainly been a blessing to me. I have used them freely this fall and winter and have found them a safeguard against La Grippe and catarrhal troubles from which I had suffered for years. I feel that I can freely and conscientiously recommend them."

Persons who suffer from catarrh of the head and throat are very susceptible to La Grippe and such will find a pleasant, convenient and safe remedy in this new catarrh cure.

Stuart's Catarrhal Tablets are composed entirely of harmless antiseptics and may be used as freely as necessary as they contain no cocaine, opiate or poisonous drug of any kind.

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"And behold if the plague be in the walls of the house."

The above from Leviticus xiv., 37, was written B.C. 1490, but is none the less applicable to the people and conditions of our time, if we permit the walls of our homes to be coated with disease germ producing material. Kalsomine, with its decaying glue, and wall-paper with its poisonous coloring matter and mouldy flour paste; and especially the "nasty practice" of applying one layer over another, are unhealthy. The walls of our homes are made pure and sweet by the application of CHURCH'S

ALABASTINE

which produces a pure, porous, non decaying, stone-like surface; hardens with age, and allows the air to pass freely through it, consuming or burning the germs of disease instead of propagating them, as in the surface with animal glue, flour paste and paper which exclude the free passage of air, and act as a culture ground for such germs.

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ALABASTINE is made in white and twenty beautiful tints. Anyone can brush it on - no one can rub it off. For sale by dealers everywhere.

To anyone wishing to know more about Alabastine we will send a 45-page book on decorating, on receipt of request, mentioning this paper.

Pastors and people should investigate Alabastine for church work.

The ALABASTINE Co., Ltd. PARIS, ONT.

"What's your name, Bob?" asked a mischievous-looking young man sitting beside him.

"Robert Cullen Deems," he answered.

"Where are you going?"

"To my grandma's."

"Let me see that note in your pocket."

The look of innocent surprise in the round face ought to have shamed the boy's tormentor; but he only said again: "Let me see it."

"I tan't," said Robert Cullen Deems

"See here, if you don't I'll scare the horses and make them run away."

The little boy cast an apprehensive look at the horses.

"Here, Bob, I'll give you this peach if you'll pull that note half way out of your pocket."

The boy did not reply, but some of the older people looked angry.

"I say, chum, I'll give you this whole bag of peaches if you will just show me the corner of your note," said the tempter.

The child turned away, as if he did not wish to hear any more; but the young man opened the bag and held it just where he could see and smell the luscious fruit.

A look of distress came into the boy's face. I believe Bob was afraid to trust himself, and, when a man left his seat on the other end to get off the car, the little boy slid quickly down, left the temptation behind, and climbed into the vacant place.

A pair of prettily gloved hands began almost unconsciously to clap; and then everybody clapped and applauded, until it might have alarmed Bob, if a young lady sitting by had not slipped her arm round him and said:

"Tell your mamma that we all congratulate her upon having a little man strong enough to resist temptation, and wise enough to run away from it."

"BEING" AND "DOING"

There is an old legend which goes back to the days when our Lord walked upon this earth, which I should like you to know. It is this:—

There was a splendid field of wheat, the thousands of ears were under the warm rays of the sun, and the time was drawing near when the reaper must put in the sickle, and gather the wheat into his garner.

It was, as I said, a splendid field,

and some of the ears, as they stood on their high stalks, grew proud and haughty. They knew, of course that they were being cultivated for a high purpose, to give bread unto man. And so they began to whisper among themselves, and one said, "We are of value, the great world needs us; man, indeed, without us, would starve." And to this, the rest agreed, and bent their proud heads before the breeze.

Just then, one caught sight of a lily growing at its feet, and drew the attention of the rest to it. The lily was very sweet, and as humble as sweet. But the proud head that was bent over it, said, "Of what use in the world, I wonder, are you? No one planted you; no one cares for you; and you serve no good purpose in the world."

The lily looked up, and answered, meekly, "I am just what God made me, and that's enough for me."

"Oh! is it?" said the proud cereal, in disdain.

Now it so happened that at this time the Great Master came that way, and looked upon the field of corn, and his disciples began to pluck the ears and eat. And the Master said, "Children, the life is more than meat. Consider the lilies, how they grow; how they grow with just that life and beauty the Father hath given them."

Then the lily seemed to become sweeter even than before, for the Master had spoke praise. It was just the best thing in life, the lily thought, to be what the Father wanted it to be.

And the lily was right—to be just what God wants us to be, to live just the sort of life He wants us to live, and fill just that place in life He wants us to fill, is, indeed, the best thing that can be.

Yet how many people, both young and old, make themselves miserable because they cannot be what somebody else is; cannot be as clever or as learned; cannot be as rich, or as high in position, cannot be as good-looking or as useful. But, really what do all these things matter if we are filling our position in life with all the worthiness we can bring into it? If we cannot be wheat, let us be content and be as the lilies. What would the world be like if there were only wheat and no flowers? How sweet the lowly violet makes the hedgerows, how beautiful the daisies make the meadows!

True, you say, but we like to see a bold and daring deed, we like to read of heroes fighting hard for Queen and country, we like to know of men who have made themselves of use, and able to say as the proud cereal said, "the world hath need of me"; true, we all like it, and these are good things to long for when God calls us to the doing of them, but there is room in the world for the beautiful life in a sheltered corner—it may even be in the solitude of a sick room; and such a life, battling for patience, and trying out of the bitterness to bring forth sweetness, may be just as heroic, just as noble, as the life laid down upon the battle-

field. For the life is more than seeming, more than outward show, and nothing can be better than making life beautiful and good just in the spot where duty calls it to be. It is better that a lily should bloom with all the beauty it can put on, than spoil its sweetness by trying to be a giant oak-tree. It is better that a dog should do its duty in the narrow sphere of guarding its master's house than seek to roam the forests as a lion. The lark at "heaven's gate singing" is filling its sphere with sweetness, and better than if it were trying to be a golden eagle.

Then be content, being careful only of one thing—make the life that is just where it is the sweetest and best that it can be made. If afterwards you are called to something higher, do the same with that, and so, and so on, for ever.

THE FUTURE UNFOLDING.

A society woman, greatly admired for the beauty of her person and the loveliness of her character, relates an

In Some Cases

A Single Package of the Pyramid Pile Cure is Sufficient to Cure.

This may seem a broad statement when it is remembered that few diseases are so obstinate to real cure as piles; some physicians going so far as to say that a painful surgical operation is only permanent cure, but the many and remarkable cures made by the Pyramid Pile Cure in the past few years have proven that surgical operations are no longer necessary, and that it is by far the safest and most reliable remedy yet discovered for this common and often dangerous trouble.

The harmless acids and healing oils contained in the Pyramid Pile Cure cause the blood vessels to contract to a natural condition and the little tumors are absorbed and the cure is made without pain, inconvenience or detention from business.

Dr. Williams, a prominent official surgeon says: "It is the duty of every surgeon to avoid an operation if possible to cure in any other way and after many trials with the Pyramid Pile Cure I unhesitatingly recommend it in preference to an operation."

Mr. Phil Owens of So. Omaha, writes that after suffering two years from an aggravated case of itching and protruding piles he was cured by a single 50 cent package of the Pyramid Pile Cure purchased from a local druggist, he says, "I fully expected the trouble would return but am happy to say for the past year and a half have been entirely free from the disease and I can not speak too warmly in favor of the Pyramid Pile Cure."

A bill clerk in one of the large wholesale houses of St. Louis, says: "My occupation as billing clerk was so confining and sedentary that it finally brought on an aggravated attack of rectal trouble, which my physician diagnosed as itching and protruding piles and recommended a salve which he prepared and which gave me some relief for a few hours after using and then the trouble would come back as bad as ever: one of the other clerks advised me to try the Pyramid Pile Cure and I now feel like thanking him every day for recommending it as a single 50 cent package cured me and I have had no trace of piles since, something over six months."

Hundreds of pile sufferers, who had almost decided to undergo the pain and danger of an operation have been astonished to find that the Pyramid Pile Cure which can be purchased at any drug store was far safer, better and more effective than an operation could possibly be.

When writing to or purchasing from Advertisers mention The Canadian Churchman

TRY THEM FOR
Coughs, Colds,
Asthma, Bronchitis,
Hoarseness,
and Sore Throat.

BROWN'S
BRONCHIAL
TROCHES

Fac-Simile
Signature of *John B. Brown* on every box.

Advice to Old Maids.

Give your gentlemen friends good tea. It is unnecessary to go to India for a Mon-soon.

Lead Packets.

All Grocers.

MONSOON

INDO-CEYLON TEA

THE REASON WHY



many men remain uninsured, is because they do not give to the important matter of life insurance any serious thought. If they would calmly consider the pros and cons of the question, FACTS would at once convince them that their families must be provided for in the event of their death, and that the ONLY way in which an estate can be immediately created is by means of a policy of insurance in a staunch and reliable company like the North American Life.

Send your name, address and age next birthday, and we will in return send you rates and full particulars of some most desirable plans of insurance.

L. Goldman,
Secretary

Wm. McCabe,
Managing Director

North American Life

Head Office: 112-118 King St. West, Toronto, Ont.

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Assurance Co. of Canada

Incorporated by Special Act of the Dominion Parliament.

AUTHORIZED CAPITAL, \$1,000,000

Head Office, Temple Bldg., Toronto

H. S. HOWLAND, President.

R. H. MATSON, Man. Dir. F. SPARLING, Sec'y

Active and Reliable Agents wanted in every city and county in the Dominion of Canada. Apply to Head Office.



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Investment Bonds

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The Central Canada Loan & Savings Co.
Toronto, Canada

Afford an absolutely safe and profitable investment for sums of \$100 and upwards. Interest allowed from date money is received.

Interest paid half-yearly. Money can be withdrawn upon giving 60 days' notice or at end of one, two or three years.

Capital and Assets, \$7,500,000
HON. GEO. A. COX, President

ARE YOU DOING WELL?

If you are not satisfied with your position write to us. We believe we can help you in a way that would be profitable to you. We need the help of reliable men and women all over the country. Those having a good education preferred, but trustworthy persons of ordinary intelligence will do. No canvassing or travelling necessary. Write for particulars to Glasgow Woollen Co., Dept. D, Toronto.

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early experience that proved a turning point in her life. While away at school she found herself in a class of bright and pretty girls, while she herself was exceptionally homely and awkward and dull. This preyed upon her spirits until she became sulky and morose. One day her French teacher, an old woman, said to her, "what ails you, my child?" "I am so ugly and stupid," she replied, "that it puts me in perfect despair."

Upon this the teacher put in her hand the bulb of a plant. It was coarse and scaly and stained with earth. "That is you," said the teacher, "Plant it and take care of it."

She took the bulb and put it in the earth and faithfully watered it, until at last there emerged from its unsightly shell an exquisite Japanese lily—bright omen, as it proved, of the unfolding of her own character.

In some such way as this the soul that fully commits itself to the gentle hand of Christ will be changed into His image from glory to glory.

THANKFUL FOR MOTHER.

"Mother looks just as young as she did when you saw her, and better than ever," said a young man in answer to my question as to the welfare of his mother. It had been many years since I had looked into that mother's face, for we had drifted in different directions, but I remembered her as a young mother with a family of little children, and I had noted her sweet devotion to their interests, and her patient ways in her daily ministrations to them in their home. I had not seen this mother's boy since he was her "little cavalier" in a far-off town in the West. I had congratulated her on having a boy so thoughtful of the little things that make a mother's daily routine so much happier and lighter. I was glad to find that with the growth into manhood he had still kept up the beautiful way of thinking all the while of something to help and cheer mother.

"I see that mother gets a vacation every year before I take mine," he added, with a bright smile on his face. "This year she has been East to visit her old home and the friends she knew when she was a girl, and it has done her lots of good."

The same mother's boy as ever," I said. "What a blessing you must be to her! She has thanked God very often for giving her such a son, I know."

"I've thanked God many a time for giving me such a mother," he rejoined. "It is a great blessing for a boy to have a good mother such as I have, and I want to do all I can for her, because she has done so much for me."

"That is the secret of her looking so young and being better than ever," I thought. There are many, many children in the world, and most of them love their mothers very dearly, without doubt, but they are not thoughtful of them. They take it as a matter of course that mother should do for them even if she is weary, and they often try her and vex her in many ways, instead of making the days of her toil and care easier and happier for her.

By cultivating this beautiful char-

acteristic in childhood of being thoughtful of mother the boy will not neglect his mother when he goes out into the world to make a place for himself. The interests of mother will always be in his mind. He will not forget the little attentions that make her so happy, or the small gifts that come just at an opportune time. "I wish I had done so and so for mother, but I never thought of it," said a young man after his mother had passed away. He loved his mother but he was not thoughtful of her until it was too late.

The mother craves the love and attention of her boys, even if they have grown to manhood—to her they are her very own just as surely as when they were little children in the home nest.—Christian Work.

For Spring Debility

Throw Away the Weakening Purgatives and Make the Body Well By Using Dr. Chase's Nerve Food, the Great System Builder.

Habit is one of the strongest forces of nature. It is like a rut into which it is easy to run, but which usually leads along dangerous ways to misfortune and calamity.

The habit of weakening and debilitating the system by using strong purgatives and sarsaparillas in the spring is doing more than anything else towards undermining the health of the people of the present generation.

There is not a single up-to-date physician who will recommend the use of such remedies in the spring, when the blood is thin, the system run down, and the body weak and enervated. The physicians say you need a tonic and restorative, such as Dr. Chase's Nerve Food.

Possibly you have been a slave to the habit of using sarsaparillas or other strong purgatives, and have experienced the weakening' debilitating effects of such preparations on the body. Then you will appreciate Dr. Chase's Nerve Food, which acts in a directly opposite way, by building up the system and creating new blood and nerve force.

Few, if any, remedies have received such hearty endorsement from physicians as has Dr. Chase's Nerve Food. This is because of its unparalleled restorative influence on the body and the certainty of its beneficial effects.

It cures all nervous diseases by increasing the nerve force of the body, revitalizing and reconstructing the tissues wasted by disease. It strengthens the weak and debilitated by forming new, red, corpuscles in the blood and putting new life and vigor into every organ of the body.

Can you afford to follow the rut of habit and to risk health and even life when Dr. Chase's Nerve Food is at your command to overcome disease and build up the system? While purgatives and sarsaparillas weaken, Dr. Chase's Nerve Food makes strong. While they tear down the system, Dr. Chase's Nerve Food builds it up and cures thoroughly and permanently, 50 cents a box, at all dealers, or Edmanson, Bates and Co., Toronto.

WESTERN ASSURANCE COMPANY.

ANNUAL MEETING

THE FIRE INSURANCE SITUATION REVIEWED.

ST. LAWRENCE MARINE RISKS DISCUSSED.

The annual meeting of the shareholders was held at the Company's office in this city on Thursday, 7th March, 1901. The President, Hon. Geo. A. Cox, occupied the chair.

The following annual report of the Directors, with accompanying financial statement, was then read by the Secretary:

FIFTIETH ANNUAL REPORT.

The Directors beg to submit their annual report showing the result of the Company's transactions for the past year, together with a statement of the assets and liabilities at 31st December last.

The premium income, after deducting the amount paid for reinsurances, was \$2,918,786, and the earnings from interest were \$75,649. The total losses incurred during the year amounted to \$2,069,096. These bear a ratio to the premiums received considerably higher than that shown in the general experience of the Company, though there have been exceptional years in the past when a much larger percentage of losses to income has been sustained. After providing for losses and for current expenses, the revenue account shows a profit balance of \$12,824. This probably as favorable an outcome as shareholders will have anticipated, bearing in mind the disastrous fires which have occurred during the year. The total amount paid, it may be stated, by this Company for losses in the Ottawa and Hull configuration in April last was \$182,608. Of this amount, however, \$58,000 was recovered on account of reinsurances. The generally unfavorable experience of fire insurance companies, both in Canada and the United States, during the past two years has led to advances in rates, which, it is believed, will place the business on a more satisfactory footing.

In the last annual report the establishment of a branch office in London, England, was referred to, and it affords your Directors much pleasure to be able to say that the progress made by this branch and the agencies connected with it has fully met their anticipations.

Two half-yearly dividends at the rate of 10 and 8 per cent. per annum respectively have been declared.

As announced by circular to shareholders in July last, it was decided to increase the cash capital of the Company to \$2,000,000 by calling up \$1,000,000 subscribed and unpaid capital in instalments of ten per cent. each at intervals of two months. Two instalments fell due before the close of the year, but the majority of shareholders exercised the option which was given of anticipating the calls, and nearly two-thirds of the entire amount was paid in by the 31st December.

The Directors have pleasure in calling attention to the financial position which the Company occupies at the beginning of the second half century of its corporate existence—offering as it does the following security to its policyholders:

Capital paid up on 31st	
December.....	\$1,648,518 00
Calls in course of payment....	351,482 00
Total.....	\$2,000,000 00
Reserve Fund.....	\$1,002,794 00

Total Funds.....\$3,002,794 00
Toronto, 1st March, 1901.

GEO. A. COX, President.
J. J. KENNY, Managing Director.

SUMMARY OF FINANCIAL STATEMENT.

The accounts for the year showed the following business transacted:

Fire and marine premiums.....	\$2,918,786 85
Interest.....	75,649 60
	\$2,994,436 45

Fire and marine losses.....	\$2,069,097 37
General Expenses.....	912,514 15
	\$2,981,611 52

Balance.....	\$ 12,824 98
Dividends to shareholders....	110,411 35

THE PRESIDENT'S ADDRESS.

The President, in moving the adoption of the report, referred to the fact that, with one exception, the year 1900 showed a greater loss to fire insurance companies in Canada and the United States than any

year of which records are obtainable, and that in view of this, the result of the Company's business for the year, considering the magnitude of its transactions, was a matter rather for congratulation than otherwise on the part of the shareholders. He also pointed out the necessity for closer attention by municipal authorities to the important matter of fire protection, and to the adoption and enforcement of more stringent building regulations in the cities and towns, which would have the effect of enabling companies to reduce the rates of insurance. There was also the further question of municipal, provincial, and stated taxes imposed by legislators, which, of course, the companies had in turn to collect from policyholders in the form of increased rates. But while advocating reforms, which are in the interest alike of insurers and insured, the companies must deal with conditions as they exist to-day, and charge rates that will not only provide for ordinary losses, such as are of daily occurrence, but the rebuilding of cities when visited by sweeping conflagrations, as well also as afford a reasonable prospect of a fair return to shareholders on invested capital, in order that it might be permanently retained in the business.

In speaking of the marine transactions of the year, which had shown better results than those of the fire branch, the President referred at some length to the dangers of the St. Lawrence River navigation, and pointed out that as soon as steps were taken to minimize these by the erection of additional lighthouses, the improvement of the channels, by every other means which experts in navigation could suggest, premiums would be reduced to conform relatively with those charges from the principal ports of the Atlantic.

The Vice-President seconded the option of the report, which was carried unanimously. The election of Directors for the ensuing year was then proceeded with, resulting in the unanimous re-election of the following gentlemen, viz.: Hon. Geo. A. Cox, Hon. S. C. Wood, Messrs. Robert Beaty, G. R. R. Cockburn, Geo. McMurrich, H. N. Baird, W. R. Brock, J. K. Osborne, and J. J. Kenny.

At the meeting of the Board of Directors, held subsequently, Hon. Geo. A. Cox, was re-elected President, and Mr. J. J. Kenny Vice-President, for the ensuing year.

TO OUR READERS

We ask our readers before making purchases to kindly look through our advertising columns with a view of purchasing from those houses who advertise with us, and when writing or ordering please mention The Canadian Churchman.

BOOKS

Suitable for
Easter Gifts

Cold Dust Daily Food—Kept for the Masters' Use—Words of Comfort and Hope.

Each in a neat box (32 mo) in white and gold or purple and silver. Each 35c.

Daily Strength for Daily Needs.

White and gold covers (boxed), \$1.25. White and red covers, \$1.00.

Daily Light on the Daily Path

A Devotional Text Book for every day in the year. Cloth, 32mo, 75c.; leather, 32mo, 80c.; leather, boxed, \$1.25.

Daily Round.

Leather (clear type), \$1.50, \$2, \$2.50 each.

Holy Living or Dieing.

Cloth, 35c., \$1.35, \$2.50.

Christian Year.

Leather, 50c., \$2, \$2.25, \$3.75.

Imitation of Christ.

Cloth, 35c., ornamental cover, 50c.; white and gold, leather, 75c.

The Changed Cross.

And other religious Poems. Cloth, 35c.; Leather, \$1.

Pressed Flowers from the Holy Land.

Gathered and pressed in Palestine by Rev. H. B. Greene. 50c.

Book Marks.

Printed on satin, 20c. Also

Purple and White Ribbon

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