

# Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 26]

TORONTO, CANADA, THURSDAY, JANUARY 4, 1900.

[No. 1.

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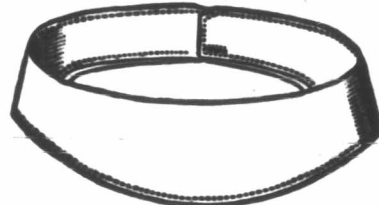
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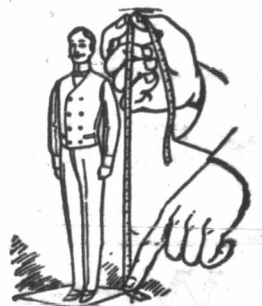
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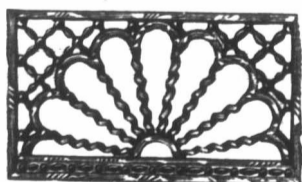
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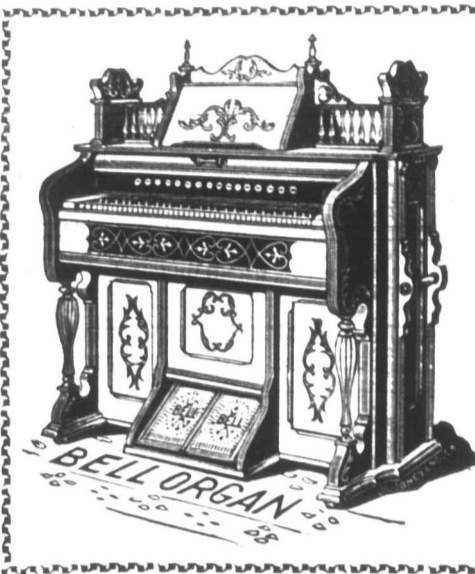
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# Canadian Churchman.

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Morning—Isaiah 51; Mat. 4. 23-5. 13.

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### FIRST SUNDAY AFTER EPIPHANY.

Holy Communion: 173, 318, 322, 555.

Processional: 76, 79, 81, 601.

Offertory: 78, 486, 488, 544.

Children's Hymns: 75, 177, 331, 332.

General: 77, 178, 179, 294.

### SECOND SUNDAY AFTER EPIPHANY

Holy Communion: 190, 192, 317, 323.

Processional: 219, 299, 547, 604.

Offertory: 213, 220, 232, 300.

Children's Hymns: 333, 342, 536, 565.

General: 79, 214, 290, 534.

## Authority in Religion.

No doubt, for the most part, the secular newspaper pursues the line of reflecting the average popular opinion, rather than of endeavouring to rectify it. But now and then shrewd American common-sense asserts itself, and a clear-headed editor finds himself impelled to sweep aside the sophistries by which people are being misled, and to bring to light the true relations of things. Thus, in recent numbers of the Chicago Times-Herald, we find some pointed remarks on the Congregational Council which met in Boston a short time ago. This paper commented particularly upon the utterances of President Hyde, of Bowdoin, on theological seminaries. President Hyde asserted that "the professor will either be untrue to his conscience, because he has signed an agreement to teach according to the Creed, or he will

disregard the Creed." It hardly needed the case of Dr. Gregory, the Chicago preacher, with his vilification of the other ministers of orthodox pulpits as not believing what they teach, to prove the position of the Times-Herald, that the utterances of Dr. Hyde are in the language of agnosticism. This paper points out that there must be authority in religion, or the issue cannot fail to be complete unbelief. "In every department of our life activities there is authority of some sort. Without it there would be a kaleidoscopic exhibition of ignorance and inefficiency. Man would become simply an undisciplined animal." In the case of the Christian religion, "whose sanctions and restraints are held to be of divine origin," it is least of all possible. An organization must have authority, and if authority goes, the organization must necessarily go with it. The concluding words of the article upon which we are chiefly commenting, are as follows: "The alternative of an authoritative religion is a weak and nerveless substitute of speculative gossip and sweet philanthropy, which encourages the bolder spirits of anarchy and nihilism in their advocacy of pure selfishness and a gross materialism."

## Sunday Schools.

The Rev. Lyman P. Powell, of Lansdowne, Pa., has written at length to the Church Standard with suggestions which we abridge: We can make more use and better use of our existing agencies. If some of the newer methods like, for instance, the kindergarten, are not immediately available in whole, they can be used in part. If the conditions forbid much writing, which alone can bring exactness and lucidity, they do not forbid as much writing as will forestall such an error as a slum boy made, who answered to the query, "What did Solomon choose?" "Tobacco." I found but few evidences that pencil and paper are regularly used in any Sunday schools. We set a written examination in the Catechism for all the scholars above the infant grade in St. John's church, Lansdowne, Pa. The scholars, in a school numbering 100, had been preparing for some three weeks for the unusual event. Almost 50 per cent. of those above the infant grade voluntarily presented themselves to the examiners, consisting of the rector and the superintendent, who had prepared the questions. Each scholar was provided with a typewritten copy of the thirteen questions, pencil, and paper, and given forty minutes in which to write the answers. In view of the fact that the children had never before attempted to reduce their knowledge of the Catechism to writing, the results surpassed my expectations. There were no catch questions in the list. Some of them were tests merely of the memory, but some required original effort. While in the main the answers were couched in the familiar language of the Catechism, in the best papers the words of the Catechism were explained,

amplified, and, in some instances, condensed without the sacrifice of clearness or comprehensiveness. The experiment has given a new thrill to the school, dissipated some of the intellectual haziness that surrounds the average Sunday school, given a more definite purpose to the study of the Diocesan Lessons, and furnished teachers a chance to clear up many misconceptions of the Catechism. It has encouraged us to make the written exercise a permanent feature of our work. At frequent intervals the scholars will be required to answer questions in writing. At Easter-tide a written examination will be held on the life of Jesus, which we shall be studying till then. While the Gospel of St. Luke will be made the basis of our study, the other Gospels, too, and the more interesting of the recent biographies and character studies of Jesus. A Sunday school corner will be set apart in my study. It will have its special desk, well furnished with paper, pencils, and the popular biographies by Edersheim, Farrar, Geikie, Ian Maclaren and Elizabeth Stuart Phelps, and the character studies by Bushnell, Broadus and Speer. Members of the Sunday school will be welcome to the study any day. Each scholar will be encouraged to prepare in a note-book of convenient size, a biography of Jesus based upon the third Gospel, but using also the results of special reading, and at Easter-tide to the scholar who has been most faithful, prepared the best biography, and passed the best examination, a medal will be awarded, not as a prize, but in public recognition of unusual faithfulness to duty. I have no patent on the plan. To most of the readers suggestions may seem as antique as the ordinary methods we employ in our Sunday schools. I offer the plan because it seems peculiarly suited to lessons which begin with Advent and end with Easter. But I can scarcely expect that it will prove satisfactory except to such rectors as have, like me, a capable superintendent and intelligent teachers.

## Assistance for the War Sufferers.

Considerable comment is made on the overlapping which is taking place all through the Empire in the funds being raised for the families of the men at the front; the relief of the sick and wounded, and the supply of comforts to the men themselves. This is a real danger. The profuse outpouring is apt to be accompanied by indiscriminate giving, and as surely followed by indifference and forgetfulness. Without taking into account the innumerable concerts and jumble sales, by which very large sums are raised and given away, without reference to any other aid, there are in London four large funds. We read that one of the distributors of aid to a soldier's family was told that a lady on a bicycle had just left a liberal assistance. In Ireland there is a discordant cry, but apparently a voice

and nothing more. In the space of six weeks \$400 was raised for the Boer sick and wounded, while in the same time over £15,000 was raised in that island for the needs of the families of the Irish soldiers in South Africa.

#### Rites and Ceremonies.

One result of the Archbishops' "opinion," as to the ceremonial use of incense, has been to draw attention to the proper meaning of these words. Rites refer to the words of the service itself; ceremonies to the mode of conducting the service. But the name of ritualist has arisen to distinguish a class who have rendered themselves conspicuous, not for the rites or the service, but for the ceremonies introduced or revived during the rites.

#### Support of Missionary Dioceses.

We referred recently to the fact that the diocese of Quebec had almost entirely ceased to draw support from the venerable English societies, but for our fast developing country, and newer and poorer districts, such help is necessary, and received with gratitude. At the general meeting of the S.P.C.K. in London, on Tuesday, 5th December, the Bishop of Saskatchewan and Calgary, in a brief address, thanked the society for all that it had done to assist him in his work, both as missionary and as bishop, during the past years in Canada. Not only for the help, but for the manner of giving, which had always been kindly and gracious, he was glad to have the great pleasure and privilege of addressing them. He had two dioceses under his charge, Saskatchewan and Calgary, each of which was administered separately. The tide of immigration had set in very strongly, and he was in England, against his own personal wish, by the unanimous wish of the Provincial Synod, which was so impressed by the necessity of having a separate Bishop for Calgary, and had sent him to try to complete the Endowment Fund. The Bishop mentioned that not only were English, Welsh, Scotch, and Irish pouring into the area under his jurisdiction, but also a large number of Norwegians, and others from Europe. Referring particularly to the help given by the society, the Bishop said that it had been very helpful in the work of Christianizing the Indians. Of 5,000 Cree Indians in the diocese of Saskatchewan, 3,000 were members of the Church of England. There were excellent congregations entirely of these Indians. The society has aided the Indian boarding school at Pegin reserve. They had four reserves. There had been considerable progress among the Blackfoot Indians, and when he last visited their reserve, he was able to accept two Indians for ordination, who would be entirely supported by their fellow-Christians.

#### The Real and the Ideal.

There is no road to the attainment of the ideal except by a bold and successful dealing with the real. Goethe's wisdom was nowhere more strikingly revealed than in his insistence upon the truth that the ideal is simply the fulfillment of the real, and that no one can successfully illustrate or develop the ideal

who does not do it by expansion and development of the real. The men and women who succeed on planes so high as to body forth in their own lives the ideal to their fellows, succeed because they take resolute and firm hold of the opportunities which present themselves, and of the tools which lie at hand. They are never dreamers, loiterers, or spectators. They never wait for a better time. They are never idle pessimists deploring the degeneracy of the age in which they live. They make the most of their time and get the best out of it, and, like Caspar Biarra, in Longfellow's poem, finally carve beautiful things out of fagots. As there is in every rude block of marble a statue awaiting the voice of the imagination to call it from its sleep, so there are in all hard conditions the possibilities of noble achievements waiting for those who have the faith, the courage, and the insight to perceive that the hour is ripe and that the deed can be done.

#### Revision of the Apostles' Creed.

It is announced, says the Living Church, that the Rev. Mr. Sheldon, of Topeka, Kansas, author of "In His Steps," is about to revise the Apostles' Creed. The ostensible purpose is to render it more intelligible to his people. There is something almost amusing in this. It certainly suggests questions as to the intelligence of the people with whom he is working. It is hard to imagine how great truths could be more simply expressed than in this Creed, as it has come down to us from the early ages. We fear some wrong is done to the citizens of a progressive city in a progressive State by the assumption that they are incapable of understanding it. The suspicion arises that something more than simplicity is aimed at in the projected new version.

1900.

By the merciful providence of our God and Father, we have crossed the threshold of another year—and that year the last of the Nineteenth Century, and that Century almost the most eventful Century in the history of the human race. And here we may as well settle a question which has been disputed to an extent hardly intelligible—namely, whether the year 1900 is to be reckoned the last of the 19th Century or the first of the 20th. Beyond all question it is the last of the 19th, as a slight consideration will show. Let us begin at the beginning of the first Century. The first year of that Century was Year One, and the last year of that Century was Year One Hundred, and so on. The second Century begins with year 101 and ends with year 200, and so on from Century to Century, until we come to the latest, which began with the year 1801, and ends with the year 1900—the year on which we have now entered. All this is quite simple, and the difficulty has arisen, we suppose, from persons not at first understanding how years belonging to the Nineteenth Century should begin with "eighteen hundred." This, we hope, we have here made quite intelligible. The year

which has now come to an end, 1899, has been in many ways a very eventful one. Even our own peaceful Canada has not been without incidents of importance. There was the completion and opening of the splendid City Hall of the City of Toronto, a building which will stand for centuries as a monument of the enterprise and taste of the citizens. Still more significant has been the outburst of patriotism and loyalty to the Empire, which has sent a thousand men, the flower of our people, to do battle for the common cause of our race and of human civilization. And here it is necessary that we should pause for a moment that we may assure ourselves on this point. There can be no doubt that Great Britain is now engaged in one of the most serious conflicts that she has known for many years. We abstain from comparisons which could give no real assistance to an understanding of the matter. If, however, the gravity of the situation is as we have represented it, then it is most necessary that we should satisfy ourselves of the absolute justice of the cause which we have espoused; and of this we have no doubt, and we will spend a few lines in order to satisfy our readers on this point. It is hardly possible to put the subject more clearly and convincingly than it has been done by Mr. Balfour, who, at once answers the slanders of those who impute a selfish motive to our people, and sets forth the positive reasons for the war. Their critics abroad, he says, told them, the main-spring of their action was the acquisition of gold-fields. Such people knew nothing of our colonial system. No doubt we had an indirect interest in good government everywhere, for it made commerce prosper; but Great Britain imposed no taxes on her colonies for the benefit of the Mother Country. Other critics of the same class attributed the policy of the Government to the influence of South African capitalists. What they were doing was to the interest of the English workman as much as of the capitalist. Did the people who used this argument realize what this meant, that the Transvaal Government had so iniquitously used its powers to strangle a legitimate industry, that it was for the advantage of the industry, for the time being, its workers should be swept to the four winds of heaven, that its mines should be shut up, and that it should be finally saddled with a heavy charge in consequence of the war, because there was some chance of their being ultimately put under a good administration? They were told by the Irish members that the Outlander grievances were nothing in particular; therefore presumably less than the grievances of Irishmen. But Irishmen enjoyed the right of public meeting, when public meeting did not degenerate into the means of promoting crime; Roman Catholics could and did hold office; Irishmen were not, as he thought, overtaxed, and, even if they were, they had their voice in the spending of the money raised, they had full representation in Parliament, they had a complete system of elementary and secondary education, and that largely at English expense. Not one of these privileges was possessed by Outlanders. As regards

the conduct of the English Government, Mr. Balfour remarked, it would have been in the power of the South African Republic, at any moment, up to that fatal Wednesday when they proclaimed war (let it be noted, they proclaimed war), to checkmate English diplomacy, if English diplomacy had for its object to provoke a war, by any measure which gave immediate and substantial representation to the Outlanders; and they could, at the same time, have claimed, if they had liked, that they should guarantee their independence. Every word of Mr. Balfour's important speech demands the most careful attention; but the essential part of it is here given; and we will ask our readers, first, whether any portion of these statements can be called in question; and, in the second place, whether a war undertaken for these reasons can be regarded as unjust or unnecessary. We do not wish, for one moment, to belittle the importance and seriousness of the occasion. We are deeply conscious of the sacrifices which will be demanded of the subjects of the whole British Empire; and for that reason we wish that we and all our fellow-citizens should clearly understand what we are contending for, and should be satisfied that there is sufficient reason for our undertaking. Turning from civil to ecclesiastical affairs we are led to remark on the ritual troubles which have disturbed the peace of our Mother Country, and which are not entirely without their effect among ourselves. In reference to these events, two things are clear to all reasonable Churchmen and men. On the one hand, we are agreed that the Church is to be, as she always has been, broad and comprehensive. Very few among us, and those of small account and influence, wish the Church to be other than Catholic—including the tendencies which were present at the time of the Reformation, and which have remained in the Church ever since. On the other hand, it is quite clear that this does not mean that everyone, or every parish is to do exactly as they may like. No one really approves of license. Now, we do not see that the action of the Archbishops has shown any tendency to abridge the proper liberty of laity or clergy. It may be that, by and by, some larger measure of liberty may be accorded to those who are now reined in greatly through their own accesses. But that, again, will probably depend on themselves. In the meantime it seems clear that the large majority of those who are known as Ritualists are showing a spirit of submission and conciliation. The year on which we have entered will be to many a season of great anxiety. At this moment there are large numbers in every rank of English society mourning the loss of members of their families, snatched from them by the war; and there are multitudes looking forward with apprehension to the future. So it must be. Not without warfare and conflict and blood and death is it ordained that the progress of human civilization should go on; and these sacrifices are required at our hands. Yet not in vain are they offered. By God's mercy we may come forth purified and strengthened from the struggle,

and be able to thank God that He accepted such sacrifices at our hands, and blessed them to the accomplishing of His own work on behalf of humanity. God be merciful unto us and bless us, and cause His face to shine upon us, that His way may be known upon earth. May we become more deeply conscious of our work, our duty, as a people, as a community, as a Church, as individual members of Christ. We can hardly look back with satisfaction upon the past. We can hardly deny that we have been unprofitable servants. God give us grace and help to serve Him—to serve our day and generation better in the future!

#### TO OUR FRIENDS.

The new year brings with it the duty of recognizing the good of the year which has gone, and, in particular, the favour which the public has bestowed upon this journal. We are thankful to know that our supporters are becoming more and more aware of the serious responsibility involved in the conducting of a Church paper, and are also, as a consequence, more ready to recognize the importance and the value of the work which has been done. Of all this we have abundant testimony in two different ways. In the first place, we have hardly any complaints in regard to the conduct of this paper, and many expressions of approval. This is most gratifying. We know that we do our best to meet the needs of the Churchpeople of the Dominion; but it is a distinct encouragement and help when we receive expressions of approval from those whose opinions we value. Such expressions, as we have said, we have obtained in large measure. But there is another more tangible expression of approval which we have been receiving—namely, the increase in the number of our subscribers. We are happy to say that, during the last year, we have added no fewer than a thousand to our list of subscribers, and as this has drawn along with it an increasing number of advertisers—increasing in quantity and in quality, it is obvious that the paper is thus placed upon a still more satisfactory financial basis. For these favours, we give our sincere and heartfelt thanks to our friends, and venture to point out to them that the paper is conducted in such a way as to justify the favour thus extended to us. We are sure that we may also appeal to our friends to still further continue their favour, and to gain for us further support. Among many instances of the approval we have received, we would point to the great favour with which our Christmas number has been received in all quarters. This, however, is only a sample of the excellence for which we are habitually striving; and we trust that, by our efforts and the co-operation of our friends, we may continue to produce a paper which shall satisfy the reasonable expectations of the Churchmen of Canada.

—Solomon's porch was a part of the original temple, or rather the colonades were erected on some of the substructions of the old temple.

#### HOMILETICAL HINTS ON THE COLLECTS.

By Rev. Prof. Clark, LL.D., Trinity College.

Second Sunday after the Epiphany.

The beginning of the Collect for the second Sunday after the Epiphany is the same as that for the third, and as many others; and is manifestly a suitable introduction to prayer, whether we consider the reverence which we should show to the Hearer of prayer, or the assurance that we should beget in ourselves that our prayers will not be offered in vain.

i. But, further, consider first, the special manner in which the Almighty is regarded in this prayer. He is that One who does "govern all things in heaven and earth." Here is a firm ground of assurance in the offering of prayer.

1. We can imagine ourselves offering petitions to One who had a sentiment of good-will to us, and yet who might be unable to give effect to that disposition. We can even imagine, as the heathen did, a conflict of powers, so that one might neutralize the efforts of another.

2. Here there is no such question can arise. He whom we address has infinite good-will and irresistible power. He governs all things; not as destroying the free will and choice of His creatures, but as superintending all, and giving effect to His gracious purposes through man's free agency. Here is the mystery of Divine government; man is free, yet God's purpose will be fulfilled. What confidence does this impart to our prayer! The Lord reigneth.

ii. Next comes the prayer and

1. The Spirit of the Prayer. It is a prayer for mercy. A thought ever prominent. In a sense God gives us right. "As many believed to them He gave a right." Such is the force of the Word. So, we have boldness to enter into the holiest of all. Yet it is always in lowliness and dependence that we pray, and it is in mercy that God hears. And our prayers are "supplications."

2. And the special blessing that we hear asked for is the blessing of peace. Well may this be prominent. The great evil is war—discord. We recognize the evil of war between nations, involving suffering and bloodshed. But a more serious war lies underneath—the discord of man's nature. From whence come wars and fightings? It is only when the heart is under the dominion of love that warfare ceases, that peace is established. "Grant us Thy peace"—peace with God; reconciliation, acceptance; and from this comes peace with men. A Christmas thought: "On earth peace." A thought which goes along with the whole epiphany of God.

#### OUR WORK AND DIFFICULTIES IN THE COUNTRY.

By A. W. Crysler, Delhi.

In order to understand our difficulties we must first define our work. Our obligation in regard to the rule of service demands an effort every week on the part of each to bring at least one young man within the hearing of the Gospel as set forth in the services of the Church and in young men's Bible classes. To many who should be better informed this appears to claim work of a two-fold nature. 1st, for the Gospel; and 2nd, for the Church. This to the one who has given the subject the attention it deserves is decidedly wrong. He who works to produce an effect upon another without paying due regard to the claims of the Church will eventually see his work come to nought. And in a like manner he who works for the institution without aiming at the production of a better spiritual life will never accomplish anything that will be lasting. The Gospel is the life of Christ. The Church is the body of Christ. No body can exist without life; and life returns to God when the body ceases to be. Hence "our work" is one and cannot be defined by any such division. "Our Work" is purely and simply Christian work, and it is no new phase of Christian

work. We are simply emphasizing the oldest form of it: "Andrew went and called his brother." There is one thing I must mention here; that I can only give our difficulties in the country parish in the light that I see them. Another may consider what I see as not real difficulties, and again another might consider them as general, rather than particular to the country. But, however that may be to me they are as I see them, and as I have met them. Each one of us is given certain "gifts of the Spirit," and is supposed to use those gifts with all his power and ability to the advancement of Christ's kingdom in the world around him. My particular gifts lead me against the adversary in a certain quarter. Another will meet him at another point and so on. And this is as God has ordained it. He so disposes his forces that each member of Christ's body receives the greatest amount of advantage suitable to his particular character, and still be of the greatest assistance to the whole work. So the difficulties I shall mention are a few of those seen from the position where I have worked. The first difficulty I encounter is a prejudice against the Church. How it came into existence is a question of history and foreign to the question to-day. It finds voice in the expression, "There is only a paper wall between the Church of England and the Church of Rome." Those who use this expression don't know what it means; they simply wish to cast an odium upon an institution they know little about (and that little is garbled in our public schools), by imputing error to another institution they know less about. I say that they impute error because did they actually know they would cease to hold any prejudice against the Church. Now I mention all this merely to show a very prevalent state of mind existing in the country, which is a real difficulty we have to meet. I shall have more to say about this later on. Another difficulty running alongside this, and in some cases interlocking with it, is a sentiment or self-satisfaction, which manifests itself in the expression, "one is as good as another." How false this is. It is only the thin end of the wedge; the big end of which is, "Let us eat and drink, for to-morrow we die." Were it true there had not been a second institution professing to be the Church of Christ let alone hundreds. But the reason for this semblance of opinion is consequent upon social conditions existing in the country. There each is acquainted with the other. As we often say: "Other people seem to know our business better than we know it ourselves, and sometimes sooner." Everyone is passed under the critical inspection of Mrs. Grundy, and if a spot be found upon the life of a professing Christian it soon covers his whole character in her eyes; and by the tone of her voice you would think that the particular institution to which he belongs was the cause of the whole trouble. Still in spite of all this we are great friends in the country. We have great respect for the opinions or predilections of our neighbour upon certain subjects; we would not hurt his feelings for anything by crossing them with the truth should we happen to know it. We ignore the teachings of Christ and His Church in our conversations one with another in the vain imagination that it is best. And he who is daring enough to break over this rule and express even a doubt in the kindest spirit that probably his neighbour is not viewing Christ's work correctly, he is at once set down as a crank. In the country, too, nearly everyone is a regular or an irregular attendant of some place of worship; so that while this prejudice exists and its sister error of equality, we need the exercise of unlimited patience, unswerving devotion, and prayerful thought and study. Our main and, I might say, our only chance of success in overcoming these obstacles rests upon the purity and uprightness of life and conduct in the members of the Church. Actions speak louder than words. Mere words no matter how eloquent they may be are insufficient. Liberal democracy in social life cannot have any lasting effect. Dogmatism is worse than folly, as indirectly it has been the cause of these conditions. We must

live justly and uprightly before God and man, and demonstrate the truth of the words of the great Head of the Church, "I am the Way and the Truth and the Life." But there is an obstacle to the wiping out of this peculiar state of mind which I have put down as another difficulty in the country. It is the indifference of Churchmen. This too, is no doubt noticeable to the worker in the Church in the city, but in the country it is noticed by, and has its influence upon everybody simply because each man is known by all his neighbours, and his actions as a member of the Church are commented upon. And it is an "ism." It has permeated the Church like a dry rot, "leaving the frame without any substance." Men are Churchmen simply because they are nothing else, neither hot nor cold—lukewarm to the very core, giving in many instances liberally of the dollars with which God has blessed them, but giving nothing of the sense with which He has endowed them. Conspicuous by their absence from many of the services of the Church, and particularly that of Holy Communion; ignorantly looking upon that great act of worship simply as a profession of Faith before men and not as a confession of weakness and sin before God, never mentioning the saving power of Christ's name to their fellowmen, even if they realize it (which I very much doubt), self-righteous in the thought that they have paid someone to do that which God will exact from their hands alone. What can we expect from the world but distrust when the members of Christ's Church put so little trust in their Head. It sometimes causes bitter thoughts to struggle in my mind for a hearing when I see my brethren thus wilfully trample upon that which they should so highly prize. But is this not a great field for work? Can we bring others to honour and love Christ and His Church more quickly than by inducing our fellow-Churchmen to become active, aggressive workers whether in the Brotherhood or otherwise. While not neglecting the direct work of personally hailing a brother man who is outside the Church or who, it may be, has simply ceased attending altogether, we direct some effort toward getting all our nominally active members to pay due regard to the commands of Christ and thus enforce a willing obedience on the part of others. Now there is something in the shape of a difficulty which is indirectly the cause of this last state of affairs—and it has sprung into existence in great force during the latter part of the present century—that is the desire on the part of nearly everyone to prove everything. People demand an explanation of things which can only be accepted in faith. Even the fact that the world is being regenerated by Christ has made no impression upon the minds of many to induce them to accept the offices of His Church as the means of improving their life without having a philosophical explanation of details that are yet hid in the Will of the Almighty Father. Men are perfectly willing to accept as true that there is gold in the Klondike region because they see in the papers that a small percentage of those who go there have found it. But they are unwilling to exercise their faith when told face to face by the great majority of those who have been in His presence of the sweets of salvation through Christ. An enquiring mind is just what we want, but this seems to assume the form of the critical. Questions are asked, not for the purpose of receiving information, but merely to puzzle the one questioned. St. Paul says: "Prove all things." Christ Himself says: "Ask and ye shall receive." But St. Paul says also: "Work out your own salvation with fear and trembling." And God Himself says: "My ways are not your ways." Even when these truths are brought to their attention they say again I want to understand it better first." This class of people are very observant of the effect of Christianity upon their neighbours. It has a great fascination for them, especially if they can point out flaws in the character of members of the Church. But for them to step into the Church and see from the only standpoint from which these things may be comprehended, they will not. To cope with this particular difficulty the keenest in-

telligence is needed, and we must be particularly careful in not overestimating our abilities, and so bring discredit upon the cause. Many of these people are actually searching for the truth, and only need proper directing to enable them to reach the goal we desire. Others need to be shown that there are some things they do not and cannot know when their natural pride will urge them forward in the paths of knowledge. Anyone approaching them without being prepared to meet their objections intelligently and fearlessly, but lovingly, merely strengthens those objections and weakens the little influence the Church has over them, because she does possess an influence or else they would never have given such questions a thought. Patient study and earnest prayer must be our preparation for such a task. The power of the Holy Spirit our strength, and genuine love for our fellowman our watchword. These must give us the victory if we only persevere. I have left to the last what I recognize as our greatest difficulty. I have often experienced it myself. And that is our own lack of faith. At times these different things I have mentioned loom up before us as almost insurmountable. But are you aware that the word difficulty is used but once by any of the sacred writers in the sense we employ it here; and even then it is a marginal reading in the Authorized Version of the Bible. One of the minor prophets in prophesying of the blessings that are to accrue to Jerusalem asks the question: "If it be marvellous to the remnant of this people should it be marvellous (or difficult), to the Lord?" Why should we see any difficulty in the work? The strength that commences and completes it is not our own. God places work before us, and does it Himself with us as the instrument to show us of His power, His wisdom, His loving-kindness. And we presumptuously put it down as our difficulty. This is God's very means of making Himself known unto us, that in the end we may be found in Him and He in us. And he who will not yield himself in this way to be used by Christ in the work of the Church misses the opportunity provided for strengthening himself in the spiritual life. Let us therefore apply ourselves with all diligence. Use all means to advance the work nearest at hand, and not wait for what we think we see at a distance. Exercise our faith in Christ by coming regularly to His table for strength. Give ourselves up wholly to the guidance of the Holy Spirit, instructing ourselves under this same guidance in the wonderful ways of the Almighty, that we may be ready to give an intelligent reason for the hope that is in us and, at the same time, seeking Christ's presence constantly through prayer. Thus eventually we shall be able to overcome this weakness, this lack of faith, and press forward to the victory which is certain in Christ Jesus.

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

### FREDERICTON.

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

St. John.—Trinity.—The memory of the late Archdeacon of St. John, the Ven. Dr. Brigstocke, has been perpetuated in a tangible way by the members of the Bible Class. They have just presented to Trinity church a beautiful brass altar cross. The cross is about three feet high, beautifully chased and designed to harmonize with a proposed reredos. On the four arms are the signs of the four evangelists executed in aluminum. It bears this inscription: "To the Honour and Glory of God, and in Grateful Memory of the Venerable Archdeacon Brigstocke. This Cross is presented by his Bible Class, 1899." It was placed on the altar before the service on Sunday, December 24th. Before his sermon in the morning, the Rev. J. W. Richardson, the rector, called the at-

attention of the congregation to it, and after thanking the members of the Bible Class, on behalf of the congregation, paid a fervent tribute to the great work done by the Ven. Archdeacon Briggs, both in the parish and in the diocese.

St. Mary's.—A very successful children's service was held in this church on Christmas Eve. The children sang carols, as usual. The rector, Rev. W. O. Raymond, in addressing them, made reference to the four young men of the Bible Class, who were spending Christmas in South Africa, as members of the first Canadian Contingent.

St. Andrews.—All Saints'.—The children of the Sunday school of this parish filled the choir seats at the service on Christmas Eve. The service was the usual one of evening prayer, but in the place of hymns, the children sang carols. The church was beautifully decorated for Christmas Day. The rector, the Rev. Canon Kitchener, D.D., addressed them upon the subject of the Child-Christ. On Christmas morning there were two celebrations of Holy Communion in All Saints', and one in St. John's church, Chamecock. The services were all bright and inspiring, and besides the usual music, the choir sang Simper's anthem, "Rejoice Greatly." Several new communions were made.

Fredericton.—The rector of Fredericton, the Rev. Canon Roberts, has been suffering from rheumatism, but his many friends are glad to see him able to be about again. The services here and at the Cathedral were of the usual bright character on Christmas Day. The office of sub-dean will not be filled immediately, and the Very Rev., the Dean, will carry on for a time, at least, both at New Maryland and the Mills, the excellent work done by Rev. H. F. E. Whalley.

St. George.—The Bishop accepted the appointment of Rev. C. E. Maimann to St. George on December 21st, and Mr. Maimann will begin work in his new parish, as rector, on January 14th, 1900.

#### MONTREAL.

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

Montreal.—St. John the Evangelist.—Mr. Jamieson, an accomplished organist, who has for some time past filled the position of organist at the Church of St. Mary and St. John, one of the leading churches in the city of Oxtord, Eng., has been appointed organist and choirmaster of this church, and is expected out shortly after the New Year.

The forty-first annual session of the Synod of the diocese of Montreal will be held in the Synod Hall on Tuesday, January 16th. Divine service with celebration of the Holy Communion will be held in the cathedral at 10.30 a.m. on Tuesday; preacher, the Rev. Rural Dean Robinson, rector of Clarenceville. The Synod will meet for business at 2 p.m., when the Lord Bishop will deliver his charge. Meetings on succeeding days will be at ten o'clock each forenoon, unless otherwise ordered. In accordance with a resolution adopted at the thirty-ninth Synod, a devotional meeting for the clergy and laity, members of Synod, will be held in the Synod Hall on Monday, January 15th. There will be two sessions, 3.30 to 5 o'clock, and 8 to 9.30 o'clock. The Lord Bishop will take the chair at each session. At 8 o'clock on Wednesday, a missionary meeting will be held in the Synod Hall. The annual meeting of the Diocesan Sunday School Association will be held on Thursday at 8 p.m.

St. Stephen's Chapel.—The Lord Bishop of Huron preached to a very large congregation in this chapel on Sunday evening, the 17th ult. In the afternoon he gave an address to a gathering of men only, in the Y.M.C.A. Hall.

St. John's School broke up for the holidays on Wednesday, the 20th ult., after a most successful and gratifying term. There are now fifty-six pupils, of whom sixteen are boarders. In his closing address, the headmaster congratulated the school on the result of the examination just held, which showed a satisfactory standard of work in all branches. Mr. Rodgers also referred with much gratification to the high tone amongst his boys, the spirit of loyalty to the school, and the cordial feeling existing between boys and masters. The following are honourably mentioned for good work during the term and in examinations: VI. Form.—G. G. French, English; Torrance, A. French, Greek and Latin; Hart, English dictation. V. Form.—L. Haskell, Owens, A. Michaels, French; C. Heward (Ma.), M. Howard. IV. Form (Upper).—Egg, Drummond, Grahame, (Lower), Plimsoll, Mills; Rendell, minor. III. Form.—Lindsay, minor; Meloche, minor; Heward, minor. Three cheers were given for the rector, headmaster and assistant masters, and after the singing of "God Save the Queen," the school dispersed to re-assemble on January 10th, 1900, at 9 a.m.

The Church Home.—On the 17th December, there passed to her rest, aet 70 years, Matilda Abigail Tanner, who for forty years was a useful and faithful inmate of this noble institution. She was a native of Kent, England, and is much missed by the ladies, for Matilda, as we all were accustomed to call her, was always obliging and serviceable to the last—not a servant, but a friend beloved. The Rev. J. F. Renaud officiated at her funeral, which was registered in the parish of St. James the Apostle. The floral offerings were chaste and beautiful. "Blessed are the dead who die in the Lord."

Westmount.—Church of the Advent.—The Lord Bishop of the diocese has just offered to put the mission of Trinity church, Beauharnois, under the supervision of the rector of the Church of the Advent, for the purpose of providing some outside object of interest in Church work for that parish, His Lordship being of the opinion that every congregation should take up some objective work. Beauharnois, being situated on the Lake St. Louis, is a very attractive locality as a summer resort, and is easily accessible either by rail or river, so that should the proposed change be carried out before long, there should be a few new friends for Trinity church. Meanwhile, the clergy of the Advent parish have accepted the Bishop's offer, and the present incumbent of Beauharnois mission quite hopes that the vestry of Trinity church will cordially co-operate with the Bishop in making this new departure in Church extension a thorough success. It is hoped that the new arrangement may begin with the last year of the century.

Bryson.—St. James'.—The annual entertainment which was given by the members of the congregation of this church proved to be a success in every way. During the evening, Mr. G. H. Brabazon, Mayor of Portage du Fort, presented the rector, on behalf of the parishioners, with a beautiful raccoon coat and mitts, also a silver sugar and cream set to Mrs. Warrington. In making the presentation Mr. Brabazon spoke in eulogistic terms of the high esteem and regard in which Mr and Mrs. Warrington were held by all classes in the community. Great progress and improvements had been made since Mr. Warrington assumed charge of the parish a year ago, and he hoped that he would be long spared to labour in the parish, which by the New Year will be self-supporting, thus relieving the Executive Committee in Montreal of payment of a grant of two hundred dollars. In reply, Mr. Warrington most heartily thanked the congregation for their kind words and token of appreciation of his services. After a most enjoyable evening, the meeting was brought to a close by singing "God Save the Queen."

Beauharnois.—Trinity Church. — Through the

energy of the wardens, the new Meneely bell, that has recently been presented to this congregation by Dr. and Mrs. W. Seward-Webb, was properly hung during the week before Christmas. The tower, which was at first thought to be too small for the fine new bell, proved, however, to be large enough; the tone of the bell is clear and sweet, with a fine resonance. A special dedication prayer was used before the prayer for the Church Militant, on the morning of Christmas Eve, and by the request of the clergymen, the Christmas offertory, which amounted to eighteen dollars, was applied to defray the cost of strengthening the bell tower, etc., although the incumbent was glad to accept a souvenir from the congregation in the form of a useful addition to his book-shelves.

#### OTTAWA.

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

Ottawa.—St. John's.—Under the title of "Olden Days in the Dear Old Land," an attractive course of illustrated instruction on the antiquity and historical continuity of our English National Church from Apostolic times has been successfully presented here during the Advent season, on Fridays and on every Wednesday at Montreal (St. Martin's church), by the Rev. F. A. Allen, of St. Paul, Minnesota. Bishop Whipple heartily commends this work, and the Lord Bishop of Ottawa attended the final lecture in this church on the Friday before Christmas.

Cobden.—The Rev. Montague Gower-Poole on December 22nd was the recipient of a beautiful raccoon coat from his parishioners. The presentation was made by five members of the church on behalf of the people at the rectory, Cobden, in a very graceful way with kind words and wishes. The clergyman was pleased with this substantial indication of the good will of the people, and replied in a suitable manner.

Janeville.—St. Margaret's.—The festival of Christmas was fittingly observed on Christmas Day by two services, an early celebration of the Holy Communion at 8 o'clock, and morning prayer and celebration at 10.30. The number of communicants at both services was large. The services were conducted by the rector, the Rev. W. P. Garrett, who preached a very able and impressive sermon, taking as his text, Isaiah ix., 4, and two following verses. Mr. E. B. Daykin read the Lessons. The church was beautifully decorated with flowers and evergreens. Over the altar-piece was the word "Emmanuel" in white Gothic letters on a red back-ground, while over the altar were the words "Glory to God in the Highest," also in red and white. On the west front in white and green were the words "On Earth Peace, Good-Will to Man." The sacred monogram I.H.S. in white was placed under the chancel arch. The members of the choir rendered their portion of the service very creditably. Stainer's anthem, "Let us now go even unto Bethlehem," was sung, the soprano solo being taken by Mrs. Geo. Andrews, jr., and the tenor solo by Mr. Geo. Andrews, sr. A number of carols as well as Christmas hymns were well rendered. Mr. H. Hellard assisted the choir with a bass viol. Previous to the morning service the members of the choir were presented with a handsome Prayer Book by Mr. J. W. H. Watts. A white alms-bag, embroidered with silk, was also presented to the church, by Mrs. E. B. Daykin. Both gifts were much appreciated. The offertory was a very liberal one indeed.

#### TORONTO.

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

St. James' Cathedral.—The Rev. Edward Ashurst Welch, M.A., D.C.L., was inducted on Wednesday evening, the 27th ult., to the pastoral charge of this Cathedral Church. The congregation was large and representative, and many clergymen were pres-

ent. The induction was performed by the Bishop of Toronto, assisted by the Rev. J. Langtry, the rural dean. A large number of the local clergy were present, including the Rev. Dr. Langtry, Rev. Canon Cayley, Rev. A. J. Broughall, Rev. J. Maclean Ballard, Rev. Canon McNab, Rev. C. H. Shortt, Rev. O. Rigby, Rev. Canon Sanson, Rev. Prof. Jones, Rev. R. Ashcroft, Rev. C. L. Ingles, Rev. A. Hay, Rev. W. H. Clarke, Rev. G. F. Davidson, Rev. H. Softley, Rev. G. T. Roundthwaite, and the Rev. D. A. Rocca. The Bishop of Toronto conducted the service, and was assisted by the Revs. J. Langtry, A. J. Broughall and R. Ashcroft. The Bishop made the preliminary announcement: "Brethren, we are here assembled to witness the solemn institution of the Rev. Edward Ashurst Welch to the cure of souls within this parish, he having been duly, canonically, and legally appointed to the same, and there being no impediment alleged." The Rev. Provost Welch then read aloud the declaration of assent, enjoined by Canon II., and signed by himself. Then, kneeling at the chancel steps, the new incumbent held up the document known as the Instrument of Institution, which the Bishop read aloud. Still kneeling he received the Episcopal blessing of and invocation to the Most High that in this ministry he should save both himself and them that might hear him. Following his blessing the Bishop delivered to the incumbent those two bulwarks of the grand old Church of England, the Holy Bible and the Book of Common Prayer, with the injunction that they be the rule of his conduct in dispensing God's Holy Word, in leading the devotions of the people, in administering the sacraments of Christ, and in exercising the discipline of the Church. "And," concluded the charge, "be thou in all things a pattern to the flock committed to thy care." The mandate of induction having been read, Dr. Welch was formally inducted into the "real, actual, and corporal possession" of the incumbency of St. James', and of all the rights, privileges and emoluments thereto pertaining, in token thereof the keys of the church were then given to the incumbent by Mr. A. S. Irving, one of the churchwardens. In response Dr. Welch said: "I receive these keys of this House of God at your hands as pledges of my induction and of your reception of me as your appointed minister. And I on my part do promise by God's help to be a faithful shepherd over you, in the name of the Father, and of the Son, and of the Holy Ghost. Amen." The regular Order of Evening Prayer was then proceeded with, both the Lessons and the Psalms being specially chosen for the occasion. The Psalms appointed were the 122nd, the 132nd and the 133rd. The Lessons were Ezekiel xxxiii., 1-9, and St. Luke x., 1-13. The sermon was preached by the Bishop, who took his text from 1. Thess., v. 12, 13: "And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves." This plea, which St. Paul urged beseechingly was, the Bishop said, plainly on behalf of the elders or preceptors of the Church, those specially appointed to exercise towards the Thessalonians the office of comforting and edifying, which he had just exhorted them to practise among themselves. In this text we were furnished with a very suggestive summary of the office and duties of Christian ministers, suitable for our consideration on this important and interesting occasion of the institution of a rector to the cure of souls. These were presented under three heads, (1) they labour among you, (2) they are over you in the Lord, (3) they admonish you. The first of these heads, the Bishop said, described their pastoral office, the second their authoritative commission, the third their pulpit ministrations. These three functions combined made up that work for whose sake St. Paul beseeched our loving esteem. The relation of the clergyman to his people as their pastor was especially characteristic of the parochial system of the Church of England. "He labours among them," expressed all that was involved in fulfilling the duties of the

parish priest. Great as were the opportunities of the pulpit, the parish priest must seek to exercise all his offices towards the souls of men chiefly in the intercourse of the working days of the week. With the many parochial duties that fell to the clergyman during the week, his life was very different from the fancy picture which represented it as a light and easy profession. The parish priest was called on to be the comforter of the bereaved, the succorer of the distressed, the reprover of sin and ungodliness, the restorer of the penitent and the peacemaker between brethren at variance. With the many official engagements the danger seemed to be that the clergyman's time and energy might be wholly frittered away in the ceaseless round of trivial official details. Secondly, the clergy were entitled to the esteem of the people, as, being over them in the Lord, that is, they were vested with an authority derived from above, a command from the Chief Shepherd and Bishop of Souls. Not that they were to lord it over God's heritage; to arrogate a superiority or dominance over the laity was to contradict the very character of the clerical calling. The third head of the duties of the Christian ministry was pulpit ministrations. St. Paul said, "they admonish you," an aspect of preaching which it must be admitted made quite a demand upon the submissive and humble teachableness of the congregation, men being mostly impatient of admonitions, preferring to be entertained. Bishop Sweatman appealed to the congregation to aid their pastor in his arduous work, to give him that upholding of the hands and refreshing of the spirit and strength of soul which came from their respect for his sacred office. In conclusion, the Bishop said: "It is with unqualified satisfaction, dear brethren of St. James' Cathedral, that I discharge this office to-night of instituting your new rector into the cure of souls among you, and inducting him into the possession of the temporalities of this parish. He possesses in a most eminent degree those qualities which are calculated to command your high esteem and to win your love. He is no stranger to you or to the diocese. During the four years he has worked among you as Provost he has earned a wide and favourable reputation, and won a large circle of most deeply, warmly attached friends both among the clergy and the laity. A scholar of distinguished attainments, and a parish priest of large experience and acknowledged success in an important charge; a man of broad sympathies, of culture and knowledge of men; a gentleman of unblemished life, beloved of all who know him, and a Christian of earnest and devout spirit. I am fully convinced that he will prove a worthy successor to the great men who have preceded him in this pulpit and parish, and predict a prosperous, successful and honourable record for his pastorate. I most heartily commend him to your welcome, to your confidence and to your most ready co-operating support." The service was closed with prayer by the new pastor, the benediction by the Bishop and the 437th hymn. Dr. Welch is the sixth pastor St. James' has had since its foundation just a century ago. His predecessors have been Rev. Oakhill Stuart, rector of York, 1801 to 1812; Rev. J. Strachan, 1812 to 1847; Dean Grasett, 1847 to 1882; Bishop DuMoulin, 1882 to 1896; Bishop Sullivan, 1896 to 1899.

St. Luke's.—We regret to notice the death of a well-known member of this congregation in the person of Mrs. Fitzgerald, the widow of the late Mr. Edward Fitzgerald, Q.C. For many years past the deceased lady had been in the habit of attending this church, and had actively associated herself in various branches of parochial work in which her kind help had always been much appreciated.

All Saints'.—The parochial branch of the Ministering Children's League gave their annual Christmas tree and entertainment for the thirteenth time to the poor children of this parish, on the 27th ult. The entertainment was a very great success, about 75 children, with their mothers, being present, and

all spending a most enjoyable time and receiving many very useful presents (the work of the Ministering Children's League members), as well as toys, dolls, etc., given simply to promote pleasure and happiness in their homes.

Grace Church.—The members of the Italian mission, which is situated in this parish, and is under the charge of the Rev. D. A. Rocca, B.A., held their first Christmas entertainment on Friday evening, the 29th ult., in the mission room, the interior of which was prettily decorated, and in part draped with appropriate streamers, emblematic of their native country. Having had a good supper presents and toys were distributed from a heavily laden Christmas tree. This being finished addresses were made by the Revs. G. A. Kuhring, rector of the church of the Ascension, and J. Pitt Lewis, the rector of this parish; about 50 adults and 60 children were present, and the latter sang a number of Italian hymns. The mission room is situated at 88 Edward street.

St. Thomas.—As usual the holy festival of Christmas was duly celebrated at St. Thomas' church. The services commenced with festal Evensong on the eve (Sunday), the choir and organ being assisted by an orchestra. There were low celebrations at 6, 7 and 8 o'clock on Christmas morning at which large numbers received the Holy Communion. At 11 o'clock there was a procession and Choral Eucharist, the music being Gounod's Messe Solennelle (St. Cecilia), with the exception of the Gloria in Excelsis, which was the well known one from Mozart's 12th Mass. The choir and orchestra, under the direction of Rev. F. J. Plummer, did excellently, the beautiful music being most feelingly rendered. The decorations were simple but effective. The choir screen was covered with evergreens, and the altar looked bright and beautiful with its festive hangings, and many lights and flowers. The congregations at all the services were very large.

St. Phillip's.—The annual Christmas entertainment in connection with the Sunday school of this parish took place in the schoolhouse on Thursday evening, the 28th ult. The special features of the evening's entertainment were a reading by Canon Sweeny, the rector, and the performance of a number of conjuring tricks by Mr. George Blunelle, of Hamilton, which greatly interested and amused the children. Selections of music were played during the evening by members of the parochial orchestra.

Campbellford.—Christ Church.—The congregation at Christmas time presented their rector, the Rev. W. E. Cooper, with a very handsome surplice and cassock in addition to a liberal offering at the services in the church on Christmas Day. The church was beautifully decorated and the services very hearty; the singing of the choir, as usual, was very good. There were between 40 and 50 communicants besides those who had been present on the previous Sunday. The rector preached from the first Lesson, with special application to the present day. During Advent the services, held by the rector in the Rear street chapel, were Litany and Meditation every Wednesday and Friday morning, and in the evenings service and sermon on the "Four Last Things," Friday evening, "How to Prepare for Each."

Eglinton.—St. Clement's.—The annual "At Home" of the congregation of this church was held in the Town Hall, on Thursday evening, December 28th; the Rev. T. W. Powell, the rector, presided, and a pleasing programme of songs, recitations, etc., was given by members of the choir and others. A Christmas tree was the great feature of the evening, and was a very enjoyable one. Prizes were also distributed to the scholars who had been successful during the year.



## NIAGARA.

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

Burlington.—St. Luke's.—The reopening services of this church, after extensive alterations, deserve more than a passing notice. Burlington, formerly Wellington Square, in Brant's Block, is a historic place, and its church, built sixty-five years ago, is held in loving remembrance by many not now residents of the parish. Their fathers worshipped in the church, and the dust of many dear friends now mingles with kindred dust in the sacred "God's acre," around. The improvements lately made consist in the completion of a new roof, with high pitch, corresponding to that of the new chancel but four years ago; the removal of the old galleries and stairways, admitting more sittings below; and the erection of a new porch. The interior (ceilings and walls), is handsomely finished in panels of wood, oiled and varnished, the cost of the whole being about \$1,000. The church was reopened with special services on Sunday, November 26th, when Bishop DuMoulin preached to large congregations, both morning and evening. His Lordship's sermons were highly appreciated, as they always are, and the collections of the day amounted to about \$350. It is expected that from all sources—collections, subscriptions, and sale of ladies' work—the total expenses of alterations will be liquidated. Great credit is due to all concerned in the work, as well as thanks and praise to God.

Norval.—Christmas in this parish was kept with low celebration of Holy Communion in the morning, and the usual service of morning prayer at 11 o'clock. The church was prettily decorated. In the evening, the usual Christmas tree was held, under the auspices of the Sunday school. Tea began at 6 p.m. Dr. Webster, one of the most respected residents in the county, took the chair. The children rendered carols, recitations, choruses, and drills, commencing with the now well-known song, "Soldiers of the Queen," during the singing of which Union Jacks were waved by them. Toys were provided by the Sunday school, and were handed out by Santa Claus. The programme occupied from 8 to 12 p.m. Arrangements were much facilitated by the ladies of the congregation and the members of the local chapter of St. Andrew's Brotherhood, to whom much thanks is due.

## HURON.

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

Walkerville.—St. Mary's.—A very pleasing event took place on Wednesday evening, the 20th ult., in this town. After evening service, Mr. Cecil H. Robinson, the rector's warden, accompanied by Messrs. Jeffers, Fawcett, Wm. Milner and D. J. Williams, representing the congregation, called at the rectory, on the Rev. W. H. Battersby, the rector, and after stating that the congregation, as a whole, had recognized the earnest and faithful work of him since he came among them, as was shown by the great improvement in the Sunday school, the number of candidates for confirmation, the gradual and steady increase in the attendance at the services of the church, and his untiring efforts in cases of sickness, that he had gained the esteem and confidence of his parishioners, and as a slight token of their appreciation they presented him with a purse of gold, which they trusted he would accept, in the same spirit in which it was offered. The Rev. W. H. Battersby, who was completely taken by surprise, made a very pleasing and kind response, thanking the donors, and through them the congregation, most heartily for their kind gift.

Lakeside.—The annual Christmas entertainment was held on December 20th, Mr. Mills, who is a lay reader, and a most devoted Church worker, reported the work of the Sunday school for the past year. The splendid work he and his co-workers are doing in this department of Church work shows the immense value of lay help where it can be got.

The Rev. W. J. Taylor, of St. Mary's, gave a bright, cheery address, exactly suited to children, and in the course of his remarks made a feeling reference to the war, and the self-sacrifice of the soldiers. Miss Mills and Miss Mitchell had arranged an excellent programme, of local talent, including Miss Day, of Thamesford.

Port Stanley.—Christ Church.—Sunday, December 24th, was a red letter day for this parish. Notwithstanding the unfavourable weather, a large congregation assembled—drawn together partly by the announcement that special Christmas services, including an anthem, would be given; and partly because of the church decorations, and also that the new pieces of furniture, lately donated to the congregation, would be in position. These consisted of a new pulpit, lectern, and prayer desk, all of solid oak, contributed by several ladies from London, who spent the summer season on Fraser Heights. On the lectern was attached a plate of solid silver, containing the following inscription: "This Pulpit, Lectern and Desk are erected to the Glory of God, and in Memory of Emma Fulford, wife of William Fraser, who died June 10th, 1898." The musical service on Sunday was well rendered, and the anthem, "Glory to God in the Highest," was much appreciated by the congregation present. After a sermon by the incumbent, on "The Nativity," a liberal offertory was presented. Holy Communion was administered at the close, and a goodly number participated; some for the first time. In the evening, special Christmas services were continued, when the incumbent discoursed on "The Restitution of All Things." On Friday evening, December 22nd, the annual Sunday school festival was held in the Town Hall, which was packed to its utmost capacity. The programme, which was rendered mostly by the young people, was greatly enjoyed by all present, and great credit is due to the clergyman's wife, Mrs. H. D. Steele, for her unwearied efforts in training so many children and young people to render effectively their several parts, more especially the tambourine drill, and a cantata entitled "Santa Claus and Mother Goose," both in character. The proceeds exceeded all expectation, and a most enjoyable entertainment, which still lingers in the memory, was brought to a close at an early hour by singing the National Anthem, and the distribution of over sixty presents from the Christmas tree.

Brantford.—Grace Church.—This church has been enriched this Christmas by some beautiful and most fitting gifts. They comprise a very handsome altar, offered by Mrs. Van Allen, as a memorial to her late husband, Mr. E. W. H. Van Allen, and a set of altar vessels, offered by the family, as a memorial of the late Mr. A. B. Bennett, both of whom were active and valued parishioners. The altar, designed by Mr. Frank Darling, and executed by the Preston Furniture Co., is built of handsome quartered oak; the vessels, of silver, are the work of Burke, of Montreal. They are worthy additions to the sanctuary, which adds much to the appearance and the proper outfit of the church. St. James' chapel has also received a handsome offering in the shape of a pair of beautiful brass altar vases, from the Misses Minchin, who are regular worshippers and workers in the church and parish.

Seaforth.—St. Thomas'.—This church was never more beautifully decorated than it was for the Christmas festival. A very tasty rood screen was erected at the entrance to the chancel, while the nave was festooned with evergreens. White hangings and cut flowers were placed upon the holy table, pulpit, and lectern, the whole having a very pleasing effect. In spite of a very stormy day, there was a large attendance, sixty-three partaking of the Holy Communion. The choir sang the "Kyrie," "De Sanctus," "Gloria in Excelsis," and the "Nunc Dimittis," at the close. A pleasing feature of the day was the presentation to the church of two solid silver alms plates, by Mr. T. O. Kemp, who was

for many years church warden and Sunday school superintendent. The gift was thankfully received, and appropriately consecrated by the rector during the service. The offertory for the day was one of the largest in the history of the church, testifying to the good feeling existing between people and priest, after a rectorate of nearly ten years.

## ALGOMA.

George Thorneloe, D.D., Bishop, Sault Ste. Marie.

Bracebridge.—The festive Christmas season was fittingly observed in this parish, as follows: At 9 a.m. there was a plain celebration of the Holy Communion, when nineteen persons partook of the Blessed Sacrament. At 10.30 a.m. mattins were said, with special lessons and Psalms, followed by a choral celebration of the Holy Eucharist, when thirty-three communicated. The processional hymn was No. 393, H. A. & M., sung to the tune set in the American Hymnal. The anthem, after the 3rd Collect, was hymn No. 59, and the hymn after the Nicene Creed was No. 60. After the sermon, and during the collection of the alms, the choir, assisted by three members of the orchestra, rendered an anthem entitled, "Arise, Shine, for Thy Light has Come!" The Te Deum was beautifully rendered, to the setting of the Rev. J. B. Dyke, M.A., Mus. Bac., in the key of "F." The sermon, delivered by the incumbent, was most appropriate, and full of practical suggestions and Christmas thoughts. Notwithstanding the fact that several members of the congregation were out of town, or otherwise prevented from being present, the church was nicely filled, though not crowded. The decorations, which were very pretty, were of evergreen, holly and flowers. The offertory at the second service amounted to the sum of \$26.75. In the afternoon, at 3 o'clock, evensong was said at the little church, five miles out of town, where a fairly good congregation had assembled with their children to mark the day on which the Saviour of the world was born. Here the church was also decorated with the time-honoured wreathing of the evergreen. The special lessons, Psalms and hymns were the chief evidences that the service was that for Christmas. It is so difficult to mark the day otherwise than in the Church's way, viz., the eucharistic offering up of Him Whose Birthday we commemorate. Next in order being the office for mattins, but this congregation will observe this blessed season next Sunday morning with a celebration of the Holy Communion. The offerings at Falkenburg were nearly five dollars. We were favoured with sleighing for Christmas Day, notwithstanding the fact that there was not a particle of snow on the Saturday before. Snow fell Saturday night, all day Sunday, and Sunday night. Christmas Day was cold and bright, with fairly good sleighing. On Tuesday, St. Stephen's Day, the incumbent drove to Uffington, and gave Mr. Gander's congregation the benefit of a Christmas celebration of Holy Communion, when twelve partook. Church people in the rural parts of this diocese are very good—notwithstanding the many difficulties which beset them—at observing the Church's round of fasts and festivals. Laus Deo.

## RUPERT'S LAND.

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

Winnipeg (Fort Rouge).—St. Luke's.—There was a large gathering in the school-room of this church on the occasion of the reunion of the members of the congregation, and their friends, to welcome their new rector, the Rev. W. Thomas, formerly of L'Original. The chair was taken by the Very Rev., the Dean of Rupert's Land. The clergy of the city were represented by the Revs. H. O'Malley, of Trinity; F. V. Baker, of All Saints; J. J. Roy, of St. George's; W. A. Burns, of St. Peter's; and S. G. Chambers, of Christ Church. The Rev. W. L. Armstrong, of Fort Rouge Methodist church, was also present. Let-

ters of regret for their absence were read from the Ven. Archdeacon Fortin, and the Rev. R. G. Macbeth, of Port Ronge Presbyterian church. Addresses of welcome were given by Dean O'Meara, Rev. J. J. Roy, Rev. S. G. Chambers, Rev. H. O'Malley, the Rev. W. B. Armstrong, and Mr. George Patterson, the people's warden. The Rev. W. Thomas was present for the most part of the evening, but was obliged to leave before the meeting was over. Although Mr. Thomas is recovering from the very severe attack of typhoid, from which he suffered in the fall, he is, as yet, far from well or strong. On the following Sunday, Mr. Thomas, before commencing his sermon, stated that he desired to thank the congregation and friends for the very warm welcome tendered to him; he had much to say that evening, but did not feel friendly for the very warm welcome tendered to him; hearty, that it could not but go home to the heart of any minister.

#### CALEDONIA.

Right Rev. William Ridley, Metlakatla.

The Rev. B. Appleyard, of Port Essington, B.C., who went to England in the autumn, was warmly welcomed by the Rev. Prebendary Tucker, of the S.P.G., and set at once at deputation work, with a full list of appointments reaching up to the Christmas season. Being a wideawake Canadian, and one who has profited very much by the exceptionally interesting experiences he had in British Columbia and throughout the Klondyke and Atlin gold regions, he is naturally in great demand in England, at a time when all parts of the Empire are drawing more closely together.

#### British and Foreign.

Earl Beauchamp, Governor of New South Wales, is a Sunday school teacher, and takes a class in the school attached to St. James' church, Sydney. His Excellency is very regular in attendance.

The builders are now engaged upon the second block of the permanent buildings of the Church House, in accordance with the plans revised by the late Sir Arthur Blomfield. It is estimated that the cost will be £20,000, towards which about £11,000 has been contributed or promised.

The Times' death column contained the announcement recently of the death, on the 4th ult., at Mengnanapuram, Tinnivelly, of "Mary, widow of the Rev. John Thomas, in her 88th year. Engaged in mission work for upwards of 61 years." Truly a splendid record!

The Bishop of Rochester, who has a son at the seat of war, confirmed in his cathedral some forty men of the Lancashire Fusiliers, prior to their sailing for the Cape. After the service, the Bishop, standing at the entrance of the chapter-room, vested in cope and mitre, shook hands with each man and gave him his benediction.

The Rev. George Docker Grundy, M.A., believed to be the oldest clergyman in the Church of England, has just entered upon the sixty-second year of his pastorate as vicar of the parish of Hey, near Oldham. He was presented to the living a year after the Queen came to the throne, and has served under seven bishops. He is in his ninety-third year.

Mr. J. Curry has been singing for 60 years in the choir of the parish church of Shepton Mallet, Somerset and in recognition of his praiseworthy record, has been presented with a purse of gold and a volume of "Hymns, Ancient and Modern," by the other members of the choir. In acknowledgment, Mr. Curry said that six of his nine children were to-day members of the same choir.

The Theological College at Wells, Somerset, has lately been enriched by the gift, by an anonymous donor, of a handsome golden chalice; the design (the donor's own coat of arms) being both beautiful and unique. The chalice has a height of some twelve inches, and the whole is symbolic of the continuity of the Church, militant and triumphant.

The Rev. Prebendary Barlow, D.D., vicar of Islington, was the recipient of a very gratifying testimonial, which was presented to him by the Prince of Wales, at the Smithfield Club Show. Dr. Barlow has for the last thirteen years conducted Divine service for the herdsmen and shepherds on the Sunday evening preceding the opening of the show.

The S.P.G. is now able to outline the plans for the keeping of its bicentenary. The celebration will extend over the twelve months beginning on June 10th, 1900, which is the 100th anniversary of the day on which a Royal Charter was granted to the society by King William III. The committee suggest that a sum not less than £250,000 should be raised in connection with the bicentenary, and that the fund should remain open until December 31st, 1901.

"When preaching at an ordination service at Panama, Bishop Ormsby warned the new deacon of the importance of his charge. He then proceeded to enlarge on the near approach of the opening of the Panama Canal. He had visited the canal three times in the last five years, and each time marked rapid advance. There were, he believed, about 3,000 or 4,000 workmen employed, and of these most spoke the English language, and so were specially open to the Church's ministrations."

Anniversary meetings, in connection with the Church Army, were held at the Conference Hall, Edgware Road, W., lately. The report of the Rev. W. Carlile (founder of the organization), stated that since the foundation of the Church Army in 1882, over 800 men and women had been trained as evangelists, mission nurses, and missionaries to prisons, workhouses, and slums. £150,000 is annually required for the maintenance and extension of the various branches of work.

Emanuel Church, Southport, erected mainly by the generosity of the late Mrs. Hesketh, lady of the manor, and the energy of the rector, Canon Thompson, has received a handsome gift in the shape of a large stained-glass window, in the west end. The central panel illustrates our Lord inviting "All the weary and heavy laden," and on either side are appropriate subjects. In the lower panels three scenes are depicted from the life of Mary. The donor's name has not been disclosed. The window was unveiled on Christmas morning.

When the Rev. William Cripps Ledger, a clergyman of an advanced age, was driving through his parish, in Ireland, he heard cries for help coming from a river near hand. Getting out of his trap, he went to the river, and saw a woman in a drowning state, who had been capsized from a boat. He at once plunged in, and, having reached the woman, got hold of her. Both sank twice, but, after a hard struggle, the reverend gentleman managed to bring his burden to land, both being in an exhausted state. Every credit is due to this brave clergyman, as the woman would certainly have perished.

There is to be a settlement for women, on evangelical lines, in the parish of West Ham, under the Rev. Canon Pelly. There is plenty of scope for women's work in densely populated parishes, and a similar settlement in connection with the Church Pastoral Aid Society is doing good work at Greenwich. Devoted women were of great service to the Apostle Paul, in his arduous missionary labours, and the overworked town clergy to-day are grateful for the help of godly women, especially

of those who have received some training, which these settlements supply.

The stained glass window, recently presented to Dovercourt parish church, by the German Emperor, is now in situ. The window is a very handsome one, and represents the healing of the centurion's servant. The top of each light is surmounted by the Prussian eagle, in different colouring; and in the centre tracery piece above is the Imperial Crown, with "W. II." beneath it. At the church also are to be seen the lych gate, presented by the Queen, and the graves where lie buried the British and German soldiers who died at Dovercourt from diseases contracted during the Walcheren Expedition of 1809-10.

An interesting MS. has lately been given to the Lichfield Cathedral library by the Rev. T. Barnes, vicar of Hilderstone. It contains the treatise "On Contemplation," which was written by St. Bernard, Abbot of Clairvaux, and sent in parts to his friend and former pupil, Pope Eugenius III. (1145-1153). The MS. has twenty seven leaves, vellum, 9 in. by 6 7/8 in., and is written in an English hand of the 14th century. At the beginning there is a fine illuminated initial in red and blue, a smaller one marking the beginning of each book. The MS. comes from the Ashburnham library, but there is no evidence to prove when it was written.

Holy Trinity and All Saints' (parish) church, Winterton, Norfolk, has been enriched by the erection of a carved oak screen across the chancel arch. In its general features, the screen follows the lines of the 15th century work, in which Norfolk churches are so rich. It has, however, one distinct and unusual feature, namely, the side spaces above the lower panelling are fitted with delicate hammered grilles. The upper part is very richly treated with crocketed canopies. The rood beam is also elaborately carved. Upon the beam is placed a boldly mounted rood with flanking posts and tracery. The whole was designed by Mr. John Gaymer, North Walsham, and is given by a member of the congregation as a thank-offering to Almighty God for many blessings received in Winterton church.

On St. Andrew's Day there was held in Kilmoganny Church, in Ireland, a service of thanksgiving for the blessings of harvest, for intercession on behalf of missions, and for the dedication of the gifts erected in memory of the late Dr. Walter May, which comprise prayer desk, and seat, lectern, pulpit and pulpit desk in oak, and memorial brass, with the following inscription: "To the glory of God, and in loving memory of Walter May, M.R.C.S.F., who departed this life 29th May, 1899, aged fifty-five years, the prayer desk, lectern, and pulpit in this church have been erected by friends within and without the parish." The church was suitably decorated for the harvest festival, and with the new church furniture, looked particularly bright and cheerful. The service commenced with the dedication of the memorial gifts by the Bishop of Ossory.

#### 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.

#### A CORRECTION.

Sir,—My attention has been drawn to the fact that in the Toronto Synod Journal for 1899, I appear as having reported to the Synod that there had been in the previous year thirty-seven students attending lectures at Trinity University. The

figures are misprinted in the Journal; the number given by me to the Synod was eighty-seven.

EDWARD A. WELCH.

December 29th, 1899.

## Family Reading.

### "SINCE LAST YEAR."

"This day last year"—it has a solemn sound;  
It has been sighed above so many graves—  
About so many hopes that faded, fell,  
And sank among the wrecks on Time's dark waves.

"This day last year"—there has not been much change,  
For all the bitter change was long ago;

There was a time I could not speak these words,  
When Christmas brought an agony of woe.

But since this day last year I've learned the truth,  
That sorrow is a gracious gift from heaven;  
That truly they know little what they ask  
Who envy those to whom it is not given.

For they who wept not do not know the peace  
When Jesus comes, and wipes away the tears;  
And they who feared not do not know the rest  
When Jesus comes, and banishes the fears.

### DID YOU EVER THINK?

That a kind word put out at interest brings  
back an enormous percentage of love and appreciation?

That though a loving thought may not seem to be appreciated, it has yet made you better and braver because of it?

That the little acts of kindness and thoughtfulness, day by day, are really greater than one immense act of goodness once a year?

That to be always polite to the people at home is not only more Christian, but more refined than having "company manners?"

That to judge anybody by his personal appearance stamps you as not only ignorant, but vulgar?

That to talk and talk about yourself and your belongings is very tiresome for the people who listen?

### "EVERYTHING" AND "NOTHING."

"Everything" is a wide word. When we think how much it includes of things grievous as well as pleasant, of things indifferent as well as momentous, we are ready to ask: Could Paul really mean us to give thanks in everything, to make known our requests in everything, and, on the other hand, to be careful for nothing? Ah! if we would try to bring our care-laden and tempest-tossed spirits into that haven of faith into which he invites us, we would soon find how truly the Apostle meant what he said when he bade us come with everything that concerned us to the throne of grace. There are those who know how blessed is the peace that the soul finds in so coming but they are not to be found among the wise and learned of the world, who cavil at the possibility of answers to prayer and refer "everything" to natural laws. "Hath not God chosen the poor of this world rich in faith?" Among them we may find the best examples of that simple confidence which knows that nothing that concerns the happiness of his child is beneath the notice of their heavenly Father's eye. We know so little what is really good for us, or really important in the history of our lives, that it ought to be our greatest comfort that there is One who knows and rules and guides even

the least event that befalls us. And when we are taught to lay before Him not only the tangled web of life, which we cannot understand, but all the anxious feelings of our hearts caused by vain efforts to free ourselves from its complications, the command ought to be received as our highest privilege, and our cares might become to us a ladder on which we ought to be constantly going up to heaven to lay our burdens down, and to receive blessings in return. Let us try to learn the happy art of thanksgiving in everything, and we shall find it a great deal easier to be careful for nothing. Cares vanish before thanksgivings, for they are of the earth, earthy; but the faith that gives thanks in everything is a child of heaven.

### BLESSING OF SELF-DEPENDENCE.

It is a great hour for a young man when there flashes into his soul the conviction, like a new revelation from heaven, that he must make his own life, whatever that life is to be; that no other will do it for him, that no other can do it for him. Too many people spend their whole lifetime hoping that somebody will do something fine for them, make a great opportunity for them, set them where life will easily be a success.

If only they would learn early that it is impossible for anyone really to do much for another, that every man must bear his own burden, and would resolutely set to work to make the most of his own life, the angels would not see so many pitiful failures in this world as they now see. God's help is given to those who are ready to help themselves. But even God does not do things for us—He bids us do the things, and then as we do our best He strengthens and guides us.

### BORROWING TROUBLE.

Once upon a time there was a man and woman who planned to go and spend the day at the house of a friend some miles away from their own. So one pleasant morning they started out to make the visit, but they had not gone far when the woman remembered a bridge they had to cross which was very old, and said not to be safe, and she immediately began to worry about it.

"What shall we do about that bridge?" she said to her husband. "I shall never dare to go over it, and we can't get across the river in any other way."

"Oh," said the man, "I forgot that bridge; it is a bad place. Suppose it should break through, and we should fall into the water and be drowned?"

"Or even," said the wife, "suppose you should step on a rotten plank, and break your leg, what would become of me and baby?"

"I don't know what would become of any of us," said the man, "for I couldn't work, and we should all starve to death."

So they went on worrying and worrying till they got to the bridge, when, lo and behold! they saw that since they had been there last a new bridge had been built, and they crossed in safety, and found that they might have spared themselves all their anxiety.

Now, that is just what the proverb means. Never waste your worrying on what you think may possibly be going to happen.

### WHEN TEMPTATION COMES.

When temptation is upon you, look out for the way of escape. It is there; take heed that you miss it not. God makes it, it is yours to watch for it, and it is yours to not lose it. You say, perhaps, and there is something in it I know, "All is so sudden, so instantaneous.

It is done! It is over in a moment. Temptation and yielding are but two indistinguishable phases of the same indivisible instant. Talk not of discussing and arguing. There is no space, there is no time!" I say years pass in one of those moments, years such as God dwells in, those thousand-year days which make up the moment. Each act of sin is a sort of lifetime, with beginning, middle, end, Youth, manhood, old age, all are there. There may be precipitation in the actor, but the act is a crisis. There is no room in it for debate! There is no room in it for weighing! There is no room in it for judging! Yes, because there is room in it for a prayer. God has not left us without witness, and God has not left us without power. This is God's will, your sanctification. This is God's will, that you should be saved. Therefore trifle not with the acts which make up the being; therefore buy up the opportunity which is the life of time. "A way to escape;" this is what God makes for us with each temptation, and this is what God makes for us in the trial-time as of old. Our Saviour, almighty to save, calls Himself the Way, the way out and the way in, the way of escape here and the way of entrance there!—Dean Vaughan.

### A BETTER WAY

The teacher in Room Five had offered a pretty book as a prize to the boy or girl who should stand highest for the rest of the year, and Cora and Amy were talking about it on their way home.

"It's no use for me to try," Cora said. "Mary Leslie will be sure to get it."

"Well," Amy said, with a good deal of energy, "I don't care if she is the highest, I'm going to try, anyway, it won't do any hurt to try for it."

She studied hard for the rest of the year, and when vacation came, who received the prize? Who but Amy, to be sure.

"It's no use for me to try," Carl said when Uncle James asked if one of the boys would make him a bracket like one he had. "I never made one."

"Neither did I," said Fritz, looking at the bracket carefully, "but I believe I can do it. Anyway, I'll try." And try he did, till he had made a very good bracket.

"No use for me to try," a good many people say, when they are asked to do something a little different from what they are used to doing. "I'll try," some others say, with hearty good will. Can our readers guess which are the more likely to succeed in the end?

### CLOUD AND SUNSHINE.

It was out of the cloud that the deluge came, yet it was upon it that the bow set! The cloud is a thing of darkness, yet God chooses it for the place where He bends the arch of light. Such is the way of our God. He knows that we need the cloud, and that a bright sky, without speck or shadow, would not suit us in our passage to the kingdom. Therefore He draws the clouds above us not once in a lifetime, but many times. But, lest the gloom should appal us, He braids the cloud with sunshine—nay, makes it the object which gleams to our eyes with the very fairest hues of heaven.

—Overcoming the world implies overcoming a state of worldly anxiety. Worldly men are almost incessantly in a fever of anxiety lest their worldly schemes should fail. But the man who gets above the world gets above this state of ceaseless and corroding anxiety.

## THE COLONIES AND THE MOTHER COUNTRY.

By the Dean of Fredericton, Canada.

"Britain's power is on the wane!"  
So the envious nations cry;  
Yet her ships plough every main,  
Yet her sons, in battle's strain,  
Eager stand to do or die.

"Britain's might has had its day,  
Bind the world her rule to crush!"  
Yet her march swells on its way,  
Yet new empires own her sway,  
Bid the envious voices hush.

"Britain splendid stands alone,  
Every hand against her set!"  
Yet from differing clime and zone,  
Comes the cry in ringing tone,  
"Mother! our help do not reject."

Mother, all thy children cling  
Loving and loyal about thy knee;  
Free and loyal homage bring,  
Of unbroken growth the spring,  
Draw thou the peoples unto thee!

Spread the Gospel's saving ray  
Till all strife and discord cease,  
Till there dawn the golden day,  
Till mankind united pray,  
"Reign, Thou blessed Prince of Peace."

## A LIVING STONE.

Slowly through all the universe the temple of God is being built. Wherever in any world a soul by free-willed obedience catches the fire of God's likeness, it is set into the growing walls a living stone. When in your hard fight, in your tiresome drudgery, or in your terrible temptation, you catch the purpose of your being, and give yourself to God, and so give Him the chance to give Himself to you, your life, a living stone, is taken up and set into that growing wall. Wherever souls are being tried and refined, in whatever commonplace and homely ways, there God is hewing out the pillars for His temple. Oh, if the stone can only have some vision of the temple of which it is to be a part forever, what patience must fill it as it feels the blows of the hammer and knows that success for it is simply to let itself be wrought into what shape the Master wills!

## COME TO CHURCH.

Too Tired?—The services are not work. They are restful, varied and animating. Amongst our most regular twice-per-Sunday attendants are some who work as hard as you, and they are rested in time for Monday.

Too Sick?—How sick. Let no slight indisposition keep you away; particularly one which would not hinder from daily work. Many a headache and other ache has been charmed away by the sunshine and fresh air on the way to church, and by the services, which made the invalid forget his troubles. Said one of our oldest communicants the other day, now too feeble to leave her home: "I used to go to church ailing and tired, and came away cheerful and rested."

Too Busy?—Drop all other business which can reasonably be delayed or omitted for the "Father's business." Public worship at the appointed hour is urgent duty of the first importance. No parents who ignore this homage to God, the Supreme, can reasonably expect to be honoured of their children.

Hindered by Company?—Well, it is a question of whose claims are strongest, those of said friends, or of your Father in Heaven, to

whom you prayed when you rose from sleep. "Give us this day our daily bread. . . Thy kingdom come," and you have had the daily bread; otherwise there would have been loud complaints. Have you no place in that kingdom, and do you covet none? And owe you no obligation to the King who founded it by His own "cross and passion," not forgetful of your place. Bring your friends with you into the calm and uplifting of God's house. Do you want them to adjudge your profession of Christianity superficial, or even hollow. Have you no example to set them. Lead as a kindly light.

## FORGETFULNESS.

There is something for us to forget, with the apostle. There is something for us to remember, and never to forget, like the Israelites. We are to forget ourselves, our own attainments, and our own vain imaginations; we are to forget, in order that we may remember that which is before us, and press forward, as Paul did, in singleness of heart, "this one thing I do."

But we are not to forget as the Israelites did. It was their great sin and reproach that "they forgot God their Saviour;" "forgot His works," forgot the deliverances He had granted them, the promises He had given them, the hopes He had set before them, the threatenings He had uttered, the warnings He had spoken against those who despised His law. These Israelites forgot just what they ought to have remembered; they forgot the great deliverances they had experienced, but they did not forget the leeks and onions and garlic of Egypt! "Oh, foolish people, and unwise!" we are ready to exclaim. Let us then beware of their sin, and charge our hearts, our minds, our memories, to forget anything and everything rather than our God and Saviour, and His mercies towards us. The past is likely enough to rise before our memories as far as our own histories are concerned; there are former days which we are not ready to class among the things which are behind, and which Paul was willing to forget. Let us not make such clinging memories useless or unprofitable; they may be full of interest if we remember the hand of God in them; if we trace His mercies, and resolve to trust Him anew because of all that He has already done for us in past days. Especially in times of sickness and trial does it behoove us to recall the way by which we have been led, and to encourage our faith by remembering the mercies we have received.

## QUIET THOUGHT.

It is one of the misfortunes of our age that we have so little leisure. The haste of life brings many disadvantages; it hinders thoroughness of work, it destroys largely our reverence for life, since we hardly cherish much respect for that we do hurriedly. The result is that the world is full of hasty judgments. Men are driven to decide almost before they have had leisure to deliberate. The spirit of this haste is infectious; people ask for rapid conclusions; they become impatient of a wise hesitation. The demand brings the supply. On all sides dogmatic utterances are heard; a swift survey is made. A few facts are gathered; an immature conclusion is reached, and immediately announced; oracle succeeds oracle, contradicting or confirming; those who counsel deliberation are elbowed out of the way. In the multitude of oracles there is confusion. Men grow bewildered; they drift to one side or the other, having lost their vantage ground of calm observation. Such a state of things is hardly helpful to

truth. What is wanted is a quiet thought. Out of it may come clearer views, better methods of study, and the reverent spirit which is essential to the discovery of truth. God reveals nothing to the hasty. The calm waters best reflect the stars.—Bishop of Ripon.

## BOOKS.

When you sometimes find in books, advice or example, that you think may be of service, you take care to copy, and consult it as an oracle. Do as much for the good of your soul. Engrave in your memory, and even write down, the counsels and precepts that you hear, or read. . . then, from time to time, study this little collection, which you will not prize the less that you have made it all yourself.

Books written by others in time become wearisome to us, but of those we write ourselves we never tire. And it will be yours this collection of thoughts chosen because you liked them; counsels you have given yourself; moral receipts you have discovered and of which, perhaps, you have proved the efficacy.

Happy soul! that each day reaps its harvest.

## HINTS TO HOUSEKEEPERS.

Oyster Pie.—Line a dish with a puff paste or a rich biscuit paste, and dredge well with flour; drain one quart of oysters; season with pepper, salt, and butter, and pour into the dish; add some of the liquor; dredge with flour, and cover with a top crust, leaving a small opening in the centre. Bake in a quick oven.

Oyster Patties.—Put one quart of oysters in a saucepan, with liquor enough to cover them, set it on the stove and let them come to a boil; skim well, and stir in two tablespoons of butter, a little pepper, and salt. Line some patty-pans with puff-paste, fill with oysters, cover with paste, and bake twenty minutes in a hot oven. The upper crust may be omitted, if desired.

Orange Jelly.—Soak a package of gelatine in two cupfuls of water; add two cupfuls of sugar, the juice of six large oranges, and grated peel of one, the juice of two lemons and peel of one, and cover for an hour. Pour three pints of boiling water over them; strain until the gelatine is quite melted; strain through a flannel bag; add a little good brandy if desired, and strain again; pour into a wet mould.

French Straws.—Mix well eight eggs, ten ounces of sugar, and half a teaspoonful of cinnamon and nutmeg with flour enough to form a dough; beat the eggs very thick and add the sugar, spices, and flour; knead well and roll to about half an inch thick; cut in strips, give each a twist, and boil them in plenty of lard to a rich yellow; sift sugar over when cool.

Cream Walnuts.—Two cupfuls sugar, two thirds cupful water. Boil without stirring until it will spin a thread; flavour with vanilla. Set off into a dish with a little cold water; it; stir briskly until white and creamy. Have the walnuts shelled; make the cream into small, round cakes with your fingers; press half a walnut on either side, and drop into sifted granulated sugar.

Peel and slice onions with the onions and the hands under water, to prevent stains and scent on the hands, and tears in the eyes.

—Do not let any of us complain that our circumstances are making us evil. Let us manfully confess, one and all, that the evil lies in us, not in them.

Childr.

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**Children's Department.**

A NEW YEAR'S SONG.

Once again has old Time lifted  
All the curtains of the years,  
Shows the good from evil sifted,  
Makes a rainbow of our tears.  
While we gaze with tender yearning  
At the dear enchanted past,  
Memory is slowly turning  
Pictures on life's canvas cast.

Some we long to keep for ever,  
Crying out to memory, "Hold!"  
Others haunt us with a "Never!"  
Some are fancies, strange and old.  
Ah, we're wiser now for grieving,  
Though we cannot tell the "why";  
And the pain and joy we're leaving  
Thrill us with new mystery.

Onward, upward—such is living;  
Gaining, losing, smiles and tears,  
Partings, meetings, taking, giving—  
Thus we keep the march of years;  
Trying, failing, trusting, praising,  
Yet a welcome strong and true  
Let our lips and hearts be raising  
To this year of "All things new."

THE PRICE OF A HAT.

"See my new hat, Uncle John," said Nan Farley, skipping gaily into the library, where Mr. Morehouse sat reading his paper. He laid it on the table promptly, however, and smiled as his niece stood before him waiting for his approval.

"Isn't it a beauty?" continued Nan, coquettishly cocking her head on one side.

But Uncle John's smile, which had kindled at sight of Nan's rosy, laughing face, quite died away when he looked at the hat, a simple, little straw toque, trimmed with several dainty humming-birds.

Nan did not understand this change of expression. Perhaps he thought that she had been extravagant, so she made haste to say, "And so cheap, too! Just think, Uncle John, it only cost five dollars."

Surely he would admire it now, she thought.

But he merely said quietly, "I think that you paid too high a price for it, my dear."

"Too high a price?" repeated Nan, "Oh, no, Uncle; why Georgia Nevin has one that is not nearly as pretty, but which cost her eight dollars."

"I was not thinking of the money only, Nan," replied Mr. Morehouse.

Nan was so piqued because her uncle refused to praise her hat, that she would not ask the reason of his disapproval, but calling back that Frank was waiting for her, ran from the room.

"Uncle John is so queer—sometimes," she added, honestly, as she remembered how much he had done for both Frank and herself since he had come to live at the Farley house.

She quite recovered from her aggrieved feeling as the other girls crowded around her, admiring her hat, and exclaiming that it was the loveliest hat of the season. She only wished that Uncle John might hear the remarks. She was very careful, however, not to mention the subject again to him, nor did he refer to it, as she wore the

dainty, becoming toque day after day.

One day in the early summer, Frank called Nan to the library window. At a distance of a few feet from the house stood a weigelia bush, now gay with myriads of invitingly fragrant pink blossoms.

"Look, there in that bush!" he said, excitedly.

"Oh, the dear little things! What kind of birds are they?" asked Nan, as delighted as her brother.

"Why, humming-birds, of course. Can't you hear the humming sound made by their wings? They must have a nest near."

Then in silence the brother and sister watched the two graceful little birds flitting about the bush in the warm sunshine.

Now for one instant they were poised in the air, their wings moving so rapidly that they seemed to be made of the most delicate gauze; the next, they were darting their long bills deep into the heart of the fragrant blossoms.

They were such busy little workers, too; from one blossom to another they flitted with untiring zeal.

"If you'd like, Nan," said Frank, at last, "I'll try and catch them so that you can add them to the collection on your hat."

Nan flashed a shocked look at him.

"Oh, no! no!" she cried.

"Why, wouldn't you like them?" asked Frank, in a surprised tone.

"Why, I wouldn't have them killed for worlds," said Nan, vehemently.

"And yet you wear those that were killed by someone else," persisted Frank.

"But they were killed already, and of course it was done so quickly that they were not hurt," explained Nan, in self-defence.

"Well," said Frank, slowly, "I heard a man say the other day that the birds were sometimes skinned alive, as it could be done more easily than when they're dead."

The children had become so interested in their discussion, that they did not notice the flight of the birds.

As Nan left the room, without replying to her brother's last remark, he called after her: "Well, I say, Nan, you don't want to wear that hat of yours where those humming-birds can see you. You'd be as good as a scarecrow—or a scare-humming-bird—I should say."

Half an hour later, as Nan was ready to go out, Frank saw her standing by the window with her hat in her hands. She was stroking the birds gently, and Frank heard her say:

"You poor little birdies, how still you are. I love those other ones better, they are so happy. It is because they are alive. I cannot bear to think that once you were like that, and that suddenly the sunshine went out, and your strong little wings became still just for this." A tear dropped on to one of the wings, and glistened there like a dewdrop.

"What makes you wear the hat any more, then?" asked the ever-practical Frank.

Nan turned around with a little start.

"Why, Frank, I didn't know that you were there. What would the girls say? They all know how proud I was of it."

"Well, I think that you girls might have a little more nerve," returned Frank, in a disgusted tone. "If you think that it's wrong to wear birds, what do you care what all the girls on earth think about it? If they ask you the reason, just tell them and stand up for it. I don't see anything to be afraid of."

So on the strength of this good counsel the humming-bird toque was put to sleep on the shelf in Nan's closet, and Nan wore her sailor.

That evening, when Nan opened the book that she was reading, out tumbled a newspaper clipping. She read over the poem very thoughtfully, and as she put it into her pocket, she said to herself:

"Now I see what Uncle John meant when he said that I had paid too high a price for my hat."

THE COCK AND THE JEWEL.

A brisk young cock, scratching for something with which to entertain his favorite hens, happened to turn up a jewel. Feeling quite sure that it was something precious, but not knowing well what to do with it, he addressed it with an air of affected wisdom as follows: "You are a very fine thing, no doubt, but you are not at all to my taste. For my part, I would rather have one grain of dear delicious barley than all the jewels in the world."

THE SWALLOWS' REVENGE.

The following is given on the authority of Cuvier, and derives an additional interest from the fact that it first served to draw his attention to natural history as a pursuit:

When he was a young man, a pair of swallows built their nest on one of the angles of the casement of his apartment. During their temporary absence, it was taken possession of by a pair of sparrows, who persisted in retaining it, and resisted every effort of the original owners to regain it.

After a time, crowds of swallows gathered upon the roof, among whom were recognized the exiled pair, who seemed to be informing their friends of the outrage they had suffered. The whole assembly was in a state of great commotion, and appeared highly incensed, as was manifested by the movements and cries. Before long, suddenly and as swift as thought, a host of them flew against the nest.

Each bore in his bill a small quantity of mud, which he deposited at its entrance, and then gave way for another, who repeated the operation. This was con-

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continued till the opening was completely closed up, and the marauders were buried in a living tomb.

The labours of this friendly company, however, did not cease here. They immediately collected materials for another nest, which they built just over the entrance to the first. In less than two hours after the act of vengeance had been consummated, the new structure was completed and inhabited.

"DAN."

On a certain ranch in Western Nebraska, some years ago, a party of herdsmen caught a young eagle which was unable to fly. Its mother had been killed, so they took it home to their cabin, and kept it confined in a cage.

There was a boy named Charlie on this ranch, who entreated his father to let him keep the eagle. His father finally did so, and Charlie took great pleasure in caring for his new pet, naming him Dan. After a while Dan became so tame that the boy no longer kept him in a cage, but had a small collar put around one leg and fastened him by a small chain to a post.

For a long time Dan chafed and fretted under his confinement, and refused to eat, but finally came to the conclusion that his captivity was to be permanent, and began to make the best of his situation. As he grew less uneasy under restraint the boy allowed him a longer chain, until finally Dan had quite an extensive range in front of the cabin.

Dan soon learned to come at the call of his name, and would eat from Charlie's hand. He would follow the boy as far as his chain would permit when Charlie went away anywhere, and on his return Dan would be waiting on the edge of his circular range to welcome his master back. He would shake hands, turn somersaults, and perform many other curious tricks. But all the time Dan was solemn and grave as a judge. He never smiled, or even made the attempt.

Sometimes Charlie would lie down in front of the cabin and pretend to be asleep, and Dan would come over very cautiously and pull Charlie's watch from his vest pocket, and when the boy jumped up and said "Give it up, you thief!" Dan would stand on one leg and hold out the watch in one claw, hanging down his head and looking very guilty.

One summer day Charlie had been running about in the morning, and was very tired. All the men had gone away from the ranch, and Charlie was left alone with Dan. He did not mind this, however, for this very solitude made him safe, and as he knew there were no wild animals near, he lay down in the warm sunlight in front of the cabin, and was soon fast asleep, and Dan came up and lay down near him.

Very soon Dan became interested in a long, black object that crawled along slowly through the tufts of prairie grass in the direction of the sleeping boy. In a moment his native instinct for fighting with small animals was aroused, and Dan made a rush for the intruder. A warning, ominous rattle halted him but for an instant, then he struck at the serpent with both claws. The rattlesnake coiled itself ready to strike, but with a harsh shriek Dan was upon him. The noise awakened the boy, who recognized the danger, and sprang outside of the circle.

It was a desperate encounter; the snake coiled itself around Dan's body, and strove to strike him with his powerful fangs, but Dan eluded these attempts, and seizing the rattlesnake in his powerful talons tore it with his strong beak, and in a few moments the snake was dead.

And Dan! alas! the light chain had proved too much of an encumbrance; the poor eagle had been bitten in the fray, and despite Charlie's efforts to save the bird by bathing it in alcohol, poor Dan died. When the men returned at night, they found the trio in front of the cabin, the dead rattlesnake lay on the ground, while Charlie was shedding unavailing tears over the body of the dead eagle.

Charlie has grown to manhood now, and only goes to Nebraska occasionally for pleasure; but in his elegant New York home, over the door of one of the parlors, there is a large, stuffed specimen of an American eagle, with a rattlesnake in its claws, while underneath is the legend, "Faithful Unto Death."

A DESPERATE SHELLING BEE

Nan was a little girl, and dearly did she love stories. Now, on this cold spring afternoon, she knew what was forthcoming; for when Grannie pushed back her glasses in that way, she was recalling one of her quaint, true stories of long ago.

"I think, Nan, I've never told you of a shelling bee your great-uncle, James, and I had when I

was eleven, and he just turned nine."

"No, Grannie. Is it true?" interrupted Nan, eagerly.

"Yes, dear, and I shall never forget the terrible experience, not if I live to be a hundred. It was an extremely cold winter, and the storms were long and frequent. The time to which I refer was the early part of January. Mother had been ill all winter with fever, and she required a good deal of medicine, and the only place where this could be obtained was at Norville, a distance of twenty miles. Father always went on snowshoes for whatever mother needed; the drifts were too deep for a horse, and, besides, we were too poor to own one.

"For two or three days father knew he must very soon go to Norville, as mother's medicines were getting low; but 'twas so intensely cold he kept putting off the journey, hoping in the meantime for the weather to moderate.

"One afternoon, just before we sat down to our scanty meal, mother was lying on the bed in the corner; and father came in with his broken axe in his hand. While he was striking it into a knot it had broken, owing to imperfect welding.

"Can't wait any longer, weather or no weather!" he exclaimed. "I've got to go to Norville."

"Not for me, James," interrupted mother, feebly from the bed. "I can go without medicine better than you can stand this terrible cold."

"But I've got to go or else we'll freeze!" declared father, quickly. "There's only wood enough chopped to last two days. I can get an early start, and be half way back by dark to-morrow. I can stay at Mason's shanty over night, and get home at 10 o'clock next day."

"It was useless to protest; we must have fuel, and there wasn't another axe in the clearing.

"It was still dark the next morning when father started out over the cold, crunching snow. Although the sun rose, it didn't stay out long; and before noon the sky was completely overcast with dense, leaden clouds. Everywhere there was a deadly stillness; but shortly after dinner very fine snow began to fall, and soon the wind arose and began to howl like a demon.

"Your poor father—what will he do?" exclaimed mother; for she well knew what those terrible storms meant.

"All through the afternoon, the storm and cold increased. 'We must keep the fire going all night, or we shall freeze to death.' But where were we to get the fuel? Father had chopped only enough to last two days, and 'twas half gone already!

"Be careful of it," cautioned mother. "But careful as we were, before dawn only two sticks remained; and the howling wind outside seemed to jeer at our helplessness more angrily than ever.

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January 4, 1900

"You'll next," said "During that follow we broke mother's storm come!" "Mother there's not we can't do 'Esther,' in the loft, shell it. ment, so I sleep; and smouldering "I hur basket after from the I James and the wind b this gave i frantically, with cold sides, his I and bleedit interrupted "I didn't "Twas to ing; that to surprise, it was evident somewhat the half-fill ous cob, we kept t till noon, a moment o drifts I say ing. "He had had plann leave it til soon as t he started reach hon find us fr a doubt I have been for our sl mine."

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A hung lamb dri wished to cuse for "What de the water fiercely sa forgive n Lamb; I way to d stream r you will the case," said the spoke ill year ago, plied the born." brother, "It cann had any "I know joined th such id seized th off to th

—Som anything wait unt

"You'll have to take the chairs next," said mother, bravely.

"During the weary, long day that followed, article after article we broke up and burned, even our mother's rolling-pin. Still the storm continued, and father didn't come!"

"Mother," I said, at dusk, "there's nothing else left to burn; we can't destroy the best things!"

"Esther," she exclaimed, "the corn in the loft. You and James must shell it. I will give you employment, so that you won't go to sleep; and you can keep the fire smouldering with the cobs."

"I hurriedly brought down basket after basket of the corn ears from the loft, and all night long James and I shelled. By midnight the wind began to die down, and this gave me courage. I worked frantically, for Jamie was too numb with cold to help me much. Besides, his little fingers were worn and bleeding."

"Weren't yours, too, Grannie?" interrupted Nan.

"I didn't stop for that, child! 'Twas to keep us all from freezing; that took all my attention. At sunrise the storm was over, and it was evident that the weather had somewhat moderated. I threw into the half-filled basket the last precious cob. Faintly—oh, so faintly—we kept the little fire smouldering till noon, when—'twas the happiest moment of my life—over the high drifts I saw father slowly approaching."

"He had reached the shanty, as he had planned, and hadn't dared to leave it till the storm was over. As soon as the wind had died away, he started, dreading almost to reach home, when he expected to find us frozen; and, Nan, I haven't a doubt but that his fears would have been realized, had it not been for our shelling bee—Jamie's and mine."

#### THE WOLF AND THE LAMB.

A hungry wolf one day saw a lamb drinking at a stream, and wished to frame some plausible excuse for making him his prey. "What do you mean by muddling the water I am going to drink?" fiercely said he to the Lamb. "Pray forgive me," meekly answered the Lamb; I should be sorry in any way to displease you, but as the stream runs from you toward me, you will see that such cannot be the case." "That's all very well," said the wolf; "but you know you spoke ill of me behind my back a year ago." "Nay, believe me," replied the Lamb, "I was not then born." "It must have been your brother, then," growled the Wolf. "It cannot have been, for I never had any," answered the Lamb. "I know it was one of your lot," rejoined the Wolf, "so make no more such idle excuses." He then seized the poor Lamb, carried him off to the woods, and ate him.

—Some people never accomplish anything for Christ because they wait until to-morrow to begin.

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#### THE STORY OF AN ACORN WHICH LIVED TO SEE GREAT THINGS.

I am not an acorn now, but an old tree. Many of my branches are withered and dead; and as I know that I must soon be gone, I shall have the birds write with their sharp bills, my story upon my leaves, that it may be preserved.

Before you know about the great event of my life, I must tell you several things that happened before my day. My mother was a very wise old oak, and knew everything worth knowing; and she used to tell us such interesting stories, when we were little juicy green acorns, and lived on the tree, that I have remembered them all these years.

Our family have been, for centuries, in the south-east part of England, in a place called, during my life-time, Kent. The ancient Britons (whom my mother used to talk about so much), thought the world of us oak trees. Before they became Christians they had such a queer religion, called Druidism, with a great many strange superstitions; and some trees and plants were highly venerated. When they found a mistletoe growing on one of us, a Druid priest cut it down, with a golden sickle, amid much pomp and ceremony. Then the mistletoe was divided, and distributed among the people, who hung it over their doors for a charm against evil spirits.

The Britons were very wild and savage in those old days. They used to tattoo their bodies, and even have human sacrifices! Sometimes they would make a huge idol of wattle work (which they could do very well with the pliant branches of the willow tree), and having filled it full of captives, set fire to the whole thing, and burn them to death. So you see it was well for them when the Romans succeeded in conquering them, and introduced some of their own civilization; making it, perhaps, easier for them to accept the Christian religion.

Christianity spread very rapidly in Britain, for in those days men gave their whole souls to it; and indeed it was oftentimes a matter of life or death. In the year 303 after Christ, a terrible persecution of the Christians broke out through the Roman Empire, and extended even to this distant island. The first Briton to suffer was St. Alban. He is called the 'proto' (that comes from a Latin word, and means first) martyr of Britain, and his memory has always been held in honour. His steadfastness in his sufferings had such an influence upon those who witnessed them, that the man who was to have beheaded him refused to do so, and accepted Christianity on the spot. Of course he was killed with St. Alban, but unfortunately his name is not known to us.

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There is an old saying, that "the blood of the martyrs is the seed of the Church," and it is certainly true. In the history of the early Church, when there were so many persecutions, it seemed to grow stronger after each one, and I think it must have been the same way here; for we find the British Church strong and important enough to send three Bishops to a council in Gaul in the year 314, and again in 359.

One important thing that is owed to the old British Church, is the conversion of Ireland, by St. Patrick. He was born late in the third or early in the fourth century, and, when about sixteen years old, was carried off captive by the wild and pagan Irish. After some time, he managed to escape to his own country; but, having taken Holy Orders, returned to Ireland, where he laboured, with great success, for the rest of his life.

Now, before I can tell about the proudest and happiest hour I have even known, there comes a very sad story. It hardly seems possible that this dear old British Church could have been almost wiped out, but so it came to pass, and no Christianity was left in the island, except in the mountains of Wales, where the poor Britons fled from their heathen conquerors.

—Observe a method in the distribution of your time. Every hour will then know its proper employment, and no time will be lost.—Horne.

—We are not writing in the sand. The tide does not wash it out. We are not painting our pictures on the canvas, and with a brush, so that we can erase the error of yesterday, or overlay it with another color to-day. We are writing our lives with a chisel on the marble, and every time we strike a blow we leave a mark that is indelible.—Lyman Abbott, D.D.

—You may assuredly find perfect peace in you if you resolve to do that which your Lord has plainly required, and be content that He should indeed require no more of you than to do justice, to love mercy, and to walk humbly with Him.

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