

Canadian Churchman

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The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 27.]

TORONTO, CANADA, THURSDAY, JANUARY 24, 1901.

[No. 4.

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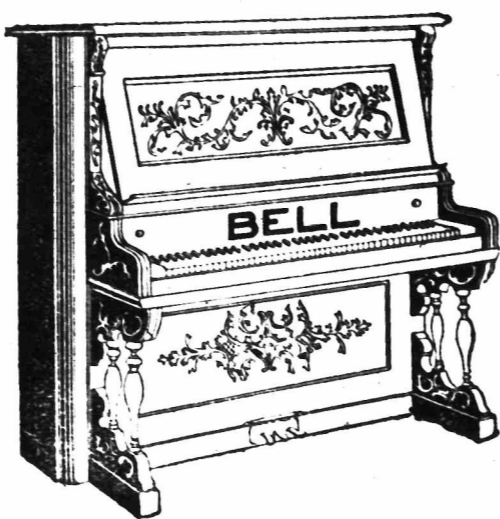
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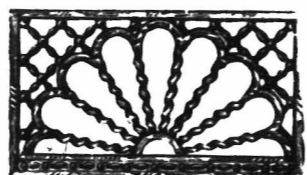
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LESSON FOR
THIRD SUN
Morning—Isaiah I
Evening—Isaiah I

Appropriate Hy Epiphany and Se Dr. Albert Ham. of the choir o onto. The num Ancient and Me found in other h

THIRD SUN
Holy Commu
Processional:
Offertory: 8r
Children's H:
General Hym

SEPTU
Holy Comm
Processional
Children's H
Offertory: 2
General Hym

An Ordination i
A few weeks words which w terest and sub diocese. To i dense from the ordination on Mackintosh to Church, Marks the head of La storm, fewer t witness the o assembled the and there was Yet the church pressive and cost of no littl to the Island— tion of the ch of Sudbury, tl was present t preach. Dr.

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TORONTO, THURSDAY, JAN. 24, 1901.

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LESSON FOR SUNDAYS AND HOLY DAYS.

THIRD SUNDAY AFTER EPIPHANY.

Morning—Isaiah lxii; Matt xv. 1 to 21.
Evening—Isaiah lxxv. or lxxvi; Acts xvi. 16.

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

THIRD SUNDAY AFTER EPIPHANY.

Holy Communion: 310, 311, 317, 629.
Processional: 78, 79, 224, 547.
Offertory: 81, 536, 548, 631.
Children's Hymns: 76, 332, 336, 390.
General Hymns: 218, 222, 532, 546.

SEPTUAGESIMA SUNDAY.

Holy Communion: 172, 313, 528, 559.
Processional: 83, 447, 489, 527.
Children's Hymns: 333, 565, 566, 569.
Offertory: 210, 221, 533, 540.
General Hymns: 162, 168, 262, 470.

An Ordination in Algoma.

A few weeks ago we were able to say a few words which we trust will be productive of interest and substantial aid to our missionary diocese. To instance its dangers we now condense from the Algoma News an account of an ordination on 9th December, of Mr. A. C. Mackintosh to the Diaconate in St. John's Church, Marksville, on St. Joseph's Island, at the head of Lake Huron. Owing to a severe storm, fewer than were expected gathered to witness the ordination. As the congregation assembled the thermometer stood below zero, and there was a strong westerly gale blowing. Yet the church was well filled. And a very impressive and solemn service it was. At the cost of no little personal discomfort in getting to the Island—owing to the half frozen condition of the channel—the Rev. James Boydell, of Sudbury, the Bishop's examining chaplain, was present to present the candidate and to preach. Dr. Rounthwaite acted as organist,

and several of the good church people from Jocelyn, ten miles away, were present to help in the singing. A hearty service was held in the evening at Richard's Landing, where a very neat and commodious church has recently been freed from debt, and will be consecrated, all being well, on the occasion of the Bishop's next visit. Getting off the Island was even more difficult than getting on. Bishop and chaplain, though they took different routes, were alike delayed in their passage over the ice-bound river. The latter was the chief sufferer, though he had the advantage of the last steamer of the season. For the steamer lost her rudder, and the chaplain did not reach home until Wednesday night.

Michipicoten.

It may interest journalists in Toronto to know that the Bishop, in November, visited this remarkable field of enterprise to commend to the people Mr. A. W. Behrends, formerly of the Toronto Daily Star, as catechist to the mission there. On Sunday, with a courtesy which was heartily appreciated, the Methodist student gave up his claim upon the room where worship is held in order that the Bishop might officiate morning and evening. The manager of the Algoma Sun, whose dining-room was used for the purpose, spared no pains in making arrangements. And despite certain drawbacks, inevitable under the circumstances, the services were really very bright and hearty. The scarcity of the means of grace evidently lent a special value to them. Would that it were always so! The congregation was almost exclusively made up of men. Would that this were more frequently the case! It was refreshing by reason of its novelty. These men might easily have yielded to the prevalent temptation and have thrown off, in this out-of-the-way place, their regard for religion. Too often it is so. But here there seems to be a strong flavour of the religious spirit. This is, of course, due largely to the character of the men. In a measure, too, it doubtless comes from the example set by those in authority. The manager loses no opportunity of showing his anxiety for the community's highest good. To this end he deliberately encourages in every possible way the work of the church, and pays marked respect to the offices and representatives of religion. It is due to Mr. Clergue to say that his support is a very great encouragement and help. On Sunday afternoon the Bishop and Mr. Behrends visited the ten patients at the hospital, and afterwards the Bishop baptized an infant. Then came the evening service. So the day was filled. The report of the development of this station, 120 miles from the Sault, is most interesting, and the work of a practised pen.

Egypt.

Fuller reports of Lord Cromer's speech let us understand more distinctly the wonderful progress being made under the now settled government. Before the eruption of the Mahdist hordes, Khartoum was a centre of trade; a distributing point for the vast Soudan, and the country was advancing under a fairly good

Egyptian government. The Nile above Khartoum is impeded by vast stretches of weeds which grow so tall and thick that navigation is impossible and adventurers are often lost as in a desert. Further south and nearer Abyssinia is a better country, with remains of old Roman days. In his interesting address to the Sheikhs and Notables of the Soudan, Lord Cromer stated that a few British civilians have been appointed for administrative work and that it is hoped they will form the nucleus of a future Soudan Civil Service. A competent hydraulic engineer has also been engaged, whose operations ought to lead to the improvement of the system of irrigation on the Blue Nile. In connection with this encouraging speech comes the intelligence that the necessary concessions and sanction have been secured for extending the railway from Assouan to Wady Halfa; so that, before the next two years have expired, the time occupied on the journey from Cairo to Khartoum will be reduced to sixty hours, and Khartoum will be brought within less than eight days' communication with London. From every side Africa is being opened up, the veil of darkness being swept away, and Ethiopia is stretching out her hands to God.

The Social Future of England.

Mr. William Clarke has essayed like many others to pry into futurity. His article in the Contemporary shows research and he arrives at conclusions which are gloomy, as if influenza was not sufficiently depressing at this season. He concludes that democracy is steadily waning in England; that the Commons are in a fair way to lose their power in our Constitution; that the power of high permanent officials grows ever stronger; that the life of the nation tends to be swallowed up and extinguished in towns; that our manufacturing industries will be all transferred to the rivals who have already made so many inroads on them; that England will come to be important principally as "the pleasant abode of the rich."

The Greek Church.

We drew attention recently to a statement which had been authorized by the Archbishop of Canterbury and York, of the doctrines of the church for the purpose of being forwarded to the metropolitans and leading ecclesiastics of the Greek Church. We now learn that, probably as a reply to that document, the Archbishop of Syria has published a pamphlet wherein he advocates "the union of the Greek Orthodox Church with that of England." His Grace declares himself to be in agreement with nearly all the doctrinal points of Anglicanism elucidated by the Bishop of Salisbury for the enlightenment of Eastern Christians, in a recent S.P.C.K. publication.

Legislate in Haste.

A very marked instance of repenting at leisure is seen in the consequences of the 14th Amendment of the Constitution of the United States, passed after the Civil War, for the purpose of giving the negro a vote, and also (subject to northern control), the rule of the Southern States, it has proved a dismal failure. It is

now pretty generally admitted that the adjustment of social relations, including the suffrage, is best left to the individual States. Another danger which was not apprehended at the time, has resulted from the enormous foreign immigration, so that in the Northern States there is no large city without a large ignorant and purchasable vote. Still another is looming up in consequence of the annexation of the Hawaii Islands, Porto Rico, etc., and the probable large increase of United States citizens of alien race and traditions.

The Helpful Attitude.

Many of the attitudes which men take toward each other are not only unfruitful, but destructive of fellowship and helpfulness. Those, for instance, who see nothing but the seamy side of men and women about them are entirely unable to do anything towards making their defective and faulty fellow creatures better. More than this, they are themselves embittered and lowered in tone by their negative attitude toward those around them. Blindness to the faults of others is an evidence of lack of intelligence; but one may see faults clearly and at the same time see them in right relations to the whole character. A clear-sighted, wholesome, healthful relation to our fellows involves discernment of their limitations, as a wholesome view of ourselves involves clear insight into our own weaknesses; but such a relation involves still more a perception of the inherent possibilities of growth and development which are a part of the most imperfect character. One of the finest attitudes which a man can take towards those with whom he associates is that of a learner. When we look to others, not to discover what is unlovely in them, or to fasten our attention specifically upon their limitations, but to get something from them which they have to teach us, we are in a position not only to be helped ourselves, but to help those with whom we are in fellowship. It ennobles any

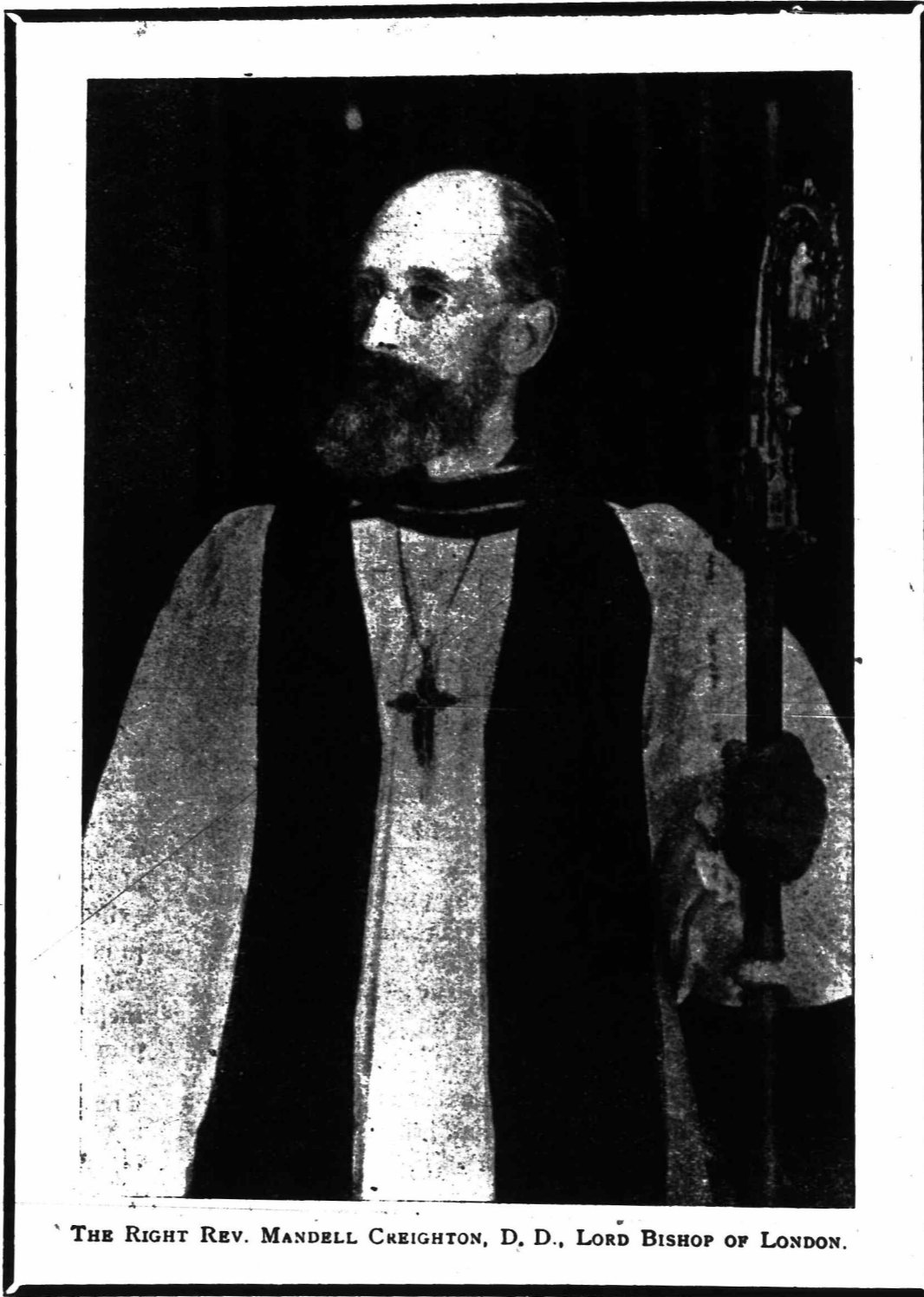
man or woman to be approached in this attitude; for willingness to learn involves a recognition of some kind of superiority. It is one of the secrets of a full life that the man who lives it continually gains from all those with whom he comes in contact their secrets of specific skill or information; and the men and women are few who have not something in the way of experience, observation, talent, character or temperament to convey to others.

IN MEMORIAM.

THE BISHOP OF LONDON.

Though not altogether unexpected, yet the announcement on the 14th inst. of the death of the Right Honourable and Right Reverend

Mandell Creighton, Lord Bishop of London, comes with a decided shock to the hearts of Churchmen throughout the Anglican Communion. So unexpected was this result of the abdominal operations that the London Correspondent of the last issue of "The Living Church" (January 12th), announces: "His Lordship has rallied and is now convalescing satisfactorily." Born at Carlisle in 1843, educated at the Carlisle and Durham grammar schools and at Merton College, Oxford, of which Society he was elected a postmaster in 1862, he graduated with 1st class classical honours in 1867. Continuing at Oxford as tutor, and principal of the postmasters at Merton College for seven years, he proceeded to his M. A.



THE RIGHT REV. MANDELL CREIGHTON, D. D., LORD BISHOP OF LONDON.

degree in 1870. The same year he was ordered deacon and was advanced to the priesthood in 1873. The late Bishop was Select Preacher at Oxford in seven different years and at Cambridge in 1887. Duties and honours quickly followed in his career. Appointed by Bishop Lightfoot rural dean of Alwick, Northumberland, in 1879, Honourary Canon of Newcastle and Examining Chaplain to the Bishop in 1882, he was elected Dixie Professor of Ecclesiastical History in the University of Cambridge in 1884, in which university he also attained the degree of M.A. in the same year. In 1885 he got the D.C.L. from the University of Durham and was made LL.D. in the University of Glasgow. In this year he was appointed by the Crown a Canon residentiary of Worcester Cathedral.

From 1886 to 1890 he was examining chaplain to the Bishop of Worcester. From 1884 until the time of his elevation to the Episcopate, he represented Emmanuel College, Cambridge. In 1886 he received the degree of LL.D. at the 250th anniversary celebration of Harvard College, Mass., and was elected a corresponding member of the Historical Society of Massachusetts. Appointed by the Crown to a Canonery at Windsor in 1890, and before his installation to the Bishopric of Peterborough, he was consecrated in Westminster Abbey on the 25th April, 1891. Further honours and duties awaited him at Oxford, Cambridge and Dublin Universities. As a prominent figure on

the Bench of English Bishops, he represented the Anglican Church at Moscow at the Coronation of the Czar, and was accorded a place of honour amongst the distinguished ecclesiastics then present. Translated to London on November 1st, 1896, on the elevation of Dr. Temple to the Archbishopric of Canterbury, he proved himself in the exactions of that great See, as in the oversight of the diocese of Peterborough, a tactful, able and sympathetic ruler, of breadth of view and unsparring energy, a man who, to use the language of "The Times" of the following day, was "a strong man and one who has acquitted himself well in every post which he has filled." As an ecclesiastical historian of world-wide fame, as an ecclesiastic of great and varied administrative experience, the late bishop will be much missed in historical, literary and executive circles. His "History of the Papacy during the Period of the Reformation" (the fifth and last volume of which appeared in 1894), will it is admitted, rank amongst the standards and authorities in dealing with this interesting and difficult subject. That a man whom all considered destined to reach the Chair of St. Augustine should be thus, in the midst of his years and fruitful labours, called to the rest of Paradise, is one of the mysteries that none may en-

quire into. To the Sovereign Will of God the Church in the great throbbing heart of the Empire's Metropolis bows in submission under the weight of grief, and the whole Communion in sympathetic sorrow for the removal of so great a figure, prays earnestly that guidance may be given to those with whom the weighty and responsible duty rests, to select one as worthy in every way as was this great leader in Israel who has just fallen. The funeral of the deceased Prelate took place in St. Paul's Cathedral on Thursday, the 17th. It was a simple, stately and impressive ceremony. Both the Archbishop, fourteen of the bishops and a very large number of the clergy attended the obsequies. Amongst others present at the funeral were representatives of the Greek Church, Latin

Halifax and Dr. Hall representing the Archbishop of London, together with the state, and the C were largely re of the cathedral of the member Royal, Savoy, was sung during grave adjoins th the centre of th The late Bi bishop of that since the year was interred th That was 206 y

CHURCH M DAMUS" ITS MU

If it be co Prayer-book c present positio be to sing the single or doubl bold, dignified a jubilant, em 22-29) to a qu 20 and 21 " "Make them more softly, by day" and more loudly t spective stroppanied, they a change

In settin could be ret: throughout. adopted, ther with in stropl of repeating for an odd v ment, only d tinctly a sup immediately commonly re into one is r vices show e musical form There is no r to mangle t found the be be by select 1st and 4th: The advan effect altoge usually one t special atten allows it due is not baulke strain out verses are su the practice gregation to first. The fidelity of i with a thou old. Of " be written, strophes sh Song of tl

Halifax and Drs. Clifford Parker and Newman Hall representing the Nonconformists. The Archbishop of Canterbury read the service by the side of the grave. The Lord Mayor of London, together with the sheriffs, attended in state, and the Cabinet and the diplomatic corps were largely represented. The ordinary choir of the cathedral was augmented by the addition of the members of the choir of the Chapel Royal, Savoy. The hymn "Rock of Ages" was sung during the service. The late bishop's grave adjoins that of the late Dean Milman in the centre of the crypt.

The late Bishop of London was the first bishop of that See to be buried in his cathedral since the year 1695, when Bishop John King was interred there in the reign of William III. That was 206 years ago.

CHURCH MUSIC—"TE DEUM LAUDAMUS"—SUGGESTIONS AS TO ITS MUSICAL TREATMENT.

If it be considered advisable to retain the Prayer-book colons as far as possible in their present positions the best plan would probably be to sing the hymn to three major chants, single or double, thus: Strophe I (v. 1-13) to a bold, dignified chant; Strophe II (v. 14-21) to a jubilant, emotional chant; Strophe III (v. 22-29) to a quiet, prayerful chant. If verses 20 and 21 "We therefore pray Thee" and "Make them to be numbered" were sung more softly, and verses 24 and 25 "Day by day" and "And we worship Thy name" more loudly than the other verses of their respective strophes, and were suitably accompanied, they could be better treated than by a change.

In setting of single chants the colons could be retained in their present position throughout. If a double chant rendering be adopted, there is an odd verse to be reckoned with in strophe one. Now the usual expedient of repeating the latter half of a double chant for an odd verse is a very makeshift arrangement, only desirable when such verse is distinctly a supplement to or echo of the one immediately preceding; and the alternative commonly resorted to of running two verses into one is not free from objection. Both devices show every thoughtful person that the musical form employed does not fit the text. There is no need to run two verses into one or to mangle the text in any way. We have found the best way of treating the odd verse to be by selecting a double chant of which the 1st and 4th strains can be sung consecutively. The advantages are these:—The makeshift effect altogether disappears, as the odd verse is usually one that, standing alone, will bear some special attention being called to it, this method allows it due prominence; the congregation, too, is not baulked by having to begin a verse with a strain out of its due course, and if such odd verses are sung, as they well may be, in unison, the practice soon serves as a cue to the congregation to take up the fourth strain after the first. The writer believes we should strive after fidelity of interpretation; and not be content with a thoughtless progress along ruts however old. Of "service" settings a great deal could be written, but we are not criticizing. Yet the strophes should be clearly marked, and the Song of the Heavenly Choir and the Holy

Trinity triplet should be accorded due prominence; the mode of dealing with verses 7 to 10 would, of course, depend upon the preference of the composer for dual or triple arrangement.

It has been suggested that before leaving the consideration of this, the greatest of all hymns, we take a look into its origin, etc. Perhaps some of our readers can enlighten us further. Next week we will endeavour to give "its origin" and "structure."

CANTOR.

IN MEMORIAM.

Death has been busy during the last week in Toronto. We have lost two leading men, Sir Frank Smith and Mr. Justice John E. Rose. Sir Frank has been a sufferer for over two years and owing to his age and the nature of his ailment the issue was inevitable. He exemplifies the truth "there be that scattereth and yet increaseth." With all his self-made wealth he was the most unobtrusively generous of men. He acted the part of a real Christian life and the list of his pall bearers shows that he was especially esteemed by Church people.

Mr. Justice Rose was struck down in the fulness of his life and powers. The son of a leading Methodist clergyman, carefully trained and educated, with well-balanced and acute mind, Mr. Justice Rose ornamented the bar and the bench of his native province. His death is a distinct loss to the nation and we hope his successor may carry on the traditions of his office with the Christian assiduity and ability of the deceased.

We are obliged to go to press much earlier than a daily paper need do, but as we do so the shadow of the greatest loss the empire can sustain impends, for at the present time of writing Her Majesty, Victoria, our beloved Queen-Empress, lies at death's door at Osborne House, Isle of Wight, struck down by paralysis.

"THE CHURCH OF GOD AND THE NEW CENTURY."

By Rev. Canon J. F. Sweeny, D.D., Toronto.

Isaiah, xxix., 1: "Add ye year to year," so we have, and reached the Year of Grace 1901, this, and full four thousand more of the world (A.M.), and as we stand at the threshold of this new century, it seems fitting that we should pause and consider a few things, not of the nature of sentiment such as belongs to the usual determinations of the opening hours of the New Year, as to what its character shall be, nor even to the commonplace of good resolutions; but something of vital importance especially where the Church of God is concerned. The opening of the new century finds nations confronted with problems of their national life, which have to be faced—communities, corporations, societies; in fact, every aggregation of men combined for special purposes, and deliberate effort will have their problems, which must be met through the hours of the century, and great and important as these must necessarily be, those which concern the Church of God are yet far more so, indeed they are paramount. The student of the times, from the standpoint of the Church of God, taking a broad sweep of present conditions and future possibilities, must recognize that in the years of the coming century the Church of God must undertake certain enterprises, and face and solve certain problems by the Divine strength and guidance of the Holy Ghost. Of the former, we may mention three; the latter, four; and for lack of space we must be brief.

1. The Conquest of the Great African Continent

for Christ.—This means the reconquest of the North, once a bright spot in the Church's history—centre of flourishing churches and Christian communities, o'er-swept, alas, by heresies, which extinguished the light of the Divinely-lighted candlestick of North Africa—was the cause of its removal from its place by the Lord of the Churches. (Rev. ii., 5.) The conquest of the north and of the centre of that dark continent, of tribes and peoples made familiar to us through the missionary enterprises of Livingstone and others; through the journeyings of Stanley; through the battles and defeat of Gordon, and the victories of Kitchener, on to the conquest of the South, a spot towards which our eyes have turned with eager interest through the months of the closing year. The conquest of all this throughout its length and breadth for Christ, this is the enterprise which the Church of God finds nearest at hand, and this duty to be undertaken in the years of the coming century.

2. The Conversion of the Entire British Subjects of India, who owe Allegiance to our Queen, to the Faith of Jesus the Christ.—India, with her population of three millions, with her enormous wealth; her noble country; her ancient traditions; her cast-iron distinctions of class and caste; India, land of great provinces and presidencies; land of the cruel Ganges and Jumna; land of Zenana restrictions and heathen barbarities and wailing widowhood. This great India must the Church of God bring to Christ as an oriental jewel for His eternal crown.

3. The Spread of the Principles of the Science of Arbitration and Peace Among the Nations of the World.—The enterprise that presses from the exigencies of the hour, which grows out of the startling condition in which the close of the 19th century finds the world's nations to be, all armed, all jealous, all watchful, all sensitive, ready on the slightest pretext to engage in deadly conflict. The spread of the principles enunciated towards the close of the last century at the Hague, in the young Queen's kingdom; these must the Church of God propagate, for still British and Boer are at war, and strife, and the combined armies of the nations are forcing armed men on their march of revenge through the provinces of China. See, how for a little space while the joy-bells of Christmas ring out, and their message of peace is proclaimed; while the passage of the old year into the new steals on, the armed forces take the rifle from the shoulder to the trail, and "mark time" while the joy-bells proclaim the birth of the new year. Then to the shoulder again the shining rifles fly; bayonets like forests of steel gleam through the sunlight, and the deadly, earnest work of war once more goes on. God speed the day when the principles of peace and the science of arbitration shall prepare the way for the "bearing of the sword into ploughshares, and the spear into the pruning hook." (Micah iv., 3.)

II.

So much for a few of the enterprises which the Church must undertake—and what of the problems which she must face? The observant finds many—spiritual, moral, and social, even as the Political Science student finds many from his point of view. In fact, may we not say that the opening of the new century finds men of every department of scientific knowledge and effort confronted with their own peculiar problems which they must have heart of grace to face and solve? We limit ourselves to some few which affect the life and activities of the Church. Here is one.

1. How shall the Church deal with prevailing indifference and inconsistency of those who profess and call themselves Christians, which if not checked in its onward tide threatens the speedy incoming of the flood of the great apostasy? (2. Thess., ii., 3).—What is more certain than that along this track so smooth and frictionless souls are flying with electric speed even on to the goal of infidelity. Interest intense have they in all things of the world, worldly, but interest none have they in things which

belong to their inner peace. Could men be born without moral sense or spiritual capacity as men are born without the sense of colour or ear for harmony, then might we conclude that for such as these some special provisions would be ultimately made, and laws of justice be applied to meet their special case; but since this is not and cannot be, how great the weight of anxiety which loads this problem for the Church!

2. How to Deal With the Missionary Problem in the Face of the Divisions of Christianity.—The seamless garment of our Christ! how torn! how shredded! The Roman soldiers have some concern to preserve it entire—the possession of one, and not in portions for many; but the great diversities and sad divergencies and divisions of many peoples, who claim Christ as their Lord have rent the garment of His mystical spouse many times asunder. It is no uncommon thing in the mission field to hear the sarcastic retort from heathen lips. "You ask us to accept your Christianity? What form of it do you represent among the many phases you Christians bring to us. When you settle amongst yourselves just what your Christianity is, then come to us; preach it, and we will accept it." "That they all may be one." O may the Church of God in the coming century find a full answer to this Divine High-Priestly prayer.

3. The Problem of the So-called "Industrial Slavery" of the Present Day of Commercial and Trade Combinations.—That was a glorious epoch in the early thirties of the last century when slavery was abolished throughout the British possessions; that was a glorious epoch in the early sixties when four million slaves were set free by the "Emancipation Act," in the United States, and bright amongst names that stand out and are cherished and ever will be, are those of Wilberforce and Lincoln, associated, as they were, with the abolition of a cruel bondage; but lo, the closing years of the same century finds the civilized world, after heaving its sigh of relief because one slavery is passed, turning with consternation to face another and yet more subtle bondage, which vast corporations like mighty vampires, sucking the life-blood out of men, women and children, have created, driving them up and forward upon the treadmill of commercial life, and by the exactions of the "sweating system" weakening the vital and moral forces and dulling their sensibilities to all that makes life worth living. The Church must face this problem. God give her a right judgment in dealing with it, and help her to persevere to find its solution. It lies not far, we believe, from a general application of the "Golden Rule."

4. The Social Problems.—Sins of society against chastity, purity, temperance, pressing into the life and touching the very activities of the Church herself, which great centres of population engender, mid conditions of congestion under which so many live. The Church must deal with these. God keep her garments pure while she touches the pitch of this defilement and seeks a remedy for such reckless living. New century hopes of peace and progress, of prosperity and paramount blessing, one yearns to breathe; but while we do so, let each individual know assuredly that as a member of the world's vast society, he in his own character, and work, and purpose, must be a contributor to the realizations of these purposes. "VERB. SAP. SAT."

REVIEWS.

The Golden Gate of Prayer; Devotional Studies on the Lord's Prayer. By J. R. Miller, L.D. Price, 75 cents. Toronto: Upper Canada Tract Society, 1900.

We have many treatises, large and small, on the greatest of all prayers—the Lord's Prayer; and it is fitting that we should have such. The one before us has merits of its own. It is not

deeply theological, nor acutely exegetical. In deed, we sometimes wonder at aspects of truth apparently passed by. But it is a most excellent, practical, and devotional commentary on the great prayer; and we are sure it will prove a real help to many. The aim is "to help in a devotional way by calling attention to the meaning of the several petitions, which too often is lost to our thoughts because of our familiarity with the sacred words." This aim is attained.

Onesimus; Christ's Freedman. By C. E. Corwin. Price, \$1.25. Toronto: Revell, 1900.

Onesimus must always be an object of deepest interest to readers of St. Paul's Epistle to Philemon; and the story of him who was a runaway slave and afterwards a convert to Christ is admirably told in this volume. Of course, a very large part of the book is imaginary, but none of it improbable, and all is true to history. We are sure that readers of this volume will gain from it a very good and accurate notion of the state of the Roman world and of the condition of the Church in the days of St. Paul.

The Expansion of Russia. By Alfred Rambaud. Price, 75 cents. Burlington: The International Monthly, 1900.

M. Rambaud is already favourably known by his excellent History of Russia. His previous studies have prepared him for the work which he has here accomplished in first-rate style. The development of this mighty empire is here traced from its small beginnings in the "Origin of the Russian State and Nation"—and we get an excellent account of the incorporation of the Tartar hordes in the Muscovite dominion. It is an immense empire and the future of civilization depends much upon its progress in generations to come.

Magazines.—The Canadian Magazine deserves a word of cordial commendation. Mr. Cooper, the able editor, has surmounted the numerous difficulties encountered on such a work, and has placed his magazine upon a firm basis. It is to be feared that many Canadians take it for granted that they cannot possibly get anything so good in a magazine of native growth as in one from the other side. We are sure that no one will be disappointed who goes to the Canadian Magazine for instruction or entertainment. The articles are excellent—we might mention specially one by Mr. John Reade, on "Half a Century's Progress;" and the illustrations are first-rate. The one labelled "Pretoria Day in Toronto," is wonderful to behold, as we might expect.

The Homiletic Review (January), begins its new volume well. An important and valuable article is that by Professor Margoliouth, of Oxford, on Old Testament Criticism, in its relations to teaching. Another important subject handled by two competent writers, is that of Creed Revision, which is here argued pro and con. The sermonic section has such names as Archbishop Temple, Dr. E. Kautsch, and others not inferior to these.

The Church Eclectic for December is quite up to its average. Dr. W. C. Pope has a very good article, advocating the view that the Epistle to the Galatians was written to the South Galatians, in agreement with Ramsay, and in disagreement with most of the earlier authorities. The article on the Intermediate State is a little too vague. These are original articles. Among the borrowed, we would mention a sermon of Bishop Wordsworth, of Salisbury, and Bishop Potter's "Protest to the Mayor of New York."

The Expository Times holds on its way, doing its work admirably, almost perfectly. Here

students of theology may find the latest results of criticism put in the most condensed and most intelligible form. The "Notes of Recent Exposition" are excellent. Professor Sayce writes on "Recent Biblical Archaeology," so that the conservative side is not neglected; and Dr. Ramsay gives his usually well grounded arguments for his theories on the data, etc., of the Epistle to the Galatians. The other articles are quite up to the mark.

The Methodist Magazine and Review has added the term Review to its old name of Magazine, thereby describing more fully and accurately its nature and its contents. Appropriately the January number begins with China in an excellent anonymous article. Then comes the Twentieth Century, first with Missions, then with Education. Dr. Dewart writes in an interesting manner on early Canadian Methodist History, and Mr. Coyne writes on the achievements of the 19th century.

The Churchwoman.

This Department is for the benefit of Women's work in the Church in Canada. Its object will be to treat of all institutions and societies of interest to Churchwomen. Requests for information, or short reports for publication will receive prompt attention. Correspondence will be welcome, and should be addressed to the Editor "Ruth," care of CANADIAN CHURCHMAN.

OTTAWA DIOCESE W. A.

At the December meeting of the W. A. Board the proceedings were varied by the presence of the Bishop of the diocese, who after spoke of the great wish of the D. and F. Board to obtain annual subscribers to its funds. He afterwards presented a life membership in the name of the Diocesan W. A. to the recording secretary, Miss Baker. In January Miss Wicksteed, of the Cathedral branch, made herself a life member; the \$25 in the first year going to Domestic missions unappropriated, and in the second to mission work in Selkirk diocese. Resolutions of sympathy were passed, expressing the great loss felt by the Auxiliaries in the death of Dean Lauder. A new senior branch has been formed in the parish of Almonte, where a junior branch has long been in active work. A class for the study of missionary subjects is to be held in Ottawa city during Lent. It is hoped that this will be conducted by one of the clergy. Miss Jamieson having left the Victoria Jubilee Home at the Piegan Reserve for work at the Blood Reserve, the Ottawa Board approved of the engagement of Miss Allworth as matron, and will continue her support. They have been much cheered lately by the good news of the baptism of 13 adults. Twenty dollars having been given by special donation the E.C.D. Fund was called upon to add the purchase of a cow for the Piegan Home. The Dorcas report for two months showed 18 bales, cash value, \$431.09. The treasurer's receipts for the month have been \$151.86, and the treasurer of the E.C.D. Fund, \$563. Good reports were received from all the city branches, especially the new branches in All Saints' parish.

INDIA FAMINE ORPHAN WORK.

With very grateful thanks I acknowledge the following contributions: A Christmas offering from Miss Stokes and her Sunday-school class, All Saints' Church, Niagara Falls South, per Rev. Canon Bull, \$3; Friend, Owen Sound, \$1; Miss H. Martin, Cayuga, to support an orphan for one year, \$15; Friend, \$5; Friend from Weston, \$1; M.B.H., thankoffering for support of child for year, \$15; All Saints' Church, Toronto, \$1; Viola, 50c.; M.W. Muir, Grimsby, \$2; Friend, Toronto, \$5; S. M. Lyon, Flower Station, \$1; S.S., Collingwood, \$1; J. A. Nicholas, support of child for year

(little girl), \$15; of child for the Catharines, \$5; Mrs. Coatsworth, \$15; In Christ's is very gratifying who are willing orphans. We the missionaries through New York responsibility of homeless orphan one—\$15 for the disposal are so invaluable, that we burden. Let us help, and it is one wishes to do it. We can pray about it to our missionary society is always reactions to Miss Resedale, Toronto

TORONTO

The members beginning of Holy Communion Thursday, January 24th, a brightly lighted Christmas feast to the officiating clergyman. A. J. Brough of All Saints dwelling chief pointing out of many of the bered one hundred of the school-house. The offertory of the usual will be added satisfactory report W. A. were showed received to the \$ time, \$572.40. tions' amount Diocesan Northwest, month thirty of these contributions. special Christmas to the annual supporters v Ascension v All contributions staff will be of head nurse is earnestly be found. The appointment and Miss F. The Lord's interesting further into told that usurped the kith and kin new count them in the Master called especially Oxbow, work. Be tion was Cent-a-Da During the served by Park branch Holy Trinity

(little girl), \$15; E. H. Taylor, Winnipeg (support of child for this year), \$15; Mrs. J. Clench, St. Catharines, \$5; Mrs. Arthur Hogge, Guelph, \$2; Mrs. Coatsworth, Romney, to support orphan boy, \$15; In Christ's Name, \$4; M.E.C., Orillia, \$1. It is very gratifying to receive the names of those who are willing to support one of these little orphans. We can hardly imagine the position of the missionaries in India to-day, who are, I hear through New York, simply overwhelmed with the responsibility of caring for these thousands of homeless orphans; it takes but little to keep each one—\$15 for one year—but the means at their disposal are so inadequate to the numbers to be kept alive, that we cannot but feel how heavy is their burden. Let us help all we can; ever so little does help, and it is wonderful what one can do, when one wishes to do it. If we seek a way we shall find it. We can pray, we can give probably, we can talk about it to our friends, our Sunday schools, our missionary societies. Let us be ready to do—God is always ready to bless. Please send contributions to Miss Caroline Macklem, Sylvan Towers, Rosedale, Toronto.

TORONTO WOMAN'S AUXILIARY.

The members of the Toronto W.A. marked the beginning of the new year by a celebration of Holy Communion in All Saints' church, on Thursday, January 10th, at 10.30 a.m. The brightly lighted sanctuary still adorned with Christmas decorations presented a pleasing contrast to the winter storm raging without. The officiating clergy were Rev. Canon Sweeney, Rev. A. J. Broughall, Rev. W. J. Brain and the rector of All Saints, who gave an impressive address, dwelling chiefly on the Communion Office, and pointing out to his hearers the special significance of many of its phrases. The communicants numbered one hundred and fifty, and at the conclusion of the service assembled in the adjoining school-house for the regular monthly meeting. The offertory at the service was \$34.50 in excess of the usual monthly collection, and the amount will be added to the W.A. 19th Century Fund. Satisfactory reports of all the departments of the W.A. were presented; the treasurer's statement showed receipts from December 11th to January 10th to be \$575.56, and expenditure for the same time, \$572.43. The parochial missionary collections amounted to \$289.29, divided as follows: Diocesan missions, \$249.19; Algoma, \$16.35; Northwest, \$15.65; Foreign, \$7.85. During the month thirty-eight bales have been sent out. Many of these contained gifts for Christmas trees, and special Christmas cheer for our hard working missionaries. The attention of members was directed to the annual meeting of the Blackfoot Hospital supporters which will be held in the Church of the Ascension schoolhouse on the evening of Jan 31st. All contributions for the salaries of the hospital staff will be received that evening. The position of head nurse at the hospital is still vacant, and it is earnestly hoped a suitable applicant may soon be found. The board passed resolutions endorsing the appointment of Miss Camp as assistant nurse and Miss Fanny Daw, a life member, as matron. The Lord Bishop of Qu'Appelle gave a brief but interesting account of his diocese, and asked for further interest in his missions. He eloquently told that the Indians are calling us who have usurped their land to help them; that our own kith and kin are there, and ask help in settling a new country; that the clergy call us to sustain them in their difficult work; and above all the Master calls us to do His work. His speech especially mentioned the need of a parsonage at Oxbow, where Rev. H. J. Stealy has commenced work. Before the close of the meeting a resolution was unanimously carried voting the Extra-Cent-a-Day Fund of \$53.02 to this parsonage. During the noon adjournment a light luncheon was served by the members of St. Luke's and Deer Park branches. The next meeting will be held in Holy Trinity schoolhouse on February 14th.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

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

Halifax.—The Rev. Father Sinnott, the Roman Catholic chaplain who served with the 2nd contingent throughout the South African campaign, was presented on board the Troopship "Roslyn Castle," with the sum of \$400 by the rank and file of that command to show their great appreciation of his services. He was requested by the men to spend this money in purchasing a horse, sleigh and robes as their parting gift to him in remembrance of his many kindnesses to them.

Sydney, C.B.—St. George's.—At a meeting of the congregation held in the schoolroom last week the Ven. Archdeacon Smith was formally asked to tender his resignation upon conditions that he should receive \$1,000 per annum and the use of the rectory. Upon an absolute refusal of Dr. Smith to resign, a committee was appointed to deal with the matter and to report at a meeting to be held on Friday, the 18th, on the desirability of dividing the parish and erecting a new church.

Acadia Mines.—St. Paul's.—The Rev. David Neish, rector of the parish, died a few days ago, after an illness of six weeks. He had been rector here for the past two and a half years, coming to this parish directly from Halifax. Mr. Neish was a native of Dundee, Scotland, and was a graduate of both the Universities of St. Andrew's and Glasgow. He came to this country in 1873. A widow and two sons and two daughters are left to mourn their bereavement. The deceased gentleman was 58 years of age. His funeral, which took place on Thursday, the 10th inst., was very largely attended. The Bishop of the Diocese of Nova Scotia, the Archdeacon of Nova Scotia, the Rev. J. L. Downing, the Rev. Dr. Walsh, and other ecclesiastics were present. Large numbers of laymen of all denominations assembled to pay their last tribute of respect to one so universally respected and beloved as was the late lamented Rev. D. Neish.

Port Greville.—Since the rector, the Rev. Chas. R. Cumming, M.A., has been in charge, he has been the means of obtaining many useful gifts for that new parish. Among them are, a beautiful litany-desk given by a friend, a lovely set of Communion Vessels for St. John's chapel, Diligent River, donated by Miss H. King, Halifax; a set of altar linens for the same chapel, nicely worked and presented by Mrs. Parsons, Parrsboro; white altar frontal and super frontal splendidly worked, by Mrs. Tucker, Halifax, and given by the Ladies' Aid of that parish; three beautifully worked white satin hangings for lectern, etc., given by Miss Jessie Hatfield; purple altar frontal and super-frontal, nicely worked by Mrs. Tucker, Halifax, and donated by a friend; also purple hangings to match, given by Mrs. A. F. Hatfield, Port Greville; a set of veils and burses for the different seasons, donated by the Kilburn Sisters; a set of altar linens worked and presented by Mrs. Tucker, Halifax; thirty prayer and hymn books (A. and M.), from the committee of hymns (A. and M.), London, England; prayer books, tracts, etc., to the value of £7 from the S.P.C.K.; sixty-six grand books for the Sunday school library, given by Mr. A. Mackinlay, Halifax; a purple veil and burse from the C.M.A. of St. Luke's Cathedral, Halifax, and lastly, a beautiful memorial window, illustrating the "Good Shepherd," given by Mrs. Kerr in memory of her husband, Robt. Kerr, who for many years acted as one of the wardens of the parish.

FREDERICTON.

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

Douglas.—The church in this parish, has lost a faithful member, energetic worker, and liberal supporter in the person of Mr. William N. H. Clements, who entered into the rest of Paradise on Sunday morning (Epiphany), January 6th last. A descendant of the United Empire Loyalists, like his forefathers he was always faithful and true to Queen and country and the Church of the Living God. The rector of Douglas, whoever he might be, always met with a warm and hearty welcome at "Clairmount," the old Clements' homestead, and was made to feel that it was a home for him so long as he might choose to stay. The deceased was for about sixteen years continuously Churchwarden of Douglas, and usually one of the delegates to the Diocesan Synod. A kind husband and father to his own family, a good friend and neighbour, a strictly honourable and upright man in all his dealings, his memory will long be cherished by those who knew him best. That he had the respect and esteem of the community was evidenced by the vast concourse of people who assembled at "Clairmount" on the day of the funeral from the city of Fredericton; from his own parish, Douglas, and from the adjoining parishes, St. Mary's Bright and Kingsclear. Three clergymen took part in the last offices for the dead, viz., Rev. W. B. Belliss, rector of St. Mary's, and now priest-in-charge of a portion of Douglas; the Rev. Wm. S. B. McKiel, of the Church of the Good Shepherd, Fairville, St. John, and for sixteen years rector of Douglas, and the Rev. H. Montgomery, rector of Kingsclear. "Blessed are the dead who die in the Lord."

QUEBEC.

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

Lennoxville.—Bishop's College.—The old Alma Mater Society of Bishop's College, Lennoxville, which included former students of both the school and the college, has been dissolved. Its place is to be taken by an Alumni Association for the college, and an Old Boys' society for the school. A circular to this effect has been issued by the new principal, the Rev. Dr. Whitney, and the Rev. Frank G. Vial, Sherbrooke, secretary pro tem., stating that for many years the alumni did excellent work for the college, not only in raising funds, but in developing a wide interest in the welfare of the institution. At present there is special opportunity for such help and particularly for the exercise of influence to bring more students to the college. It goes on to say, "that there is indeed every reason to be most hopeful for the future of the college if only it meets with the support it deserves from its sons. A bequest of a reversion that may be large has already shown how one of the alumni remembered the university, and if it is to be in a position to profit by his generosity no exertion should meanwhile be spared." Any old student desiring to join the association is requested to forward his name to the Rev. Frank G. Vial, Sherbrooke, Que.

MONTREAL.

William Bennett Bond, D.D., Bishop, Quebec,

St. Agathe.—The Rev. L. Des Brisay, M.A., curate of Sorel, has been appointed incumbent-in-charge of the Church of England in this parish. A Sunday school will be organized in connection with the church. In order to draw the children of the English speaking residents together, and interest them in the future Sunday school, Miss Wand provided a pleasant treat for them recently. The entertainment was held in the public hall, and at one side of the platform was placed a handsome Christmas tree, brilliantly illuminated with coloured elec-

tric lights, beautifully decorated, and profusely hung with presents for all the children. A fine lantern was also in operation, which threw many views, both instructive and amusing, upon a large screen, while during the intervals, the gramophone discoursed music. An invitation had been sent to the convent, inviting the Sisters and scholars to come and enjoy the fun, and was responded to by the presence of three Sisters and about thirty children. The lantern was operated by Mr. J. M. Nelson, and Mr. Patton read the description of the views. Before the close of the entertainment, Mr. Robert Henderson, of Westmount, addressed the children present, urging them to be regular attendants at the Sunday school, and moved a vote of thanks to Miss Wand and Mr. Nelson which was heartily carried. Among those present were several of the guests of Miss Wand. The following ladies and gentlemen were of her party: Mrs. Wm. Farmer, Miss Samuel, Mrs. J. M. Nelson, Miss Grace Nelson, Miss Tooke, Miss Wand, Mr. Robert Henderson, Mr. Patton and Mr. J. M. Nelson. The hall was well filled, and Miss Wand deserves much praise for the very pleasant evening provided for all.

Frelighsburg.—Bishop Stewart Memorial Church.—The Christmas Eve and Christmas Day services were well attended. The carols were sweet and inspiring, perhaps never more so in the Bishop Stewart Memorial Church. Lacking some of the profuseness of former years, the church decorations yet indicated love's tribute to the Infant Jesus and Incarnate God. The offertory, in response to thoughtful circulars from the Bishop, reached towards \$50. The closing of the old century and the launching of the new century were most appropriately provided for in the form of service issued by the Bishop, and if human judgment cannot entirely stray it was no mere form of service as rendered by the numerous and earnest worshippers in the Memorial church. The Bishop had not spoken in vain in the fervent words of his pastoral, the congregations were not unblessed in their Christian obedience. An omen of brightness for hearts, homes, communities and country was revealed in "Intercessions" and "Thanksgivings" which formed the significant feature of these impressive devotions. The unique crossing of the line of a century, scarcely capable of conscious repetition in the experience of mortals, the changes of the century which is gone and the singular stewardships which the new century bears to the world, combine to mark the transition of Monday night, Dec. 31. The old was rung out, the new rung in with remembrance of Tennyson's emphatic and timely reflections.

Huntingdon.—St. John's.—The annual meeting of the Rural Deanery of Iberville was held in this church on the 9th inst. The clergy present were Rural Dean Robinson, the Revs. B. P. Lewis, rector of Christeville; S. A. Mills, rector of Lacolle; J. I. Strong, rector of Ormstown; I. H. Lackey, incumbent of Hemmingford; W. B. Heeney, incumbent of Havelock, and W. P. R. Lewis, rector of Huntingdon. The day was fully occupied with services and meetings of a most helpful and practical nature. The sessions opened with a celebration of the Holy Communion at 9.30 a.m., the Rural Dean celebrating, and a sermon was preached by the rector of Christeville on the text, "Woe unto them that walk to go down to Egypt, that take counsel but not of Me." This service was followed by a meeting for the transaction of business. The annual parochial reports to be presented to Synod next month were carefully considered in detail, and showed a generally satisfactory and progressing state of affairs, both spiritually and temporally. Baptisms, confirmations, celebrations, services, Sunday school's, missionary effort and interest, finances, Church property, Church extension, these and other standards of comparison so closely identified with the vitality of the Church testify to the truth of the Bishop's words uttered a year ago, "I perceive throughout the diocese a

higher spiritual tone, a more general pressing toward the mark for the prize of the high calling of God in Christ Jesus." There is nothing remarkable to record, yet there are unmistakable evidences of earnest work and constant growth. Within the past three years three new churches have been built in the deanery. Last year's contributions to the Mission Fund were large, Hemmingford being specially commended in this regard. In the afternoon a conference was held for the discussion of "Education" and "The present state of Religion." The Rev. I. H. Lackey read a paper on the first subject. After briefly noting the Jewish, Greek, Roman and barbarian theories of education, and the methods employed, he proceeded to discuss the theory suited to our own circumstances; and to enquire how our object is to be attained. The aim of education should be "a sound mind in a sound body;" it should aim at a physical, mental and spiritual development. The parents are primarily responsible, but the Commonwealth, as such, is so also, as is apparent from the fact that all, whether parents or not, are required to contribute through the taxes towards education. The State has no right to provide an education and then eliminate religious education therefrom. To-day the religious element does not receive due recognition in our public schools. The Church provides for the education of her children in the Church Catechism as a foundation for all that a Christian ought to know. Let each clergyman ask himself, "How am I bearing the responsibility laid upon me in the Rubric at the end of the Catechism?" No Sunday school teaching should be recognized where the clergyman is not the acknowledged head. Loyalty to our Church will suggest that we use the Inter-Diocesan scheme of lessons, authorized by the Provincial Synod. A Prayer Book class should be held for those who are no longer children. But let not he who has the care of souls suppose that his work as a teacher, or as an educationalist, is confined alone to the Sunday school. Leaving aside teaching through preaching he must go from house to house teaching and admonishing those under his care. An interesting discussion ensued. The Rev. B. P. Lewis dwelt upon the importance of religious instruction in the home and school. The Rev. J. I. Strong emphasized the desirability of developing the whole nature and deplored the excessive bodily toil to which so many of our young people in the country are subjected, which hinders mental growth. The Rev. W. P. R. Lewis believed that separate Anglican schools would soon be numerously established as the only safe solution of a most important question. "The Present State of Religion" was introduced by the rector of Lacolle in a paper, the tone of which was distinctly optimistic. In hopeful and grateful and convincing words the present age was compared with past ages. The question of religion is the great question calling forth a greater wealth of literature and artistic expression than any other because it deals with the salvation of the whole man. The 39 Articles are the standard by which we are to judge the present state of religion. These Articles were intended to secure a state of religion which was orthodox, united, peaceful and agreeable to the Word of God. Comparing our day with that of the Reformers the writer affirms that religion is in its present state, orthodox, united, peaceful and agreeable to the Word of God. There is a greatly increased vitality and progressiveness. The Lambeth Quadrilateral, set forth in our own day as a statement of true religion to secure and maintain the Church of Christ in the unity of the Faith, manifests the same stream of orthodoxy, unity, peace and agreement with the Word of God. "Our age," said Canon Liddon, "longs to be religious, the sentiment of religion is treated among us with more respect and sympathy than has been the case at some past epochs of our national history, in our day religion is named even by the irreligious with the forms if not with the sincerity of respect." From these words it will be seen that religion in the present age exercises a most hopeful and widespread influence for good over the souls of men.

The leading daily paper of our diocese characterized the century which has just closed as being the most fruitful of any century in the Christian dispensation in religious development and progress. Another daily paper has the following in its editorial column: "The great increase in knowledge and prosperity has necessarily had much influence upon religious and political thought. The century has been the century of Christian Missions and the proclamation of the Gospel through all lands, and wonderfully has every one of the developments of the age contributed to the great work of preparing the way of the Lord, and making His paths straight." In contemplating the present state of religion it should be no small source of comfort and pride to us that the Church of England leads the vanguard of the Christian host in missionary labours. Her great societies indicate the soundness, vitality and progressiveness of the great Anglican Church. All this goes to prove that the present state of religion is a hopeful one, and the outlook is encouraging, bearing out the words of our Bishops in their last Epiphany appeal: "And now within the body of that Greater Britain to which it is our pride and glory to belong, the Church like a mighty heart, is throbbing with living energy, making its pulsations felt to the very extremities of the Empire. Our task is to quicken the vital current; yea, to deepen and broaden it, till the life-blood of spiritual religion is sent coursing through the veins, not of our Empire only, but of the whole wide world, to the uplifting of the nations and the greater glory of Him who hath called us out of darkness into His own most glorious light." This paper led to a discussion of a varied character; some speakers taking a bright view of the subject and others less confident. In the evening a congregation assembled in the church for a missionary service and listened to addresses of excellence and power by the Revs. B. P. Lewis, Mills, Strong and Heeney. Thus closed a day thoroughly enjoyed and appreciated both by the members of the Deanery Chapter and the Church people of Huntingdon at large.

ONTARIO.

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

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

Kingston.—St. James.—The Rev. J. K. MacMorine, M.A., has been presented with a silk dressing gown by the members of his girls' Bible class.

St. George's Cathedral.—On Sunday morning, the 13th inst., at 11 o'clock, the cathedral was the scene of a bright military service as an act of commemoration for the safe return of the soldiers from South Africa. The event was like a wedding without the bride, because there were but few of the khaki clad soldiers in attendance. The parade consisted of the Gentlemen Cadets of the Royal Military College under the command of Lieut. Sherwood and the members of "A" Field Battery, R.C.A., commanded by Lieut. Miller. "A" Battery bugle band marched between the cadets and the artillerymen and supplied the martial strains. There was a large number of people on King street to see the soldiers. Only two of the returned heroes were in evidence. The cathedral was crowded to the doors. The musical part of the service was rendered in a most hearty manner. Mr. Charles Harvey sang the solo in Te Deum in splendid voice. The Rev. G. L. Starr preached a thoughtful sermon, taking his text from Rev. xxii. 22. He said that the service was specially held in commemoration of the safe return of the soldiers from South Africa. Referring to the sending of troops from Canada to Africa, he said the colony, not much more than two centuries old, sending out soldiers to defend the honour of the Mother Country had added glory to the empire. When the speaker had looked into the bronzed faces last

Friday he could many a toilsome look back with pain. He could not to be satisfied and country but alone could guarantee. When the choir sang "Godology. The reception Soldiers."

Portsmouth.—Dobbs, rector of anniversary as Sunday, the 13th feeling well enough. Mr. Dobbs continued health and work in this town is beloved by all.

Deseronto.—S that the parochment on Tuesday tire success, an fair combination storm of wind a filled with a programme was numbers each it is not to be was reached. It is impossible good points of space. The opportunity W. Woodcock Miss Skinner, Embury and S. plause. The Fowkes was celebrations of Mr. place of Mr. C. ably absent.

recitation and good deal, for order; her we Sheets has re pupils; the H by Miss Marg by Miss Bair wonder that winners in the the competition under the lead M. Prickett, and white skin well. Sergt. success with were crowned assiduously celebrations that we the fifth pupil. But t ance worked soon learned "strawfoot." Miss Morris the hoop drill ones could ing tableaux with the old ated by color to a thorough sum was net

Charles H Ottawa.—M.A., rector ing New In sending Year's greeting we have to

Friday he could see that they had suffered from many a toilsome march. No doubt they would look back with pride on the trials of the past campaign. He concluded by counselling his hearers not to be satisfied with faithful service to Queen and country but to serve the King of Kings, who alone could guard them from ever present temptation. When the alms were being presented the choir sang "God Save the Queen" and the doxology. The recessional hymn was "Onward Christian Soldiers."

Portsmouth.—St. John's.—The Rev. F. W. Dobbs, rector of this church, celebrated his 47th anniversary as pastor of that congregation on Sunday, the 13th inst. Unfortunately he was not feeling well enough to preach his anniversary sermon. Mr. Dobbs' many friends wish him continued health and strength in carrying out his good work in this town. The venerable old gentleman is beloved by all who know him.

Deseronto.—St. Mark's.—It goes without saying that the parochial Girls' Guild Cadets' entertainment on Tuesday evening, January 8th, was an entire success, and such was the attraction of this fair combination that although there was a severe storm of wind and rain, the Opera House was well filled with a happy and appreciative audience. The programme was divided into two parts of nine numbers each and every number was encored, so it is not to be wondered at that eleven o'clock was reached ere the National Anthem was sung. It is impossible to give a full report of all the good points of the programme owing to lack of space. The opening selection on the mandolin by W. Woodcock was enjoyed by all. The solos by Miss Skinner, Mrs. Acland Oronhyatekha, Mrs. Embury and Sgt. Stone met with well-earned applause. The duet by Miss Bowen and Mr. Fowkes was capitally rendered, as were the recitations of Mr. Carmichael, who kindly took the place of Mr. C. Mitchell Todd, who was unavoidably absent. Miss Tottie Hall gave a splendid recitation and excelled herself, which is saying a good deal, for she is an elocutionist of no mean order; her word-picture was simply superb. Mr. Sheets has reason to be proud of his Deseronto pupils; the Highland Fling and the sword dance by Miss Marguerite Adams, and the former dance by Miss Baird were splendid. There is little wonder that the audience could not decide on the winners in the cake walk, as the performance of all the competitors was admirable. The Cadet Corps, under the leadership of Capt. Phippen, and Sergt. M. Prickett, looked "fetching" in their red tunics and white skirts, and they performed the drill very well. Sergt. Stone is to be congratulated on the success with which his efforts in drill instruction were crowned. For some weeks he has been assiduously coaching an "awkward squad" in evolutions that were as strange to the young ladies as the fifth problem of Euclid is to a second form pupil. But the sergeant's patience and perseverance worked wonders and the awkward squad soon learned the difference between "hayfoot" and "strawfoot." Too much praise cannot be given to Miss Morrison and the little girls she trained for the hoop drill. It was a pretty affair and the little ones could not have done better. The concluding tableaux of the cadets and the hoop drill corps with the old flag held proudly aloft, and illuminated by coloured light proved a fitting conclusion to a thoroughly enjoyable entertainment. A goodly sum was netted for the organ fund.

OTTAWA.

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

Ottawa.—St. John's.—The Rev. Canon Pollard, M.A., rector of this church, has issued the following New Year's letter to his parishioners: In sending you all a very hearty New Year's greeting, I wish also to show how much we have to be thankful for in the great energy

and liberality exhibited in the parish during the past year. To God be the praise. The interior of the church has been thoroughly renovated and the heavy expense of \$420 has been met by subscription. The steps to the church from Sussex street have been renewed, and an iron railing placed on both sides, wholly at the expense of the Young People's Association, who also contributed \$100 to the Easter offertory. The basement room has been fitted up, partly at the expense of the officers of the Boys' Brigade, who did the work of laying a new hardwood floor. The Brigade also placed there a good cabinet organ for use at their Sunday morning Bible Class. The room will now be used for all weekly services, especially during the winter months. Too much praise cannot be given to Mrs. Chambers, the president, and the ladies of the Chancel Guild, for their untiring zeal during the year, and specially for the handsome designs worked in gold and white silk, which now fill the panels of the reredos, and of the Holy Table, which has a suitable cloth cover. Four vases for flowers have been presented by Mrs. Pollard and Rev. R. H. Steacy. A brass book rest for the Holy Table has been given by Mrs. Brittain, and a handsome alms dish by Mrs. J. R. Armstrong, in memory of their father, Mr. A. Code. A sedilia, with three seats, for the chancel, has been presented by Mrs. N. Godard, in memory of her husband, who was a much valued churchwarden from 1786 until they left the city in 1879. A seat for the prayer desk of similar design has been given by a friend, through the Chancel Guild. Mr. E. Miles has filled one of the windows with beautiful stained-glass, representing Christ as the Good Shepherd, in memory of his wife, who was always a warm and unwavering friend of St. John's. The Woman's Association have made the promised payment of \$75 on the piano purchased by them for use in the Sunday School Hall, and sent a cheque for \$50, a two years' subscription, to the treasurer of the S. S. Building Debt Fund; they also gave an Easter offering of \$100. The Woman's Auxiliary and the junior branch have both sent off several large bales to sundry missions in the North-West, full of useful articles and some Christmas presents for the children. The treasurer of the S. S. Building Debt Fund reports that he has received during the year 1900, towards the reduction of the debt and payment of interest, the sum of \$905.40. To this list, of which St. John's may be justly proud, I have only to add, that I most gratefully acknowledge the kindness shown to Mrs. Pollard and myself, in the acceptable presents made to us at Christmas, and I was pleased to find that the Young People's Association did not forget Mr. Steacy. May the Almighty Father, Who orders all things in heaven and earth, bless our use of all these gifts to the Church, that they may make us more devout and reverent and hearty in our worship, and look from the gifts up to the Great Giver of all."

Grace Church.—The Rev. J. F. Gorman, whose name has been mentioned for the rectorship of Christ Church Cathedral, has been in that city for nearly eleven years. He had previously done missionary work in Manotick, Renfrew, and in the districts round about, in such a manner as to win the warmest approval of Archbishop Lewis. He was educated at St. Augustine's College, Canterbury, and gained a high place in "The Cambridge Preliminary Examination for Holy Orders"—a test required by all the bishops in England for non-graduates. Hundreds fail every year in passing this great trial of scholarship, even though they may have previously passed with credit the curricula of the English universities. Mr. Gorman is a gentleman of noble Irish birth, with an excellent all-round English education, having been for some years under one of the best tutors in London, England. The work he has (under God), been enabled to do in Ottawa is an instance of the rapid growth of the Church in that city. His congregation was newly formed, and consisted of only twenty-three families. Consequently a new

church had to be built, and the outlook was such as might have discouraged any priest with less vigour, big-heartedness, and strength of mind and character. With his splendid vim and great capacity for work of all kinds, this young Irish priest accepted the quite unexpected invitation of this small congregation (now increased more than fourfold), to become the leader and controller of what looked something like a forlorn hope. A brief resume of the work of ten years adds much to the history of the Church in Ottawa. The first services of this new congregation were held in the rooms of the Athletic Association, the new rector—famous as an athlete in England—having become a member of this body. These services continued but a short time; the commodious brick and stone edifice being built and fairly furnished in a few months by the splendid zeal and hearty concurrence in all things of the young rector and his congregation. The debt, of course, was heavy—\$20,000—with promised subscriptions amounting to some \$4,000. In ten years this debt has been reduced to \$10,000, and scarcely anyone entering Grace Church to-day would recognize it in its rich and costly furnishing from the plainly deficient character of the interior of ten years ago. There is a handsome memorial of a brass eagle lectern, from England, and there are memorial stained-glass windows—the one of three lights, lately placed in the east end being one of the very best specimens of a New York artist's work, and costing over \$800. Other memorials are very handsome quartered oak choir-stalls, exact reproductions of those in Hawarden parish church, Wales; carved in a style so much loved by Mr. Gladstone. A carved oaken reredos, beautifully chased brass electroliers, and a two-manual pipe organ, costing \$2,200, are amongst many other adornments of this church. The music has long been a special feature, Mr. Gorman himself possessing gifts of voice and musical culture not vouchsafed to many of his brethren. The choir is a mixed one, the girls being a great help, and are habited in neat college caps and surplices. So excellent has been the music of this church that Governors-General and their suites have often attended the sacred cantatas and oratorios given there, which are free to everyone. A few selected boys' voices have lately been added to the choir, and, under careful training, ought to do well. Towards diocesan objects (so earnestly promoted at all times by the Bishop of Ottawa), this largely increased congregation stands at the head of all the city churches in its contributions "per capita." No needy object is ever, from its generous doors, turned empty away. Many people will not soon forget the recent attack on Anglicanism made by a Roman priest of Ottawa—an attack so readily and learnedly repelled by the young rector of Grace Church. The results won the warm eulogies of the clerical guild of Ottawa, as well as those of the diocese and country at large. Being earnestly requested by the late Canon Nesbitt to take up this now famous controversy, Dr. Langtry, of Toronto, said: "Mr. Gorman is doing well; let him go on with it." In these days, the strong, earnest courage of one's convictions is no small thing, and many anxious hearts have been stayed and comforted, by the really admirable, strong and logical lectures of Mr. Gorman, against an unscrupulous and vindictive Romanism. Lectures of other kinds will soon be a feature of this efficiently organized parish, as a parish hall is soon to be built, plans for which have already been submitted. Its cost will be some \$4,000; a sum which gives excellent promise of being all collected in a very short time by the rector among his own people. A gratifying feature connected with the foundation of the Ottawa diocese might here be mentioned. For the Episcopal Endowment Fund, \$3,000 was spontaneously given by Grace Church, for which and for many other blessings and privileges, both rector and congregation may well thank God and take courage!

Arnprior.—Emmanuel.—At a solemn and im-

pressive midnight service on New Year's Eve, the congregation of this church made an offering of \$3,308 towards a debt recently incurred by the restoration and improvement of the church and the purchase of a pipe-organ. The total expenditure in connection with the work has exceeded \$5,000, but the last liberal offering of the congregation in the old century leaves the debt of \$450 only. This is most commendable, seeing that all has been done within one year.

Maberly Mission.—We had four excellent services in this mission on Christmas Day. Many nice gifts were received by the missionary-in-charge from the guilds and also from private sources. Three entertainments have been held under the auspices of the guilds in Bathurst and Maberly, which all passed off very well, and two Christmas trees, which were a grand success in every way, the children being much pleased with their presents, etc. These events, of much importance to the well-being of the mission, all took place within the space of four weeks. The Rev. G. B. Morley, rector of Bradford, Toronto diocese, will (D.V.), conduct a ten days' mission in St. Alban's church, Maberly, beginning January 27th, and ending February 6th. Much good is anticipated from these delightful services. "Laus Deo."

Clayton.—The old English church here has been sold by private contract, Mr. George McMunn, of Clayton, being the buyer. The structure will be taken down and moved in March. The full amount of stone for the new church is about all delivered. There are about 90 cords now upon the grounds. Operations will begin in the spring.

Osnabruck and Moulinette.—Christ Church.—For the third time within a year the Lord Bishop of Ottawa recently visited this church for the purpose of administering confirmation. The candidates were four men and two women, five out of the number being converts to the Church. St. David's congregation, Wales, made a strong effort to wipe out all debt, before the end of the century, and succeeded finally by means of a bazaar in December, at which they realized \$450. The whole parish entered upon the new century free from debt, and with a little balance to the good.

TORONTO.

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

Holy Trinity.—Tuesday evening, January 15th, the Young People's Guild gave a successful concert in the schoolhouse. The vocalists were, Miss Hatzfeld, a good friend of the Guild, and Master Jack Challes, of All Saints' choir. Mr. Scott recited, and selections were given on piano, violin, cornet and harp. The programme was concluded by a sketch by six young ladies of the Y.W.C.G., of McGill street. The annual Sunday school treat and distribution of prizes took place on the following Thursday evening.

The Church Bible and Prayer Book Society.—Since the annual meeting in October, 1900, grants of Bibles, Prayer and Hymn books, etc., have been made to the following parishes and missions, amounting to over \$100; Shawinigan Falls, Que.; Longford and Washago (Toronto); Port Carling, Michipicoten, Burk's Falls (Algoma); Pinkerton, Bolton, Weston (Toronto); Hay River Mission (Athabasca), and W.A. for Athabasca. That these grants are much appreciated a few extracts from some letters received will show. Thus one clergyman writes: "We are deeply grateful for this much needed and very kind help." Another writes: "Last week we duly received the books and I hasten to thank the Society very deeply for their generosity." Mrs. Williamson, the president of the Toronto Diocesan W.A., also writes: "Kindly convey to the Board my grateful thanks. The greater portion of the grant will go to Athabasca, to the centres, where the white settlers distribute from, and to the

shanties of miners. We seldom get a special request for Prayer books, but a general cry comes from nearly all the missions. Send us Prayer books."

Wycliffe College.—On Friday, January 18th, a farewell was tendered to Miss Henrietta D. McKim, of Toronto, who started for the Persian Mission field last Wednesday. Miss McKim, who is the first Canadian missionary to enter the fields in Persia, is an ordained deaconess and skilled trained nurse, and has recently been labouring in Montreal, in connection with St. George's parish. The committee of the Church Missionary Society in England in connection with which the Canadian Society works, after several changes in their plans, finally located Miss McKim at the large missionary hospital at Juba, a suburb of Ispahan, Persia.

Parkdale.—Church of the Epiphany.—On Tuesday night, the 15th inst., a very excellent musical service was provided by the choir of this church, under the capable direction of Mr. W. Wedd, jun., choirmaster. The choir was assisted by Mrs. Victor Gianelli, soprano; Dr. A. G. Ashton-Fletcher, tenor; Mr. A. W. Giles, bass; Mr. E. W. Phillips, organist, St. George's church; Mr. Howard Goode, violinist; Mrs. M. de S. Wedd, Miss Winifred Young and Mr. M. de S. Wedd, organist.

St. Stephen's Church.—In the rendering of Sir John Stainer's beautiful cantata, "The Daughter of Jairus," the choir gave evidence of careful work and an intelligent conception of the music, which was composed for the Worcester festival of 1879. The difficult overture was effectively played by Miss Bryan, the organist, with violin accompaniment by Mr. Howard Goode. The solos in the cantata were acceptably taken by Mrs. Gianelli, Dr. Fletcher and Mr. Giles. The rest of the programme was as follows: Organ solo, Mr. Phillips; recitative and aria, "The People that Walked in Darkness," Handel's "Messiah," Mr. Giles; violin solo, "Berceuse," Godard, Mr. Goode; solo, "I Heard the Voice of Jesus Say," Harriss, Mrs. Gianelli; solo, "Jesu Miserere," Nevin, Dr. Fletcher.

Markham.—Grace Church.—The Rev. H. C. Dixon opened a series of Mission services in this church on Thursday evening, 10th January, and up to the time of writing there has been a marked increase in the attendance and deep spiritual interest manifested. Mr. Dixon also gave an interesting and instructive reading, entitled "Christie's Old Organ," illustrated by lime-light views. In spite of the fact that the church was crowded to the doors the silence throughout the reading was deeply impressive. The Bible readings and devotional services held in the Sunday schoolroom in the afternoons have been very helpful, and the attendance increased daily. The Mission closed on Sunday, the 20th, with a celebration of the Holy Communion at 8 a.m., Matins and Litany and sermon at 11; mass meeting for men only at 3 p.m.; evensong and closing words at 7. The one prevailing regret is that Mr. Dixon will be unable to continue the services for another week. S. A. Lawrence, rector. Markham, January 8th.

Peterborough.—Sunday, January 13th, was Home Mission Sunday in the three Anglican churches of the town and the services and addresses were of a special character. The addresses were delivered by a deputation of Toronto laymen. Successful professional and business men themselves, they spoke in a simple, direct business fashion as laymen to laymen, and thus presented some of the claims of religion in a new aspect and from a different standpoint. Their addresses were, in each case, most powerful and telling, and were listened to with great interest by large congregations. The deputation was divided as follows: In St. John's church, Mr. W. D. Gwynne, a barrister and examiner of the Law Society, spoke at 11 a.m., and Mr. Barlow Cumberland, the well-known railway agent, at 7 p.m. At St. Luke's Mr. Barlow Cumberland

gave the address at 11 a.m., and Mr. N. F. Davidson, barrister and president of the Brotherhood of St. Andrew, at 7 p.m. At All Saints' church Mr. N. F. Davidson was the speaker at 11 a.m., and Mr. W. D. Gwynne at 7 p.m. A special form of missionary service supplemented the ordinary services of the day. Mr. Gwynne in his address gave the general history of the laymen's movement, which originated some four years ago, when a large deficit had to be faced by the Mission Board, on the suggestion of Hon. S. H. Blake and others. The proposition received the support of the Synod and the hearty concurrence of the Bishop. Since then a body of energetic clergy and laity have offered their services for deputation work each winter, and every parish in the diocese has been visited annually. It is understood that the organization of this work has been perfected, and carried on by Mr. Gwynne. In his address Mr. Gwynne described the area and needs of the diocese of Toronto, and the efforts which required to be put forth to effectively work it. He then made a plea for increased esprit de corps in the Church, and a warmer fellowship, one result of which would be to provide their brethren in new and poor sections of the country with the ministrations of their religion. After narrating an interesting chapter of history in the past, he closed a forcible address by an allusion to the value and beauty of the Church of England liturgy. The Church possessed what other Christians were beginning to feel the need of, a form of prayer through which God might be fittingly and reverently worshipped, and in which the congregation be not listeners but active and intelligent participants. The Church of England service was of so lofty a nature that it did not commend itself to the careless and indifferent, and was not likely to be popular. But to those willing to use it, it gave instruction in the art of worship and breathed the spirit of a lofty devotion. These great blessings should not be denied to their isolated brethren, and one result of this missionary work would be to keep them in possession of their valuable religious heritage. The offertories during the day were supplemented by pledge cards distributed through the church, and on which large sums were subscribed for the mission cause.

Uxbridge.—St. Paul's.—The special services in connection with the anniversary of the dedication of this church were held on Sunday the 13th instant. Owing to pressing and unforeseen parochial duties, the Rev. C. A. Seager, M.A., of Toronto, who had been announced as the special preacher for the occasion, was unable to be present and the special sermons were undertaken by the rector, the Rev. A. U. DePencier. Good congregations were present both morning and evening, and the offerings amounted to \$492, which will be largely supplemented by others, that have been promised before Easter. The choir, which now numbers 14 boys, 6 men and 15 ladies, is assisted by two violins and a bass viol. The music on Sunday was strictly limited to simple and familiar tunes, making congregational singing easy and effective.

Toronto.—The prevalence of la grippe made heavy demands last Sunday upon those of the clergy who were fortunate to escape the malady, and upon the students of the Divinity Colleges as well. We understand that Trinity College supplied help for no less than twenty-five parishes.

Norwood.—Christ Church.—The Rev. Father Hartley, rector of St. Matthias, Toronto, preached in this church during the past month on behalf of Diocesan Missions. The Sunday school entertainment in connection with this parish, which took place on Friday evening, the 11th inst., was a decided success in every particular. The programme was well rendered and at the close every child fished a present out of the fish pond. A pleasing feature of the evening was the presentation to Miss Sherry, the organist of Christ Church, of a silver grape dish and a Japanese vase. Altogether the evening was an enjoyable one.

John Philip DuMo

Fergus.—A short of Wellington too Wednesday, the 15 were present, the Gribble, F. A. P. Robinson, Thos. S. Leake. The Rura from this to Halt appoint a chairma ingly the Rev. Th chair on motion of Canon Gribble. T of the Rev. A. J. of Rothsay, was th ery. It was then onded by the Rev P. Chadwick be : discussion then to sponsibilities of a it was moved by onded by the Re drawn from the f wards the Rural Rural Dean be a deanery at least o case of a new app see that such cle properly received J. A. Ballard and it would be adv Chapter meeting: as the next dean Guelph in conn school conventio Bishop of the E the convention : motion was the and H. J. Leak property be sold long and helpfu cerning the exte ery, resulting fro F. A. P. Chadwi Henderson, that of the Rev. J. tend the Church mend the Stan make an annual sionary to assist sary to secure to serve for at l end of that tim so desire, to a evening service ed by Rev. H. Lord alway, an iv., 4. The ser elect, and the l P. Chadwick, M H. J. Leake, M Eucharist on V morning sessio several of the c and Bible stud the Deanery M then moved by onded by the F ery wishes to sustained thro Belt, who for duties of Rura he will meet v field of labour 10.50 a.m.

Rothsay.—A tried to wipe \$232 by stra thereby reduc there is \$60 p us practically years ago, th

NIAGARA.

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

Fergus.—A short session of the Rural Deanery of Wellington took place here on Tuesday and Wednesday, the 15th and 16th of January. There were present, the Revs. Canon Henderson, Canon Gribble, F. A. P. Chadwick, J. A. Ballard, R. A. Robinson, Thos. Smith, H. C. Burt and H. J. Leake. The Rural Dean having been removed from this to Halton Deanery it was necessary to appoint a chairman for the meeting, and accordingly the Rev. Thomas Smith, of Elora, took the chair on motion of the Rev. F. A. P. Chadwick and Canon Gribble. The main business of the meeting was the election of a Rural Dean to fill the place of the Rev. A. J. Belt, and the Rev. H. J. Leake, of Rothsay, was the unanimous choice of the deanery. It was then moved by J. A. Ballard, and seconded by the Rev. H. C. Burt that the Rev. F. A. P. Chadwick be appointed secretary-treasurer. A discussion then took place as to the duties and responsibilities of a Rural Dean, as a result of which it was moved by the Rev. F. A. P. Chadwick, seconded by the Rev. Canon Gribble, "that \$10 be drawn from the funds of the Rural Deanery towards the Rural Dean's expenses, and that the Rural Dean be asked to visit every parish in the deanery at least once in two years, and that in the case of a new appointment in the deanery he shall see that such clergyman be formally inducted and properly received." It was also moved by the Rev. J. A. Ballard and the Rev. F. A. P. Chadwick, that it would be advisable and helpful to open the Chapter meetings with a meditational service, and as the next deanery meeting was to take place in Guelph in connection with the annual Sunday-school convention of the deanery, that the Lord Bishop of the Diocese be asked to be present at the convention and conduct the said service. A motion was then made by the Revs. H. C. Burt and H. J. Leake that the Glen Allen church property be sold, subject to certain conditions. A long and helpful discussion then took place concerning the extension of the Church in the deanery, resulting from which it was moved by the Rev. F. A. P. Chadwick and seconded by the Rev. Canon Henderson, that "this deanery endorse the efforts of the Rev. J. A. Ballard, in endeavouring to extend the Church in North Amaranth, and recommend the Standing Committee of the Diocese to make an annual grant of \$250 to an ordained missionary to assist him. For this, it would be necessary to secure the services of an unmarried man to serve for at least three years, who should at the end of that time expect to be removed, should he so desire, to a more congenial parish." At the evening service a very excellent sermon was preached by Rev. H. C. Burt, on the text, "Rejoice in the Lord alway, and again I say, rejoice," Philippians, iv, 4. The service was taken by the Rural Dean-elect, and the lessons were read by the Revs. F. A. P. Chadwick, M.A., and Canon Gribble. The Rev. H. J. Leake, M.A., was the celebrant at the Holy Eucharist on Wednesday morning at 8 o'clock. The morning session was short, owing to the fact that several of the clergy had to leave, and so the papers and Bible study were omitted, a discussion about the Deanery Magazine taking their place. It was then moved by the Rev. R. A. Robinson, and seconded by the Rev. Canon Gribble, "That this deanery wishes to express their sense of the loss it has sustained through the removal of the Rev. A. J. Belt, who for many years faithfully fulfilled the duties of Rural Dean, and expresses the hope that he will meet with success and blessing in his new field of labour." The meeting then adjourned at 10.50 a.m.

Rothsay.—As an end of the century effort we tried to wipe off our parsonage debt. We raised \$232 by straight subscriptions and collections, thereby reducing the net debt down to \$88; of this there is \$60 provided for the next trial, leaving us practically out of debt. When, nearly eight years ago, the present incumbent came to this mis-

sion, he found a total debt of \$1,100, with an uninhabitable parsonage. To-day we are practically out of debt, while a new and comfortable parsonage warmly shelters the clergyman. We were all interested in the Christmas tree entertainment. There was much hard practice under the guidance of the clergyman's wife, assisted by the Misses Nellie Allen and Lottie Delmage. The parson received, apparently from under the tree, a pair of big driving mitts. This is only one of many gifts that have cheered the hearts of the clergyman's family. The Rev. H. C. Dixon delivered stirring sermons at our anniversary services. On the Monday evening he gave an illustrated lantern reading, which was most interesting. Mr. Dixon's work is all unique, but that with the lantern is particularly so, pointing, as it does, in only the one direction, and that Godward.

Cayuga.—The Rev. W. E. White, late of Milton, has been appointed rector of this parish. We wish him every success in his new sphere of work.

HURON.

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

Warsaw and Hall's Glen.—St. George's.—The annual entertainment in connection with the Sunday school at Hall's Glen, was held in the Orange Hall on Tuesday, January 15th. An excellent programme of readings, recitations, songs, etc., was rendered by the scholars and others, after which the distribution of prizes took place. The missionary distributed them and gave a short address. The entertainment was a great success and the receipts left a slight balance in hand after paying for the prizes.

Woodstock.—New St. Paul's.—The 68th anniversary of the parish of Woodstock, and the 21st anniversary of the erection of the new St. Paul's church, which was first opened January 14th, 1880, forms an occasion of unusual importance, and is marked by the following special services and meetings: January 13th, Sunday, preacher morning and evening, the Rev. Professor Clark; Jan. 14th, Monday, history of the parish by Bishop Sweatman, a former rector, followed by an address on parish work by the Rev. Canon Dann, London; Jan. 16th, Wednesday, Evening prayer, preacher, the Rev. W. H. Wade, of the Church of Ascension, Hamilton; January 18th, Friday, lecture with limelight views on "English Cathedrals," by the Rev. Canon McNab; January 20th, Sunday, morning, afternoon and evening, preacher, the Rev. Rural Dean McKenzie.

ALGOMA.

Right Rev. George Thorneloe, D.D., Bishop.

Port Arthur.—St. John's.—On the Feast of the Epiphany white flowers were on the altar. The carols were well sung at the children's service in the afternoon. On the Festival of the Holy Innocents the children of the Sunday school here performed a cantata in the town hall, called "The Queen of the Fairies Christmas Court." Where all did so well it would be invidious to particularize. In addition to the fairies and their queen there were represented innocence and mirth, Little Bo-Peep and Jack Horner, Holly and Miss Muffit, Punch and Judy and their dog Toby, with a policeman, Dr. Gregory, Bolus Squills, Brownies, a hoop drill and Sir Roger de Coverley—who was married in the quaint little church of Hampton South—danced in the costume of the period by numerous little men and maidens. About 60 performers were on the stage at once. The greatest credit is due to the directors and the costumieres. A repetition was called for on all sides, and was better done if possible. The receipts, after all expenses were paid, realized the goodly sum of \$63, for the enlargement of the Sunday school. The Christmas offertory was \$50. On January 3rd the distribution of prizes took place, our worthy rector presiding. The Rev.

C. J. Harper was present for a while, but left early. Among the various kinds of fruit produced from the Christmas tree it was pleasing to note that one teacher received gifts from her scholars, and the Bible class teacher received a handsome Prayer book, the gift of her class.

RUPERT'S LAND.

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

Dauphin.—St. Paul's.—The Rev. C. N. F. Jeffrey, rector of this parish, has accepted the position of General Missionary and Secretary of Synod, and will enter on his new duties about April 1st next. The Rev. Canon Rogers, the former general missionary, has been appointed to the principalship of Jarvis Hall, Montclair, Colorado. The parishioners of St. Paul's, Dauphin, have accepted the resignation of the Rev. C. N. Jeffrey, and have requested His Grace, the Archbishop, to offer the rectorship to the Rev. George Gill. Mr. Gill was formerly rector of Carberry in this diocese. He is at present in England, but is expected to return to the diocese in the early spring.

NEW WESTMINSTER.

John Dart, D.D., Bishop, New Westminster.

Vancouver.—Christ Church.—A special thanksgiving service was held in this church on Sunday, January 6, on the occasion of the return of the Vancouver men of the 1st Canadian contingent from South Africa. The church was packed to the doors, and many people were compelled to stand throughout. The Duke of Connaught's Own Rifles turned out in full force, under the command of Col. Worsnop. The Ven. Archdeacon Pentreath and the Rev. J. J. Roy took part in the service. The Rev. N. L. Tucker preached from Psalm ciii, 1 and 2, upon which the reverend gentleman founded an eloquent and impressive discourse. At this service the chancel was beautifully decorated with flags, and the pulpit was draped in an immense Union Jack.

British and Foreign.

The Rev. J. T. Inskip, who is resigning the living of St. Paul's, Penzance, to take up his new work as Vicar of Leyton, was lately made the recipient of a very gratifying testimonial from his congregation and parishioners. The presentation, which was made at a crowded and enthusiastic public meeting, consisted of a massive silver salver, together with a bag containing £55. Associated with this testimonial was a presentation to Mrs. Inskip, consisting of a case of silver spoons, and sugar tongs.

Great Coates parish church, March, Lincolnshire, was recently re-opened, after restoration of the interior. During the eight-and-a-half years that the Rev. J. F. Quirk has ministered in the parish various works of internal restoration have been brought to a successful issue, and the latest development has been the replacing of the old square pews by more modern ones of varnished pitchpine. In removing the old pews it was found that the bases of the pillars were in a sadly dilapidated state and parts had been cut away. The flooring has been cemented and concreted, and wood blocks laid on top. During this work slabs of old stone altars were discovered, and these have been placed under the present altar. In the south aisle the workmen discovered the lid of a stone coffin with a cross engraved, and this has been put in the tower. A private fund has also been raised and cassocks provided for the choir, and Mrs. Quirk and a few friends have also provided a new white embroidered frontal, with super-frontal of red velvet, for the altar. At the special service which was held at the re-opening of the church the Bishop of Lincoln preached from Psalm cl, 6.

The Rev. Professor Ryle, D.D., Master of Queen's College, Cambridge, will be consecrated Bishop of Exeter on St. Paul's Day (January 25), in Westminster Abbey.

The Bishop of Southwell has appointed his suffragan, the Bishop of Derby, to be Archbishop of Derby, in the place of the Ven. T. H. Freer, resigned.

The Earl of Fitzwilliam has contributed £100 to the fund for the restoration and improvement of the parish church of Carnew, a large portion of which parish is on his estate.

Mrs. Bishop, the well-known traveller, has left England for Morocco. She is suffering from the effects of recent overwork. Otherwise she had arranged to go to India this winter and give her services to the Bishop of Calcutta's Famine Fund.

By private generosity, the new capitular establishment of Newcastle Cathedral will include not merely provision for two residentiary canons, but also a canons' residence, and a hostel at Benwell for young graduates reading up for Holy Orders and clerical work within the diocese.

The Indian Churchman says that the Bishop of Bombay has obtained sanction from the Government of India to appoint six honorary canons of the cathedral in terms of the proposal made by him, which is identical with that submitted by the Metropolitan for the cathedral of Calcutta.

Mr. Arthington, a millionaire, of Leeds, has bequeathed to Christian missions the largest sum ever devoted to that object by one person. A million of money is divided between the Baptist missions and the London Missionary Society, which belongs to the Congregational Church.

Viscount Montgarret, Lord of the Manor of Bradford, has offered £1,000 towards the debt of £5,000, incurred in connection with the restoration of Bradford parish church, if a similar gift is forthcoming next spring, or he will give £1,000 at the end of this year if £4,000 is raised by that time.

Bishop Potter has discovered that he has been working with a broken foot for twenty-five years. By means of an X-ray, two broken bones have been discovered near the ankle of his right foot. The Bishop was supposed to be a victim of gout. The injury was received while riding in Yosemite Valley, when his horse fell and his foot was pinned underneath.

The old parish church at Dovercourt, which some time ago received gifts from Her Majesty, the Queen, and His Majesty, the German Emperor, has been further beautified by the insertion of a most handsome stained glass window at the east end of the church, by Mr. Edgar Walter Garland, the High Steward of the borough, in memory of his late wife. Mr. Garland will be remembered as the donor of the "E. W. Garland" Van to the Church Association.

The close of the century finds the Bishop of Gloucester (Dr. Ellicott), the senior Bishop amongst the diocesans in point of consecration; but there are no fewer than six retired Indian and Colonial prelates who date still further back. One of these, Bishop Courtenay, was consecrated in 1856. Amongst the diocesan prelates, the Bishop of Gloucester (born 1819), is the oldest. Then come the Archbishop of Canterbury and the Bishop of Llandaff (1821), and the Bishop of Worcester (1823).

Dr. Cheyne has recently been lecturing in London on the Christian use of the Psalms. As examples of errors of translation, the lecturer instanced Psalms x. 15, xviii. 3, 26, 46, xxii. 28, 30, xxiv. 6, and many others, and suggested the application of the art of accurate criticism and scholarship. The lecturer said that the ideally right course for the Anglican Church was to recognize that the retention of the Prayer Book version is impossible, and that the Revised Version should take its place.

Although the Bishop of London's health has greatly improved since the two or three days during which his recovery was held doubtful, he is still in a condition which justifies some anxiety. It is now recognized that he cannot resume regular work again before Easter. The Bishop already has two suffragans and the help of Bishop Barry. It is not improbable that Dr. Ridgeway, the new rector of St. Botolph's, Bishopsgate, will be added as a third suffragan in the place of Bishop Earle, now Dean of Exeter.

Recent excavations at St. John's, Clerkenwell, have resulted in the discovery that the original nave was circular. The church was an ancient priory of the "Knights Hospitallers, of St. John of Jerusalem," and of the five remaining "round" churches in England, that of Little Maplestead was also built by the Knights of St. John. Apart from architectural interest, this unique old edifice has many historical associations. It was besieged and burned by Wat Tyler, while the vault beneath the church was the scene of Dr. Johnson's adventure with the "Cock Lane ghost."

A twentieth century scheme—the raising of £50,000 in a million shillings—has been set on foot by the Ripon Diocesan Conference. It is proposed to divide the money in the following manner: To give £10,000 to church building; £10,000 to the training of the clergy; £10,000 for the augmentation of poor benefices; £10,000 to the surveyors' fees, and dilapidation fund; £5,000 for educational purposes, and £5,000 as a diocesan offering for foreign missions. This effort will be totally apart from the movement at Leeds, which is in the Ripon diocese, to raise £100,000 for Church purposes.

A group of Churchmen in Sydney, who have for some years conducted the Churchman newspaper, and another group in Melbourne, who have carried on the Mitre, have combined to produce a penny weekly paper, under the title of the Church Commonwealth, which has already a large circulation, and it is hoped will become the Church paper for the whole of Australia. In such a vast area and with such a scattered population the difficulties are, of course, very great, but the promoters are hopeful of success, and it can hardly be doubted that the effort, if maintained, will be a powerful factor in the spread of Church principles.

A recent meeting in the City Hall, Waterford (Ireland), for promoting and repairing of the old Franciscan Friary, known as the French Church, was most successful. The restoration is being undertaken as a tribute of admiration to Lord Roberts, now Earl of Kandahar, whose family burial place is in the middle of the ruined edifice. There, too, sleep many of Waterford's oldest and most honoured citizens. The place has hitherto been in a disgraceful state of dilapidation and neglect. An influential working committee, with the Duke of Devonshire, H.M., Lieutenant of the County, as president, and the Marquis of Waterford, as vice-president, was appointed.

Family Reading.

PSALM XC., VERSE 4.

"Two thousand years of 'creed'—they weigh but as the dust,
'Gainst all the wrong that holdeth yet high place."
Alas! alas! with shamed, sad hearts we own it just,
The stern arraignment of our time and race.

Only two "watches of the night!" Shall courage fail?

While still—half-blindly oft—men turn their eyes To Him, the Crucified, Whose power shall yet avail,

To vanquish sin, as death, bid souls arise.

Some "other faith" ye ask,—shall lift the awful ban—

The lust of greed that crusheth life to-day;
Some "bond of peace," ye crave,—shall win man back to man;

In paths of bitterness and doubt astray;—
"To love thy God"—"Thy neighbour as thyself" what more?

Ah! friend,—the longed-for "creed" lies waiting at thy door.

M. ALGON KIRBY.

Suggested by an article in December North American Review.

HINTS TO HOUSEKEEPERS.

English Plum Pudding.—One pound of raisins, one-quarter of flour, one pound of suet chopped fine, one pound of currants, three-quarters pound of stale breadcrumbs, half a nutmeg, grated; one-quarter pound of brown sugar, five eggs, grated rind of one lemon, half a pint of brandy, half a pound of minced candied orange peel. Clean, wash and dry the currants; stone the raisins. Mix all dry ingredients together. Beat the eggs, add them to the brandy, then pour over the dry ingredients and mix thoroughly. Pack in greased small moulds (this will make six pounds), and boil six hours, when you make it, and six when wanted for use. Serve with hard or brandy sauce. The individual plum-pudding moulds may be bought at any large house-furnishing shop.

Macaroni au Gratin.—Boil and wash one-half pound of macaroni. Have ready a well greased baking dish; in it put a layer of macaroni, then one of grated Swiss cheese, salt and pepper, and repeat until the macaroni is all in. About one-half pound of cheese will be used. In a saucepan put one tablespoonful of butter and one of flour. When mixed over the fire add one-half pint of cold milk and stir until thick and smooth. Season and pour this over the macaroni. Cover with buttered bread crumbs and bake twenty minutes in a hot oven.

Onions au Gratin.—Select white onions of uniform size; peel them, cover with boiling water and let stand for five minutes. Drain, cover with boiling salted water and simmer until they are quite tender. Prepare a white sauce, using for it one quart of onions, one tablespoonful and a half of butter, the same of flour; two-thirds of a tablespoonful of salt, one-third of a teaspoonful of pepper, and one and one-half cupfuls of milk. When the onions are tender, drain them and arrange in a buttered baking-dish. Into the sauce stir three tablespoonfuls of grated mild cheese and pour it over the onions. Sprinkle with buttered crumbs and place in a hot oven until browned.

Why, you see, I
Out there on t
And Kitty and I
When just as I

I thought I hear
"So Kitty and
"You stay and
And I will be

Now, mamma, d
I came back a
And there they
Looking, oh, j

laughed to my
They sat up so
and was just go
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Oh, no, twasn't
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Know which

THE LOVE

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"What do
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"Why, I
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"Oh!"

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ous!"

After he
curl out, an

WHICH WAS IT?

Why, you see, I was eating my supper
Out there on the steps in the sun.
And Kitty and Dolly were with me—
When just as I'd hardly begun.

I thought I heard somebody calling.
"So Kitty and Dolly," said I,
"You stay and take care of my supper,
And I will be back by-and-bye."

Now, mamma, dear, would you believe it!
I came back as quick as I could,
And there they sat—Dolly and Kitty—
Looking, oh, just as quiet and good!

I laughed to myself when I saw them.
They sat up so prim and so droll,
And was just going to finish my supper—
There wasn't a drop in the bowl!

Oh, no, twasn't that that I minded—
I s'pose, anyway, it was cold;
But don't you see—how shall I ever
Know which of them I ought to scold?
—Youth's Companion.

THE LOVE OF A LITTLE CHILD.

I was his governess. I loved him
From the moment his proud mother
Presented me to his little royal high-
ness, with these words—

"Teddy, dear, this is Miss Blake,
your new governess. Won't you
come and shake hands?"

Teddy was five years old—very
beautiful to look at, with his fine
large eyes, rosy dimpled face, and a
mass of yellow curls framing the soft
coloring in a golden setting.

"Come, dear," I said, seeing him
hold back.

"No," he replied quietly and firmly.
"Why not?" I further questioned.
There was a pause; then very
slowly, "Because—I—don't—like—
the—look—of—your—face!"

"Oh, what a rude boy!" his mother
cried. But I added hastily: "He is
a very honest one. Perhaps," I
continued, turning to the blunt little
chop, "you will like my face better
some day; if you ever do, will you
tell me?"

"Yes'm." An interested look
crept into his merry eyes.

I was amused at the discomfiture
I felt at the child's remark. I liked
"the look of his face" very much.
What did he see in mine to object
to? I looked in the mirror. A plain
face, to be sure, but not an unpleas-
ing one. I loved children, and had
believed that they knew their friends.
Well, it remained for me to conquer
Master Teddy's disapproval. It was
no simple matter.

I never saw such a restless, fun-
loving child. He was absolutely
truthful; and, as the days went on, I
grew to dread his fearless honesty.
He seemed to read my very soul.
He never vouchsafed an opinion;
but, once let me weakly ask for one,
and it came unvarnished and un-
adorned.

"What do you curl your hair for?"
he asked one day, as he eyed my
locks, which, after much trouble, I
had gotten into a semblance of wavi-
ness.

"Why, I wanted to look nice for
this evening," I replied shrinkingly.
"You know I am going to play upon
the piano for your mamma's friends."

"Oh!"
I tried not to ask it; but finally I
blurted out: "Don't you think my
hair looks well, Teddy?"

"No'm; I think it looks hid-e-
ous!"

After he left me, I brushed the
curl out, and went straight-locked to

the parlor. Many a time I longed
to ask him if he liked my face better.
But I dared not.

Mischief-loving as he was, often
naughty, he was the most fascinat-
ing child I ever saw, and I loved
him. I had not been there long be-
fore I found out many things about
him, his mamma, and papa, which
they never knew I noticed. I saw
that the pretty young mother was
proud of her beautiful boy, but
considered him rather a bother in
her giddy life. Then I discovered
that Teddy's papa was so busy mak-
ing money for his boy to spend by
and by that he took little heed to the
training of that boy.

I also found that under Teddy's
frolicsome merriment was a very
thoughtful little brain, and that the
child was often lonely and misunder-
stood. When he suffered, it was in
a brave, silent fashion, that put to
shame the endurance of his elders
under less strain. He always docile
with his mother, but I never saw
him kiss her unless she urged him to.
I thought him cold and indifferent.

One day as I was about to go out
on an errand Teddy said:

"Will you bring me a little blank
book with a pencil fastened to it?"

"Yes, dear," I promised, hurrying
off. "I will buy one for you."

My errand performed, I tried to
buy the little book, but it was no
easy task. Store after store I enter-
ed, only to find that that particular
kind of book with a pencil fastened
to it was not in stock. I knew Ted-
dy well enough to know that no other
kind would answer at all. For an
hour I wandered in and out of all
sorts of places, and at last succeed-
ed in securing what I wanted.

It was late when I entered the
house. Teddy was in bed. I ex-
pected the eager question, "Did you
get it?" and I was proud of my
determination.

No little voice called out. I went
softly into his room, thinking him
asleep. He was awake and wide
eyed in his white bed.

"Teddy," I whispered, "here is
your book, dear."

He sprang up, rosy and excited,
"My book? Really and truly? And
the pencil fastened to it?"

"Why, yes, I told you I would get
it."

"I know you did," he said softly.
"But I did not believe you."

"Why, Teddy!" I gasped. "I
always keep my promises."

"Even to little boys?"

"Especially to them, laddie. How
do you like your book?"

"It is king—dif—er—ous!"

His doubting words clung in my
memory.

Teddy's words often did.
"Why were you so surprised be-
cause I kept my promise?" I asked
him a few days later when we were
out nutting together.

"Oh! 'cause big folks don't often—
at least, not to children."

"Why, my dear, who ever breaks
a promise to you?"

"Mamma, papa, and the maids."
He was bending over a promising
heap of leaves. "I always remember
such things. If I ask papa to bring
me any present he never remembers
it, and there was that time that
mamma broke her promise about
Mr. Finnigan."

Evidently, the Finnigan affair had
cut deep.

"What was that, Teddy?" I asked.
"Oh! nothing much." He was
bending over the leaves, his sunny
curls under the red Tam o' Shanter
cap shining in the afternoon glow.
I could not see his face, but I heard
the quiver in the brave voice.

"Least, it wasn't much to any one
but me. Mr. Finnigan was our
plumber. He was the beautifullest
man I ever saw. We used to talk
nearly all day while he was fixing our
bath room. He didn't mind having
me around all the time. He used to
have a boy like me, he said; but he
died. So Mr. Finnigan and I used
to talk about him, and—other things."

There was a note of real tragedy
in the tender voice now.

"I never had such fun before," he
went on. "Mr. Finnigan and I used
to eat our lunch together under the
tree by the horse and wagon. I gave
Mr. Finnigan some of my grapes and
cake, and he gave me some bread
and sausage. He had lovely things
in his pail. He told splendid stories
too. One day he asked me how I
would like to live with him and ride
around in the wagon. I told him I'd
like to awfully much. Mamma
laughed when I told her, and said
that if I went, I must take only my
old clothes. But I didn't care. I
said I'd come and see her sometimes,
and when I could I'd take her riding
in the cart.

"Next day Mr. Finnigan got
through before I knew it, so I hurried
to pack my bag. Mamma said that
she would keep Mr. Finnigan until
I came. She promised, or I wouldn't
have gone for my clothes.

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attention of the pulpit.

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"I pretty nearly died I hurried so.
I got my trousers on wrong, and I
couldn't find my old hat, and my
shoe strings acted awfully queer, but
at last I was ready. When I went
downstairs I looked out, and Mr.
Finnigan was gone."

"O, Teddy!" I cried, my eyes fill-
ing with tears.

"Yes. Gone!" No words of mine
can express the sorrow in that little
voice. "When I asked mamma
about it she had forgotten, and she
laughed because I cried."

"Oh!" It was all that I could say.
And so the winter passed. Again
and again I longed to ask my boy
how he felt about my face, but I
waited.

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At the year's end, during which Teddy and I studied, read, played, and walked together, I was told that my services were no longer needed. In the autumn my pupil was to go to a fashionable boys' school.

At parting, I grew desperate. "Teddy," I said, holding his restless hands in mine, "tell me truly, laddie, what did you see in my face that first day that you did not like?"

He looked at me long and seriously, then said, in his strange, slow fashion:

"You—had—the—same—look—in—your—face—that—Mr. Finnigan—had. I thought—I—was—going—to—love—you,—and—I—did—not—want—to!"

"You darling!" I cried with a happy heart. Ah! was any one ever more blessed than Mr. Finnigan and I? It was only after I had left that I remembered that I had not asked Teddy if he loved me.

Dear little fellow? He was not to go to the fashionable school that autumn. Whether he ever will is an open question. During the summer, in one of his daring climbs, he fell and injured his spine. They wrote me that the little tireless feet were not able to run. All day he sat in his wheel chair, but was patient and sunny tempered. By and by a letter came from Teddy himself—a dear scrawl! It settled all my doubts upon one subject. This was the letter:

"I cannot write as good as I used to when you were here. My hand gets tired easier than when you were here. I wish you were here to read to me like you used to read. I wish you were here to tell me bedtime stories like you used to tell. Mr. Finnigan comes every day and wheels me in my chair. Mamma got him for me. Mamma is better than she was when you were here. I told her about you and how you never forgot promises, specially to boys. I told Mr. Finnigan about you, too. He wants to know you, he says. I think a lot about your face, and nights I dream about it. I would not say that thing now. You know—about not liking the look on your face. I wish I could see you every day like I used to see you. When I'm a man I'm going to be with you always like I used to be. Yours truly, Teddy."

A LEGEND FROM THE NORTH.

BY UNCLE HARRY.

The story I want to tell you this time takes us back to the time of the Scottish wars, and belongs to the Castle of Warkworth, in Northumberland. Those days were rough and stormy ones for those who lived near the borders of England and Scotland. For the smallest pretext, or for none at all, wars would be waged, and raids into one another's country were almost constant.

There is a hermitage near to the Castle of Warkworth, and I want to tell you the story of how this came to be there.

Sir Bertram, of Bothal Castle, so the story runs, saw the beautiful Lady Isabel, daughter of Lord Widdrington, and was so struck by her charms that he besought her to marry him. She on her side was by

no means indifferent to his proposal, but as I said, those were stormy, warlike days, and even ladies, who ought to be always on the side of peace and gentle ways, were often not so, but were accustomed to admire only such courage and power as were seen in fierce warfare. And so it was with the Lady Isabel. She listened to the words of love spoken by Sir Bertram, listened with great delight to his vows of never-failing constancy, but she must have more than words; she could only marry, she thought, one who had done some brave and perilous deed. So she laid her plan. She sent one day to Sir Bertram a most beautiful helmet, and the message that accompanied it was to the effect that she would marry him when he had proved the worth of the helmet in some deadly conflict.

Now it so happened that when this present reached Sir Bertram, he was staying at Alnwick with Lord Percy. At once it was agreed between them to fulfil the terms, and a raid into Scottish territory was arranged. All through the fight Sir Bertram fought bravely, and did many wondrous deeds, but in one onslaught a Scot swinging a great battle axe cleft the gorgeous helmet in two, and seriously wounded the young knight. He was taken to the Castle of Warkworth to be nursed, and the Lady Isabel, hearing of his dangerous condition, and being sorely grieved at the part she had played, set off with all speed to attend him.

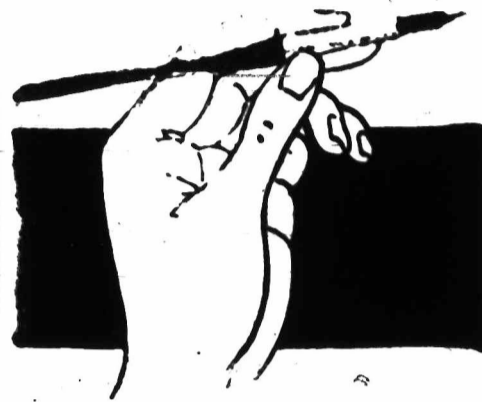
On her way, however, a Scottish chieftain, who also had been greatly struck by her beauty, waylaid her, and took her captive into his own country.

Sir Bertram was greatly distressed at this, and as soon as he was able, set off in search for her. He enlisted also his brother in the work. Sir Bertram went one way while his brother went another. After a while he discovered that the Lady Isabel was concealed in a certain castle, and at once went to the place. Having examined the best method of reaching her, he waited impatiently for the darkness. What was his surprise, however, to see in the deepening twilight, a rope-ladder let down from the window where he knew she was. As he strained his eyes, he soon saw a man, dressed in Scottish garments, get out of the window, then assist a lady whom he knew could be none other than the Lady Isabel, and immediately the man began to descend the ladder with the lady in his arms. Without pausing a moment to think, mad with rage, they had no sooner reached the ground than he rushed at the man with his drawn sword. The lady seeing the movement, drew herself before the man, and received in part the blow. The two fell together, both of them mortally wounded. Then Sir Bertram stooped to gaze upon both, and oh! the horror of that moment—he found in his unrestrained anger he had killed both the Lady Isabel and his brother, who also had found her out, and rescued her.

This act done in blind fury was so awful that life could never again be the same. He therefore laid aside his warrior's dress and arms, gave all his possessions to the poor, and then retired to a lonely spot on the banks of the Coquet, within the

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manor of his friend Earl Percy. He there constructed the hermitage, and passed his days in sadness and penitence, until death came to his relief.

It is thus that the hermitage came into existence, a spot still shown to those who care to see it. Three chambers are cut out of the solid rock, and over the entrance a carved crucifix. In the chapel is an altar and an altar-tomb. Upon this latter is the figure of a lady, while at its foot kneels a hermit, his head leaning upon one hand, the other being laid upon his breast.

Such is the story of the hermitage, a story of love and the terrible evil which may follow from anger not kept under due control. We should always think before we act.—THE FAMILY NEWSPAPER.

A SOLDIER.

Jimmy went with his mother to see the soldiers march away, and on the way home he said: "Oh, I would like to be a brave soldier and go away to battle!"

"I am afraid you wouldn't make a good soldier," said his mother. "Why not?" asked Jimmy, in great surprise.

"Soldiers must be very brave and very obedient," said his mother. "I could be brave and obedient if I were a soldier," said Jimmy.

That afternoon when he was playing, he cut his foot on a piece of glass and came in crying so loudly that his mother was alarmed. When the hurt was washed it was found to be only a tiny cut.

"Soldiers sometimes have a foot cut quite off," said mother, as she tied it up. "I wonder if they cry?"

Jimmy looked rather ashamed for a moment and stopped crying. When his mother asked him to bring a pail of water he whined out: "Oh, why do I have to bring it now?"

"Soldiers never ask why, and if they didn't do at once what they were told, they could be sent home in disgrace."

Jimmy went after the water without another word. When his father told him he could not go to the picnic the next day, he looked as if he were ready to cry; but, catching his mother's eye, he smiled instead, and then his father said: "I am glad you do not complain about it. You cannot go to-morrow because there is no one to go with you; but I shall take you to the lake with me some day next week."

At half-past eight mother said: "It is bedtime, my boy."

"Oh, why?" began Jimmy, but his mother said "soldiers;" and he jumped up laughing and began putting away his papers.

"Do you think you would make a good soldier?" asked his mother, as she kissed him good-night.

"Not a very good one to-day," he said soberly; "but I'm going to practice to-morrow and every day, and maybe when I grow up I'll do. Brave and obedient is what I want to think of."

"Well, I believe you'll make a genuine soldier in a little while," said his mother.

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The very best
I travel wherever
And that's an e

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I never have k

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THE STAMP.

I stick to my duty. I wish you to know,
The very best thing I could do;
I travel wherever they tell me to go,
And that's an example for you.

I'm put in the corner and willingly stay,
Though weary the journey and long;
The envelope frequently asking the way—
I never have known him go wrong.

But though he's so clever your houses to
find
O'er mountain and valley and sea,
I hope I may beg you to hear this in mind:
He must be attended by me.

Miss Milly wrote down where she wished
us to go
And dropped us right into the box,
And in a few hours at your portal, you
know,
We called you with two little knocks.

Yes, here we are now, and we haven't been
long,
But, oh, 'twas a journey for me!
Come, open the letter! I've finished my
song
And stuck to my duty, you see.

CHILDREN AND THE PRAYER BOOK.

By Mrs. Nisbet.

I remember very well when I was
a child the attraction of the pages at
the beginning of the Prayer Book
which contain "How to find Easter,"
and those mysterious things the
Dominical Letter and the Golden
Number. I also recollect that I
sometimes occupied myself with
studying them during the Litany, or,
as I called it, "the long kneel."

Now, though I do not wish to
recommend that special time for the
work, or those special pages for study,
I think that the Table of Lessons
for both Sundays and Holy Days
and the Calendar should be a subject
of instruction for our children. I
make it a custom with my Sunday
class to find both the First and
Second Lessons, Collect, and Psalms
for the day before we begin our class
lesson, and the children find out
what the Lessons are to be from the
Table of Sunday Lessons and the
Calendar in the Prayer Book. It is
of no use to let one child tell the
others which are the chapters to be
read; each must learn to use his
Prayer Book for himself and find his
own places.

To make the finding of the places
complete, I give pieces of ribbon to
act as markers, and a piece for each
Bible and each Prayer Book in the
class makes a very attractive gift for
the new year.

It is sad to see any one in church
turning over the pages of his Prayer
Book, hoping that by some chance
he may come across the Epistle or
Gospel that is being read, or hope-
lessly seeking the Easter Psalms.
Special Psalms are always a diffi-
culty, and the Roman figures used
in most Prayer Books add to it.
But if the special Psalms are ex-
pected, they can be prepared for,
and here the pages at the beginning
of the Prayer Book must again be
used.

After all these years of well-or-
ganized Sunday-schools, excellent
Day-schools, and parents who have
been through the same good teach-
ing in their time, it seems as if the
young churchpeople of this genera-
tion should have no difficulty in
following our services intelligently,
and in, as it were, finding their way
to any of our Special Services or
Lessons.

To-day, it is Only a Cough

Only a tickling in the throat. To-morrow will come the
pains and soreness in the chest, the bronchial tubes and lungs.
Once again is repeated the old story of consumption or pneu-
monia developed from a neglected cold. There is no use
giving up and saying, "What is to be will be," for you can
relieve and loosen any cough and thoroughly cure the cold by
using Dr. Chase's Syrup of Linseed and Turpentine, which
for nearly a third of a century has been the "stand-by" in
thousands of Canadian homes as a safeguard against pneu-
monia, consumption and serious lung troubles.

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remedial agent for inflammation of the air passages, it remain-
ed for Dr. A. W. Chase to so combine it with linseed, licorice
and half a dozen other ingredients as to make a pleasant
tasting and remarkably effective preparation for coughs, colds
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thorough cure for coughs and colds that was ever discovered.
Nearly every druggist has some sort of a cough mixture to
offer you in place of what you ask for, but if you want to be
cured insist on having Dr. Chase's. It has stood the test
and has no worthy rival. Dr. Chase's Syrup of Linseed and
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60 cents. All dealers, or Edmanson, Bates & Co., Toronto.

BRONCHITIS.

Mr. Wm. Davidson of St. An-
drew's, Que., states:—"Dr. Chase's
Syrup of Linseed and Turpentine
has cured me of bronchitis. I have,
without success, tried many reme-
dies for the past six years. Last
winter when I had a severe attack
and was unable to work I procured
a bottle of Dr. Chase's Syrup of
Linseed and Turpentine, and am
happy to state that the third bottle
made me a well man."



COUGHS AND CROUP.

Mrs. F. W. Bond, 20 Macdonald
street, Barrie, Ont., says:—"Hav-
ing tried your medicine, my faith
is very high in its powers of curing
cough and croup. My little girl has
been subject to the croup for a long
time, and I found nothing to cure
it until I gave Dr. Chase's Syrup of
Linseed and Turpentine. I cannot
speak too highly of it."

ASTHMA.

Mrs. G. H. Reid, North Augusta,
Ont., says:—"Being troubled with
bronchitis and asthma for a long
time, have tried several remedies,
but all failed to touch the spot, un-
til I tried Dr. Chase's Syrup of Lin-
seed and Turpentine. I got relief
from the first bottle. I can highly
recommend it to all humanity suf-
fering from throat or lung troubles.
And you are at liberty to use this
testimony as you see fit."

But this is not the case in my ex-
perience; and though the finding of
places, and tracing the reason of
such things as the number of the
Sundays after Epiphany varying
every year, may be most attractive
to children, the time is not given to
it, partly, I believe, because it is
thought that the children know all
about it, but they do not.

I was speaking only lately to girls
who had I found been accustomed
to attend church with the other
school-children on Ash Wednesday
morning, and I asked them to find
me the Special Service for Ash
Wednesday, meaning the Commina-
tion Service. Then I found that
they did not know where to look for
it, and I asked how it was, as they
must often have been present when
it was read, and the rather sad
answer was "Please, we never knew
where to find our places; we were
never taught."

Confirmation-time makes one real-
ize the importance of grounding
children in details such as that after
the Baptism Service comes the Cat-
echism and after that the Confirma-
tion Service. A young man or
woman attending a Confirmation
class, who through ignorance wan-
ders steadily on through the Psalms
hoping presently to come to the
Confirmation Service, about which
they are being taught, is made shy
and awkward by finding himself or

herself left behind by his or her
better-instructed companions. Once
learnt, I do not think that the ar-
rangement of the Prayer Book is
forgotten. Children naturally love
justice, and the rules of the Church,
as explained by the Prayer Book,
are so eminently just and reasonable
that the study of them is most
attractive.

Being able to find a reason for
anything delights a child. We all
know that question "Why?" which
seems to come naturally to each
generation of children. So the
reason why the Psalms for Day 30
are read again on Day 31 can be
grasped at once; also the effect of
Easter upon the number of Sundays
after the Epiphany and Trinity, if
properly explained.

It is no lost time to prepare our
children each Sunday for what they
are going to hear in church. The
interest of the service is doubled to
them if they are looking forward to
a certain Collect or a certain Psalm,
or if they know they are going to
hear about the Den of Lions or
Elijah on Mount Carmel.

One of Her Majesty's judges, who
was accustomed to read the Lessons
in church in the village where he
lived, once told me with enthusiasm
that he could never decide which of
those two chapters were the grander.
As these Lessons come round I tell
this story, for enthusiasm is catch-

ing, and if we can show ourselves to
be enthusiastic about our Church
services, the feeling will spread and
our young people will become fonder
and prouder of the services of our
Church. I believe that many men
and women are kept away from
church because they are afraid that
it will be seen that they cannot follow
the service as well as their neighbors.

In all ways possible let us try to
remove this stumbling-block; and
one way, I feel sure, is to let our
children go to church Sunday after
Sunday well prepared to take their
part in the services and happy in
their knowledge.

A QUIET HOUR WITH GOD.

A quiet hour spent alone with God
at the beginning of the day is the
best preparation for the toils and
cares of active business. A brief
season of prayer, looking above for
wisdom and grace and strength, and
seeking for an outpouring of the
Holy Spirit, helps us to carry our
religion into the business of the day.
It brings joy and peace within the
heart. And as we place all our
concerns in the care and keeping of
the Lord, faithfully striving to do
his will, we have a joyful trust that,
however dark or discouraging events
may appear, our Father's hand is
guiding everything and will give the
wisest direction to all our toils.

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