

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 28]

TORONTO, CANADA, THURSDAY, FEBRUARY 13, 1902.

[No. 7.

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Premium Cash Income	\$75,938 73
An increase over last year of	22 1/2%
Total Cash Income	\$84,755 93
An increase over last year of	29%
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Canadian Churchman.

TORONTO, THURSDAY, FEBRUARY 13, 1902.

Subscription. Two Dollars per Year.
(If paid strictly in Advance, \$1.00.)

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Offices—Room 18, 1 Toronto Street.

NOTICE.—Subscription price to subscribers in the City of Toronto, owing to the cost of delivery, is \$2.50 per year: if paid strictly in advance \$1.50.

LESSON FOR SUNDAYS AND HOLY DAYS.

FIRST SUNDAY IN LENT

Morning—Gen. XIX., 12 to 30; Mat. XXVI., to 31.

Evening—Gen. XXI., to 20; or XXIII.; Rom. I.

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

QUINQUAGESIMA SUNDAY.

Holy Communion: 312, 317, 319, 558.
Processional: 305, 390, 393, 532.
Offertory: 222, 367, 523, 541.
Children's Hymns: 336, 339, 567, 570.
General Hymns: 240, 477, 512, 543.

FIRST SUNDAY IN LENT.

Holy Communion: 309, 318, 323, 556.
Processional: 165, 191, 263, 306.
Offertory: 89, 198, 257, 279.
Children's Hymns: 330, 331, 332, 568.
General Hymns: 84, 92, 94, 466.

How Shall I Keep Lent.

Once a year this question is asked in word or thought by thousands in the Church and many not of our communion, and our clergy ought to be, most of them doubtless are, able to give an intelligent and helpful answer to a perfectly reasonable query. It is quite impossible without personal conference with individuals to lay down rules which shall in every case be satisfactory. It is a necessary, solemn, but intensely interesting duty of a pastor of souls to meet as far as practicable the separate needs of every one committed to his care, as they may be expressed, and he should not shun the attempt, difficult and arduous as it is. In a general reference to this subject it is only possible for us to lay down certain principles simple enough to be grasped by the most ordinary intelligence, the variations to be made in application by our

readers with an appeal to conscience that the utmost sincerity characterize the use of this means of grace appointed by the mature wisdom of the Church, sanctioned by hundreds of years of practice, and attested as to its worth by united efforts under the various forms of a revival, a week of services or a month of prayer. Whatever be the value of these recent institutions, and we are prepared to admit much, a custom like the observance of Lent, sustained by so many millions of devout people and rooted deep in the reverence and piety of antiquity, can never be superseded by a more recent invention. It argues nothing against the excellence of this or any other use that thousands who profess and call themselves Christians do not avail themselves of it, any more than the neglect of the Lord's Day proves that it has lost its benefit to mankind. The pertinent remark "I do not think much of Lent" cannot possibly atone for indifference, neither does it calm the disquieted conscience. "I have not gained much from the season" is a sad but true avowal of weakness of will, following lack of preparation, and states an experience extremely common but not a logical barrier to another attempt to do better.

What For?

It is an annual occasion, provided for those who care to think, to study themselves in their relation to God, hence secularity of every sort should as far as possible be studiously avoided. To realize the true nature and real condition of our spiritual existence, which is not apart from God, makes necessary the criticism of our actions, the testing of our words, and an analysis of thoughts, aims and purposes. This realization will inevitably be followed by repentance. Another step in the process is the stimulating and strengthening of our personal faith in things divine. And third an effort toward, not a boast of, perfection, by painstaking obedience and the application of self-discipline and sacrifice. "Lord show me myself! Show me thyself" is a maxim for Lent.

The Purpose of Public Services.

Not to be construed as a hardship, nor as an occupation merely to fill the place of social engagements at other times, but, first, an opportunity for placing ourselves in a proper attitude toward God; second, a means of information and assistance, not in sermons and addresses mainly, these are but leaders, but in the hearing and using the words of Holy Writ; third, the communication to us of spiritual fervor and force through the Sacrament of the Holy Communion. (Note: The determination to never miss a service may degenerate into a valueless formality. The repeated effort involved on each occasion may be a bit of real self-discipline.)

What to Avoid.

We unhesitatingly give it as a conviction that the reckless and persistent use of amusements—cards, theatres, dinners and luncheons, driving or country-club meetings in open defiance

of the Church's provisions, and in complete disregard of the evil example, is a distinct lowering of spiritual character, a challenge to the tempter to weaken our moral fibre, and a scandal to their friends, neighbours and acquaintances which is unworthy of men and women of genuine and proper feeling. Such indifference does hurt; it does give occasion for the worldling to cry "hypocrites!" It simply belies a character, once assumed and never wholly lost for truth and honesty, and you cannot alter the opinion created by it.

Other Sources of Danger.

Many church-people, without ostentation, do not avail themselves of these amusements at any time. Their domestic and personal habits and modes, whether without or most likely involving temptation, which afford a field for discipline of self, Lent calls you, not to sobriety, but to abstemiousness, not to temperance merely, but to abstinence, partial or entire. No one denies your ability; we do deny your right to disregard the call to say "no." Vice of any sort—inebriety, gambling, extortion—are out of the question at all times. This time is one to touch legitimate enjoyment.

Dispensations.

No specific and satisfactory list is possible. You must use your judgment if God has given you any. If you do not know, consult your pastor or some honest and loving friend. (We suggest mother or sister, wife or husband or brother). Remember, the Church never lays any burden on a human soul that God does not warrant in providence, nature or revelation. (To omit fruit and butter might be criminal; to omit meat scarcely so; to reduce stimulants certainly safe for most; to substitute the better for the worse, fine sea-food for poor meat is shamming.) The proportion of two of will-power to one of common sense will enlighten many a one.

What the Church has to Offer.

Not a substitute, but an antidote; not confessions, but perhaps, some acid, some pepper and certainly some salt for your portion. The wholesome medicine of the Gospel in its accurate measurement of life and duty, its characterization of sin and its warning against self-conceit, cannot prove useless if you submit yourself to the Divine Physician. Sacrifice of ease, comfort and pleasure, to help and bless others, more persistence in prayer, self-examination carefully done, almsgiving with a purpose at a cost to you—these will bring you comfort and a blessing. No one fails utterly who attempts something. A standard clearly out of reach is no guide. An unreal plan is a certain disappointment. A stitch dropped must not be counted as a work ruined. Self-satisfaction early produces sourness later. Grudging your time and pains at the beginning may yet lead you to a hearty acceptance if you persevere; just as liberal dealing will conquer avarice. Some faults of disposition are effectually overcome by determined practice of contrary acts.—The Church in Georgia.

TIGHT BINDING

The Confirmation of Bishop Gore.

It is impossible to make out from the cabled news what is really going on. All our despatches are filtered through channels which seem to be unfriendly to the present British Government, to the Church, and to the Empire generally. What has really taken place regarding the Bishopric of Worcester we understand to be this. Mr. Gore was elected by the Crown, the Dean and Chapter formerly chose him, so that nothing prevented his consecration. There is the ceremony of confirmation at which it has become customary to create a scandal. We understand that this ceremony is by no means essential, and is a relic of medieval practice. The story is that a cleric having been selected by the Crown and chosen by the Chapter, exactly as Mr. Gore has been, in that case as Bishop of London, was robbed and slain while on his way there. The murderer to escape detection, as a desperate expedient, clothed himself in his victim's dress and presented himself, but was detected in time. Thence arose this ceremony of confirmation at which the people identified and confirmed the man presented as being the real man chosen to be the Bishop. What has really taken place we cannot say. The cable said that the Court had granted a mandamus to compel the Archbishop to hear what the objectors had to say as to matters of doctrine. But we think this very unlikely; the utmost the Court would do would be, in the first place, to give leave to have the question argued whether a mandamus should issue or not. The delay need not be regretted if it settles the question once for all.

The J. suits in England.

From the cable one would infer that there was a national uprising against the members of this order, on being expelled from France, taking refuge in England. That they are unwelcome visitors is doubtless true; but we had better keep cool until we find out from the newspapers what has really happened.

On Reading the Church Service.

Dean Hole, in his book "Then and Now," says "The laity complain that the Holy Scriptures are often read, as it were, by rote, without emphasis or change of tone, as though the subject matter was always identical and of no vital importance. 'It is a very wonderful thing,' Swift wrote to the *Tatler*, nigh upon two hundred years ago, 'that such a learned body as the clergy should not know how to read; for there is no man but must be sensible that the lazy tone and inarticulate sound of our common readers depreciate the most proper form of words that were ever extant in any nation or language to speak our own wants or His power from whom we ask relief.' Worse than this, the laity complain that the prayers are sometimes gabbled with a rapidity which it is impossible to follow, and which creates an impression that the conclusion of the service is the chief object of the reader, and that it is a case of *vox et praeterea nihil*. 'I guess,' said an American father, who had been present during one of these feats of garrulity, 'if any son of mine came to ask me a favor, and spoke as that minister spoke to his Father in Heaven—I guess I should give him the stick.'"

The Prisoners' Aid Association.

We are indebted to the secretary of the

Prisoners' Aid Association of Canada for the last annual report which has just been published. On looking over this report, which, by the way, we see is the 27th annual report of the Association, we must confess to no little surprise at the variety and extent of the work accomplished by this up-to-date and energetic organization. Of the 1,730 prisoners discharged from the Central Prison, Reformatory for Women and Toronto jail last year, help was given in the shape of meals, lodgings, hospital treatment and loans to 649, and board and lodging and medical treatment was given to 22 inebriates. The number of nights' lodgings given was 2,118, and the number of meals was 6,691. Visits made to prisons, 829; visits outside in the interests of prisoners, 2,934; visits to the police court, 295, to hospitals and Homes, 369. The number of interviews with prisoners and ex-prisoners was 7,105; letters written to ex-prisoners, 1,340; letters received, 1,138; and work was found for 146. In the rescue department of the work, shelter was given to 162 girls and young women, 94 went to situations, 37 returned to the homes of their parents, 9 went to hospitals, while 22 went to other institutions. It is gratifying to learn that 96 of these girls and young women are known to be doing well. We observe that during the year the Association has undertaken a new line of work, namely, giving medical treatment to indigent inebriates. This is a most unique line of work and we are more than pleased to learn that in a number of cases the result has been most gratifying. We are pleased to observe kindly and appreciative reference to the memory of the late Hon. G. W. Allan, who was for many years closely identified with the work. The Hon. S. H. Blake is still the Honorary President, while J. G. Hodgins, LL.D., and N. W. Hoyles, K.C., are still members of the Board of Managers. We regret to see that the Association is not as well supported as it should be. As the work expands more funds are required. Donations from some of our subscribers have been forwarded to the Prisoners' Aid Association and we will be glad to still help the good work in this manner—either in behalf of the general work of the Association or on behalf of the new effort on behalf of inebriates.

PASTORAL VISITING.

An Irish prelate recently stated that the most powerful means at the disposal of the clergy to influence the laity, and promote their attendance at public worship, and consequently to raise them in the scale of being, were preaching and visiting. All, or even a majority of the clergy, cannot hope to be great preachers, but there is no reason why all may not by diligence, system and experience, become successful pastors. And in visiting his flock, and thus knowing what they are thinking and saying, a pastor will find no inconsiderable help in his preaching to them as well. Too many sermons are as a bow drawn at a venture, but the preacher, who has close acquaintance with his congregation, will not preach as it were at random, but will aim directly at the sins, negligences and ignorances of his people. A knowledge of books is necessary for the preacher, but a knowledge of human nature is even better, and it may be said that the better the pastor, the better also will be the preacher. It is by means of pastoral visiting that the pastor

becomes acquainted with the homes of his people, and is kept in touch with his hearers on Sunday, and comes to know how best to give the word of warning or instruction or consolation. It is by means of it that sympathy can be extended and influence gained; and to exercise a good influence in the parish and neighbourhood is, or should be, the aim of every clergyman. It is true that much visiting may seem aimless and barren of results. It may only in some cases be a friendly call with kindly enquiries after health and welfare, but even so, it is not lost time, as it helps to establish amicable relations, and to break down barriers of stiffness and diffidence. We cannot tell what a visit may lead to in exciting interest, removing doubts, and in affording openings for timely instruction. In any case, a visit is highly appreciated in the homes of the wealthy and in those of the poor, and especially in the latter will the pastor often meet with the most cordial welcome, the rarest courtesy, the house-keeper wiping with a cloth sometimes the profaned chair, and in sprightly remark and intelligent conversation give as much information or even instruction as is imparted. Generally, also, the result of a visit is immediate, and a return visit is made by one or more of the family on the following Sunday. The pastor who only talks to his people from the pulpit loses the rare opportunity of knowing them by personal intercourse, and of studying character and influencing it also at short range, and face to face. Moreover, it is to be remembered that personal dealing in the Anglican Church can only be by means of pastoral visiting. After people have been admitted to Holy Communion, or passed the stage of pupilage, we have no recognized or official method of intercourse between priest and people. Confession, except in the case of troubled consciences, is not provided for, and the idea of auricular confession is alien to the thought of most of our people, and it is doubtful if its general use can ever be regained. Whether it be called confession or no, we think some official and recognized method of intercourse between a pastor and the members of his flock, at stated intervals, would be most beneficial and helpful; but till that is brought about, or in any case, pastoral visiting judiciously accomplished, is necessary to the prosperity and edification of every parish. A house-going parson, it is well known, makes a Church-going people. It is a duty to be performed regularly, thoughtfully, and we may also add, prayerfully. It has great power for good, it has also possibilities of mischief, not to say sin. To be a welcome visitor at every home is a great privilege, and we cannot overestimate the value of the opportunity to sow good seed, to speak the word in season, and as a physician of souls to heal the broken hearted. In these days, also, of frequent migrations of our people, chiefly from the country and small towns to the large cities, we cannot be too watchful both as to those who are leaving and those who are coming in. The latter should be found out and welcomed, and the former especially commended by letter to the Rector of the parish in which they are in future to reside—especially is this necessary in the case of the young, for a removal to a city too often means the giving up of those Church-going habits and religious influences which they had at home. The temptation to do so is often very great, and every help therefore should be given to keep them in

the path of with the C visiting th which, if w in the edifi also a grea which an rendered the clergy Good Shep and He said of mine." I and Bishop should be in flock. No a pastor a when past priest does good in the well as in t

Much as that portion Ontario, no older Cana the vastnes extensive 1 as a habita Hudson Ba only useful afford empl Imperfect n conditions, gradually i prosperous the harvest recorded, i others, of Canada. wealth, are combine to emigration in the Lona tely and pe tories in qu rate the pe less difficul of a count detail. Bu American V sion beyond to the capit only his ca former inve lative; the proportion Naturally c with increa tide of set direction. Kingdom, a and vigorou prairies and is not far millions. T of populatio States, as w the same lan of miles American I England ar doned by and after th sands of Ar

the path of faith and duty, and in connection with the Church of their fathers. In pastoral visiting the clergy have a great opportunity, which, if wisely and diligently used, will result in the edification and salvation of souls. It is also a great responsibility, for the neglect of which an account will hereafter have to be rendered. As representatives of Jesus Christ, the clergy must never forget that He is the Good Shepherd. He is the great pastor of all, and He said: "I know my sheep and am known of mine." He is the Model Pastor, the Shepherd and Bishop of souls, and in this character should be imitated by the under shepherds of the flock. No priest can be successful who is not a pastor as well, and no parish can prosper when pastoral visiting is neglected, and its priest does not aim at influencing his people for good in their homes and at their firesides, as well as in the Church and from the pulpit.

GREATER CANADA.

Much as has been said and written about that portion of our country north and west of Ontario, not a few of the people of Eastern or older Canada have still but a dim perception of the vastness, resources and possibilities of that extensive region, long hid from the world, as a habitable country, under the name of the Hudson Bay Territory. It was supposed to be only useful for its fur-bearing animals, and to afford employment to the hunter and trapper. Imperfect means of communication and adverse conditions, for a time, retarded its growth, but gradually its value as a home for millions of prosperous settlers has been established, and the harvest of last year, by far the heaviest ever recorded, is irrefutable proof, among many others, of the agricultural wealth of Greater Canada. Its minerals, and other sources of wealth, are fully equal to those of the farm, and combine to make it the most inviting field for emigration now open to the emigrant. A writer in the *London Guardian*, one evidently accurately and personally acquainted with the territories in question, says: It is not easy to overrate the possibilities of Greater Canada; it is less difficult to over-estimate the probabilities of a country so vast and so little known in detail. But it is certain that no part of the American West or of the other British possession beyond the seas offers such opportunities to the capitalist who is prepared to invest not only his capital, but also his manhood. The former investment may be described as speculative; the latter is certain to bear interest in proportion to the value of the man invested. Naturally enough with such inducements and with increased facilities of communication, the tide of settlement is rapidly flowing in that direction. From Eastern Canada, the United Kingdom, and the United States an intelligent and vigorous population is advancing over the prairies and across the mountains, and the day is not far distant when it will be counted by millions. There has always been an interchange of population between Canada and the United States, as was to be expected from people speaking the same language, and occupying for thousands of miles contiguous territory. Before the American Revolution, settlers came from New England and occupied the fertile fields abandoned by the expatriated Acadians. During and after the War of Independence, many thousands of American loyalists flocked into Canada

from Niagara to the ocean, and after that the good farming country of Ontario attracted many from the American States. Indeed, so large was this latter element that the Americans in their invasion of 1812 fully expected to be warmly welcomed by a majority of the inhabitants of Upper Canada, but the active and stern measures of General Brock and those in authority, and the success which rewarded their efforts in checking the invaders, overawed the disloyal portion of the population. It is the opinion of not a few that the war of 1812 was the salvation of Canada, as a part of British Empire, not only from the invaders, but from the disloyal section of the people. Since then Canada has been more or less a contributor to the population of the United States. It is reckoned that over one million of native Canadians are in the United States, but this is offset to some extent by a considerable number of native Americans residing in Canada. The prospects are now, however, that our early experience will be repeated, and that the overflow of population will be more from south to north than the reverse. The strongest indication of this is the influx by many thousands annually, and steadily increasing of settlers from the Western States into Manitoba and the territories. The conditions politically, socially, morally, and from a material standpoint, are better than those existing in the Western States of America, and there seems no doubt that the incomers from the States will readily assume the duties and privileges of British citizenship. A people drawn from the sources above indicated cannot, having regard to their ancestry and experience, be other than moral, intelligent and progressive, and in all respects suitable to build up enlightened and prosperous provinces of the empire. In the past, and from the earliest occupancy of this country, the Church has been an important factor in the elevation of the native races, and the European trader and settler. Great effort is needed to meet the altered conditions and to provide the means of grace for the inflowing population. Both men and money are needed. Our great missionary society the S. P. G. has lately seemed to have halted in its work in this region, and to have become insensible to perhaps its greatest opportunity since its founding two hundred years ago. It is to be hoped that under its new management, and with a man of colonial experience at the helm, it will realize what is going on in Greater Canada and "come over and help us." There must however be an awakening much nearer home than at Delahay Street, London; and the Church in Eastern Canada must also awake and put on strength, and furnish her share of men and money to extend the influence of the Church, in what promises to be in the not far distant future, the seat of the largest portion of the population of this country. From our reorganized Board of Missions, acting as we hope in harmony with the S. P. G., we hope to see a reversal of the policy of neglect, and active missionary help extended to our missionary dioceses from Algoma to the Yukon. What is needed more than money is men of character and energy and scholarship, and such men will not need external support, but will have it cheerfully extended to them by the prosperous farmers and miners of Greater Canada. As the correspondence of the *Guardian*, referred to above, says: "For one who possesses real force of

character and is gifted with the three monastic virtues—*simplicitas, hilaritas, benignitas*, qualities highly esteemed in the cloistral solitudes of the prairies—they will do anything in their power. The late Bishop McLean and the present Archbishop of Rupertsland are good examples of the type required in Greater Canada; the saying of a North Western pioneer, 'He's a scholar, is not afraid of talking back, and can hitch up a team pretty quick,' might have referred to either, though, in point of fact, it was applied to a Presbyterian minister." We trust that the *laissez faire* policy that has prevailed in Eastern Canada and in England, will, under the pressing claims of the Church in the great territories of the North West, which are at once our opportunity and responsibility, pass away, and that interest and liberality will take their place, and that no effort will be spared on the part of either to lay deep and wide the foundations of the Church in this most promising and hopeful portion of the Empire.

REVIEWS.

The Homiletic Review. Frank Wagnall's Co., February, 1902.

This review is of very great interest to Churchmen, especially the clergy, as showing the modes of thought, and style of treating subjects ecclesiastical, social, and political, from a religious point of view. Among the different denominations outside the Church of England here, or the Protestant Episcopal Church in the United States, occasionally there are papers by clergy of the Church of England, in sympathy with the other writers in the review. The February number contains a very characteristic paper by the Methodist Bishop, John H. Vincent; and a most valuable and able paper by Dr. Dewart, of Toronto, on the methods and results of the so-called "Higher Criticism," which he proposes to call "Neo-Criticism." It is certainly a most admirable and desirable substitution for the pretentious name which its advocates give to this new assault upon the truthfulness and reliability of the Sacred Scriptures. We commend Dr. Dewart's article to the earnest consideration of younger men, especially. The rest of the review contains several articles worthy of note as illustrating the thoughts and topics most in vogue among the various denominations of Christians. Altogether in this view the magazine is most interesting.

The International Monthly. January, 1902. New York, Leipzig, London, Paris.

This is, pre-eminently, a magazine for readers who take a wide interest in the affairs of the world at large. There is an article on "The Jury," in which the writer points out some defects in the present system, and suggests improvements. He is decidedly in favour of retaining the jury. An article, by Helen Bosanquet, on "Woman and Work in England," deals with the very serious question, that is fast coming into prominence even in Toronto. What consequences will result to the family relationships of various kinds, from the employment of women, married or unmarried, in factories, shops, offices, etc. What influence will they exert in their homes, upon their husbands and children, and other considerations of an equally important character. Adolph Furtwangler contributes a learned article on "Excavations at Ogina." A striking article on "French Impressionism," follows. "Impressionism" being the name given in France to the new theory of art, especially painting. This should be read in connection with a remarkable article on "Tendencies in German Life and Thought Since 1870." This paper is particularly valuable in its treatment of what is known as "Socialism;" and the bane of mere "technique" as lowering the spirit-nature of man

by concentrating all, or at least his most earnest exertions in furthering his merely material and earthly interests. He speaks of "the externalization of life, which depends upon the perfection of things, rather than upon the perfection of men." This is a danger into which we are fast running here in Canada. There is a good article on "Things Municipal," and a review of Bodley's book on France, before and since "the Empire;" also of Professor Lounsbury's paper on "Shakespearean Criticism."

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

NOVA SCOTIA.

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

Halifax.—The Rev. George Haslam is continuing to meet with good success in his canvass for the 20th Century Fund. During the month of January, he visited the parishes of Annapolis, Weymouth, Amherst, Granville, and Lunenburg, obtaining subscriptions in these parishes to the amount of \$5,075. In Lunenburg, especially, of which parish he was rector for fourteen years, he obtained subscriptions to the amount of \$3,145, which speaks volumes as to the esteem in which he is held by his former parishioners. The total subscriptions to the 20th Century Fund, in this diocese up to February 1st, is about \$69,680, of which sum \$49,930 is for local objects, \$10,000 for missionary purposes, and \$9,750 for diocesan funds, Mr. Haslam is working in Charlottetown, P.E.I., at present.

FREDERICTON.

Hollingworth Tully Kingdon, D.D., Bishop,

Sussex.—Trinity.—The annual choral union service, held in this church on Thursday, the 30th ult., was very largely attended and a decided success. All the parishes in the Kingston rural deanery were well represented, some fifteen clergymen and 150 singers being present. Harrison's orchestra rendered valuable assistance, and the music was beautiful and impressive. The first lesson was read by the Rev. H. H. Gillis, of Chipman, and the second by the Rev. W. Armstrong, of Petitediac, the Revs. M. C. P. Scofield and E. B. Hooper assisting. The sermon, preached by the Very Rev. Dean Partridge, text being taken from 2. Chronicles, 5th chapter, 13th verse, was considered the ablest ever delivered here. During his discourse he spoke very feelingly of the late Mrs. L. J. Almon, who had been a very active member of the union, and also of the late Rev. Charles Medley. The Very Rev. Dean Partridge spent the night with the Rev. S. Neales and left this morning for his home. The ladies of the parish entertained the visitors at dinner and tea in the mission room adjoining the rectory. Too much praise cannot be said for Rev. Scovil Neales and the ladies of the parish for the able manner in which everything was carried out.

MONTREAL.

William Bennett Bond, Bishop, Montreal, Que.

Montreal.—Christ Church Cathedral.—The organ recitals, in this cathedral church, which were inaugurated in September last, were brought to a close, at any rate for the present, owing to the near approach of the season of Lent, on Sunday evening, the 2nd inst. These recitals have been greatly appreciated by the people, numbers of whom have attended them from week to week.

(Montreal Synod, Concluded).

The chief topic of discussion on Thursday morning was on the report presented by the Rev. Canon Renaud, of the Domestic and Foreign Mis-

sion Society. The report showed a deficit, which was deplored, and Canon Renaud made a most earnest appeal to the clergy and laity of the diocese to wipe off the stigma of a deficit by great effort, by prayer, by greater faith in the great Head of the Church, and by such united co-operation, such living faith, as would be rewarded by greater giving. Mr. J. Hamilton urged greater activity and more zeal, while the Rev. H. Platsted, in an able speech, asked that there should be a better tone in the Synod—a tone which would induce a better frame of mind, a spirit of consecration, aided by Holy Communion, which should be the first act of the day's business. It would be found that these things would affect the collections of the Domestic and Foreign Missions, as well as aid in making the meetings of the Synod more profitable. Again, there should be systematic and specific giving cultivated throughout the diocese. Chiefly what was needed was earnestness of purpose, belief in the work, and a spiritual tone, which could be cultivated in the manner suggested.

The Rev. G. Osborne Troop followed in a most earnest and eloquent speech, urging that clergy and laity should stand shoulder to shoulder, heart to heart; but, most important of all, that they should be filled with the Holy Spirit, without which all their planning and legislating would come to naught. He instanced his wonderful experience at the Keswick meetings, when three thousand persons—the flower of the Christian life of England—sembled for the blessing of God upon the mission work—a meeting which was attended by so many missionaries—men and women—that they had to be classified in order that something might be heard from all parts of the field—a meeting in which men arose, and in brief, pointed prayers, of, say, three minutes each, asked the blessing of God upon missionary work. And all was sober and sane and wholesome, yet the power was signally present. And he used, this experience to point the teaching, that if they were to get rid of their deficits they must come together, they must have the Holy Spirit promised by Christ, they must believe in the reality of the work, and in the singleness of purpose of those who had been in the field. He was perfectly certain that if they thus came together, heart to heart, with prayer and effort, they need no longer be troubled with deficits. Mr. Troop touchingly described the scene at the convention, when one man, a missionary, who had lost all who were dear to him, in China, and who himself was as one risen from the dead, by reason of the wounds which he had received, stood up to speak of the work and its fruits. Every heart then felt the reality of the work and the truth and heroism of the men and women in the foreign field. It was inspiring, and in the like manner they needed to get together to be inspired, and to have that power from above which would stimulate them to such effort as would make deficits impossible. The Rev. Dyson Hague followed in a speech of remarkable power and eloquence, which was much appreciated and applauded. He pleaded for an inspired clergy—a clergy who should speak with eye and voice and life—a clergy filled with love to Christ, and who would appear to all men to believe in the reality of their faith, with the result that those who were listless would be quickened, would pluck up courage and would follow the lead which had been shown them. He drew a moving picture of the mission clergyman, on the Gatineau, in the back districts—poor, alone, doing mechanical work, doing manual toil, with an insignificant library, cut off from intellectual associations, seeing, apparently, but little fruit of his endeavours—struggling on, driving his weary miles from station to station—a man who was even more truly a hero than those who went out to China or Africa. But the point he made was this—that even out of the abundance of his poverty, out of the magnitude of his hardships, effort could be made; effort which would make for self-efface-

ment, and which would stimulate those with whom he came in contact. And this other point was emphasized, that the sympathy should not be confined to the parish bounds, or even the parochial bounds, but that it should go forward to the great Christless world beyond. Dr. Davidson, who spoke with much feeling, said it was so evident that the Spirit of God was upon the Synod in the deep feeling which had been evoked in the course of the debate, that he ventured to suggest that His Grace should offer up prayer. This having been done, in a most impressive manner (the whole Synod kneeling), the debate was resumed by the Revs. Messrs. Fyles and French, the latter of whom pointed out certain difficulties in regard to the collection of missionary offerings in the different parishes.

During the morning session, on Thursday, the Rev. Principal Whitney presented and read the annual report of Bishop's College, Lennoxville, which report was declared by the House to be eminently satisfactory. The debates in the Synod, on Thursday, upon Domestic and Foreign Missions and the Marriage License Question were exceedingly interesting, and the Synod was deeply concerned about the latter question, especially, but all was overshadowed by the announcement of His Grace, at four o'clock in the afternoon, in which he preferred a request for the appointment of a coadjutor bishop to assist him in the discharge of his duties, which, owing to old age and infirmity, had become too onerous. The Synod heard the statement at first with the feeling of stunned surprise. The general body of the members had heard nothing whatever about the matter. When, however, a motion was made in accordance with the wish of the Archbishop, the Synod found voice, and a scene of intense excitement followed, which lasted until seven o'clock. There were indignant protests at the Synod being taken by surprise, profound regret that His Grace should have felt it necessary to make the announcement, demands for delay, the expression of suspicion that the matter had been deliberately rushed to the front with the idea of railroading the business through before the Synod realized its position, while the exclamation of the Rev. A. T. W. French, when he failed to obtain from the Archbishop a statement that he made the suggestion of his own motion, and without hint or suggestion from any outside source, deepened the tension, which at last sought relief in adjournment. The report of the committee on Domestic and Foreign Missions was adopted, after a closing speech by the Rev. Canon Renaud, in which he expressed his thankfulness to God for the spirit which had animated the Synod during the discussion. The marriage license question then came up for discussion. The Rev. Canon Ker seconded the motion of Archdeacon Davidson for the adoption of the report. Dr. Davidson, Dr. Butler, the Rev. A. T. W. French also spoke, and the Ven. Archdeacon Davidson brought the debate to a close. He showed how the Church of Rome demanded silence upon all her acts, and that two papers of the city of Montreal, threatened by Archbishop Bruchesi with the ban, apologized humbly for having referred to the Deloit case. The speaker cited authorities to prove the attitude of the Church of Rome in regard to the imposition of fees, in regard to her law as to mixed marriages, in regard to her alleged right to declare such marriages null and void after proper celebration by lawful ministers, and proceeded to ask if the subject was not one which the Synod should take up, unless, indeed, the Synod was content that the Anglican Church should remain in a position of inferiority in the matter. It was about half-past four o'clock yesterday when His Grace took advantage of an arrangement he had previously made with the House that at that hour he would be allowed to make a pronouncement to the Synod, and intimated that it was his desire that a coadjutor bishop should at once be selected to assist him in his work.

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ing language: "In view of my advancing years, and with a sincere desire to subserve the best interests of my diocese—so dear to me through my long years of services therein, as priest and bishop—I feel constrained to announce to you my wish that some assistance may be given to me in my episcopal office, and being advised that there are no legal impediments to action by the present Synod, I would desire that you should proceed to make choice of some one, whose name may be submitted to me for my consideration, and who, if approved and accepted by me, may become and be assistant or coadjutor bishop of this diocese.

"Owing to the very limited stipend secured to the Bishop of this diocese, as compared with the demands upon him in his office, I deeply regret that in order to secure the assistance I desire, I am unable to resign any part of my episcopal stipend; but I am convinced that if the need be recognized and my wish be accepted by this Synod, such steps will be taken as will secure a reasonable stipend for the assistant or coadjutor bishop, and meet any conditions which may require to be fulfilled in order to the consecration of such coadjutor bishop."

Dr. Davidson moved, and the Hon. Judge Foster seconded, that His Grace's wishes be complied with on the part of the Synod, and that the House proceed to the election of a coadjutor without delay. In speaking to his motion, Dr. Davidson said that as His Grace had intimated to the Synod that he needed assistance in his episcopal office, it was the duty of the Synod to render a filial obedience to his wishes. There was nothing to prevent the House from complying with His Grace's wish, and it would be right to suggest at the earliest possible moment a name for his approval or disapproval, and the morrow (Friday), seemed to be an excellent time for the honest vote for the coadjutor. There was a strong protest on the part of the clergy that the election of the coadjutor bishop should be proceeded with at once. The Rev. A. T. W. French, approaching the table, addressed His Grace in the following words:

"Your Grace, I am sorry to have to say it, but I can assure you most emphatically that if the election is proceeded with at the present session of Synod, it will not by any means be unanimous, I protest with all the power I possess against the attempt that is being made to precipitate an election just now. I beseech Your Grace to tell this House if the request for a coadjutor proceeds from yourself alone. Your answer will have a great effect upon my own aspect toward sacred matters, and my status as a priest of God. As I think of the prayers we united in Monday night and in the Synod this day, and of my own prayers that peace and harmony might prevail at this session of Synod, I earnestly beg of Your Grace to assure us that the important matter you have just brought before us was unknown to any other member of the Synod before it fell from Your Grace's lips." The Archbishop kept silence and made no reply to Mr. French's remarks. In the debate that followed most of the speakers protested against delay. There was a large gathering of both clerical and lay members of the Synod, some of whom had come from long distances, and would not be able to attend at another date except at great inconvenience. If any were not present they alone were responsible for their absence. A short adjournment would give time for prayer and consideration and the House might hope for guidance whether they met after a day or a month.

Amongst those who took part in the debate which followed, were Dr. Davidson, the Rev. Dr. Hackett, the Ven. Archdeacon Evans, the Rev. F. Charters, Dr. Butler, the Rev. Canon Rollitt, the Rev. W. Sanders, R.D., of St. Andrew's, the Ven. Archdeacon Norton, and others. There were various suggestions in regard to adjournment—a day, a week, a month, three months. There was a very considerable element, however, which was insistent that the matter should be de-

ecided without delay. Archdeacon Davidson said that the election could take place as well at once as at any later time; Canon Ker referred to the full character of the House, and asked would it be wise to ask men to come long distances in the winter weather, distances which, in some cases, exceeded 150 miles, when they were all assembled in one place, and when, after prayer, they could proceed, confident of the direction and guidance of the Holy Spirit. Dr. Davidson said he was willing to have a delay, but Archdeacon Evans moved that the Synod adjourn until 2.30 o'clock on Friday, when it should proceed to submit a name to His Grace.

The Ven. Archdeacon Norton said they must conform to the wish of His Grace, to whom he referred in the most loving terms, and he thought a delay of a week would be long enough. The Rev. Principal Hackett asked His Grace to say when he would like the appointment to be made, but the Archbishop replied that he had determined to give the Synod perfect freedom in the matter, and he would stick to his determination. During the discussion and excitement not a few of the older members were affected to tears by the thought of the partial retirement of His Grace. Finally the Ven. Archdeacon Evans' motion for the taking of the vote at 2.30 p.m. on Friday was put by orders and lost on the following division: Clergy, 29 ayes and 36 nays; laity, 31 ayes and 17 nays. The House then adjourned till 10 o'clock on Friday morning, the first order of the day being the Rev. R. J. Hewton's motion postponing the election to March, and the second Dr. Davidson's proposal that the matter should be proceeded with at once. The annual meeting of the Diocesan Sunday School Association was held in the Synod Hall on Thursday evening. The Rev. Canon Ker presided. The Rev. E. I. Reford read a paper on "The Relations of the Children to the Church." The Revs. Drs. Davidson and Hackett, and the Very Rev. Dean Carmichael also spoke.

The Synod met on Friday morning at 10 o'clock in a state of suppressed excitement. The question as to the appointment of a coadjutor bishop had been left in this situation: There was the main motion looking to the appointment forthwith, an amendment asking that the Synod meet at 2.30 to-day and proceed to suggest a name to His Grace, and an amendment to the amendment asking that a committee be appointed to arrange for a special meeting of Synod for the first Tuesday in March. The amendment to the amendment was put to the House last evening and lost, and as Dean Carmichael said this morning, they were in the same position in regard to the question as if there had been no adjournment, and as if they had never slept. The Archbishop having put the question to the house, there could be no more amendments, and it remained to go right on with the amendment and the original motion. There was a good deal of discussion in regard to the point of procedure, and after some considerable excitement, the amendment was put—the amendment which looked to postponement till March 4, and the appointment of a special committee, and the result was that 59 of the clergy voted for it and 15 against, while 23 of the laity voted for and 29 against. The amendment carried, and this disposed of the whole question, apparently, until it was pointed out that there has been no instructions given to the committee, and there was consequently much ambiguity which could only be set at rest by a fresh resolution. This was passed—a resolution empowering the committee to go into the question, to consider ways and means in regard to the payment of the stipend of a coadjutor bishop, and to enquire as to whether there were any impediments in regard to the attitude of the House of Bishops, as touch the consecration of such coadjutor bishop should such be appointed. The committee named by His Grace in the connection was as follows: Dean Carmichael, the Rev. J. Hewton, the Rev. A. French, Rural Dean

Longhurst, Canon Ellegood, Archdeacon Davidson, Archdeacon Evans, Archdeacon Norton, the Rev. W. P. Chambers, Rural Dean Naylor, the Rev. E. P. Lewis, the Rev. J. Given. Laymen, Messrs. R. White, Dr. Butler, A. Johnson, Dr. Davidson, A. F. Gault, A. G. B. Claxton, Judge Foster, L. Heeney, S. P. Roy, R. N. Robinson, G. Durnford. Before the Synod adjourned for luncheon the following results of the annual Synodical elections were transmitted to the House by the scrutineers: Delegates to General Synod—The Dean of Montreal, Ven. Archdeacon Evans, Ven. Archdeacon Naylor, Ven. Archdeacon Davidson, Rev. E. I. Rexford, Rev. G. O. Troop, Ven. Archdeacon Norton, Rev. Principal Hackett, Chancellor Bethune, K.C., Hon. Senator Owens, Mr. Charles Garth, Dr. L. H. Davidson, Lansing Lewis, A. F. Gault, Richard White, Dr. Alex. Johnson. Delegates to the Provincial Synod—The Very Rev. the Dean of Montreal, Rev. E. I. Rexford, Ven. Archdeacon Evans, Ven. Archdeacon Davidson, Ven. Archdeacon Naylor, Rural Dean Smith, Rev. G. O. Troop, Rev. Canon Ker, Rev. Canon Renaud, Rural Dean Saunders, Ven. Archdeacon Norton, Rev. Dr. Baylis (ex officio). Substitutes, Rev. Canon Empson, Rev. E. Busheil, Rev. Principal Hackett, Rev. Canon Dixon, Rev. Dyson Hague, Rev. A. French.

The afternoon session on Friday was taken up mainly with the presentation of reports and the adoption of the few remaining motions on the Order paper. Amongst other resolutions the Rev. R. Hewton moved: "That this Synod memorialize the General Synod to take the necessary steps to remove the disabilities placed on the colonial clergy in the provinces of Canterbury and York." In moving the resolution, Mr. Hewton read a list of the questions which are put to every colonial clergyman who invades the jurisdiction of the Archbishops of Canterbury and York—questions at once of the most frivolous and insulting kind. The House laughed heartily as Mr. Hewton proceeded: "Where were you born?" "How long do you intend to remain?" "What is your age?" "What is your business?" "Where were you educated?" "What recommendations can you show?" These were among the seventeen questions which are put to the unfortunate clergyman who goes to the other side and accepts an invitation to preach in any of the Old Country churches. Mr. Hewton described this as a Little Englander business which should be done away with. The house was of a similar opinion and unanimously passed the resolution. An interesting debate took place on the work accomplished by the Sabrevois Mission in which the Ven. Archdeacon Evans, the Rev. Canon Ker, the Revs. E. H. Benoit and D. Lari-viere, Mr. George Hague and others took part. The work needs the sum of \$9,000, and a series of resolutions was ultimately carried which suggested the manner in which the money might be raised—by special collections in the diocese and by deputations which would visit other dioceses and present the claims of the work. The Rev. Rural Dean Robinson moved for a special committee to suggest ways and means by which \$100,000 might be raised for the benefit of the several funds in the diocese. The speaker urged the example of the Methodist and Presbyterian churches, which, each, had collected a million dollars. Of course, this was over the Dominion, but he thought the proportion of the diocese might easily be \$100,000. He had not the smallest doubt but that the sum could be collected. It needed the proper men. It needed faith. It needed effort. But the money was in the possession of their people, and he believed it could be drawn forth. Dr. Baylis was of the same opinion. If they went the right way about it, they could get all the money they needed from the rich men in Montreal, and throughout the diocese. In accordance with this resolution a committee was appointed to enquire into the matter of which His Grace the Archbishop was named the convener. The Rev. Canon Ker brought in the report of the Diocesan

Sunday School Association, which urged upon the Synod the necessity of training the teacher, and seeing that the scholars attended church as well as school, and of awakening their interest in missions. The Rev. Principal Hackett moved the adoption of the Diocesan Choral Union report. He described the constitution of the new society, and stated that the object of its formation was not to introduce intoning into country churches, but to spread some knowledge of chanting and other simple parts of church music. The first festival was to be held in Christ Church Cathedral on May 15th, but others would not be confined to Rev. Thos. Everett suggested that the festival to be held in Granby and Stanstead this year. The the city. It was hoped that two festivals would be held in May should be repeated at the Coronation time, as the Ascensiontide music would be very appropriate then. The motion of the Rev. Principal Hackett was agreed to, and the following committee was appointed to watch the interests of the Synod in connection with the union: Dean Carmichael, Canon Longhurst, Rev. Principal Hackett, Dr. L. H. Davidson. On the motion of the Ven. Archdeacon Norton, seconded by the Dean of Montreal, the Archbishop appointed a committee to promote the endowment of Christ Church Cathedral, as recommended in His Grace's charge at the opening of the present session of Synod.

During the afternoon His Grace the Archbishop paid a high compliment to Mr. Charles Garth, the retiring treasurer, and to Mr. Richard White, who had so kindly undertaken to act in that capacity. His Grace also took occasion to say that the question of the appointment of a coadjutor bishop having been disposed of, he wanted it to be known that in making the request he acted according to his own judgment—a statement which was received with loud applause.

The following were elected members of the Executive Committee: Dean Carmichael, Archdeacon Naylor, Rural Dean Robinson, Archdeacon Norton, Rev. G. Osborne Troop, Rural Dean Smith, Canon Ker, Archdeacon Evans, Canon Nye, Canon Longhurst, Canon Dixon, Rural Dean Sanders, Principal Hackett, Archdeacon Davidson, Rural Dean Harris, Rev. R. D. Jenkins, Rev. Frank Charters, Rev. James Carmichael, jr., Rev. N. A. F. Bourne, Chancellor Bethune, Dr. Johnson, Dr. L. H. Davidson, Dr. T. P. Butler, Messrs. E. R. Smith, W. H. Robinson, Alexander Friham, A. F. Gault, E. P. Hannatord, F. H. Mathewson, Senator Owens, E. A. Dyer, Enoch Buzzell, Geo. Hague, Chas. Garth, Lansing Lewis, Thomas Hunter, Matthew Strong, Judge Foster, H. J. Mudge, Rev. Dr. Baylis, Mr. Saumarez Carmichael and Mr. Richard White.

Diocesan Court—Dean Carmichael, Archdeacon Evans, Canon Ker, Archdeacon Naylor, Canon Ellegood, Canon Renaud, Archdeacon Davidson, Archdeacon Norton, Canon Rohitt, Canon Nye, Rev. G. Osborne Troop, Principal Hackett, Rev. Dyson Hague, Canon Longhurst, Canon Wood.

Formal votes of thanks were passed, but a very special vote was proposed to the Archbishop by Dr. Davidson, seconded by the Very Rev. Dean Carmichael. Most touching references were made to His Grace's length of service, to his years, to his loving guidance of the Synod, while the Dean said that he had been a father, and his presence and work amongst them a constant benediction. The House then rose and all seemed touched by the solemnity of the occasion. His Grace said that he was grateful to the Synod in its forbearance with him in the work he had to do. He thanked them with all his heart, he asked for their prayers. "Pray for me," His Grace said, "for I need your prayers more perhaps than you are conscious of." Then he added, with a trembling voice, "God bless you." The Doxology was then sung by all present and the Archbishop pronounced the Benediction, after which the members of Synod dispersed to meet again on the 4th of March next.

ONTARIO.

William Lennox Mills, D.D., Bishop of Ontario.

Kingston.—The Bishop of Ontario left this city for California on Tuesday, January 30th, and will not return to the diocese until Holy Week.

TORONTO.

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

Toronto.—St. Alban's Cathedral.—On Thursday evenings in Lent Canon Macnab will give in the Cathedral crypt a course of lectures (illustrated with stereopticon views), on the following interesting subjects: Feb. 13th, History of the Sacred Scriptures; Feb. 20th, The Bible and its Versions; Feb. 27th, Foundations of Christianity in England; March 6th, History of Ecclesia Anglicana; March 13th, Bible Scenes in our Lord's Ministry; March 20th, the Passion of Jesus Christ; March 27th, Via Dolorosa. These lectures are free to all who are interested in the history of the Bible and the Church.

Trinity University.—A series of Saturday afternoon lectures and one musicale will be held in the Convocation Hall, this month and next, and the proceeds will be given to St. Hilda's College. The first of the series is the musicale, which was held on last Saturday afternoon, at which well-known local musicians and singers took part. The rest of the dates fixed and the subjects are as follows: February 15, John Francis Waters, M.A., on Byron; February 22, Prof. R. M. Wenley of the University of Michigan, on Frederick Nietzsche; March 1, Rev. William Carey Ward, on Rome, ancient, mediæval and modern; March 8, Rev. Prof. William Clark, on Charles Lamb, and March 15, Rev. Prof. H. T. F. Duckworth on "Cyprus, Slave of Many Lords."

St. Mary.—The Rev. Anthony Hart and Mrs. Hart were presented with an illuminated address and a beautiful case of sterling silver, on Thursday evening last, the 6th inst., by the members of their congregation, on the occasion of the celebration of their silver wedding, in recognition of the devoted service of the recipients during the past fourteen years.

St. Stephen's.—On Sunday mornings during Lent, the Rev. J. S. Broughall, rector's assistant, will preach on "The Self-revelation of Our Blessed Lord," or the "I Am's," of St. John's Gospel, and the rector in the evening on "The Lord's Prayer." The preachers in succession on Wednesday evenings at 8 o'clock will be the Revs. Professor Clark, H. J. Cody, A. H. Baldwin, Dean Rigby and A. Williams. On the Mondays at 4.15 p.m. the Rev. J. S. Broughall will conduct a young people's service and preach. The Rev. Marmaduke Hare will be the preacher on Tuesdays at 5 p.m.; on Thursdays, at 5 p.m., the Rev. A. W. De Pencier, and on Fridays, at 5 p.m., the Rev. C. A. Seager.

Whitby.—St. John's.—Entered into rest at Cobourg on Sunday, January 5th, Mrs. Thomas Gale, in the 75th year of her age. Mrs. Gale has been a member of this congregation's branch of the W.A. since its inception in the autumn of 1895, and though for some time past an invalid and unable to attend meetings, she was in many ways a living example to her younger and stronger sisters. Her patient faithfulness, her loving and touching self-denial, will long be remembered by all who knew the deep sincerity and quiet goodness of her life.

Orillia.—Rev. Dr. Waters, rector of St. Paul's Church, New Orleans, died here last Friday afternoon, after an illness lasting since last August. In early life he was a curate at St. James' Cathedral, Toronto, under Dean Grasett. He has been

rector of St. Paul's for twenty-six years. He has spent his summers in Orillia for a number of years, and had a fine summer residence on the shore of Lake Couchiching. Dr. Waters was in his 58th year. He leaves a widow, two sons and three daughters. He was seized with heart disease last summer, and there have been but slight hopes of his recovery ever since he was taken ill. His sister, Mrs. W. B. Tisdale, died here of a similar affliction on Sunday evening, the 2nd inst., and was buried at Port Dover on Wednesday. Dr. Waters was highly esteemed by all who knew him, and his death has caused general sorrow in Orillia, of which he was looked upon as a citizen. He had always been exceedingly generous in assisting the Rev. Canon Greene, rector of St. James', during the summer, and had frequently taken charge during Canon Greene's absence. The interment took place on Monday.

NIAGARA.

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

Hamilton.—St. Peter's.—Since the formation of this parish men's Mutual Improvement Society in October last, much useful and helpful work has been done among the men and boys of the neighbourhood. Open meetings have been held once a month. The talks given and papers read included a paper by Isaac Christian, the veteran pressman, on the improvement of printing press work during his life-time. "Socialism," "Pioneering in the Northwest," and "Water," by Mr. H. P. Bonny. Music by Hugo Odor. "Self-Improvement," by Mr. Oliver; "Industry and Integrity," and "The Secrets to Success in Business," by William Hagell, etc. On Wednesday, the 5th, the series closed to prepare for the season of Lent. The closing open meeting was an illustrated lecture on Ireland, by the Rev. Thomas Geoghegan, rector of the church. Besides showing a large number of views, including Beauty's Home at Killarney, the principal cities and towns, Londonderry, Belfast, Armagh, Cork, Dublin and Kingstown, he showed a large number of rural scenes, cottages, cabins, boreens, wayside inns, peasants, pigs and donkeys. He said Ireland was the most beautiful and most fertile island under the sky, and that its people were the most versatile ever created. That while it was once known as "The Island of Saints," it had not always retained its character in that line, having turned out a few sinners; that in every field, whether in patriotism, science, art, literature or bloody unnecessary and unChristian warfare, her sons were always in the front rank. That through ignorance of her resources, contempt for her native population and greed of gain, she was betrayed and sold from time to time by ecclesiastics and so-called statesmen until her people were reduced to little better than slaves and her name a kind of by-word for all sorts of general purpose mischief. She had fought against invaders; she had fought against oppression. What nation had not; what nation does not do so to-day? If not with sword and battle-axe, at least with political, clap-trap. The Land Bill of Mr. Gladstone was a measure of justice, which must end in the conditions existing in this country, the land for those who occupy it, and the right of the people to think for themselves and manage their own affairs. The schoolroom was crowded to overflowing; standing room being at a premium.

Guelph.—The first choral convention of the deanery of Wellington was held at Guelph on Tuesday, Feb. 4th. Unfortunately many of the clergy and nearly all the lay delegates were prevented by the snowdrifts from being present, but those who were able to come spent a very pleasant and profitable day. The following clergy were present: The Right Rev. the Lord Bishop of Niagara, the Rev. T. Smith, of Elora, the Rev. R. A. Robinson, of Fergus, the Rev. T. G. Wallace, M.A., of Georgetown, the Rev. W. F. Rush-

brook, B. Davidson Guelph. Morning basing a the 2nd I was provi its close cided to c the Rev. C ate and c At 2.30 the room. Th Mrs. W. on "Some How to vey, Mus- with a pa the Choir red tape created d son only. St. Thom on "How recommen selecting. gave a gr 4.30 p.m. conducted James'. G recital was organist Reed. At prayers be the lessons G. Wallace forcible se Psalm: "I member th glorious u put and v uses, the I music in t how it sh deprecated also the e cluded with upon the their office of their we at all time: gation. Th rendered b and St. Jan country as larly good, the Rev. E for this fe well, and th and "In Je effectively service Mrs recital.

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Brook, B.A., of Hillsburg, and the Revs. G. F. Davidson, E. A. Vesey and V. E. F. Morgan, of Guelph. The Lord Bishop conducted a "Quiet Morning" for the clergy in St. George's church, basing a very beautiful and helpful address upon the 2nd Epistle to Timothy. At 1 o'clock lunch was provided in the rectory for the clergy, and at its close the bishop announced that he had decided to confer the title of "Vicar of Guelph" upon the Rev. G. F. Davidson, as being the most accurate and convenient way of describing his position. At 2.30 the choral convention opened in the school-room. The Vicar presided, and in the absence of Mrs. W. C. Allan, of Millbrook, read her paper on "Some Difficulties of Country Organists and How to Overcome Them." Mrs. Gardiner-Harvey, Mus. Bac., organist of St. George's, followed with a paper on "The Relation of the Organist to the Choir," in which she deprecated too much red tape in the management of choirs, and advocated the government of a choir by one person only. Mr. T. A. Reed, Mus. Bac., organist of St. Thomas', Toronto, then read a valuable paper on "How to Secure Congregational Singing." He recommended that great care should be taken in selecting, and if necessary transposing music, and gave a great deal of good practical advice. At 4.30 p.m. there was a combined choir practice, conducted by the Rev. E. A. Vesey, rector of St. James', Guelph. From 7.30 to 8 p.m., an organ recital was given by Miss Eva J. Taylor, Mus. Bac., organist of St. James', Guelph, and Mr. T. A. Reed. At 8 o'clock Evensong was said, the prayers being read by the vicar and curate, and the lessons by the Revs. W. F. Rushbrook and T. G. Wallace. The Lord Bishop preached a very forcible sermon from the 1st verse of the 108th Psalm: "I will sing and give praise with the best member that I have." After enlarging upon the glorious uses to which the human tongue may be put and warning against its perversion to base uses, the Bishop spoke of the important place of music in the worship of the church, and showed how it should be employed and how not. He deprecated solos and certain kinds of anthems, also the excessive use of the organ. He concluded with words of practical advice to choristers upon the necessity of realizing the dignity of their office as the priest's assistants, the solemnity of their work, and the need for special care to be at all times examples of reverence to the congregation. The musical part of the service was rendered by the combined choirs of St. George's and St. James', together with such others from the country as were not snowbound. It was particularly good, and reflected the greatest credit upon the Rev. E. A. Vesey, who has been training them for this festival. The Psalms went particularly well, and the two anthems, "Send out Thy Light" and "In Jewry is God known," were rendered effectively and devotionally. At the close of the service Mrs. Gardiner-Harvey gave a short organ recital.

HURON.

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

Princeton.—The year just closed has been marked by the presentation to St. Paul's church, in this place, of many beautiful and valuable gifts. One member presented the communion table of quartered oak, inscribed: "This do in remembrance of me," with retable inscribed: "I am the Bread of Life." The late Francis Galbraith, just before his death, presented two chancel chairs of quartered oak. Another member gave the credence table; another the hymn board and its numbers; another a full set of linen for communion. The Woman's Guild presented chancel carpet, pulpit, lectern and prayer-desk, and the guild contemplates adding choir stalls and important repairs to the vestry. Mr. E. Richardson, of Toronto, a former member of the parish, presented a number of plants of Boston ivy, which are growing well.

The warden, Mr. W. Davis, presented a memorial window with St. Luke's figure, in memory of his father and mother. Others windows and a font have been promised. The rector, Rev. W. V. McMillan is to be congratulated on so many appropriate and valuable gifts, made so cheerfully by so many of his people.

Port Stanley.—Christ Church. — Confirmation services were held in this church by the Bishop of Huron on the evening of Tuesday, February 12th. Despite the heavy storm and the general blockade of snow all over the country, there was a fairly good attendance. Only eleven out of the fifteen candidates prepared for confirmation were able to be present, owing to the weather and roads, to receive the Apostolic Rite of "the laying on of hands." Bishop Baldwin preached in his usual eloquent and incisive manner on "Naaman, the Syrian," after which His Lordship addressed the candidates, impressing upon them the duty of living up to their Christian privileges. The church choir, under the direction of Mrs. H. D. Steele, the organist, appeared in full force, and rendered very effectively the musical portion of the service; after which, during the taking up of the offertory, they sang an anthem entitled: "The Radiant Morn." in a very creditable manner. A liberal collection was presented in aid of the diocesan Mission Fund, and the Benediction was pronounced by the Bishop. Laus Deo!

Flesherton Mission.—The Church people and friends of this mission assembled on Tuesday evening, February 4th last, at the residence of Mr. Edward Sergeant Ceylon, the occasion of the gathering being the presentation of a good furcoon coat to the incumbent, the Rev. C. L. Mills, by the united congregations of Flesherton Station, Maxwell and Kimberley, and friends; also a string of sleigh bells from Mr. E. Sergeant. The address was read by Mr. Gibson Collinson, after which the Rev. C. L. Mills replied in a few well-chosen remarks. It was regretted that the state of the roads prevented many from a distance from being present. After supper, the rest of the evening was spent in games and social converse.

ALGOMA.

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

Port Arthur.—St. John the Evangelist.—The children's festival took place as usual during the Christmas week. On the 10th the boys and girls of the Sunday school acted a play in the Town Hall, called: "A Trip to Europe," which realized the goodly sum of \$50. after expenses were paid. The play was repeated in Oliver, without, however, such good success, as they did not reap enough to pay expenses. Mrs. Gibbs' symphony orchestra concert, in which "the Mistletoe Bough" was performed, as a finale, realized \$100. The hall was very full and there was a dance afterwards. The many friends of Mr. Francis, of this town, will regret to hear of his death. The funeral took place on the 5th inst. He was for many years superintendent of St. John's Sunday school.

The death took place recently in England, at the advanced age of 90 years, of Sir James Parker Deane, P.C., K.C., D.C.L. For the past thirty years he has been Vicar-General of the province of Canterbury. For many years past he was also Chancellor of the diocese of Salisbury. He was a most distinguished and well-known Churchman.

Dr. Chandler, the Bishop-elect of Bloemfontein, was recently presented, on the eve of his departure for South Africa, where he will be duly consecrated, by the Bishop of Stepney, with a gold watch suitably inscribed and a suit case on behalf of his late parishioners at Poplar. A large gathering of the clergy and laity of East London were present.

Correspondence.

All letters containing personal allusions should appear over the signature of the writer. We do not hold ourselves responsible for the opinions of our correspondents. The opinions expressed in signed articles, or in articles marked Communicated, or from a Correspondent, are not necessarily those of the CANADIAN CHURCHMAN. The appearance of such articles only implies that the Editor thinks them of sufficient interest to justify their publication.

TRINITY UNIVERSITY AND COLLEGE.

Sir,—I am glad to see a voice raised in your columns against the proposition for the transplanting of Trinity College from its present broad field—wide enough for many a deep furrow—to some obscure corner, where it would be overshadowed by the previously settled neighbours, and by becoming just one of a "bunch," would be rendered as inconspicuous as a man in a crowd. I was present at the installation of Mr. Robinson as Chancellor, and heard all that was said on this subject, and came away convinced that if what is called "federation" should come to pass, it would be a most grave disaster for the Church's University. Surely we may hope that Bishop Strachan and all those who have followed him, as friends and benefactors of Trinity, have not done their work to be thus brought to nought, or at least brought to that which would be wholly inconsistent with the objects they have had in view and for which they have done so much. Apart from the broad question of semi-extinction of the great university of the Church in Canada, there is this little question which asks an answer; is it honest to propose to divert the work and gifts of those benefactors to purposes other than those for which they were intended, and to which certainly some of them at least would never have given any aid whatever?

"WHERE ARE THE LAMBS OF THE FOLD?"

Sir,—This question comes home to me, as we gather together our candidates for confirmation. Very often young people express a desire to come forward, but are told they are not old enough. This is sometimes true and wise; but often the fitness of a child to receive this great blessing is overlooked, and the idea of a right age kept steadily in view. There is a danger in coming too young, but I think there is also a danger in delaying only on account of a certain age not having been attained. The world gains ground in our early years; sin, the flesh, and the devil may gradually be winning their way, while we keep the applicant waiting for the Holy Guest. We must carefully use our judgment, guided by prayers, in this matter. Waiting in some cases means waiting for greater spiritual development and perhaps greater steadiness of character. The barrier I could wish to see removed is that of age as a limitation either in old or young. Some are ashamed to come because they are too old, and lack the courage to be seen among those much younger. If we could only turn our thoughts from all this, and look upon confirmation as a loving call from our heavenly Father to come into closer relationship with Himself, we should forget about the age of the individual, and only ask: "Is there any barrier why such and such a child or adult should not now be brought into this closer covenant with their God?" Let us take heed that we never raise a finger to shut the door at which our Lord stands knocking.

"ENGLISH TITLES."

Sir,—It is rather a surprise to some of your readers to find a communication in your columns (under the above inaccurate heading), endorsing Mr. Dymond's republican notions regarding the Church and ministry. There are few, if any, who will not agree with the general principle of laywork

being used in the Church, though there will be differences of opinion as to how it may best be done. But an effort to belittle the Church by depriving it of the honour and dignity which has always attached to it, is quite another thing. And why should the time-honoured dignity, which has from the earliest times and in all countries (save one), been accorded to the ministry of the Church, be deemed unsuitable in Canada? Is the Church in Canada so inferior to the Church elsewhere, that it should be put down to a lower place, and are our bishops so different from the bishops elsewhere, that they should not be addressed with the same respect as is accorded to their brethren elsewhere? In conversation, shortly after Mr. Dymond's pronouncement on this subject, the writer discovered that there are still some people left who entertain the extraordinary notion that the usual term of respect appropriate to the office of a Bishop has some kind of connection with the House of Lords. That notion was put forward when colonial bishops were first made, and some people desired to place them in a position of inferiority, but the attempt to do so was put down by the highest authority in the realm. It may be well to inform those who have still some such idea (there may perhaps be enough of them to make it worth while), that bishops were "My Lord," before the House of Lords came into being; and also that bishops in other countries, outside the British Empire, are addressed with the terms in the languages of their countries, equivalent to the English, "My Lord." There are some people here and there in Canada who think it is smart to ape the fads of our neighbours to the south, and consequently wish our bishops to be placed under the same depreciation as the Puritan republicanism of the seventeenth century imposed upon the bishops of the American Church. But there is no nation on the face of the earth where "titles" are so keenly desired and sought after as the descendants of the Puritan republicans. This is a fact pretty well known, but the writer has seen much of it in ways which do not appear on the surface, and of which many are not aware. The British practice of addressing bishops as "My Lord," is not in the least degree a hankering after "titles;" it is in fact not a "title" at all, but simply the recognized term of respect due to the high office of a Bishop, as it is also that of the office of Judge, or as "Your Worship" is of the office of Mayor. Furthermore, the address of respect is not to the individual Bishop personally, but to his office. Let us not listen for a moment to those who would belittle the Church and its ministers; rather let us do all that in us lies to exalt them. Our Church suffers much from a lack of dignity, which is perhaps chiefly an inheritance from the unavoidable conditions of social life in the days of the "backwoods." This is especially seen in our synods, which should be of great dignity, but are in fact quite the reverse, and needlessly so. If the synods adopted a higher tone of manner and practice, they would have the respect which is their due, but is now so much withheld, and it cannot be doubted that a more dignified status and procedure would have great effect in enhancing the value of their work.

A LAYMAN.

GENERAL MISSION THROUGHOUT THE CHURCH IN CANADA.

Sir,—The Synod of the diocese of Montreal unanimously adopted a resolution praying His Grace, the Archbishop of Montreal, to appoint a committee to arrange for the holding of a mission in all the churches both of the city and diocese of Montreal. His Grace was further asked to communicate with the bishops of the other Canadian Sees in order to make the mission a general one over the whole of Canada during the season of Advent, 1902, or possibly Lent, 1903. I am sure that the whole Canadian Church will be under a deep sense of obligation and gratitude to the mover and seconder of this resolution if its terms be carried into effect. It is manifestly a call of God the

Holy Ghost, and His blessing will most certainly rest upon us if we one and all strive whole heartedly to make the mission a success in the deeper and most true sense of that word. But I write to you to suggest that the clergy, and those who will be workers in the proposed mission, should have the subject before them, both in their careful thoughts and earnest prayers, from this date until the mission is actually held. It is of the greatest importance that the parishes should be well prepared for the mission. The ground must be broken up before the seed can be sown. The Diocesan's letter must come first, then the missionary's letter, and most excellent pamphlets and tracts to follow these up can be obtained from Richard Jackson, bookseller and printer, Commercial St., Leeds, England. Mr. Jackson is also the publisher of the "Leeds' Mission Hymn Book," and I feel sure that either that or the "Durham Mission Hymn Book" will be found far more suitable for the purpose than either "Hymns Ancient and Modern," "Church Hymns," or "the Hymnal Companion." These hymnals are excellent for the ordinary congregation of church-going people, but to my mind are inadequate for mission purposes. The idea of a general mission is one that must commend itself, but I think I am right in saying that very often in practice it has not been a success in England. The reason probably is to be found in the fact that many parishes did not prepare carefully, and therefore lost the blessing they might have had. I know that it was felt regarding the last mission held in Leeds that it would have been better if it had not been a general mission. Some parishes were in need of it and ready for it, others were not. Of course we must bear in mind that in using the word success of a mission, in reality God alone can be the judge of that. Still the fact remains that a general mission needs much thought concerning, and preparation for. Secondly, it is of supreme importance that Churchmen of all schools of thought should pull together. Liberty must be given to each parish priest to select his own missionary or missionaries, and we must all carefully refrain from criticizing the methods used, or the views of Church teaching presented in our different parishes. I may not like the methods adopted by a brother priest in his parish, nor agree with the teaching of the missionary, whom he selects, and he may not agree with my methods nor assent to the views of my missionary, but if this is to be a great effort of the Church to win souls for Christ, we must agree in extending to each other the greatest sympathy and the fullest measure of love or charity. And then we must bear in mind that however successful our mission may be, and please God will be, the most important work comes in following it up after the mission is ended. I was privileged, as a layman, to help in a mission on one occasion, in London. The missionary was one of the best-known and most successful of the English clergy, who has since been raised to the episcopate. The mission lasted ten days, and over 300 resolution cards were taken and signed. Six months later a confirmation was held in the parish to complete the work that had been done. About 30 were confirmed! Now, of course, a few of the 300 had already been confirmed, but the vast majority had not, and they were lost through the failure of the clergy to follow the work up properly after the mission had been closed. This failure was of course not altogether the fault of the clergy, but it emphasizes the need of most diligent and painstaking effort on our part after the mission, if the best and fullest results are to be obtained. You will, I trust pardon the length of this letter. I only write as one who takes a deep interest in the proposal, and as one who earnestly hopes that the House of Bishops will adopt the suggestion made in the resolution referred to above. But one cannot begin too early to draw attention to the fact that a long, carefully considered and thorough preparation is necessary if the mission is to be all that its promoters desire that it should be.

A. J. DOULL.

JUNIOR AUXILIARY.



MISSIONARY CORNER FOR JUNIOR BRANCHES.

Toronto Junior Secretary—Mrs. G. A. Kuhring,
62 Murray street, Toronto.

Toronto Junior Treasurer—Miss Edith Lee,
3 Maitland Place, Toronto.

PRAYER.

Go where the waves are breaking
Upon the Arctic shore,
Christ's precious Gospel taking,
More rich than golden ore;
Beyond the Rocky Mountains,
Through all the western vale,
Beside Peace River's fountains,
Tell out the wondrous tale.

LESSON.

You have learned a little about the need of our helping to support the Church work among the new settlers who are constantly pouring into this big country of ours, and you have also had a lesson about the heathen who were the original dwellers on this continent, and whom we call "Red Indians." You know that in the past those tribes who lived in Eastern Canada were gathered into Christian congregations, and now that those scattered over the great missionary province of Rupert's Land and the Northwest Territories are being sought out and taught to give up their own dark and superstitious belief, and to know about Jesus and His love for them. Now there are two other classes of heathen that the Church is calling on us to reach. Does it not seem strange that we should have three kinds of heathen people living in our own country? The Esquimaux live on all our northern coasts from Alaska to Labrador. They are also on the Asiatic side of Behring Strait, and are the only people who are to be found both in the old and the new world. They are a gentle, teachable people, but our Church has done very little for them as yet. The Moravian Church worked among them more than a hundred years ago, and in Greenland and Labrador have won many of them to Christianity. In the early days of the S.P.G. work in Canada, a little ship called the "Hawk" used to carry the bishop of Newfoundland on trips along the coast, and he visited the Esquimaux people, and two or three mission stations were afterwards established. Here the Esquimaux were taught with the white settlers, but upon our arctic coasts and on Hudson's Bay the Esquimaux have been left more to themselves. They live in small villages, and are a dirty and unattractive people. Their name means "eaters of raw flesh," because they eat their food uncooked. They are very clever hunters, and with the help of their dogs can nearly always get enough reindeer, wild geese, walrus, seal and fish to supply them with food. It is among these Arctic Esquimaux that several of the devoted missionaries of the C.M.S. have worked since 1876, when Mr. Peck first went out to them from England. He is now a very long way north on Blacklead Island, Cumberland Sound, but sends good news of the success God is giving him in teaching these ignor-

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ant people. Many of them have learned by heart the Lord's Prayer, the Ten Commandments and a number of texts. A missionary at Fort George in Moosonee diocese, also journeys periodically to Great and Little Whale Rivers to meet the Esquimaux, and it was here that Mr. Peck laboured with so much blessing from 1876 to 1884 on a bleak treeless island, desolate and ice-bound for nine months of the year—Herschell Island, west of the mouth of the Mackenzie river—another mission has been established among the Arctic Esquimaux. In 1897 Mr. and Mrs. Stringer went to live there, as it was a good point from which to reach the scattered Esquimaux villages. They have had God's blessing on their work, and have been able by their Christian teaching and example to bring many of these people to a knowledge of the Good Shepherd who loves and longs for these souls whom He created to love and serve Him. Let us remember these people in our prayers, and let us ask God to make us willing to do more to help on His work among them. The other heathen people are not natives of our land, but there are a great many of them, and we will learn a little about them in our next lesson.

Notes of News from the Mission Field.

The Empire of China comprises a tenth part of the surface of the globe, and is larger than all Europe. China proper contains 300,000,000 of people belonging in the main to one race. There is one written language, but there are numerous spoken dialects. There are three forms of religious beliefs: Confucianism, Buddhism and Taoism. The first is a system of morality, the second one of ceremonials, and the third is a system of luck. There are numbers of idols, and the spirits of the dead are greatly feared, and this fear is at the root of the universal ancestral worship. When the Chinese become Christians they are generally very faithful and sincere, as they have proved lately during the persecutions of the foreigners and Christians in China. Many Chinese Christians laid down their lives or were cruelly tortured because they would not burn a stick of incense to the false Chinese gods. Medical missions have done much among the Chinese to win them to Christianity. Their own medical knowledge is very small, and they suffer from many terrible diseases for which they can get no relief from their own doctors, and the kindness and care of the medical missionary shows them the Christian love and pity which does not exist among their own teachings. Schools are also doing a great deal both in rescuing little girls, whose parents do not value them, but often sell or destroy them, and in teaching the truths of Christianity. Our Church has four bishops, over a hundred missionaries in China, 49 of whom are natives, and many other Christian workers, but millions of people in this country have never heard the name of Christ.

Rev. Mr. Marsh writes from Hay River, that his Indians have at last asked him to allow them to have a House of Prayer, and he is anxious to receive the necessary help from Eastern Canada to build a church. They have cut and prepared the timber, but nails, windows, paint, stoves and furnishings have to be provided. Let us hope help will be sent to these people, who are doing their best for themselves, and let us rejoice that a congregation of Christians has been gathered from among these heathen Indians, and pray that God will continue to bless the work there.

Notes from the Branches.

Ashburnham reports a membership of 53. They are preparing an outfit for a child in the mission school at Wapuskaw. Cobourg is also increasing its membership.

Collingwood report good progress. Their meetings are most interesting, as a reading on missions is always given while the sewing goes on. They have made five quilts, pieced on both sides, and one of them had the members' names put in it in white patches. They have had a very suc-

cessful sale of work, and altogether send us a very bright and encouraging report.

Shanty Bay has received a nice letter acknowledging the useful parcel they sent to the Peigan Home. This branch worked well during the summer and autumn, and were much encouraged by the regular attendance at their meetings of some Toronto juniors from St. Margaret's branch, who were visiting there. Like other country branches they find great difficulty in meeting in the winter, but are looking forward to regular meetings again in the spring. Jessie Hubbert is the secretary, and Nellie Simpson is the treasurer.

Bessie Fricker, secretary of the Church of the Epiphany branch, Parkdale, and M. Andras, treasurer of St. Alban's branch, send us very interesting accounts of their meetings which are most encouraging.

The Diocesan junior officers visited a most interesting meeting of the Busy Workers of the Church of the Redeemer on Saturday, February 1st, which the superintendent, Miss Ethel Baldwin, held at her own house.

The little conference held at Aurora during the semi-annual meeting was very enjoyable. The branches represented were: Shanty Bay, Barrie, Cookstown, York Mills and five Toronto branches. We were also glad to have with us visitors from several parishes where there are no branches yet, but whom we hope soon to see join us in our work.

Some of our branches are wondering where they will send their work. Those who are not sending with the Senior's bale of their parish, and feel able to do so might undertake the making of an outfit of an Indian child in one of the mission schools of the north. We have an offer for one child at Wapuskaw, and would like to receive news of four or five more outfits for the same place.

Christmas gifts for next year must be sent in the spring to distant missions, to reach them in time.

British and Foreign.

The new Dean of Chichester, Dr. Hannah, is a nephew of Dr. Gregory, the Dean of St. Paul's.

Kensington's memorial to the late Queen Victoria is to take the form of a clock tower which is to be placed in the centre of High street, Kensington, opposite to St. Mary Abbot's church.

The Archbishop of Canterbury has appointed Mr. A. C. Cripps, M.A., K.C., M.P., Vicar-General of the province of Canterbury, vacant by the death of Sir James Parker Deane, K.C. Mr. Cripps was Vicar-General of the province of York and Chancellor of that diocese.

The Rev. Walter Howard Frere has been elected Master of the "Community of the Resurrection" in succession to the Rev. Charles Gore, Bishop-Elect of Worcester, who resigned the Mastership on accepting the See of Worcester.

Mr. Walter G. Alcock, Mus. Bac., has been appointed organist of the Chapels Royal in succession to Dr. Creser, who has resigned. Mr. Alcock was organist of Holy Trinity, Sloane street, and assistant organist at Westminster Abbey.

The Rev. H. C. de Candole, the new vicar of Holy Trinity, Cambridge, and Mrs. de Candole, were presented, on leaving St. Paul's, Canonbury, by the members of the congregation, with an illuminated address, a gold watch, a table kettle and a silver-mounted fountain pen. A Worcester vase was also presented to them by the teaching staff of the day schools in which Mr. de Candole has always taken the greatest interest.

The Very Rev. Dr. Randall has resigned the deanery of Chichester at the age of 77.

A beautiful stained-glass window has been placed at the east end of St. Augustine's, Sheffield, as a memorial to the late Mr. William Fisher Flavell, who was a well-known surgeon in that city. The window has been given by his daughter.

In addition to providing electric lights for St. Paul's Cathedral, J. Pierpont Morgan has added to his original gift, making the total over £10,000. It is expected that the new lights will be very soon in use in the choir.

Dr. Warre, headmaster of Eton, proposes to build a classic ship, probably on the model of a Roman or Grecian trireme, and to moor it in the Thames opposite the Houses of Parliament during Coronation week.

The Rev. John Espin, D.D., Canon and Chancellor of Grahamstown, and theological tutor of the diocese, has resigned the office of Principal of St. Andrew's College, Grahamstown, which post he has held for 20 years, on account of advancing years. He leaves the College in a thriving condition.

A memorial brass tablet, presented by Mr. R. E. Dickinson, M.P., in honour of King Alfred the Great, was unveiled in the Parish Church, Wedmore, recently. The little Somersetshire town was for some time the home of Alfred. There he brought captive the Danish King Guthrum, and there the "Peace of Wedmore" was signed. A public luncheon was also given on the same day, presided over by the Bishop of Bath and Wells. The Bishop of Bristol delivered a eulogy on the Saxon King.

The Rev. C. J. Procter, the new Vicar of Islington, and Mrs. Procter, were presented by the members of the congregation of Holy Trinity, Cambridge, upon their leaving the university town to take up their residence in London, with two handsome and valuable gifts. One gift was a very fine eight-day English carved oak grandfather clock, containing two sets of chimes. The other gift, specially for Mrs. Procter, was a silver and glass epergne, upon the base of which was engraved: "Presented to Mrs. Procter, by the congregation of Holy Trinity Church, as a mark of affection and esteem, January 3, 1902." Mr. Procter has been Vicar of Holy Trinity, Cambridge for the past seven years.

English Tea Pots

We have a number of old fashioned Tea Pots, imported some time ago from England. To say that they are desirable is to be well within the mark, to recommend them we are safe. Those who are interested are asked to call.

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WITH A STRONG COMPANY.

Mr. Blayne H. Scott, Public School Trustee of Toronto has been secured as City Agent by the Crown Life Insurance Company. Mr. Scott is said to be well known as an experienced insurance man. He studies the interests of insurers, as well as that of his company, and the result is satisfactory to all concerned. In associating himself with the Crown Life, with its ample capital, its strong Board of Directors and its liberal policies, Mr. Scott should make a success.

Bishop's Room, Synod Office,
Toronto, January 23rd, 1902.

Reverend and Dear Brother:—The committee in charge of the fourth international Convention of the Student Volunteer Movement for Foreign Missions, having desired the prayers of our people, I gladly accede to their request, and do hereby authorize that the accompanying prayers be used at Divine Service and otherwise, as you may see fit, until the close of the Convention, March 2nd, 1902.

Trusting that the spirit of prayer may be poured out upon us, and that much blessing may come upon the Churches of our land.

Believe me, my dear brethren,
Your faithful friend and Bishop,

ARTHUR TORONTO

His Grace Archbishop Bond has extended the use of these prayers and pastoral to the whole of the Arch-diocese.—G. A. Kuhring.

Prayers authorized by the Lord Bishop of Toronto, to be used at Divine Service or otherwise in the Diocese of Toronto in connection with the Fourth International Convention of the Student Volunteer Movement for Foreign Missions, to be held in Toronto, February 26th to March 2nd, 1902.

O Almighty God, according to Whose Divine Providence holy men of old spake as they were moved by the Holy Ghost, even so now be with all those who preach and speak in Thy name; especially those connected with the Convention of the Student Volunteer Movement for Foreign Missions, now about to assemble in our midst, that they may declare the miracles and wonders Thou hast wrought among the Gentiles, so that all the Churches of our land may be led to magnify Thy grace, and with one heart and one mind to increase and abound in zeal and liberality, that they may send forth more labourers amongst the multitudes who are scattered abroad as sheep having no shepherd, to Thy honour and glory; through Jesus Christ, Our Lord. Amen.

And, or this:

O Almighty Lord God, who hast taught us that there are diversities of gifts, but the same Spirit, and diversities of administrations, but the same Lord, and diversities of working, but the same God who worketh all things in all, keep this teaching, we beseech Thee, ever in the imagination of the thoughts of the hearts of Thy people, members of different societies in Thy Church. Pour out Thy Spirit upon the coming convention of the Student Volunteer Movement in such overflowing measure, that they may above all things keep and manifest the unity of the Spirit, and over all their operations may they put charity, the bond of perfectness; to the end that the glorious appearing of our great God and Saviour may be hastened, and that the world may believe and may know that there is but one Body and one Spirit, and one hope of our calling, one Lord, one faith, one baptism, one God and Father of all, Who is above all, and through all, and in all; to Thine eternal glory, O holy, blessed and glorious Trinity, Three Persons and one God. Amen.

LISTENING TO EVIL REPORTS.

The longer I live the more I feel the importance of adhering to the rules laid down for myself in relation to such matters.

To hear as little as possible to the prejudice of others.

To believe nothing of the kind till I am absolutely forced to it.

Never to drink in the spirit of one who circulates an ill report.

Always to moderate, as far as I can, the unkindness which is expressed toward others.

CAN BUSY PEOPLE KEEP LENT?

Can busy people keep Lent? Well, if they cannot, we might almost as well give up Lent altogether. Do you ever consider how large an element of failure there is in every Lent. No doubt many persons are helped by Lent, but how many there are who practically derive no benefit at all from this holy season. Individuals here and there observe the requirements of Lent, and receive its blessing, but taking the people as a whole, and leaving out Sundays, which are not reckoned in the forty days, the observance of Lent cannot be said to be general.

But it ought to be general, at least as general as the Easter Communion, if Lent is to fulfil its purpose of lifting up the whole Church to that devotion of heart and mind requisite for the proper fulfilment of the Easter duty.

There is a sense, no doubt, in which the Church as a whole derives benefit from the devotions practiced by any of her children, but clearly the purpose of Lent is that the whole Church, as far as possible, should take an active part in these devotions. That is evidently the meaning of the Scripture selected for the Epistle on Ash Wednesday: "Sanctify a fast, call a solemn assembly, gather the people, assemble the congregation."

Now, it is frequently said that busy people cannot observe Lent. Without stopping to consider what kind of a Lent that would be which depended simply upon people of leisure, let it be said at once that the very people who can most help to make Lent what it ought to be are the busy people. It rests with them to change Lent from being an affair of the few to make it a matter of the solemn assembly and the great congregation. Busy people are usually practical. What is wanted in Lent is the practical common sense of busy people; the practical business-like economy which says "I have just so much of time or strength for this purpose, and I must so spend it that nothing is wasted"; the business-like method which looks ahead and plans beforehand; the business-like energy which carries out what it has planned with a resolute purpose; the business-like straightforwardness which honestly gives to God what belongs to Him. No, indeed, the Church cannot do without the help of her busy people in the keeping of Lent. Busy people may not be able to attend many services, but they can usually arrange to attend some, perhaps one early and one night service each week. They cannot say long prayers, but they can be regular in saying short ones, and they can during the day frequently turn their minds to God. They cannot do very much in the way of strict fasting, but they can in a lesser way practice abstinence and self-denial. They may have little time which they can save out of a busy day to give directly to God, but that little is in His sight correspondingly precious. The vigor of mind or body which they can bring to the Church service after the day's toil may not be great, but gladly will the good God receive what is offered thus to Him, and richly will He bless it. We make a great mistake when we think that only people of leisure can keep a good Lent. Let us get rid of such a notion if we have entertained it, and let us busy people be practical and real in our relations toward God.—E. A. Larrabee.

HOME COURTESY.

Why should we treat those whom we love and with whom we associate familiarly every day with less courtesy than those who are almost strangers? A few homes we have seen

where pleasant politeness and uniform courtesy were the rule; but usually, the more constant our intercourse with a person the less is the care to be courteous. This is not because we love the strangers more or do not wish to retain the good opinion and love of our friends and family. It seems to proceed rather from an unconscious perception that the only opportunity we shall have to make a good impression on strangers is by our courteous manner in the few occasions we have to meet them; while we feel secure in the love of our families, and are not impressed with the need for treating them with even the ordinary forms of politeness. In many families where genuine respect and love prevail the habitual manner of the members towards each other is such as to seem to visitors really rude. Think over carefully your usual manner of speaking to the members of your own household circle and compare it fairly with your manner toward those whom you meet elsewhere. Perhaps you may be startled at the contrast. If you are, try the effect of a reasonable and easy adaptation of your "society manners" to the members of your own family. They also may be startled at first, but you may be surprised again to find how well they will like it.

HINTS TO HOUSEKEEPERS.

A delicious orange pudding can be made with bread crumbs. Scald two cups of milk and turn it over one-quarter cup of dried bread crumbs, letting it stand until cool. In the meanwhile beat the yolks of two eggs to a cream with one half cup of sugar. Mix together the milk and bread crumbs, eggs and sugar, then add a teaspoonful of melted butter and the juice of one orange and half the grated rind. Turn into a buttered dish, place in a pan of boiling water and bake until firm. Cover with a meringue made of the two whites of the eggs. Brown slightly, and serve hot or cold.

Apple Tapioca Pudding.—One large cupful of tapioca, three pints of water, one cupful of sugar, one teaspoonful of salt, one teaspoonful of essence of lemon, three pints of pared and quartered apples. Wash the tapioca and soak over night in three pints of cold water. Put the tapioca in a double boiler and cook until it looks clear. It will take about thirty minutes. When cooked enough add the sugar, salt and lemon, and then the apples; turn into a buttered dish and bake an hour and a quarter. Let it stand in a cool room half an hour before serving. Serve with sugar and cream.

Orange Cream Pie.—Beat thoroughly the yolks of two eggs with half cupful of sugar, add one tablespoonful of flour, one even tablespoonful of cornstarch dissolved in milk. Pour into one pint of boiling milk and let it cook about three minutes. Let it cool, and flavour with orange extract and pour it into a baked crust. Beat the whites of the eggs to a stiff froth; add two heaping teaspoonfuls of confectioner's sugar; spread on top and brown it slightly.

Lemon Cream Pie.—Beat the yolks of four eggs and the white of one. Take ten tablespoonfuls of sugar, one of melted butter, and the juice and grated rind of one large lemon. Add three tablespoonfuls of water and a small pinch of salt. Bake in under crust. When done beat the whites to a very stiff froth, adding three tablespoonfuls of sugar. Spread evenly on top, and put it back into the oven to brown.

Creamed Liver and Bacon.—Place one dozen slices of bacon in a frying pan; cook until crisp. Remove slices and place them on a platter. Wash one pound of sliced calf's liver and dredge with flour. Place in hot bacon fat in pan and cook until nicely browned on both sides. Remove and place in platter with bacon. Mix one heaping tablespoonful of flour in a teacup of cold water until smooth. Pour into the pan and cook until it thickens. Season with salt and pepper and pour over liver and bacon and serve at once.

NEVER BE IDLE.

Never be idle, find something to do;
 Water grows stagnant when still,
 Tools, if neglected, will rust—so will
 you.
 Work, while you can, with a will,
 With patience and zest,
 And hope for the best.
 Whatever the position you fill;
 Men who were poor
 Have pushed to the fore,
 And toiled to the top of the hill;
 What they have done
 You may do if you try;
 What they have won
 You may win by and by!
 Man is a wondrous self-acting machine,
 Made with unmatched skill;
 Sloth clogs and injures him, work
 keeps him clean.
 And potent for good or for ill,
 Man needs no oil
 Other than toil.
 Labour oiled works do not creak;
 Action ne'er clogs
 Cranks, pistons, or cogs;
 Labour gives strength, sloth makes
 weak.
 Be this your plan:
 To persistently try
 To work when you can,
 And to rest when you die!

GODLY MANNERS.

Godly manners mean our man-
 ners towards God. We call good
 manners at home, at school, and in
 company, by the name of respect,
 whilst good manners in church, at
 prayer, and when reading the Bible,
 are called reverence.
 How do you behave when you say
 your prayers? Some children keep
 their eyes wide open and stare
 round the room. When they go to
 church or Sunday school and kneel
 down, they never close, or even
 cover their eyes. How different are
 the angels. We read in Isaiah vi. 2
 that they have two wings which are
 only used for covering their faces.
 That is a picture of reverence; it
 is meant to teach us to be very re-
 verent when we speak to God. One
 day, when Mr. Jones, the superin-
 tendent, was reading prayers at the
 close of Sunday school he happened
 to look at the class next to his desk.
 There was Timothy Wilson staring
 at the class opposite, and trying to
 catch the eye of any boy who might
 be looking his way, but James
 Wood, who was next to Timothy,
 had his hand over his eyes just like
 the angels place their two wings. I
 once saw a picture of Lady Jane
 Grey asking Queen Mary to spare
 the life of her husband. Do you re-
 member the sad story of Lady Jane
 Grey? In the picture she is kneel-
 ing down with hands clasped, and is
 looking into Queen Mary's face with
 pleading eyes. That look meant
 that she was in earnest. The Queen
 could not get away from that look.
 When we want anything we look at
 the person of whom we ask it.
 When we pray we are asking God,
 and the way to look at God is to
 think of Him. We can't think of
 God, or of what we are praying for,
 if we are staring about, can we?
 What are your manners in God's
 house? Some years ago I was ask-
 ed to visit the church of a friend of
 mine who was the vicar. He was
 very fond of his church, and I could
 not help admiring it. He had spent

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much money in making it nice. I
 noticed that every seat had a little
 mat in front of it. All the mats
 had printed on them these words,
 "Kneel to pray." On Sunday some
 of the people used the mats as foot-
 stools—they were softer than the
 floor; others pushed them under the
 seat because they did not care to use
 them. One man was sitting forward
 during the Litany. Suddenly he
 looked at the words on the mat and
 presently knelt down. Do you have
 kneeling mats in your church?
 How do you use them?
 I wish Bibles and Prayer Books
 could speak; what tales they would
 have to tell. Something like this:
 "I was a new Prayer Book only a
 year ago; there were several of us
 bought at the same time. Some of
 us were put in the seats of the
 grown-up people, but I was put in
 the children's corner. Oh, how I
 have suffered, and so has my neigh-
 bour the Bible, who came here with
 me! Every Sunday we get rubbed
 and pulled about roughly. I have
 lost several leaves, and so has the
 Bible, and we both have cracks all
 down our backs. Last Sunday a
 bad little boy took out his pencil and
 scribbled in me, and my friend the
 Bible said that a little girl had
 written some words in him also."
 When I was in Sydney I used to
 teach some girls in the day school.
 We had no hymn books, so I bought
 some to be used only when I was
 teaching the class. Sydney is very

hot. If the children had pulled the
 books about they would soon have
 gone to pieces, so after they had
 done singing I told the children to
 put the books in order on the desk
 and not touch them.

Australia has many snakes, some
 of which are venomous. People
 never touch them for fear of getting
 a bite. In order to make the child-
 ren take care of those hymn books I
 used to ask them, "What must you
 do with the hymn books?" and they
 would answer, "Place them in order
 like soldiers, and treat them like
 snakes."

After two years and a half, when I
 left the parish, the books were all
 perfect, not one page had been torn.
 Always leave the Bibles and Prayer
 Books alone when you are not using
 them; they are holy books, and
 must be treated with reverence. Do
 you remember the story of good
 King Edward the VI., not our King
 Edward the VII., but the Edward
 before him, who reigned in 1547.
 When he was a boy he wanted to
 look at some show from the palace
 window. The window was high (all
 windows were in those days), so a
 servant placed a family Bible on the
 chair to make it possible for the
 young prince to see out. But
 Edward the VI. would not stand on
 God's Word, he did not think such
 behaviour Godly manners.

Let me now say a word about our
 present King Edward who is to be
 crowned this year in Westminster
 Abbey.

There is one lesson that all boys
 and girls can learn of him and of
 his noble Queen, and that is good
 manners. Whenever we hear of
 them, whether in church, or in pub-
 lic, or at home, we hear of their per-
 fect manners. No wonder that the
 King has been spoken of as the first
 gentleman in England, not only on
 account of his rank, but because he
 always behaves so well on every
 occasion.

Sometimes when I am asked to
 take a children's service in church I
 notice that very few children speak
 out the prayers; I mean the Confes-
 sion, the Lord's Prayer, the Creed,
 and the Versicles, but as soon as the
 sermon begins they are ready to
 whisper to each other and even
 talk. Is this Godly manners?

Last summer a party of us went
 over Chatsworth House. We were
 shown through beautiful rooms filled
 with paintings, furniture of all sorts,
 and lovely ornaments. No one
 spoke except in a low tone, somehow
 it didn't seem right to talk out loud.
 But if it did not seem right to do this
 in a nobleman's drawing-room,
 how wrong it must be to
 talk out loud in God's House.
 Godly manners in church mean
 that we must kneel to pray, treat
 the Bibles and Prayer Books rever-
 ently, take part in the service, listen
 to the sermon, and never, never talk
 except when we are obliged, and
 then always in a low tone.

You know, of course, dear boys
 and girls, that Godly manners do
 not always mean Godly hearts or
 Godly lives. If we love God we
 are sure to behave well at prayer or
 in God's House; but all boys and
 girls do not love God, and therefore
 they do not all have what I call
 Godly manners.

Home manners, school manners,
 company manners, Godly manners
 are not everything, but they mean a

great deal, and the want of them
 spoils our boys and girls. If I give
 your mother some tea in a chipped
 and cracked common teacup, it does
 not hurt the tea, and yet somehow
 the tea seems much nicer (so mother
 will tell you) if I hand it to her in a
 teacup made of pretty china. I
 know some boys who are very fond
 of their mother; they would do any-
 thing for her if she asked them, but
 their manners are so rude that when
 visitors call and hear how they speak
 to mother, they can't believe that
 such ill-mannered boys can have
 kind hearts.

So, dear boys and girls, let us
 cultivate good manners. They are
 very easy to learn, much easier than
 those hard sums of difficult grammar
 we do at school. What we want is
 to remember—remember to be polite
 at home, at school, in company, to
 all people, and always. When-ever
 we speak to mother, or to the
 clergyman, or to visitors, above all
 whenever we speak to God in prayer,
 let us think of the title of this little
 talk, and say to ourselves first of all,
 "Manners, please."

A NEWSBOYS BANK.

He was very little, and his clothes
 were ragged and his hands were red
 with cold whenever he came spinning
 around the corner and paused before
 the handsome house across the way.
 One funny thing about it was that
 he never came on pleasant days, but
 I grew accustomed to see him take
 up his position and call his papers,
 while the snow whirled around him
 and the wind tried its best to take
 him off his feet. At last I became
 curious and determined to find out
 why he never came when the sun
 was shining and everything looked
 bright. I had only to beckon to
 him, and he hurried across the
 street, with a cheerful "Here you
 are! A Record, you say?"

A moment later I had him before
 the grate, and his eyes resembled
 those of a great mastiff as the
 warmth penetrated his shivering
 body.

"It's terribly cold," I began.
 "Yes, rather; but I've seen it
 worse," was the answer.
 "But don't you find it hard selling



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After Many Years.

Mrs. D. E. Reed, of Albany says: "I
 would not take \$500 and be placed back
 where I was, before I used the Pyramid
 Pile Cure; I suffered for years and it is now
 18 months since I used it and not the slight-
 est trace of the trouble has returned." For
 sale by all druggists. Little book "Piles,
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 Drug Co., Marshall, Mich.

"O, woman, in our hours of ease,
Uncertain, coy and hard to please."

There is one thing that certainly will please you if you get it, and that is
MONSOON CEYLON TEA. All grocers. Lead packets.

MONSOON

INDO-CEYLON TEA

papers this weather?" I continued.
"Yes, sometimes; then I hustle
over there as fast as I can," nodding
at the house across the way.

"Why, do your papers sell more
readily in this neighborhood?"

"No," with a disgusted sniff at
my evident lack of business intuition:
"scarce ever sell one here."

"Why do you come then?"

"Do you want to know the real
reason?"

"Yes, indeed," I replied, earnestly.

"Well, one day, pretty near a
year ago, I was most done for;
couldn't sell any papers, and was

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about froze, and if I'd known any place to go, I would have crawled off somewhere and give it all up. While I was thinkin' of all this, a couple of fellows passed me, and one of 'em says, 'He's richer 'n Croesus now, an' to think he was a beggar only a few years ago.' 'A beggar?' or what amounts to pretty much the same thing—a newsboy—and I've heard him say dozens of times that nothing but pluck and grace of God would ever have brought him through.' An' his house is in the next street, you say?"

"Yes we go right past it."

"I followed 'em till they came to the house over there, and while I stood looking at it, something seemed to say to me that if that man can build a house like that when he'd begun by being a newsboy, I could, too. Then I wondered over what the men had said. They'd gone out of sight, and I said over and over, 'Pluck and the grace of God.' Then I made up my mind I'd got the pluck all right, and I'd ask over and over for the grace of God. I didn't know just what that was, but every time I was alone I'd just say what I could remember of the Lord's Prayer, and finish up with 'An' give me the grace of God.'

"If you'll believe it, I begun to get along right away, I'm saving money now to go to school with, and whenever I get discouraged—it's always on stormy days, you see—I just come in front of that house and think it all over, and say, 'Pluck and the grace of God' over to myself a few times. Then I go back, and you wouldn't believe how fast the papers sell after that."

He rose and shook himself together like a big dog, and said, "I must hustle along and get rid of my papers, but I'll be round whenever I'm down in the mouth, for that house is my bank, and I come to draw on it when I'm hard up. I expect it's a deal more comfort to me than to the man that built it." And a moment later the youthful philosopher was shouting: "Hyars your mornin' papers!"

HOW JIM'S EYES WERE OPENED.

"I wish I was rich! I do! I do!"

Jim Newall's very walk expressed discontent. He hunched up his shoulders in his blue-jeans shirt and rough coat, put his feet down in the country road with such emphasis that little clouds of dust arose, and bent his brows in a frown.

"Tain't a bit fair, the way

things are divided up. Here am I, just as good as those folks in the cottage on the point yonder, have to dig and hoe and plant out in the hot sun, take care of the stock, and do all sorts of mean jobs, while they sit around and have a good time. I have to wear these cheap, ugly old clothes that they laugh at, while they wear soft, fine ones; they have the best to eat there is going, have lots of money to spend, and everyone polite to them because they're rich. No, 'tisn't right. It makes a fellow feel like being a 'anarchist'!" Jim doubled his fist, pushed his hat farther back, and looked fiercer than ever.

"It's no use, though. If a fellow begins poor, he may as well expect to stay so. I never'll have anything more; may as well make my mind up to that now. I wonder what it feels like to be born rich?"

He was quite close, now, to the little shingled cottage on the river bank, that had excited his anger. It really had taken very little money to build the pretty summer home, but even that little would have seemed to Jim a great deal to spend for a house that was to be lived in only two months out of the year. Two shades of dull green on walls and roof were relieved by trimmings of dark red; there was a big veranda, running the whole width of the house, and at one end of this was slung a gay-coloured hammock.

"There they all are, having a lazy, good time!" Jim said to himself, with a feeling of superiority over people who would spend whole days in reading and writing and wandering about the woods. A lady was making herself comfortable in the hammock, her soft gray gown and shawl looking very dainty among the bright cushions. A man in a bicycle suit was busying himself over something near, and a little girl played on the beach.

"Good-morning!" the lady called pleasantly, and the man looked up, took his spectacles off, and nodded in a cordial way.

Jim gave his head a stiff little jerk, and hurried on. He was not in a mood for friendliness, and that it should be offered did not accord with his notions of "the city people's" pride and haughtiness.

This was not the first morning that Jim had felt envious and angry with his lot. The feeling had long been growing in his heart that the world was not treating him fairly; that he was not getting his share of good things and pleasant times; that the most desirable lot in the world was that of the rich man, and that the son of a poor farmer was apt to be a much-abused person.

But it is hard for anyone to be out long in the sunlight and glory of summertime and remain ill-natured. Birds were twittering, the river was hurrying and dancing along, and no healthy boy could withstand the happiness with

Are Quick To See

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Stuart's Dyspepsia Tablets are a discovery of great value to the medical profession and the public. They are an unfailing specific in all cases of dyspepsia and disordered digestion.

Almost everybody's digestion is disordered more or less, and the commonest thing they



do for it is to take some one of the many so-called blood purifiers, which in many cases are merely strong cathartics. Such things are not needed. If the organs are in a clogged condition, they need only a little help and they will right themselves. Cathartics irritate the sensitive linings of the stomach and bowels and often do more harm than good.

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Mrs. E. M. Faith of Byrd's Creek, Wis., says: "I have taken all the tablets I got of you and they have done their work well in my case, for I feel like a different person altogether. I don't doubt if I had not got them I should have been at rest by this time."

H. E. Willard, Onslow, Ia., says: "Mr. White, of Canton, was telling me of your Dyspepsia Tablets curing him of dyspepsia from which he had suffered for eight years. As I am a sufferer myself I wish you to send me a package by return mail."

Phil. Brooks, Detroit, Mich., says: "Your dyspepsia cure has worked wonders in my case. I suffered for years from dyspepsia but am now entirely cured and enjoy life as I never have before. I gladly recommend them."

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which the out-door world seemed so overflowing. By the time Jim's errand had been done, and he was once more nearing the cottage, he had cheered up somewhat.

"I've been waiting for you," the gray-haired man called, as soon as the boy was near enough to hear. "Have your people a row-boat to rent?"

"I don't know—maybe. I'll ask

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father," Jim answered, cautiously. "You have a boat, then?"

Mr. Morris' smile was so winning that Jim drew near, almost unconsciously, and, before he realized that he was showing friendliness to the people whom he had decided to dislike, had found a seat on one corner of the low porch, and was gladly answering the questions the gentleman showered upon him.

"Do you want to see what I'm doing?" Mr. Morris asked, presently, as he saw Jim's glance rest upon a queer little stove in one corner of the porch. Near the stove was a home-made cupboard with bottles, in which were curious brown and yellow objects, and a pile of thick, gray paper. "See, these are some of my fungi in these bottles, and here"—he pulled out the oven of the stove—"are more than I am drying. And here, in these papers, are the few ferns I have succeeded in finding here so far. Probably you can tell me where to go for other specimens."

"Ferns. Yes, I see plenty of them in the woods. But they're all pretty much alike, ain't they?" Jim was wondering what a grown man could possibly find in these things to interest him.

"Oh, you'll find very decided differences if you look at them closely. See this shield fern, how the leaves taper to a point, while those of the lady fern are much more blunt. Next month, when the fruit has appeared, you can see other differences, for the shield fern has its seeds in little round dots, and those of the lady fern are curved round in the shape of a horse-shoe."

"I never would 'a' noticed that," said Jim, humbly. "Are there any more kinds, sir?"

"You probably have twenty varieties about here," Mr. Morris said, kindly. "See, here is the oak-leaf fern. You must often have noticed that in the woods."

"Yes, so I have, but I never thought before about its being like an oak leaf. And the fungi, sir—why, I've seen lots of those things on old, dead trees."

"The big brown growths are the fruit of a plant that grows all through the dead wood. This little biscuit-coloured one—"

"That's a toadstool!" interrupted Jim.

"Not exactly. This is a mushroom; I'll show you presently how it's different from a toadstool."

"You are very fortunate to live here, where there is so much that is interesting and beautiful. There must be a great deal to enjoy all the year round," remarked Mrs. Morris from her hammock. She had been watching the pleased, bright look deepen in Jim's face.

Jim looked up with shy, wide-open eyes.

"Why, maybe there is, only I don't know about it," he answered. And then added, wistfully, "I wish I did."

"Suppose we make some plant hunts together," suggested Mr. Morris. "Very likely we could

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"I consulted several doctors and specialists, but all of them pronounced me incurable, and could not even give me relief. One had me encased in plaster in order to support the body, for I suffered dreadfully, but this only gave me temporary relief, and I thought myself condemned to die without being able to find a cure.

"About this time I received one of Dr. Chase's books, and found my case described exactly. The sample of Dr. Chase's Kidney Liver Pills which came with this book gave me marked relief, so I bought some more and continued the treatment. Gradually the sharp pains in my back and sides grew less severe, and my bowels became regular and active—constipation had been one of my worst symptoms.

"I had also suffered from indigestion and gas on the stomach, pains between the shoulders, in the back, loins and sides, frequent desire to urinate and pain in making water, stiffness of the body, and all the sufferings accompanying derangements of the liver and kidneys.

"Since using Dr. Chase's Kidney-Liver Pills these ailments have become less and less, until now they have entirely disappeared. I have great confidence in Dr. Chase's Kidney Liver Pills, and they have done so much for me that I cannot say enough in their praise. The people in this country are surprised to see me so well again, and no wonder, for my cure has been almost miraculous."

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help each other. Could you manage it?"

"Sometimes I can get off, when pa doesn't need me," Jim answered, with bashful eagerness.

That was the beginning of Jim's

amassing wealth. It was long before the boy understood that the man with whom he spent all his spare time that summer, with whom he went hunting all sorts of plants, and who spared neither time nor patience in teaching Jim to know thoroughly the wonders of the out-door world, was one of the most honoured members of the faculty of a famous college. But he did know, without telling, the first time Mr. Morris walked through the woods with him, that such knowledge as he possessed of every creature and plant they met, was greatly to be desired.

"I never saw that before! Isn't that queer, now! I'd like to know all about that plant," Jim said many times that day. He forgot to be discontented. One day, when he was busy taking some pressed ferns from the drying papers on the Morris' porch, he looked up into Mrs. Morris' sweet, fine face, with a twinkle in his bright eyes.

"Do you know, Mrs. Morris, the first time I ever saw you folks, I thought you all were rather a lazy set: when the truth is, you and the Professor are never a minute idle—you are always at something."

Mrs. Morris laughed. "There is a great deal for us all to learn," she said, "and we cannot set too earnestly about it. Mr. Morris is always anxious to use every moment of such an opportunity as this when he can get right down into the heart of Nature."

"Well, he's opened my eyes to lots of things. It beats all how rich folks may be and never know it. It seems now as though there were no end to the things I'd got—things others would envy me the possession of if they knew. I want to get hold of no end of things, it seems to me now."

"And you can get hold of them, Jim, if you keep bravely at it. Not all things worth knowing are to be found inside a school-room—man's school-room. The whole world is a school for those who rightly appreciate their opportunities."

"Yes'm," said Jim. And then he turned away with a whistle on his lips. A very different Jim was this from the one who had gone along the road one day kicking up the dust in a discontented way. Surely he would have reason all his life to be glad Professor and Mrs. Morris came to the little cottage for their summer.

MAUDE'S POCKET WARMER.

It was a freezing day. Bits of ice basked steadily in the cold sunshine, without even a hint of moisture about their edges. The north wind blew sharply round every corner, and tore through the streets at a mad rate, making ears and noses tingle and ache.

Down Asylum avenue walked Maud Harper and her mother. As they passed the peanut stand at the Dearborn street corner the wind stopped to take breath. This gave Maud a chance to straighten

her hat and to turn toward the peanut seller with a nod and a smile. It was evident that she and the old man were on pleasant terms, for his brown face brightened when he saw her, and he paused in serving a customer to touch his cap with a deferential gesture.

A few steps farther on Maud spied a small boy with his scrawny fists close up to his mouth, in a vain endeavour to warm them with his breath. His face was hard and thin and sad, like the face of those children to whom a happy home is unknown; and Maud's own face grew tender with sympathy.

"Oh, mother, see that poor little fellow! His hands must be very cold! May I warm them? Oh, may I, mother?"

The voice was eager. Her mother smiled down at her. "If you can be quick about it," she answered, "we haven't much spare time."

Maud waited for no more. She darted ahead, caught the boy by the sleeve, and with a few words pulled him gently toward the corner they had just passed.

The peanut seller saw them coming, and a broad smile lighted up his wrinkled face.

"Anither pair o' cauld hands?" queried the old Scotchman, as the two stopped by the little stand.

Maud nodded gaily, producing some money from her dainty purse, while the boy waited in scared wonder, looking as if he had half a mind to run away. But instead he stood like a small statue, while the peanut man measured out the hot nuts and filled first one and then the other of his coat pockets.

"Y'll be na mair cauld," commented the old man, and with a dawning light in his eyes the boy thrust his little red hands among the novel pocket warmers. A grin of joy replaced the wondering look, as the grateful heat made itself felt, and then one of the peanuts was popped between the pinched lips, and delight made the wizened face fairly shine.

"Come, dear, or we shall be late for the train," urged Maud's mother.

"Thank'e ma'am!" the urchin managed to say, as his little benefactor moved away.

The old Scotchman looked on with a contented smile, while a young man, who had been watching the proceedings, said to his

"That's a great scheme. Think I'll try it!" So he did. comrade:

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