

# Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 27]

TORONTO, CANADA, THURSDAY, JANUARY 17, 1901.

[No. 3.

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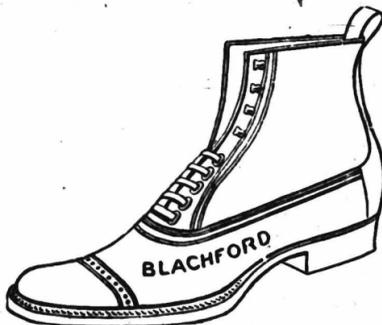
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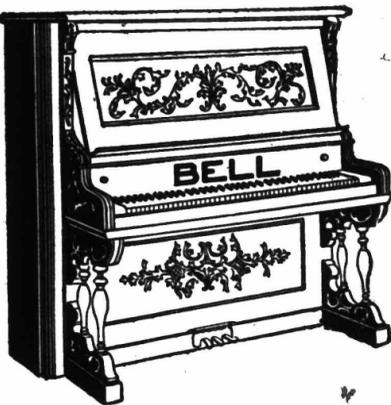
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# Canadian Churchman.

TORONTO, THURSDAY, JAN. 17, 1901.

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## LESSON FOR SUNDAYS AND HOLY DAYS.

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### FIRST SUNDAY AFTER EPIPHANY.

Holy Communion: 190, 192, 317, 323.

Processional: 219, 299, 547, 604.

Offertory: 213, 222, 232, 300.

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

General Hymns: 79, 214, 290, 534.

### THIRD SUNDAY AFTER EPIPHANY.

Holy Communion: 310, 311, 317, 629.

Processional: 78, 79, 224, 547.

Offertory: 81, 536, 548, 631.

Children's Hymns: 76, 332, 336, 390.

General Hymns: 218, 222, 532, 546.

The Canadian Church Missionary Association.

It is not generally known that an exhibit is to be held in Toronto from the 4th to the 9th February. There are to be six courts representing heathen customs and the work done by missionaries, and the loan of curiosities is desired. We hope that all the curios will not be afterwards dispersed and forgotten; this is an excellent opportunity for beginning a museum which in after years will be priceless. We have no centre in Toronto, and we wonder why no effort is made to utilize the large empty building nearly opposite St. James'. There are rooms which would make excellent offices, and it is as conveniently situated as those in the Merchants' Bank building. For a temporary home for Churchpeople and clergy visiting Toronto, the upper portion is well suited. The building is near the new hotel,

and something might be done to prevent its being a deadweight to the present owners.

Stoles.

We always regret, in reading the contemporary periodicals, to observe the time and thought bestowed on the question of vestments, in the services of the Church, by the clergy. It is painful to think that reflecting men, gathered to worship the Infinite Jehovah, should think that the most acceptable way of doing so is to put on a new dress, or to annoy the congregation by leaving off an ordinary portion of attire, or putting on something novel. The latest ecclesiastical fancy is to leave off stoles; a few years ago we had an eruption of coloured stoles; now that we are accustomed to them, this ancient vestment is being left in the vestry. Such extremes always bring a reaction.

Death of Bishop Hale.

A great deal of attention to the Eastern or Greek Church has been directed by the consecration of Bishop Weller, at which the Greek Bishop was present. We, living in Eastern America, hardly comprehend that on this continent we adjoin the East and that the Greek Church is not only the largest, Christian body in Japan. Bishop Hale was born in Pennsylvania, in 1837, graduated in 1858, and was ordained a deacon in 1860, and a priest in 1861, by the Bishop of that State. He was looked on as the foremost authority in matters pertaining to the Eastern Church, and his interest in the East, his residence there, and intimacy with leading bishops and clergy, led him to be an ardent worker in the cause of bringing about a better understanding with it. The present Archbishop of Canterbury once said of him: No living man has done more for the inter-communion of the churches than Dr. Hale. At his death he was Bishop of Cairo, Illinois.

Egypt.

Our attention has been so centred on South Africa, that, perhaps, fortunately, Egypt has been quietly advancing, and it strikes us as strange that Khartoum, which thirty years ago was a flourishing trade centre, is again prosperous. Lord Cromer, to whose administrative abilities Egypt and the British Empire owe so much, has been delivering an address at Khartoum, before the Sheiks and other leaders, and we are glad that the Sudan was making satisfactory progress. Dervish tyranny has been suppressed, and now the work of reconstruction can go on unchecked. Peace and order have been largely restored, but their endurance may be looked upon as problematical unless they are supplemented by industrial prosperity. The Dervishes

not only obliterated the framework of society, but reduced the peaceable population to the direst poverty. It is essential, therefore, to rehabilitate the peasantry to such an extent as will enable every family to earn a living, and that cannot be accomplished without large and continuous expenditure. Here is Lord Cromer's main difficulty. In some parts, too, immense tracts of fertile land have gone out of cultivation, owing to deficiency of labour. Until the uprising of Mahdism, they supported large populations, but during the period of the triumph of the Mahdist movement, the inhabitants were either massacred, carried off as slaves, or became fugitives.

St. Barnabas, Pimlico.

During the days that people spoke of Puseyites and Tractarians and, as a rule, cordially hated them and all their works, St. Barnabas', Pimlico, was the centre of the storm. It was consecrated on St. Barnabas' Day, 1850, and a course of sermons was preached during the octave by priests of renown, but so great was the opposition that Dr. Pusey, who was one of the preachers, was dissuaded from driving up to the church in his mother's carriage lest there should be a riot, and had to be smuggled into the church through the vestry. The jubilee of the church has been celebrated, and a distinguished band of preachers were invited for the octave. Their sermons are now published, and many others will like to read them. The preachers were the Dean of Chichester (Dr. Randall), Canon Scott Holland, Prebendary Villiers, Prebendary Reynolds, Canon Newbolt, Mr. Russell, of St. Alban's, Holborn; Mr. Stuckey Coles, of the Pusey House; Father Benson and Mr. Darwell Stone, of Dorchester; and Canon Carter prefixes an introduction. The vicar of St. Barnabas', who edits the book, adds two sermons which had been preached a few weeks before in the same church. All the sermons seem to be addressed to the regular congregation of the church, and most of them assume a considerable knowledge of and sympathy with High Church principles. They are naturally somewhat controversial; but several of the preachers do full justice to the leaders of the Evangelical movement that had gone before. We may notice especially Mr. Darwell Stone's sermon on the Holy Eucharist, which is marked by the careful wording that distinguishes his "Outlines of Christian Dogma" from other similar books. This and the editor's sermon on Eucharistical Adoration, are obviously inspired by certain late obiter dicta, and designed to allay the widespread distress which they have caused. Canon Newbolt's sermon on Devotion, which applies the subject of the wells which "Isaac digged again" to the Tractarian movement, and Mr. Stuckey Coles' sermon

on the Sanctification of Individual Life, are also very striking.

#### The Conquering Word.

The conquering word is "This one thing I do." The difference between the amateur and the artist is that the one pursues an art by bouts, as a paragon—a thing that is done in the intervals of other occupations—and that the other makes it his life's business. There are a great many amateur Christians amongst us who pursue the Christian life by fits and starts. But if we want to be Christians after God's pattern—and unless we are we are scarcely Christians at all—we have to make it our business to give the same attention, the same concentration, the same unwavering energy to it which we do to our work in life. The man of one book; the man of one idea; the man of one aim is the formidable and the successful man. People may call you a fanatic; never mind. Better be a fanatic and get what you aim at, which is the highest thing, than be so broad that, like a stream spreading itself out over miles of mud there is no scour in it anywhere, no current, and therefore stagnation and death.

#### Thoroughness.

Ian Maclaren, writing in the *British Weekly*, on "Thoroughness," says that thoroughness should be vindicated in the work to which we have been called and by which we have to be judged. If we play a game, we should strive to play it well; if we undertake a piece of work, let us finish it to the last jot and tittle. If we profess a subject of knowledge, let us have it at our finger ends. If we take up a scheme, let us see it through; and if we choose a side, let us play the man. There is honour for the man who can be trusted to the end, and whose work does not need to be done over again, who can always be found in his own place, and will always do what is expected of him. There is continual dishonour for the person who is slipshod and unreliable, and fickle and lazy, for he is like the reed which pierces the hand that leans upon it.

#### Thoroughness in Religious Work.

Nowhere, continues the writer, is thoroughness more needed than in religious work; nowhere is slackness more prevalent. There are Christians who serve Christ as diligently and faithfully as they do their earthly work, and they shall not miss their reward, but many of Christ's servants would not be tolerated for a week by any other master. The poorest joint stock company in the land is better served by its directors than many congregations are by their office-bearers. There are no teachers anywhere so ignorant, and so casual, as certain Sunday school teachers; there is no clerk in a dry goods store dare treat his duty as lightly as some of the voluntary officers of the Christian Church. They will absent themselves without leave and without excuse, they will never enquire how their work is being done or whether it is done at all, they will not take the trouble to

prepare themselves to do it, and they are not concerned when it fails in their hands. They will place their pleasure and their fancies, and their social engagements, and their imaginary ailments before their Christian duty. And it would be difficult to say how little must be the burden, how short must be the time, that they would be willing to count an obligation upon them and would be prepared to face.

#### CHURCH MUSIC—"TE DEUM LAUDAMUS" ITS MUSICAL TREATMENT.

This is a question that is perpetually arising for the consideration of those in whose hand lies the direction of our choirs. A few years ago, it was considered as almost of obligation to sing the hymn on ordinary occasions to a double chant (repeating its second half at v. 9 or v. 13, or running verses 11 and 12 into one and singing them to the first half), and on high days to revel in "Jackson in E." But the glory of Jackson has departed, and few choirmasters would now consider the other plan a model arrangement. Good city choirs may now make use of the "Novello Edition" settings, or of more elaborate compositions; but the usual arrangements for chanting the hymns are generally unsatisfactory; as to the text, one at least of the strophical divisions is generally ignored; but more frequently both; and in the chants employed there is usually an entire lack of structural affinity. A once favourite and still used arrangement is that of dividing the hymn at v. 16, "When Thou Tookest," and at v. 24, "Day by Day," and employing a minor chant for the central portion, but returning to the first chant for the third section. This plan throws two verses of the second, or "God the Son," strophe, into the first, or "Holy Trinity" one; and tacks on to the strophe two verses of the supplementary suffrages, "O Lord, Save," and "Govern Them," etc., which have no structural connection with it whatever. A penitential-like strain is thus assigned to the bulk of the second strophe for no other apparent reason except that the words "sharpness of death," and "our Judge" occur in it. Sure, a rendering of this kind is quite out of harmony with the tone of the strophe; for it is, as matter of rejoicing, we proclaim that Christ became incarnate for our deliverance, that He overcame death, and opened the kingdom of heaven to us, and that such a faithful friend and Redeemer shall be our Judge. Further, for the sake of giving an entirely unnecessary jubilant effect to verses 24 and 25, "Day by Day," etc., the concluding precatory verses have to be rendered by a chant that can hardly be equally suitable to them, and to the ascription of praise in the first strophe. This is the arrangement to be found in many "chant books" of to-day. The "Chant Book Companion" begins the hymn with a major double chant, changes to a major single one (evidently to avoid half-chant repetition), at v. 7, "The Glorious Company," resumes the first chant at v. 14,

"Thou Art the King;" the second, or a minor chant, in lieu of it, at v. 20, "We Therefore Pray Thee," and takes up again the first chant at v. 24, "Day by Day," for the concluding portion. This seems in one respect preferable to the arrangement first considered, as it separates the first strophe from the second; but it makes two unnecessary divisions, ignores the independence of the third strophe, and, as in the former plan, sacrifices proper treatment of the last four verses. The "Cathedral Psalter" has another plan which divides the hymn at verses 14 and 26, "Thou Art the King," and "Vouchsafe, O Lord," and employs three single or double major chants. This is open to less objection than the former arrangements, as it admits of a more suitable chant for the precatory verses at the close; but it fails to recognize the independence of the third strophe, and, with a double chant, makes use of the old-fashioned and clumsy half-chant repetition in strophe one. In the excellent Psalter, by the late Rev. Sir Henry Baker, and Dr. W. H. Monk, at verses 10 and 20, "The Holy Church," and "We Therefore Pray Thee," is adopted. This, though it has, regarded apart from the Latin text, an apparently reasonable basis, ignores the true strophical divisions, and has, further, this musical disadvantage, that, a bold, dignified chant being required at the outset, verse 10, "The Holy Church," does not offer such a good opening for a change to a jubilant chant of more emotional character, as verse 14, "Thou Art the King" would do. As these customary divisions are seen to be more or less unsatisfactory, one is led to enquire if any better arrangement can be suggested; we will endeavour to do this in next issue.

CANTOR.

#### A THOUGHT FOR THE EPIPHANY.

Christmas joy is surely with us still in its deepest, most abiding sense—Christmas gifts still remind us of the loving kindness of that festival, the human side of which appeals to us only less than the Divine. But what of the link—is it always there—that should carry the warmth of Christmas happiness into our response to the Epiphany appeal for gifts, not of frankincense and myrrh, but of means to enable those, who are willing to give all else, to go forth bearing the "glad tidings of great joy," to the men who still "sit in darkness." Surely the Church could not have appointed a more fitting time for her children to make their offerings in such behalf, and yet how often we hear the same cry: "I would give willingly if I could, but I am so poor after Christmas, my purse is completely empty." Not for a moment do we forget how large a share of Christmas "giving" is to those who can make no return, and who yet may not miss their share of the universal "good-will." It is not here that one would suggest even the shadow of an economy. We know, too, that there are liberal souls to whom God has committed the responsibility of large wealth, by whom each appeal, as it

comes, is of considerable importance. It is kept from the many, cost much, infrequent will it see to suggest for Epiphany be lost sign remembrance not token of what we ought simpler given a lit one of our turn to si small amount but if we weeks, w many the sult would not be gi the great have liste re-enforce pleading often lies when the oft-recurr at once! fairly wh distant, t need be In many utmost is ment of offerings, our Chri beauty o solemn t those, wl —we hav message, God's ca echo of people's ly the ca how hea us who devotion of our surely w see to it that thro mas of t thought the ang has com hearts d may th Epiphan twentiet

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comes, is fully and amply met, without need of considering how far one claim must be kept from infringing upon another. But to the many—and they are many—whose gifts cost much in time and thought, and not infrequently something of self-denial, too—will it seem an ungracious, unwelcome, idea to suggest that from the first of the planning for Christmas outlay, the thought of Epiphany with all that it means should never be lost sight of? Could not each little kindly remembrance cost a trifle less, are they not tokens of affectionate regard, not proofs of what we can afford, or what we think we ought to afford to spend? Will not the simpler gift bear the same greeting of love be even a little step perhaps towards lessening one of our social complications, as every return to simplicity must be? To each one the small amount thus saved will seem trifling, but if we took heed during the Advent weeks, when Christmas preparations fill so many thoughts, perhaps the aggregate result would startle us. Above all, would it not be giving its due prominence to one of the great events of the Christian year? We have listened to the appeal of our bishops, re-enforced to very many of us by strong pleading from our clergy, for the cause that often lies very close to their hearts. Yet, when the offertory, as too often happens, falls short of what has been hoped for, comes the oft-recurring answer: "So many calls come at once!" The more need for apportioning fairly what we can give, not letting the most distant, therefore, seemingly least urgent need be almost, if not altogether, neglected. In many, many cases, where giving to the utmost is the rule, it would mean rearrangement of what is given, rather than larger offerings. What if it be, that with all that our Christmas services mean to us, all the beauty of music and decoration, all the solemn thrill that touches the hearts even of those, who, in a certain sense, stand outside—we have failed to grasp the fulness of its message, in that we fail to answer fully God's call to us at the Epiphany? One, the echo of whose words still lingers in his people's hearts, when pleading once earnestly the cause of missions, bade us remember how heavily the responsibility rested upon us who enjoyed so much of "the luxury of devotion" to share at least the "necessaries" of our religion with our brethren, and surely we need the reminder still. Let us see to it, as Churchmen and Churchwomen, that through the gladness of the first Christmas of the new century shall be kept the thought of the Epiphany message, that as the angel's song of "Good-will to Men," has come home more fully than ever to all hearts during the nineteenth century, so may the deep meaning of all that the Epiphany teaches be the lesson of the twentieth.

#### CHILDLESS MARRIAGES.

We are forced again to refer to this subject. A few weeks ago we said all that need be said about it, and we do not propose going over the same ground again. It re-

quires courage to be a pioneer, and it is not pleasant to be met with coldness and anonymous abuse. Rev. Mr. Taylor is our sole supporter. The point we have to take up is the existence of recent legislation in the province of Ontario in favour of childless women; people are shocked at our assertion, and insist that it is impossible that Sir Oliver Mowat, the author of Christian evidences, would have allowed any proposal of the kind to pass. They say that had any such bill been publicly introduced, the clergy of all denominations would have unitedly protested against such an attack on the national life. But they did not, and even now, except Mr. Taylor, not a clergyman of any denomination has said a word against it, and not a single journal. The facts are simply these. At the session of the Ontario Legislature, held in the year 1895, it was enacted on the 16th April that after the 1st July, 1895, the estate of a man dying intestate, leaving a widow, but no issue, should, where the net value did not exceed \$1,000, belong absolutely and exclusively to the widow, and where it should exceed \$1,000, the widow should be entitled to \$1,000, absolutely and exclusively, with interest at 4 per cent. from the death of the man, over and above all her other interests in the estate. Why the woman, who had only the man to look after, and no trouble about clothes and food and bringing up a young family, should be preferred before the mothers of the nation, is a mystery which only the Legislature of Ontario can explain. This Act was again considered, and reenacted in the Revised Statutes of 1897. We object to this legislation as unpatriotic and immoral in the broadest sense of the words. We have already a birth rate as low as France, but in that country patriots and statesmen strive to increase not to decrease it. In the province of Quebec, parents of large families are rewarded by the State. Here the only apparent purpose of our Legislature is to still further decrease the number of children; our Act is a unique and undesirable piece of legislation. We would like to see one passed of quite the opposite tendency, the repeal of the present, in favour of an Act by which say, the mother of six children should receive the whole of her husband's estate, up to \$3,000; the mother of nine up to \$6,000, and the mother of twelve the whole estate of whatever value.

#### A MISSIONARY LAYMAN—HENRY M. STANLEY.

By the Rev. Arch. Bedford-Jones, D.D.

In the current number of the Cornhill Magazine, my 493 monthly part, the first article that caught my eye was one entitled, "How I Acted the Missionary, and What Came of It." It is from the pen of the famous traveller, the man who found Livingston, now Sir Henry M. Stanley, M.P. It is all well worth reading, and it supplies an answer to the question so often asked, as to whether foreign missions are a failure? Just now, when we have the ex-

cellent Epiphany appeal from our Board of Domestic and Foreign missions still in our ears, I wish to present to your readers a few of the interesting facts stated by this gentleman. Coming from so unprejudiced a layman, and all within his own personal experience, they will have more weight than if narrated by a clergyman in a religious periodical. The article describes the visit of the traveller in 1875 to an unknown country called Uganda. He was the second white man who had ever been there. Its nearest border to the Indian Ocean is about one thousand miles, while the distance from the Atlantic, on the west, is close on two thousand. The King, Mtesa, sent a flotilla of war canoes to meet the traveller and his escort, and gave him a friendly reception. There is a graphic description of what took place, and how Stanley, to his own surprise, and to the equal delight of the king and his wives, and the crowd of spectators, made a centre shot at a young crocodile. It brought him at once into favour. Days passed in conversation on various secular topics, and at last the subject of the white man's faith was broached. The king became deeply interested, and Stanley found him far more eager to discuss the differences between Christianity and Mohomedanism, than to hear about all the wonders and customs of Europe. Then one of General Gordon's staff appeared on the scene, a French colonel, who happened to be a Protestant, and he endorsed what Stanley had stated about the respective faiths. A boat boy was found, who was able to translate into grammatical Swahili the last scene at Calvary, the law of Moses, and the Lord's Prayer. The king used all his influence to detain the traveller, whose time was precious, and who had to proceed on his expedition. Stanley explained that he was no teacher of religion. He was simply a pioneer of civilization. He would go back to England and represent what kind of people were in Uganda, and the way they should take to get there. If the king wished it, he would write to the people of England for lawful instruction to be sent out, and he believed that proper persons would come. "The rule with us is," he said, "let every man follow his own vocation." Then said Mtesa: "Write and say to the white people that I am like a child sitting in darkness, and cannot see until I am taught the right way." Stanley at once complied, and on April 14th, 1875, made two copies of an appeal for missionaries. One of these was sent by the French colonel to General Gordon, the other was sent over land to Zanzibar. In three days, Stanley left, to resume his journey. After four months he was back in Uganda, and there he remained for three months more, making copious translations from the Gospels, and the principal events from the Creation to the Crucifixion. Then "it was solemnly announced, in full court, that for the future Uganda would be Christian and not Mohammedan." Stanley left to cross the dark continent for the last time, but gave a mission boy, from his service, named Dallington, to the king, with a

Bible and Prayer-Book, as he says "for the purpose of keeping Mtesa in the true faith." And now let us hear the result. The French colonel was murdered not far from Gordon Pasha's quarters. But the appeal letter reached the Governor-General's hands, and it was forwarded to Cairo. On November 5th, 1875, it was published simultaneously in London and New York. Before the evening of that day, \$25,000 were sent anonymously to the Church Missionary Society for the mission to Uganda. Three days later, after a meeting in Exeter Hall, \$15,000 more were collected. Within a few weeks, \$120,000 were raised. "Just twelve months from the day I had written my letters at the court of Mtesa," writes Stanley, "a band of five missionaries started from England for Uganda, but twelve months more elapsed before the long-expected clergymen reached their destination." And now come the results, after twenty-two years. The latest statistics furnished by the society show that there have been built, all by Uganda labour, one handsome cathedral and 372 churches, attended by 97,575 converts. Several of the cleverest boys have grown up, and been taught, and are now ordained clergymen. They have spread the Gospel all round "on the slopes of Rewenzori, and the fringe of the great Aruwimi forest, founding Christian communities as they went, and proving themselves possessed of the most fervent zeal." And, finally, "to make this peaceful conquest of Pagan Africa sure, a railway, the head of which is at present over 300 miles from the sea, is being constructed to Uganda, at a cost of \$15,000,000." I hope that the story of Uganda, as told by the famous traveller, will be read by many Churchmen, and that this summary of the facts may, by its interest, warrant the space required for its insertion. May we not add, *Laus Deo?*

Brockville, January 8th, 1901.

#### THE CHURCH IN THE UNITED STATES.

The death of Rt. Rev. Charles Reuben Hale, D.D., LL.D., Bishop Coadjutor of Springfield, and Bishop of Cairo, Ill., removes, at the age of 63, a strong man from the American Episcopate. He had been a sufferer for some years, and the end was expected for a few weeks past. Ordained in 1860 by Bishop Alonzo Potter, he did good work in different churches until raised to the Episcopate in 1892. He has been a prolific writer on ecclesiastical topics.

Another death, that of Professor Moses Coit Tyler, L.H.D., LL.D., produces a great blank in our Church life and literature. Dr. Tyler graduated at Yale, in 1857, and for some time was a Congregationalist minister. In 1867, he became professor of the English Language and Literature, and in 1881 was ordained deacon by Bishop Harris, of Michigan. His writings related to history and literature.

The recent consecration of Bishop Weller, at Fond du Lac, has caused a great stir in Church circles, and called forth a voluminous correspondence. The point at issue appears to be the extent to which variations may be permissible in the carrying out of the Church's services, as regulated by the Prayer-Book and Canons. In no two churches are the most ordinary services exactly alike, but there must be somewhere a maxi-

imum of variation, if we are to abide by the same general law.

There is a talk about the Berkeley Divinity School being removed from Middletown, Conn., to New Haven, and special inducements are being held out for the transference. The leading idea is that the Church's work would be more effective, beside the larger body of intellectual life and aspiration, and also better for both Berkeley and Yale. This change would of course break up the tradition of Berkeley and its recently deceased founder, but it is a mixed question, and the trustees have a difficult question to settle. Already there is organized the Berkeley Association of Yale University, and its object is to afford to the students who belong to the Church the opportunity of uniting in worship agreeably to the spirit and forms of the Prayer Book; to offer to the rest of the university the privilege of the services of the Church; to unite, as far as possible, with the other religious associations of the University in Christian work, and to bring episcopal students into acquaintance with each other. A series of sermons has been inaugurated by one delivered by the Rev. Dr. Huntington, of Grace Church, New York, and another from the Rev. Dr. Greer, of St. Bartholomew's, New York. The subject in the former was, "The Source of Authority in Religious Thought," and in the latter, "Is God Knowable?" The course of monthly sermons is this year to be upon "The Fundamentals of Christian Belief."

Bishop Peterkin, of West Virginia, has been commissioned by the presiding Bishop to proceed to Porto Rico, look after the interests of the Church, set the foundation laying in order, and return to report. The American Church and American Republic have a heavy task before them in settling questions that must arise in the new possessions and protectorates. Good news comes from China with regard to the resuming of the work upon the Yangtze. J. G.

#### TRINITY ALUMNI.

The fifth annual reunion of the Clerical Alumni of Trinity University opened on Tuesday, the 8th inst., with a celebration of the Holy Communion in the college chapel at 7.45 a.m. Mattins were said at 10 a.m., followed by the quiet hours, which were conducted by the Rev. H. Symonds, M.A. His subject was "Our Lord Jesus as Our Example in Word, in Work, in Personality." The addresses were of a very useful and interesting character. The conference assembled for business at 3.30, when the Right Rev. the Lord Bishop of Qu'Appelle, an hon. D.C.L. of Trinity University, was unanimously elected chairman. The following were present from outside Toronto: The Rev. Canon Sprague, Cobourg; Rev. Rural Dean Ker, St. Catharines; Rev. Stearne Tighe, Kingston; Rev. P. L. Spencer, Jarvis; Rev. J. R. Serson, Gananoque; Rev. H. B. Patton, Prescott; Rev. G. B. Morley, Bradford; Rev. J. Gibson, Thornhill; Rev. C. M. Harris, Marmora; Rev. H. Symonds, Ashburnham; Rev. H. H. Bedford-Jones, Brockville; Rev. J. S. Broughall, Whitby; Rev. E. A. Anderson, Vankleek Hill; Rev. G. L. Starr, Kingston; Rev. C. L. Shutt, Schroon Lake; Rev. Frank DuMoulin, Chicago; Rev. F. A. P. Chadwick, Arthur; Rev. J. A. Ballard, Grand Valley; Rev. C. A. Heaven, Balderson; Rev. J. E. Fenning, and L. W. B. Broughall, Minden; Rev. E. A. Johnston, Petewawa; Rev. G. Code, Queensboro; Rev. T. Geoghegan, Hamilton; Rev. J. Bushell, Brantford; Rev. B. F. Byers, Consec; Rev. Samnel Bennetts, Greensville; Rev. A. U. DePencier, Uxbridge; Rev. A. Little, Bolton; Rev. F. D. Woodcock, Camden East; Rev. Canon Farncomb, Newcastle; Rev. C. P. Sparling, Lowville; Rev. F. F. Dibb, Odessa; Rev. W. L. Baynes Reed, Norway. The Rev. C. L. Ingles was elected secretary, and the following were chosen as diocesan representatives on the

Executive Committee: Toronto, Rev. Canon Farncomb, Rev. J. B. Morley; Ontario, Rev. H. B. Patton, Rev. C. M. Harris; Ottawa, Rev. Canon Low and Rev. E. A. Anderson; Huron, Rev. T. G. Wright and C. R. Gunne; Niagara, Rev. R. Ker, and Rev. S. Bennetts; Algoma, Rev. Rural Dean Burt and Rev. T. Chilcott. A suggestion to hold the annual meetings in some place other than Trinity College was unanimously rejected. It was decided to pool expenses, as in former years, and Revs. S. Bennetts and J. F. M. Wright were appointed to look after the matter. The Provost, the Rev. T. C. Street Macklem, LL.D., then delivered his address of welcome to the alumni. He began with a tribute of praise to the good work done by his predecessor, Canon Welch, to whom is due the credit of originating these annual conferences. He then spoke of Trinity's position at the present time, emphasizing the need of the largest sympathy, the utmost loyalty, and the unsparing labours of all Trinity's friends at this stage of the development of the life and work of the university. "Trinity," he said, "was founded to give our Churchmen higher education on a sound religious basis, to afford to them also the great advantages of a residential college, and to aid in the solution of the many perplexing problems in this new land. In the half-century that is past, Trinity has been fulfilling these purposes for which it was founded, with no small measure of success, and with very great benefit to our Church and country, and if the problem of the present time were merely how this good work could be best strengthened and developed, so as to be carried on for another half century under conditions similar to those presented heretofore, the future would not be so fateful as it is. But we are confronted with changed conditions and circumstances." The Provost then referred to the great hopes he entertained that federation with the State university would be accomplished on such terms as to assure the fulfilment of the purposes for which Trinity was founded, viz., religious education and the residential system. Before concluding, the Provost referred to the programme which he pointed out, was based upon the one idea—how to present the unchanging Gospel to our own age. In the evening a conference was held on the missionary work which the alumni have in hand. For two or three years past Trinity has been specially interested in the Minden Associate Mission, and during the past year has undertaken the partial support of the associate mission in Japan, which Revs. C. H. Shortt and G. E. Ryerson have lately gone to establish.

The Venerable Archdeacon Allen, of Millbrook, occupied the chair when the annual conference of the Clerical Alumni was resumed on the following morning, and he delivered a humorous and eloquent speech in opening the proceedings. The Rev. Canon Low, D.D., introduced the subject, "The Spirit of the Age," with characteristic wit and learning. While emphasizing loyalty to the past, he recommended the study of modern conditions, the co-ordinating of the various branches of learning and lines of thought. The Church for the age wanted coherent heterogeneity. The Rev. A. J. Bell, M.A., reviewed ably "The Anglican Revival" by Canon Overton, tracing the action of the main forces at work in the development of the energy and life of the Church of England from the beginning of the Oxford Movement. He pointed out the part played by Cambridge men in teaching and steadying the movement. The Rev. F. C. C. Heathcote followed with a review of Dean Hodges' "Faith and Social Service." "Modern problems," he said, "are Christian problems, and therefore are the business of the Church." Rev. Prof. Clark, LL.D., opened the discussion on Canon Low's and the other papers. He said, in connection with Canon Bell's paper, that there was not a little Bethel on the face of the earth that did not feel the effect of the Oxford Movement. There was less atheism among thinking

men to day of the pre-spiritual dangers of precepts. I now were but even emphasis of herself to Qu'Appelle in the act ally in con West. Dr. nions and usual, and up the part much of I review my Overton's style and he said the spirit it w just oursel committee. Committee Street. Ma Welch to A. Wright and Messr Trinity C. R. Gunn Rev. P. I Ontario for diocel (Vankleek W. A. B alumni of Chicago, the after order to gramme, ject was M.A., w needed a answer i doubt, a pointed and art and so i wisdom ters wer new, or made r old. Th were fr the trut of the C not to Worrell "Gospel Pencier, Exange Rural I people rate, in Archde of the works, the Re Welch was de with t the col ly pas bounde sponsi should adding Provo able i intere countr every be evi We h with In ac

men to-day than at any other time. The religion of the present time was in some sense more spiritual than ever before, though this had dangers of a tendency to abolish all rules and precepts. The Rev. T. Geoghegan wanted to know where instinct ended and reason began, but even Canon Low could not answer this. He emphasized the need of the Church's adopting herself to modern conditions. The Bishop of Qu'Appelle spoke of the need of more coherence in the action of the Church in Canada, especially in connection with his work in the North-West. Dr. Langtry also offered some suggestions and criticisms. Dr. Low replied wittily, as usual, and the Rev. J. Pitt Lewis then summed up the papers and discussion. He did not think much of Dean Hodges' book, and thought the review much better than the book itself. Canon Overton's book he highly commended for its style and matter. As to Canon Low's subject, he said that the spirit of the age must be a good spirit if we were to follow it. We need to adjust ourselves to the laws of Divine grace. The committee appointed to name a Missionary Committee reported as follows: The Rev. T. C. Street, Macklem, Rev. E. C. Cayley, and Canon Welch (for the diocese of Toronto); Rev. T. G. A. Wright (Thamesford); Rev. G. F. Davidson, and Messrs. G. G. Ballard and R. B. Nivitt, of Trinity College; for diocese of Huron, Rev. C. R. Gunn (Parkhill); for diocese of Niagara, Rev. P. L. Spencer (Jarvis); for diocese of Ontario, Rev. H. H. Bedford-Jones (Brockville); for diocese of Ottawa, Rev. E. A. Anderson (Vanhook Hill); for the diocese of Algoma, Rev. W. A. Burt (Bracebridge); and to represent alumni outside Ontario, Rev. H. B. Gwyn, Chicago. At 3.15 Canon Bull, the chairman for the afternoon session, called the conference to order to consider the second part of the programme, "The Message to the Age." The subject was introduced by the Rev. George Warren, M.A., who began by asking whether the world needed a message, and found an affirmative answer in the fact that the world admitted its doubt, and therefore needed an interpreter. He pointed out that all truth and beauty in science and art had been revealed through specialists, and so it must be religious truth. The need for wisdom was admitted, therefore special interpreters were needed. The message must be old and new, or rather new and old. It must be made new in order to be recognized as old. The message was to-day to a people who were free, nothing therefore but the truth, and the truth put plainly, would satisfy. The message of the Church must be like her Master's: "I came not to destroy, but to fulfil." The Rev. Prof. Worrell, M.A., next reviewed Van Dyke's "Gospel for an Age of Doubt." Rev. A. N. De Pencier, M.A., reviewed Drummond's "New Evangelism." The discussion was begun by Rev. Rural Dean Ker, who was inclined to doubt that people were very anxious for the truth; at any rate, in politics, in commerce, and in society. Archdeacon Allen deprecated the too great use of the argument from analogy in Drummond's works. The Rev. E. C. Cayley spoke, and also the Rev. Septimus Jones. The Rev. Canon Welch summed up the discussion. The evening was devoted to a social meeting of the alumni with the city clergy, in Convocation Hall, in the course of which a resolution was unanimously passed expressing to Provost Macklem unbounded satisfaction that the important and responsible office of Provost of Trinity College should have fallen into such good hands, and adding: Already the marked ability of the new Provost has been manifested by a very considerable increase in the number of students. The interest taken in the university throughout the country has been greatly intensified, and we have every reason to anticipate that this interest will be evidenced in a practical way in the near future. We hail the improvement with thankfulness, and with renewed hopefulness for the time to come. In addition to those present on the first day of

the conference, the following were in attendance from outside Toronto: The Ven. Archdeacon Allen (Millbrook); Ven. Archdeacon Houston (Niagara); Rev. Prof. Worrell (Kingston); Rev. Canon Low (Billing's Bridge); Rev. C. E. Belt (Stony Creek); Rev. A. J. Belt (Milton); Rev. G. Warren (Lakefield); Rev. R. Seaborn (Bowmanville); Rev. T. W. Powell (Eglinton); Rev. Canon Bull, M.A. (Niagara Falls, South); A. S. Madill (Caledon East).

At the meeting of the Trinity Alumni on Thursday last, the third of the conference, a resolution of regret was passed because of the loss sustained by the Church and the university in the death of the Very Rev. Dean Lauder. The session began with a celebration of the Holy Communion at 7.45, followed by mattins at 10 o'clock. At 10.30 Prof. Clark took the chair, and introduced the subject of the morning, viz., "The Teacher for the Age." The Rev. Frank DuMoulin, of Chicago, in beginning the discussion, said that what the Church needs is not the preaching teacher but the teaching preacher. Eloquence is not the need of the age, but the preacher must be profound. Not an orator, but a prophet, is needed. His message must appeal to the heart and conscience as well as the intellect. There are two ways of presenting the truth practically; the way of the philosopher and the way of the poet. The teacher must see the truth clearly and make his people believe the truth, because they see it to be true. The speaker then emphasized the usefulness of the universal love of beauty within its necessary limits, as all useful things are limited. The poetic and the dogmatic find their highest expression in the life of Christ. Logic has its place, and a necessary place in the pulpit, but more, much more, is necessary. To grasp the beauty of holiness one must know something of the holiness of beauty. The faith has its poetry. The creed is a mine of poetic riches. The thing portrayed should suggest the method of its presentation. David, Isaiah, St. Paul, the Saviour, in sermon and in parable, show how truth may be poetically presented. The modern preacher should develop the meditative side of his life. Time for this must not be gained by the sacrifice of the organization of the modern parish, but time may be gained by using the help of the laity. Mr. DuMoulin's paper was a happy combination of deep thought, and rhetoric of a high order, and fairly sparkled with epigrams. The Rev. J. C. Farthing's review of Phillips Brooks' "Tolerance," was read by the Provost, in the absence of the writer. One fact strikingly evident in our modern controversies was brought out, namely, that we are more tolerant of those most distant from our standpoint than to those nearer to us in belief. We need, if we are to be tolerant, the love of man as well as the love of truth. The paper was well received. The Rev. H. H. Bedford-Jones reviewed Bishop Boyd Carpenter's "Lectures on Preaching." The preacher, he said, should be natural, be himself, and yet should lose himself in his message. As to the sermon, thought is what gives appetite for preaching. Method and order, plainness and simplicity are needed. A preacher should be the child of his age, not the slave of it. His aim must be to convince and persuade, not to please. The Rev. C. L. Ingles began the discussion, and was followed by the Rev. J. Pitt Lewis, who said that the preacher's first need is Godliness—true piety which produces fruitfulness of imagination. Careful choice of text and message contained in it. He should beware of irrelevant thoughts, no matter how beautiful. The Rev. Dr. Langtry thought it possible to think out a sermon without writing. He pointed out that the Christian religion was not evolved out of man's inner consciousness but by revelation of God, and attested by the witness of the whole Church. The Rev. Prof. Clark suggested Pascal's thoughts as an aid. The afternoon session began with business in connection with next year's programme, the Ven. Archdeacon Houston in the

chair. "The Development of the Teacher," the subject of the session, was introduced by Rev. Rural Dean Mackenzie, who explained clearly the position and work of the Christian prophet or teacher. Christ was the great Teacher, and therefore the exemplar of all Christian teachers. He said that the Bible was never less studied and known since the Reformation than it is to-day. Mr. Mackenzie's whole address was exceedingly plain and direct, and yet full of instruction. The Rev. F. D. Woodcock followed on "The Training of College." We must learn, he said, the importance of preaching as well as of the theoretical work in college. To the lack of this power we have to attribute the empty pews. The student comes to be taught how to impart the theory he has learned. There are various ways of doing this in college, in the already existing societies. Then, again, in the Canadian branch of the Catholic Church the clergy must be thorough Canadians in thought and life. They must interpret the spirit of the age for the people, and supply their needs. Owing to the unavoidable absence of the Rev. W. A. J. Burt, the Provost read his paper on the work after leaving college. He dwelt on the importance of the man being a thoroughly spiritual man, thoroughly versed in the knowledge of the Holy Scriptures. They would find their storehouse of devotion in the Book of Prayer, in their (the Church), seasons, feasts and fasts, in ember days at the four times of the year. They can then pray for the candidates for Holy Orders most definitely and for each other. The Rev. H. M. Little took the place of the Rev. Mr. Seaborn, who had to return home. He spoke on the subject of "Accessories in a Clergyman's Work." The rural deanery meetings can help a man socially, intellectually, and spiritually. There is a great need felt by country clergymen of an intellectual stimulus. As they cannot buy all the books they need they can have recourse to clerical circulating libraries. Then to keep up reading with regularity they can make use of a yearly syllabus of reading. The Rev. C. H. Shutt, of Schroon Lake, N.Y., spoke of the general levity of modern preaching and its pandering to vulgar tastes, which he deplored. The Rev. P. L. Spencer, of Jarvis, criticized clerical circulating libraries. He pointed out that the post was too slow for country clergy, and generally too far off to be of much use, so as to preclude the usefulness of a central library. The Rev. Provost Macklem spoke of the success of the conferences and their value in reunion, and their great assistance in continuing the intellectual activity of alumni. He hoped to have even larger numbers every succeeding year, and thanked all present for their faithful attendance. The Rev. Prof. Clark was satisfied that the present students could be made good preachers, because anyone who has a message can, by hard labour, deliver it. He advised all who preached extempore to get up the subject matter thoroughly, and then improvise.

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

### NOVA SCOTIA.

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

Annapolis.—St. Luke's.—At a meeting of the clergymen of the deanery of Annapolis, held in this parish in the autumn, there were present most of the clergy and an advisory committee of two lay members of the Synod, when the following resolutions were passed: (1) Resolved, "That while fully recognizing the liberty and option of each contributor to the Century Fund to apply his contribution, in whole or in part, to any of the objects included in the prospectus, it is the opinion of this meeting that the urgent and

pressing needs of the Board of Home Missions, the Superannuation Fund, and the Widows' and Orphans' Fund, and the desirability of placing the capital of these funds on a permanent and substantial basis, should be brought especially before the notice of the people in connection with this fund." (2) Resolved, "That the time of the Century Fund agent's visit to this deanery be left to the arrangement of the agent and the Rural Dean." (3) Resolved, "That the Central Committee be urged to lengthen the time of collecting the 20th Century Fund, through the year 1902, in order that the fruit of Mr. Haslam's canvass in the fall and winter of 1901 may be realized."

The rector, the Rev. Henry How, has been for some time laid up with a severe attack of rheumatism, so that his physician has advised him to go abroad for three months. The Rev. J. E. Warner, of Granville, offered to take all his week day work, funerals, baptisms, marriages, etc., and the other rectors of the deanery were prepared to give the parish one or two Sunday services. This could probably have been limited to one Sunday each, for the Rev. W. S. Covert, of Digby, (retired), and the Rt. Rev. Bishop Zaggir, of the American Church, residing at Smith's Cove, near Digby, would probably have been enough to have taken five or six services between them. No meeting of the select vestry was called to discuss the generous offer of the rural deanery, and at a parish meeting convened to consider the matter of a locum tenens, the offer was not discussed, but an appropriation of about \$200 was unanimously made, and the Rev. R. Atkinson Smith, formerly of the Bishop's Chapel, Halifax, and more lately of Smith's Cove and Beaver Harbour, was invited to occupy Mr. How's place during his absence. Warm expressions of sympathy and affection for the rector in his illness were passed by the meeting. Meanwhile the Rev. R. A. Smith has been very cordially received by the great body of the parishioners. The action of the parish meeting may be considered liberal in view of the fact that the finances of the Church are understood not to be in a very flourishing condition.

Amherst.—Christ Church.—A large and very happy gathering assembled recently in the parish house hall to extend to the new rector, Rev. A. J. Cresswell, his wife and family a hearty welcome to the parish of Christ Church. To add to the beauty of the affair, the hall was tastefully decorated with flags and spruce, while over the platform was the greeting: "Welcome," so emblematical of the feelings of every person present. Among those present were: The Rev. J. Roy Campbell, of Dorchester; Rev. Cecil Wiggins, of Sackville; Rev. D. McGregor and Rev. M. Nicholson. In the absence of Mr. Stuart Jenks, the senior churchwarden, Mr. J. M. Townshend, presided, and opened the proceedings with a few happy remarks, after which he called upon Mr. J. T. Smith, one of the oldest members of the church, to present the following address of welcome to the reverend gentleman and his family: "Amherst, N.S., December 14th, 1900.

To the Reverend A. J. Cresswell, Rector of the Parish of Amherst:

Reverend and Dear Sir,—When our much respected rector and friend, the Reverend V. E. Harris, left this parish, where he had so long and so faithfully ministered amongst us, every care was taken and enquiry made to secure a worthy successor to him. In you we are satisfied that we have found that man, and we confidently hope and believe that under the providence of God and your fostering care and control, the spiritual welfare of this parish and its people is assured. The position of rector of this parish has come to you not only unsought, but the call is the unanimous voice of the people. On their behalf, we bid Mrs. Cresswell, your family and yourself most heartily welcome. May God be with you in your work you have undertaken. We remain, on behalf of the parishioners, yours

faithfully. (Signed) Stuart Jenks, J. M. Townshend, churchwardens; C. L. B. Purdy, vestry clerk. The wardens and vestry of the parish of Christ Church, Amherst." The Rev. Mr. Cresswell, in reply to the address, expressed the great pleasure to his wife, family and himself at the very cordial reception accorded them on their taking-up their residence here. The call to this parish he felt was God's call, it had come upon him so unexpectedly, and altogether unsought. He trusted that with the early co-operation of all the parishioners great things might be achieved in the parish. A musical programme and social intercourse followed. Those taking part in the musical programme were the Misses Mabel Pugsley, Nellie Chapman, Maud Chapman, Nellie Palmer, Lulu Robb, Freda McKinnon, Mary Dickey and Molly; Messrs. Garnet, Chapman, and J. M. Curry. The programme was in charge of Miss Clarke.

#### FREDERICTON.

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

Queensbury.—The Rev. Richard Coleman, rector of this extensive parish, and Mrs. Coleman, were the recipients of handsome presents at Christmas. The parishioners presented the former with a beautiful fur coat, cap and gloves; and Mrs. Coleman with a purse of \$54.54.

Fredericton.—The beautiful cathedral of the diocese came nearly being destroyed by fire on January 4th. Fire broke out from one of the furnace pipes leading into the chancel. The sexton had filled the furnace, and was absent when the alarm was given. The church was so full of smoke that it was almost impossible to locate the flames. The plate and altar furnishings were first secured. Finally, two of the chancel windows were broken and the flames checked. For a while it seemed as if the sacred and historic building was doomed to destruction, and the whole city was stirred with the sad announcement. But the whole damage will not amount to more than \$1,000, which, will be, for the most part, borne by the companies with whom the building is insured. The organ was damaged by smoke. The Lord Bishop presented the fire company with \$60, as a small reward for their valued services. The services are being held in "The Church Hall," until repairs are made.

The churches very generally commemorated the completion of the old century and welcomed the new, in the way of "watch-night" services.

Chatham.—St. Paul's.—The usual appropriate services were held in this and St. Mary's Church on Christmas Day. The first evensong of the great festival was said in St. Mary's at 7.30 o'clock on Christmas Eve, and on Christmas Day there was a celebration of the Holy Eucharist in St. Paul's at 8 a.m., which was largely attended. The second service was Morning Prayer, with Holy Communion, and sermon at 11 o'clock in St. Mary's. This was preceded by the singing of Christmas carols by St. Mary's Sunday school children, accompanied by Miss Gillespie, the organist of the school, who, assisted by Miss Constance Winslow, had taken much pains in training the children, and their rendering of the carols was a great improvement on that of past years. The usual Christmas Hymns, Canticles, Kyries, etc., were well sung by the choir, and a large congregation was in attendance. The next service was in St. Paul's, at 3 p.m., when Evening Prayer was preceded by the singing of carols by the children of St. Paul's school, who had been carefully taught by Mrs. Sargeant, aided by Miss Alice Burchill, the organist of the school. The solo parts, by Masters Percy Burchill, Willie Leggett, and Miss Alice Burchill, were well taken. At the end of

Evening Prayer, the rector addressed the children on the subject of the "Birthday and Early Years of Our Lord's Life on Earth." St. Paul's school, which will be closed during the remainder of the winter months, has been marked by the regular attendance and interest of the children during the past summer, and Mary E. D. Lobban and Josie B. Trevors received prizes, on the Sunday before Christmas, from Mrs. Sargeant, who has been indefatigable in superintending the school. The rector, in presenting the prizes, spoke words of commendation to the scholars for their exemplary regularity and conduct. After the service on Christmas Day, each of the children received a Christmas gift from Mrs. Sargeant, in remembrance of the festival. The Christmas offerings of the children of St. Paul's and St. Mary's schools for the Diocesan Mission Fund of Fredericton amounted to \$27.51, and the offerings of the congregations for the sick and needy were \$25.83. The churches were handsomely decorated with evergreen and flowers.

#### QUEBEC.

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

Quebec.—Holy Trinity Cathedral.—The Rev. C. J. Almond, the Anglican chaplain of the 1st Canadian contingent, has been appointed to a curacy in this cathedral church. He will commence his duties there on the last Sunday in this month.

Lennoxville.—St. George's.—The vestry of this church was the scene of a very interesting event at the close of the special service ushering in the new century. The choir assembled, and the rector, Dr. Scarth, presented on their behalf a beautiful timepiece and bracelet to their organist, Miss Verity, as a token of their esteem and appreciation of her services.

Mission of St. Maurice.—In October, 1899, the Laurentide Pulp Co., with mills at Grand Mere, kindly donated to the diocese a lot of land in that town for the erection of a church and parsonage. Immediately, without outside help, the small congregation built a partially completed church, which was dedicated by the Bishop of the diocese in November of the same year. This autumn, appealing for help, the congregation set about extending and finishing the building. At present, this work is nearly completed, and the church, dedicated to St. Stephen, presents a more fitting appearance for Divine worship. The response for help has been generous, but an expenditure of \$600 is still necessary to complete payments and furnishings. The thanks of the congregation are due to the many kind friends in Montreal and Quebec who have shown their zeal for the spreading of Christ's kingdom by real material assistance. Also to St. Michael's church, Bergerville, for their gift of walnut wood communion rails. This autumn at Shawinigan Falls, the Shawinigan Water & Power Co. also kindly donated to the diocese a building site for church and parsonage. With generous assistance from kind friends in Quebec, the construction of a mission chapel, to be known as St. John the Evangelist, was immediately commenced. This building is now almost completed, and when finished will seat 100 people, besides containing two rooms for the missionary's use. Although termed a chapel, the building is to be used on week days for a sort of club and reading-room, which the men of this growing town may use for purposes of reading and writing, etc., and for social gatherings. To meet expenses of building and furnishing, \$500 are yet needed. The need of such a sum should not surely be allowed to interfere with the accomplishing of so desirable an object as the missionary chapel of St. John the Evangelist has before it, while the town is in its embryo state, for men from

Toronto. Having found temporary worship and bar-room. The and Prayer Service prayer-books Hamilton, Quebec reading matter Co., Montreal; to the G altar cloth, and the Church I cheque of \$30 subscriptions or cause in either be most than by the mission Barton.

William Ben

Montreal.—Ven. Archdeacon, announce the endowment fitted to the duty, under the son, who was many years.

In reply to king for fun during the si been enabled through the Synod, to the king. The a tributed at S given in and

The Right Kingston, pr the morning day, 6th inst day at Holy occasion, sin for Bishop I which he w and beloved

Diocesan principal of making an e of that insti troublesome present suffe ed to \$925, \$1,300 was r \$100,000, whi of the colle; Hackett hop least; this necessities, of the most preparatory up-to-date. asks for eit ment fund- or five annu donors' wis! the current wards this, \$2,500, to b other \$45,00 sums have M. H. Gau Mr. John M stalments, \$ Terrebonne; from Mr. A MacDougall from Mr. F Molson; \$5 \$125 from

Toronto, Hamilton, Ottawa, Montreal, etc., are finding temporary homes here with no place of worship and with no place of resort except the bar-room. Thanks are due to the Church Bible and Prayer Society for a most liberal grant of prayer-books and hymn-books; to Mrs. John Hamilton, Quebec, and other kind friends for reading matter, etc.; to Messrs. J. C. Wilson & Co., Montreal, for paper, envelopes, and printing; to the Guild of St. Matthew's, Quebec, for altar cloth, dossal, and communion linen; to the Church Helpers' Association, Quebec, for cheque of \$30 towards lighting and heating. Subscriptions or donations in aid of the Church's cause in either of the above important towns will be most thankfully received and acknowledged by the missionary-in-charge, the Rev. William Barton.

## MONTREAL.

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

Montreal.—Christ Church Cathedral. — The Ven. Archdeacon Norton, rector of the Cathedral, announced from the pulpit, recently, that the endowment fund of the Cathedral had benefited to the extent of \$500, less Government duty, under the will of the late Mr. C. E. Colson, who was a warden of the cathedral for many years, and a member of the select vestry.

In reply to an appeal received from Mafeking for funds to replace the church destroyed during the siege, the Bishop of Montreal has been enabled to send a draft of ten guineas, through the Rev. J. G. Baylis, secretary of the Synod, to the Rev. Cyril B. Marshall, at Mafeking. The amount of the donation was contributed at Sunday schools and entertainments given in and around Montreal.

The Right Rev. Dr. Mills, Bishop-suffragan of Kingston, preached in the Cathedral Church on the morning of the Feast of the Epiphany, Sunday, 6th inst., and in the evening of the same day at Holy Trinity church. This was the first occasion, since his consecration in November, for Bishop Mills to preach in the church of which he was for so many years the devoted and beloved rector.

Diocesan College.—The Rev. Dr. Hackett, principal of the Montreal Diocesan College, is making an effort to increase the endowment fund of that institution, in order to get rid of the troublesome deficit from which the college is at present suffering. The deficit last year amounted to \$925, even after a special contribution of \$1,300 was received. The present endowment is \$100,000, which is not sufficient to keep the work of the college up to the proper standard. Dr. Hackett hopes to raise an additional \$50,000 at least; this would only provide for the barest necessities, and another \$50,000 is desired. Two of the most pressing needs are a tutor for the preparatory work, and the keeping of the library up-to-date. Dr. Hackett, in these circumstances, asks for either donations towards the endowment fund to be paid in one sum, or in three or five annual instalments, according to the donors' wish, or annual subscriptions towards the current funds for three or five years. Towards this, Mr. A. F. Gault has promised either \$2,500, to be paid in five years, or \$5,000 if the other \$45,000 can be raised, and the following sums have already been paid or promised: Mrs. M. H. Gault, \$100; Mrs. E. H. King, \$1,000; Mr. John Macfarlane, \$100; to be paid in four instalments, \$100 from Mr. C. S. Wallace, of Terrebonne; to be paid in five instalments, \$1,000 from Mr. A. P. Willis; \$500 from Mr. R. W. MacDougall; \$500 from Mr. L. H. Gault; \$1,000 from Mr. R. R. Stevenson; \$250 from Mr. J. T. Molson; \$500 from Mr. G. E. Drummond, and \$125 from Mr. T. Drummond.

North Shefford.—St. Peter's.—The annual Christmas entertainment in connection with the parochial Sunday school was held in the parsonage on Christmas Eve. All the children, together with their parents and friends, were present. The feast was provided by the ladies of the congregation. A programme consisting of recitations, singing and instrumental selections, etc., followed, after which prizes were distributed to the scholars and teachers by the Rev. J. A. Poston. Mr. Woolly, superintendent of the school, presented Mr. Poston, on behalf of the congregation, with a generous purse of money. An enjoyable evening was brought to a close by singing the doxology. A similar entertainment took place in St. Philip's Church, South Roxton, on Christmas night, where Mr. Poston was again the recipient of another very liberal sum of money, presented by Mr. Wm. Galbraith on behalf of the congregation. Mr. Poston was not forgotten at either place.

Maisonneuve.—St. George's Mission.—The annual Christmas treat and distribution of prizes to the Sunday school was held on the 3rd inst. The gathering was a most successful one, and thoroughly enjoyed by all present, Santa Claus having been impersonated as usual by the staunch friend of the children, Mr. Geo. Marcus. Twenty per cent. of the children on the roll were on the honour list, which award is made for all who receive not less than two-thirds of the total marks obtainable during the year. A very beautiful Christmas tree, provided by the parents and friends, supplied presents to every member of the school, which now numbers 72, which has increased in the six years past from twenty-four to its present number. This Sunday school has contributed during the past six years upwards of \$100 for missions, while for the past three years it has also sent up candidates for examination on the Inter-diocesan lessons, most of whom have passed. There are now seven teachers, most efficient and active, while the list of scholars is constantly increasing, the gain during the past year alone having been twenty. Mr. A. P. Tippet is superintendent, while the Bible class is in charge of Dr. Adams, of McGill University. Miss Marcus, the teacher of the infant class, has now been in charge of the same for over seven years, and the increasing numbers attending are strong evidence of her efficiency. During the past nine months the rector of St. Mary's church, the Rev. H. Jekill, has been giving two services a month at the mission, besides visiting in Maisonneuve most acceptably to all concerned. A Christmas present of \$20 was given to him. He has been obliged to take a well-earned holiday, and is now in Alabama, where he will spend two or three months recruiting.

## ONTARIO.

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

Kingston.—St. George's Cathedral.—The Christmas collection at this cathedral was one of the largest in the history of the church, and this goes far to prove the popularity of the curate to whom the money was given as a testimony of the high esteem in which he is held by parishioners. The Rev. G. L. Starr is deservedly one of the most popular priests in the diocese of Ontario, and it is hoped by his large circle of friends that he will long be spared to minister to their spiritual wants. His sermon Sunday evening, on the close of the century, was indeed a scholarly effort, and was pronounced by many to be one of the best they ever listened to in the cathedral.

## OTTAWA.

Charles Hamilton, D.D., Bishop, Ottawa, Ont.  
Ottawa.—St. John's.—The service at this church on Christmas Day was of a particularly interesting

and bright nature. The Chancel Guild had filled the six panels with exquisitely beautiful emblems worked in gold and white silk on fine broadcloth. The needlework was executed with remarkable cleverness and the panels were the admiration of all. The altar was covered with a handsome white cloth with white fringe. These were all set off with ferns and flowers, giving a splendid effect. Inside the chancel was a new sedilia, given by a former member of the congregation in memory of her husband, who had been a churchwarden for several years. Through the Chancel Guild a friend had given a seat for the reading desk of a like design to the sedilia. A large brass alms dish was the gift of a lady in memory of her father, and a sister a few weeks ago had given a brass book rest for the holy table. A stained glass window was also seen, given by Mr. E. Miles in memory of his wife. The window contained the representation of the figure of our Saviour holding in his arms a lamb. At the base of the picture was the inscription: "In loving memory of Anne Thomas, beloved wife of Edmund Miles, born March 10th, 1844; Died, April 30th, 1900." The Rev. Canon Pollard on Sunday, the 30th ult., referred to the window, saying: "We are able to see to-day for the first time the stained glass window placed in the church by Mr. Edmund Miles in memory of his wife, who had always held a hearty and unswerving attachment to St. John's. It is well to connect the church with the memory of those who once worshipped here. She has gone to worship in an unseen world." The gifts received by the church lately all add to the beauty of the chancel and reflect credit upon the Chancel Guild. The congregation were not behindhand in their Christmas gifts, remembering Mrs. Pollard and giving to the Canon a handsome fur-lined coat, with cap and mitts of Astrachan fur. To Rev. R. H. Steacy they presented a handsome sealskin cap. The services on Christmas Day were all attended by large congregations, and the number of communicants was as large as usual. The solo in the anthem was sung by Miss Ethel Thompson, who possesses a well trained voice of pure and sweet tone. The offertory solo was sung by Mrs. Surtees, who as usual was in excellent voice. The rector, Canon Pollard, preached on the subject "Peace."

Christ Church Cathedral.—The funeral of the late Very Rev. Dean Lauder, whose body had been brought from New Brighton, Cheshire, where he died, to New York in the SS. "Servia," and thence by train to Ottawa, took place in that city on Thursday afternoon, the 10th inst. The body of the late dean reposed in state in the cathedral on Wednesday night, and from 7 o'clock to a late hour thousands viewed the features of him who had been so dearly loved. The casket was placed in the chancel, and was covered with exquisite floral tokens. The altar was decorated with pure white flowers. The Bishop of Ottawa, Canon Muckleston, Rev. E. Loucks, Perth, Rev. W. M. Loucks, rector of Christ Church Cathedral, and Rev. — Wilson, curate, were at the Cathedral during the evening. All night the clergy of the city and the members of the choir of the Cathedral kept watches. The scene was one that will not soon be forgotten. A constant stream of people poured into the dimly-lighted Cathedral and up the aisles to the chancel. Stopping there for a brief space to look upon the well-known features, they proceeded slowly from the church. Many of them remained a few minutes for silent prayer. The Office of the Holy Communion was celebrated by the Lord Bishop of the diocese at 10.30 a.m. The first part of the funeral service was held in the Cathedral church, and the latter part at Beechwood cemetery, where the body of the late dean was interred. The funeral was very largely attended, many prominent citizens being present at the obsequies. Many of the officers of the Governor-General's Foot Guards attended in uniform. The honorary pall-bearers were: The Rev. J. J. Bogert, the Rev. Canons Pollard, How, Haning-

ton, Muckleston and Mountain, Hon. Francois Clemow, Hon. R. W. Scott, Lt. Col. Jarvis, Major Roper, Mr. W. M. Rowle and Mr. Henry Living. The flag flew at half-mast on the Parliament buildings throughout the day, out of respect to the late chaplain of the Senate.

**Cornwall.—Holy Trinity.**—The choir of this church assembled on Wednesday evening, the 20th ult., at the residence of the organist, Mr. Geo. E. Gosling, and presented him with a handsome easy chair, accompanied by a nicely worded address, expressing seasonable greetings, their appreciation of Mr. Gosling's efforts to help the choir along and their thanks for Mr. and Mrs. Gosling's frequent hospitality. Mr. Gosling made a brief speech in reply and a very pleasant evening was spent by all present. The annual entertainment and Christmas tree in connection with the Trinity church Sunday school was held in Trinity hall on Friday evening, the 28th ult. Seventy-two pupils obtained over 75 per cent. of the total number of marks for the year and were presented with prizes, the other pupils being regaled with candy and apples. Four pupils won the Weber prize, given yearly by Weber & Co., viz., Alice Gill, Bertie Murchison, Willie Solly and James Elson. The choir of the Young People's Guild and the Sunday school pupils rendered Christmas carols, while a number of pupils gave appropriate recitations. Miss Lennie Drake gave two very acceptable violin solos. The rector, the Rev. R. M. Houston, rural dean, was able to state that the school was in a most flourishing condition. During the afternoon the pupils had the pleasure of a sleigh ride. Seven-packed sleighs testified to the popularity of this treat, not always now available at Christmastide. There were over 400 people at the special service held in the church on Monday night, New Year's Eve. The service, which begun at 11.30, was continued until midnight, when the chimes rang out the old century and rang in the new. During the ringing of the bells the large congregation remained on their knees in silent prayer, broken at length by the singing of the hymn, "Come, Holy Ghost, our Souls Inspire." Rev. M. G. Poole delivered an appropriate address just before the midnight hour, and the rector, Mr. Houston, after the bells had ceased. Before the service came to an end the clergy and choir left the chancel and took up a position at the head of the nave, when they, with the whole congregation, sang in grand volume the Church's grand hymn, the Te Deum. The solemn service was brought to a close with hymn 274, A. & M., sung as a recessional. On New Year's Day service was again held at 10 a.m.

#### TORONTO.

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

Toronto.—The Right Rev. the Lord Bishop of Qu'Appelle and Mrs. Grisdale are paying a visit of some duration to this city, and are located at the Hotel Berwick on Jarvis street.

The Church of the Holy Trinity.—The Christmas service was bright and cheerful, and the number of communicants (7, 8 and 11 a.m.), was large. The music was repeated at the evening service on the Sunday after Christmas, and a number of selections were played by organ and orchestra after service. On Sunday the 6th of January the Sunday school children attended a special children's service in the church in the afternoon. The address was given by the Rev. W. J. Brain, and proved interesting. It seemed to hold the attention of the boys and girls. The subject was "Samuel." The offertory of nearly \$10 was for the Sick Children's Hospital. The infant Sunday school children had their Christmas treat in the school-house on January 4th, Friday evening, and apparently enjoyed their supper and themselves.

Church of St. Anthony.—The Italian Church of St. Anthony is in a very prosperous spiritual condition. The Sunday school and the Sunday morning service are largely attended, and everything shows a good progress. The church was beautifully decorated on Christmas Day, and there was good music and preaching. The children had two Christmas trees this year, one at St. Paul's church and the other at the Sunday school room, 88 Edward street. The children have been well provided with clothing, toys, etc. The Lord Bishop of Toronto shows a very great sympathy with the mission and has sent the following letter to the rector of the Italian Mission, Rev. D. A. Rocca, B.A., just to encourage the clergy and laity in the good work done by the Italians in Toronto:

Toronto, January 4th, 1901.

I hereby authorize the Rev. D. A. Rocca, Church of England missionary to the Italians in Toronto, to preach in any church in the city or diocese where he may be invited to do so, and to advocate the claims of his mission. I further commend Mr. Rocca to the sympathy of the clergy and the support of the laity as an excellent and worthy clergyman of great earnestness and decided ability, whose work amongst his fellow-countrymen is deserving of their liberal co-operation.

ARTHUR TORONTO.

St. James' Cathedral.—The Rev. G. C. Wallis, curate of this cathedral church, has been unanimously called to the rectorship of St. John's church, Lunenburg, N.S., and will in all probability accept. St. John's is the second oldest church in Canada, with a regular congregation of 800. Mr. Wallis formerly had a church in the diocese of Nova Scotia, and Bishop Courtney has expressed great pleasure in the prospect of welcoming him back.

St. Stephen's.—The Rev. J. S. Broughall, who has been rector of All Saints', Whitby, Ont., for the past three years, is about to resign that living in order to become curate to his father, the Rev. A. J. Broughall, the rector of this church.

All Saints'.—The regular monthly meeting of the Women's Auxiliary was held in the school-house on Thursday morning. The Rev. Arthur Baldwin delivered an impressive address, and the Holy Communion was celebrated. Mrs. Williamson, the diocesan president, occupied the chair. The treasurer's report from December 11th to January 10th, 1901, showed a total expenditure of \$572.46, as against receipts of \$575.86, leaving a balance of \$3.10. The extra-cent-a-day fund showed a total of \$53.02, the Diocesan Mission collections amounted to \$249.19, the Algoma missions, \$16.65; the Northwest missions, \$15.65; foreign missions, \$7.85. Reports and correspondence from the different diocesan branches were also read.

#### NIAGARA.

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

Harriston.—St. George's.—Sunday the 6th of January was indeed a red-letter day in the annals of the church here. It was the day of their reopening services. For four busy months the work has been in progress, and it is now complete. The whole church has been repaired within and without. The former chancel has been moved around to the side, and now serves as a commodious vestry for clergy and choir, while a new chancel, the width of the nave has been added. The whole of the outside of the church has been veneered with white brick, relieved with brick buttresses, and the roof has been resheated and reshingled, and as soon as warmer weather comes the belfry, cornice and other parts outside are to be painted. Great as the outside improvements are the interior has undergone an equal amount of transformation. The once dingy ceiling and walls are now painted in soft harmonious colours, which give the interior a comfortable and homelike appearance. The old

veteran stove and unsightly stove-pipes have been removed and a capacious furnace has taken the place thereof. New seats have been added, which gives better accommodation, while a graceful three-fold arch separates the nave from the chancel. The young people and Sunday school scholars have placed three very pretty coloured cathedral glass windows in the chancel. A new pulpit, prayer-desk and seat of quartered oak, made by Mr. W. J. Stuckey, of Grand Valley, are now placed in the chancel, and take the position of the former old-fashioned ones. Not least among the improvements is the addition of electric light, which supplies the place of the lamps formerly used, and now the general diffusion of a soft mellow light is found to have a most pleasing effect as well as being restful to the eyes. A pair of memorial bronze vases, and a handsome hymn board have also been presented to the church. The rendition of Jackson's "Te Deum," Plummer's "Communion Service," Bennett's "Magnificat and Nunc Dimittis," Simper's "Make a Joyful noise," etc., showed not only careful preparation but a marked ability on the part of the choir. The services were most heartily joined in by large congregations. The offertory throughout the day was in aid of the restoration fund of the church, and was indeed most liberal, being something over \$205; many thanks are due to members of other congregations for their generous support given in this way. There was great disappointment at not having the Bishop present to preach, but he was unable to attend on account of illness, however his substitute, the Rev. F. E. Howitt, of Hamilton, preached very acceptably at all three services. The church is now in appearance a credit to the community, and its congregation is to be congratulated upon having such a comfortable, bright House of God in which to worship.

#### HURON.

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

Wallaceburg.—St. James.—On Christmas Eve the ladies of this church waited upon their esteemed rector, the Rev. H. H. Tancock and presented him with a very handsome combination bookcase and writing desk, together with the following address: "To the Rev. H. H. Tancock, Rector of the Church of St. James the Apostle, Wallaceburg.—The ladies of your congregation as a token of the esteem in which you are held and a souvenir of the respect and sincere affection which all your congregation entertain for you, beg to present you with a bookcase and writing desk. They desire also to convey to you their thanks for the many unostentatious manner in which you have performed your duties, often under most trying circumstances, as minister, and the spirit of kindly sympathy and social friendliness which you always endeavour to foster between the individual members of your own church and the congregations of your own and the other churches. Believing you to be truly animated by a wish to walk and lead your flock in the footsteps of Him whose love for mankind passeth all understanding they trust you may long be spared to carry on the good work you are doing."

#### RUPERT'S LAND.

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

Winnipeg.—The Rev. W. A. Burman writes as follows: May I ask you to be so good as to publish the enclosed statement of sums received by me as Commissary of the Bishop of Athabasca from the Canadian Church for different missions in the diocese, and to convey to the kind friends who have contributed thereto, my warmest thanks on behalf of the Bishop and his missionaries. It may be well to state that at the last meeting of Synod, it was arranged that all contributions to

the work sh through me. no danger of is the case in be quickly ac credit of the convenient to peg. I am ve amount contr the grants of urgent need I case is now I addition to e with the Indi against the p the work, but felt in the s between beco which is reall are commut dians have to thus surren their childre ment grant serious matte of the boar Wapuskow a matter most Church, and help. Will I undertake th some partic This has bee most encou tributed hav but those w may still pr small, and t work of sav northern wil of help of t could the ce specified sha of all time, once on Ga little childr those who I most worth devote a th: I ask your from time t missions fro ceived fro in the dioc man, Comn 1900: For t by Miss Woman's Macklem, \$ Cathedral, W.A., \$10; \$5; Board treas., gran for Indian Weaver, W mur, \$1; p Peter's, \$2. Lesser Sl Cyprian's, Peter's, To Montreal Esq., from \$54.21. Fo \$110; D. a total, \$126 Slave Lake Vermilion, Warwick, \$9.39.

Strathco vices in t church wa

the work should, as far as possible, be sent through me. By this arrangement there is almost no danger of sums being lost in transmission, as is the case in the north, and the contributions can be quickly acknowledged by me and placed to the credit of the missionaries, several of whom find it convenient to have their accounts kept in Winnipeg. I am very thankful to note an advance in the amount contributed over last year, especially in the grants of the D. and F.M. Board. There is urgent need for still further increase, for the diocese is now passing through a critical period. In addition to other causes, the making of treaty with the Indians last year has told very seriously against the present and future of all branches of the work, but more particularly are its effects being felt in the schools. The people had to choose between becoming treaty Indians or taking scrip, which is really a method by which all future rights are commuted. A large proportion of the Indians have followed the latter course, and having thus surrendered all claim on the Government, their children cannot be provided for by Government grant to mission schools. This is a most serious matter and threatens the existence almost of the boarding schools at Lesser Slave Lake, Wapuskow and Vermilion. I beg to press this matter most earnestly on the attention of the Church, and ask for immediate and continued help. Will not congregations and Sunday schools undertake the support, or the partial support of some particular child at one of these Homes? This has been done in some cases in the past with most encouraging results. The amounts contributed have varied from \$75 to \$50 for a child, but those who cannot promise as much as this, may still promise some stated amount, however small, and thus have a share in the Christ-like work of saving the little ones in those distant northern wilds. I shall be very grateful for offers of help of this kind, and surely in no better way could the century be begun than by undertaking a specified share in the work of Him who is Lord of all time, and yet stooped now, as He stooped once on Galilee's strand to bless and care for the little children. Surely there are some among those who read this who would like to make this most worthy cause the object to which they will devote a thank-offering for the new century. May I ask your kind advocacy of this cause, dear sir, from time to time, when you present the claims of missions to your readers? Statement of sums received from the Church in Canada for work in the diocese of Athabasca, by Rev. W. A. Burman, Commissary for year ending December 31, 1900: For the Bishop and General Fund, collected by Miss L. Dixon, \$50; Mrs. Grindlay for Woman's Auxiliary, Mrs. Beecher, \$20; Miss Macklem, \$7; St. Luke's, Toronto, \$1; St. James' Cathedral, Toronto, \$125; Mrs. Marling, Montreal W.A., \$10; Mrs. Marling, from Mrs. Jas. McLeod, \$5; Board of D. and F.M., per C. A. Eliot, hon-treas., grant May, \$400; for General Fund, \$100; for Indian work, \$50; total, \$768. For Rev. Chas. Weaver, Wapuskow, per Mrs. Grindlay from Mulumur, \$1; per Mrs. Webster, Toronto W.A., St. Peter's, \$2.59; total, \$3.59. For Rev. Geo. Holmes, Lesser Slave Lake, per Mrs. Grindlay, St. Cyprian's, Toronto, for home, \$3.55; E. L., \$5; St. Peter's, Toronto, for girl, \$25; per Mrs. Marling, Montreal W.A. for Church, \$4; per D. Kemp, Esq., from St. John's, Port Hope, \$16.66; total, \$54.21. For Peace River Mission, per Miss Dixon, \$110; D. and F.M.S., per C. A. Eliot, Esq., \$16; total, \$126. For Miss Durnall, matron, Lesser Slave Lake, Tor. W.A., \$165. For Rev. A. S. White, Vermilion, per Rev. O. Troop, \$6. For Rev. J. Warwick, Chipewyan, Miss Halson for freight, \$9.39.

#### CALGARY.

Strathcona.—Holy Trinity.—The Christmas services in this parish were bright and hearty. The church was neatly and tastefully decorated for the

occasion with evergreens, texts and banners. There were two celebrations of the Holy Communion in the parish church, the first at 8.30 a.m., and the second after prayer at 11 a.m. Services were conducted by the rector, the Rev. G. H. Webb, late of the parish of Colborne, diocese of Toronto, assisted by the Rev. W. F. Webb, of Calgary. The services were well attended, the church being filled at the midday service. Sixty persons received the Holy Communion, being almost double the number communicating on any one day since the parish has been in existence, which is a little over a year. In the afternoon a service was held in a school-house ten miles south-east of the town, in the Colchester district, by the Rev. G. H. Webb, while Rev. W. F. Webb presided at the organ. Here, too, a goodly congregation assembled, greatly rejoicing at the opportunity of celebrating their Saviour's birth. There were twelve communicants, some of whom came eight miles over almost impassable trails to be present at the service. On Christmas Eve a presentation was made to the rector by the people's warden, on behalf of Holy Trinity congregation, of an address, accompanied by a well-filled purse, as a token of their appreciation of his work during the three months he has been among them. The Church people in this district are most loyal and enthusiastic, and the prospects for the future of the church are bright. This year it is proposed to erect a parsonage at Strathcona, and a church at Cochester. Considering that it is only a little more than a year since this district was separated from a large mission, and became a self-supporting parish, a great deal has been accomplished in that time.

The organ at Riga Cathedral is the greatest in the world, having four manuals and two pedal boards, the latter being brought under the control of a single clavier. Built by Walcker, the organ has 124 stops, and includes three 32 feet stops.

The Rev. J. B. Hill has received from the Edinburgh Cathedral choristers a very handsome inkstand, as an expression of their esteem and regret at his approaching departure. The presentation was made by the Sub-Dean, on Wednesday evening, the 19th ult.

The Archdeacon of London presided recently at the annual meeting of the supporters of the Hospital Sunday Fund, held at the Mansion House. It was announced that the total collections to the fund up to the close of last year were a million sterling, and that more than £51,000 had been collected this year. The 16th of June was fixed for Hospital Sunday in 1901.

### Correspondence.

#### THE OTHER S. P. G.

Sir,—A late number of The Canadian Churchman referred to the "Company for the Propagation of the Gospel in New England and the parts adjacent in America," with the remark that "most people" would "share our ignorance of the fact that there were two societies," etc., i.e., two societies S. P. G. The one of which so little is generally known was first established by Parliament in 1649, and subsequently incorporated by Royal Charter in 1662. Canadians ought to be well informed of the history and doings of this society, for after the American Revolution it transferred its operations to Canada, where they have ever since been carried on, and continue to the present time. The principal work of the New England Company, as this society is commonly called, is the well-known Mohawk Institute at Brantford, besides which it maintains churches and schools in the Six Nations' Reserve. The Company has also carried on, or aided, at different times, mission work among Indians at some other places.

#### DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

Sir,—In your last issue there appeared a letter signed by "Incumbent," deploring the comparatively small support given to D. and F. Missions by the Church in Eastern Canada. Every true Churchman and everyone who, mindful of our Lord's parting command, realizes the primary object for which the Church exists in this world, must herein entirely agree with your correspondent. By way of arousing a more general interest and active support of D. and F. Missions "Incumbent" suggests the appointment of a special agent, who shall travel through the province and advocate the claims of the D. and F. M. society. Doubtless, such an agent if possessed of exceptional qualifications might and probably would be of great service, but it appears to me that the society has already an agent in every congregation in the person of the clergyman in charge, and we need but to have this realized, and the duty which the office involves realized, to ensure a marked and general improvement. The D. and F. Missionary Society differs from other missionary societies in this respect, that it is not a voluntary society founded to help the Church, but it is the Church of England herself in this ecclesiastical province, doing the work of the Church in the mission field through her Provincial Synod. According to Canon XIX. of Provincial Synod, every member of the Church is a member of the D. and F.M. society, and by virtue of his baptism has a duty to perform in this matter. The Provincial Synod is the General Board of Missions, and the Board of Management, appointed by the Provincial Synod, is, as it were, a sub-committee to act when the Synod is not in session. I think I am right therefore in considering every clergyman in charge of a congregation to be an agent of the society—an officer of the Christian army of which the laity are the rank and file; and I believe that the small support given to this important part of the Church's work, in my opinion the most important part, is largely due to the fact that our duty and solemn responsibility in this matter is not sufficiently and persistently kept before us, nor the duty of giving, which is as much a part of worship as prayer, praise and thanksgiving, inculcated with due plainness and frequency. We are not altogether unwilling to part with money when it is to contribute to our own religious privileges and enjoyments, and we are prone to deem this a gift. Yet, quick of growth as selfishness is, and religious selfishness not the least so, I do not think that human nature is of necessity selfish. Note how children delight to give, and with what pleasure they save up in order to make others happy by their little presents. To counteract the sin of selfishness then, I hold that the duty of giving should be much more plainly and frequently enforced, and the lesson early taught. The unappropriated contributions sent to the Board of Management for the year ending 31st July last were: For Domestic missions, \$6,031.30, and for Foreign missions, \$7,596.05, a total of \$13,627.35, to help carry on God's work in the nine or ten vast and poor dioceses in the great Northwest and British Columbia, among the Chinese in British Columbia, and in Japan, etc. After eighteen years of operation it must indeed be admitted that this is not a satisfactory showing, considering the wealth possessed by members of the Church in this ecclesiastical province—a paltry few thousand dollars amongst so many. I am aware of course, that apart from this, much is done by the W.A., the C.C.M.A., and something also by Sunday schools, but the sums I mention cover all that was given to the Church's own organization for missionary purposes. The time has certainly come when the members of the Church should be made, if possible, better to realize what the Church of God is for, and what their membership implies and involves, and the accountability which each shall one day have to render for the part taken in the extension of Christ's kingdom. LAYMAN.

## OLD PAPERS OR MAGAZINES WANTED.

Sir.—Would any of your readers who have such to spare kindly forward to me any old magazines or paper-backed novels, etc. I have many isolated families, in my mission who would be very glad of reading matter to wile away the long winter evenings. Address

REV. JAS. F. B. BELFORD, B.A.  
Clearwater P. O., Manitoba

## DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE CHURCH OF ENGLAND IN CANADA.

Sir.—I am directed by the Toronto sub-committee of the Board of Management, appointed to arrange with the Rev. F. W. Kennedy, as to work to be performed by him during his furlough to make known through the Church papers that they have made the following arrangements: Mr. Kennedy is to continue his work as assistant curate of St. Stephen's parish, Toronto, till the end of February, 1901, and from 1st March to 30th September, or thereabouts, is to place his services at the disposal of the Board for deputation work, with the exception of the month of July, when the committee consider that he should be allowed a complete holiday. The committee have outlined the following general disposition of Mr. Kennedy's time, and the authorities of the several dioceses are requested to make careful and complete arrangements for availing themselves to the full of Mr. Kennedy's services during the months allotted to them: Month of March for Diocese of Toronto; April, Niagara and Huron; May, Ottawa and Ontario; June, Montreal and Quebec; August and September, Maritime Provinces.

A. SPENCER,

General Secretary.

General Secretary's Office, Kingston, Jan. 5, 1901.

## PROVOST MACKLEM REPLIES.

Sir.—To attempt to enter upon a newspaper discussion of the vexed problem of High, Low and Broad Church would be an indiscretion which I do not propose to commit. But a very brief explanation in regard to one or two points raised by my critics I hope I may make, without provoking controversy. 1. The statement which Mr. Hague wishes me to add to my brief description of some leading characteristics of the High Churchman's position, as to the abounding personal religion of many High Churchmen, I was very careful to add in the sermon which Mr. Hague's letter criticizes. 2. Mr. Hague's criticisms are based mainly on what he conceives me to have left unsaid, and I would remind Mr. Hague that if he has read only the summary of my sermon which was reported at the time, it is hardly safe to assume that what was not reported was left unsaid. The sermon was based upon an article written by myself in the Encyclopaedia of Canada, Vol. II., edited by Mr. J. Castell Hopkins, and adhered very closely to the lines of that article. To it, therefore, I would respectfully refer Mr. Hague for a fuller statement of my views as to some leading characteristics of High, Low and Broad Churchmen; and I would especially draw his attention to the following extract, as showing that, in one particular at least, I did not err in the way he supposes me to have done: ". . . It would be a far-reaching mistake to suppose that it is only High Churchmen who deeply reverence the Sacraments and show great devotion to the Church in her corporate capacity; or that only Low Churchmen realize the primary importance of personal religion, and are zealous in missionary work; or that only Broad Churchmen place in the forefront the necessity of dealing in a self-sacrificing spirit with the hard social conditions of our age. But it is true that few minds are large enough to grasp all truth equally at once,

and my aim has been to exhibit some of the leading characteristics which have been developed in different minds in the Anglican Church. 3. The criticism made by the Rev. Dr. de Soyres, I cannot reply to without contradicting the first paragraph of this letter except to say that the term "Broad" has often been used in two very different senses. Dr. de Soyres uses it in what I might call the "Maurician" sense, while I used it rather in the sense of "latitudinarian." My readers will please observe that I have carefully refrained from argument, having merely stated a little more clearly what I said in the sermon which your correspondents have done me the honour to criticize in a very kindly spirit, for which I thank them.

T. C. STREET-MACKLEM.

Trinity College, Toronto, 5th January, 1901.

## IS IT ROMISH?

Sir.—Referring to the letter of Rev. W. J. Mackenzie and your note upon it, if the second book to which Mr. Mackenzie alludes is that entitled "Disclosures of Concealed and Increasing Romanism," etc., I would wish most heartily to commend it. It consists of five lectures delivered about twenty-five years ago, and although it may thus possibly be a little behind the times, I have never seen so useful and complete a treatise upon the subject with which it deals. In those days one constantly met with outsiders who made the most reckless and ignorant charges against the Church, and to present him with one of these pamphlets was a revelation to him. I circulated a number of them, and occasionally find occasion to do so still. While writing, there is another pamphlet which was published a few years later, copies of which may also perhaps be found in the same publisher's warehouse, although it, too, was supposed to be out of print. A public challenge had been given from a Presbyterian pulpit for an answer to what the Presbyterians considered an unanswerable book, "The Apostolic Church, Which Is It?" The challenge was accepted by Rev. Thomas E. Porter, and his "Reply to the Apostolic Church, Which Is It?" a pamphlet of 108 pages, printed at The Monetary Times office, is, I venture to think, an unanswerable answer, and is replete with the most valuable information. Books of the character of these two should certainly not be lost sight of.

T. W. P.

## Family Reading.

## "WHAT WOULD JESUS DO?"

When the morning paints the skies  
And the birds their songs renew,  
Let me from my slumber rise,  
Saying, "What would Jesus do?"

Countless mercies from above  
Day by day my pathway strew;  
Is it much to bless Thy love?  
Father, "What would Jesus do?"

When I ply my daily task  
And the round of toil pursue,  
Let me often brightly ask,  
"What, my soul, would Jesus do?"

When the clouds of sorrow hide  
Mirth and sunshine from my view,  
Let me, clinging to Thy side,  
Ponder, "What would Jesus do?"

Only let Thy love, O God,  
Fill my spirit through and through;  
Treading where my Saviour trod,  
Breathing, "What would Jesus do?"  
—The Bishop of Exeter.

## A FINE COOK BOOK FREE.

By sending your name and address on a post card to J. Hewitt, 61 Front street, East, Toronto, and mentioning the Canadian Churchman, you can get a fine cook book, containing 262 recipes, sent to your address, absolutely free of charge. Besides the recipes, this book contains much information valuable to the careful housewife. Send for it to-day, you will be delighted with it.

## HINTS TO HOUSEKEEPERS.

Apple Fancy.—Peel some apples and take out the cores, stew them with sugar and lemon peel; beat up four eggs into a froth, add to them a cupful of grated bread crumbs with a little sugar and nutmeg. Lay the stewed apples in the bottom of a dish and cover with bread crumbs, laying a few pieces of butter over the top. Bake in a brisk oven and turn it, when cooked, upside-down, on a flat dish. Scatter powdered loaf sugar over before serving.

Frozen Whipped Cream.—Freezing whipped cream gives to that delicate dessert a little more stability. A pint of cream is whipped to a froth, the froth taken off as it comes up to another dish. When the cream is entirely whipped, pack the dish containing the froth in salt and ice. Sprinkle over the top of the dish a teaspoonful of vanilla sugar, and turn the dish with a steady motion to the right and to the left for perhaps fifteen minutes. This must be done of course out of the warm kitchen, either in the pantry or extension. When stiffened it can be set in the refrigerator until ready to send to the table, when it is quickly slipped into a serving dish.

Orange Cake.—Two-thirds cup of butter, two small cups of sugar, one cup sweet milk, three teaspoonfuls of baking powder, the yolks of five eggs, three small cups of flour sifted with the baking powder. Stir all together five minutes. Add two tablespoonfuls of hot water, and stir again; bake in jelly cake tins. Filling: Whites of three eggs beaten to a stiff froth, juice and grated peel of one orange, sugar to sweeten. Put this between the layers, with white frosting for the top.

Oatmeal Scones.—Rub well together one pound of oatmeal, ground rather fine, one-half of a teaspoonful of salt and one large tablespoonful of butter. Add sufficient luke-warm water or milk to make a stiff dough. Work well with the hands for five minutes then roll out one-half inch thick and cut into rounds. Rub a moderately hot griddle with a little butter or suet, lay on it the scones and brown slowly, turning over when well coloured on the under size.

To Clean Flat-Irons.—Always remember that to iron starched things your iron must be perfectly clean. Rub them before heating on a board on which scraped bath-brick moistened with paraffin, or turpentine has been spread. Keep rubbing till they look bright and clean, then scrub in hot soapsuds, pour boiling water over, and dry thoroughly. If they feel at all rough after this, rub them with fine emery paper.

A Rusty Stove.—A stove that has been allowed to get rusty will often not take the blackening well when it is again cleaned. First rub it well all over with an old rag or piece of newspaper which has been dipped in a little paraffin. Add a few drops of turpentine to your ordinary mixed black-lead, and shine as usual.

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NEW YEAR'S WISHES.

What shall I wish thee?  
Treasures of earth?  
Songs in the spring-time,  
Pleasure and mirth?  
Flowers on thy pathway,  
Skies ever clear?  
Would this ensure thee  
A Happy New Year?

What shall I wish thee?  
What can be found  
Bringing thee sunshine  
All the year round?  
Where is the treasure,  
Lasting and dear,  
That shall ensure thee  
A Happy New Year?

Peace in the SAVIOUR,  
Rest at His feet,  
Smile of His countenance  
Radiant and sweet,  
Joy in His presence,  
CHRIST ever near!  
This will ensure thee  
A Happy New Year  
—FRANCES RIDLEY HAVERGAL.

HER ELDEST DAUGHTER.

Don lay on the sitting-room lounge, his attention divided between a big red apple and "A Gentleman of France." On the hearth-rug Wilfred, Hal and Dick were playing parchesi.

Down-stairs, from seeing mamma, came Aunt Frances, pausing in the doorway to survey the scene before her with disapproving eyes. "You are an untidy lot," she said, glancing from Don, upright now, to the group on the floor. "Helen," catching up the four-year-old girl clinging to her skirt, "why didn't you come before, instead of after, all these boys? Mamma needs an eldest daughter now."

"Mamma is better?" Don said eagerly. "Better; yes, but far from being well. I wish I could come over and straighten things out; but I must leave town to-morrow."

"I wish so, too," Don said, following his aunt to the door. Aunt Frances turned. "Suppose you play the part of eldest daughter for a while?"

Don's face was a funny mixture of wonder and surprise. "How could I, Aunt Fan?"

"I haven't time to tell you now, Don; think it over for yourself."

Don went back to his lounge, wishing Aunt Fan's suggestion had been a mere joke, or that he could consider it as such. Why, girl's work meant dusting and settling-rooms, washing dishes, and all sorts of tiresome things, things he surely couldn't do!

He sprang up, and ran up-stairs to mamma's room. "You are stronger to-day, aren't you?" he said, "But you're tired now—" noting with new thoughtfulness the face resting wearily among the soft cushions.

"Yes, I'm tired now, Don; still I'm gaining dear. How are things going on down-stairs? I hope papa isn't too uncomfortable; he's worried now over business troubles."

"Nothing could be right without you; and Norah is such a stupid," sighed Don.

He went down stairs, pausing, as Aunt Frances had, in the doorway of the sitting-room, once the brightest, cosiest room in the house.

"What a mess! See here, you fellows, s'pose you hang up a few of these caps and jackets. Dick, pitch those boots into the closet and put those school-books away."

"What's struck you?" Wilfred asked wonderingly. "Well, it does look a bit more decent."

"Mamma used to have it better than just tidy," Don said.

The hearth wants brushing. Wilfred got to monkeying with the poker," Hal remarked.

"Everything's dusty," Dick said, running a finger over a leg of the table and holding it up before Don's eyes.

"Mamma's plants are just as dry as anything," Hal said.

"Trot out and get the broom and pan from Norah, Dick," Don ordered, "and a cloth for dusting."

"You're raising more dust than there was in the first place," Wilfred said, as Don set to work with more zeal than judgment.

"I'll let you help wipe it off," Don assured him.

"No, thank you," Wilfred retorted. "I'd rather stand round and boss."

Many were the suggestions he offered, until Don's patience vanishing, he turned the younger brother out of the room.

At last Don looked round with a sigh of relief. Hal had plentifully doused the plants in the bow window, as sundry pools of water on the floor below testified. Dick had followed Don's lead in the dusting, and the room certainly looked more homelike than for many days.

Norah, coming with little Helen, was loud in her praises. "Sure you be done wonders. I wish the missis could see it."

"Aren't they nice little girls?" Wilfred said mockingly. "And Don's the nicest. What are little girls made of, sissy?" Say your piece."

Don turned with determined face. "You can tease all you like. I'm not ashamed to do girls' work for Mamma."

He flung himself down to rest and think over again a little talk he and Mamma had had only last Sunday. It had been the first Sunday in Lent and Don had been wondering about his Lenten work. Now, all doubts as to choice had vanished; his work seemed clear enough; could he really do it, though?

"I want my supper," wailed Helen from the dining-room. Norah, heedless and forgetful, had let the little one's supper-time pass unheeded.

"In just a moment, Master Don," the girl said, when Don went to inquire. "I've a wee bit more ironing here."

"I'll get it," Don said hesitatingly. He found Helen's tray and bib, and placed her at the table. "We'll tackle this room next, Nell," he said, glancing around the dining-room.

"Norah's got about as much sense and taste as a baby, but she is good natured. See, I've cut your bread into little soldiers."

Helen looked upon supper-time, that night, as a delightful game; later, Don carried her upstairs, taking her in for mamma to superintend the going to bed.

"Now I know she's safe and happy for the night," mamma said, as Don carried Helen off to her crib. "What a good nurse you make Don!"

Don ran down feeling very happy. Norah was still ironing. The boy glanced at the clock. Almost train-time, and no sign of dinner. If the table were laid, that would be something; mamma was always so particular about having the meal ready

and things looking bright, when papa came home.

"Hal," Don called, "lend a hand with this cloth."

Between Don and his younger brothers, the table was laid.

"You are the good lads," Norah said; "now I'll make your mother's toast."

"I'll get the tray ready," Don said suddenly. He had a vision of the tray as Norah would arrange it; not a very tempting sight for an invalid.

He tossed over the contents of the napkin-drawer for a fresh napkin, and chose the daintiest, most delicate cup and saucer. "Aunt Fan brought some lemon jelly; that's good, I know. I wish Norah made a respectable toast. I'll have a try at the job some day. I couldn't get much worse results."

"I'll carry up one tray, Norah," he said. "Go ahead some of you fellows, and get the table ready."

Mamma's eyes brightened as the little procession made its appearance. "Is it a party?" she asked. "Norah, poor girl, never arranged that tray."

"Don did. I picked the flowers, he said to," Hal explained. "And we've got the sitting-room beautifully clean, and we laid the table."

"We'll call him Doctor Don then; he's done me more good than medicine already. It's the little worries that keep one back."

For a day or two, Hal and Dick were faithful in their efforts to aid Don in his new work. Then the novelty wore off, and the task grew irksome; besides, Wilfred teased them unmercifully. Don, however, having made up his mind to do certain things, stuck manfully to them.

"I'm going to buy a dust-cap and apron for a birthday present," Wilfred said, one Saturday morning, as Don was putting the sitting-room in order after Norah's sweeping. Wilfred himself was busy over a skate-strap. "I suppose you won't come this afternoon," he went on. "I'll ask some of the girls to bring over their dolls and play with you." He stopped rather abruptly, dodging the sofa-pillow which Don had shied at him with aim and force truly boy-like. Having grabbed the pillow and thereby armed himself, Wilfred reopened the attack.

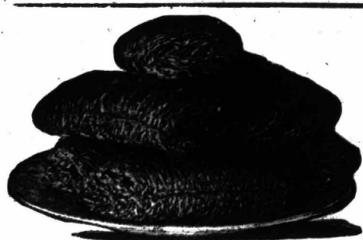
"Perhaps you could get out on Dobb's Hill for a few coasts, that's safe; none of the big boys go there."

Sofa-pillow number two, arriving with unexpected suddenness, sent Wilfred rolling in a little heap on the floor. Instantly Don was over him, administering punches dexterously with one hand, with the other holding a cushion over Wilfred's mouth.

"Will you take that back—not just the words, but your real meaning?" Don demanded; and Wilfred, forced into submission, nodded "yes," speech being somewhat of an impossibility.

"Really, Don," he said, earnestly, when released, "you might come; you've earned a good time; you've wiped dishes, dusted rooms, taken care of Helen, and played the girl, until your wings'll sprout, you're growing so good. Or, worse, you'll get so out of the way of being a real boy that you'll begin putting your hair up in curl papers, and wear tight shoes. Do you know, I caught you actually reading the cook-book this morning!"

"Well, what of it? I'd like to



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cook something fit for mamma to eat. Norah's cooking is not much for well people, let alone sick ones."

"The case is hopeless," Wilfred said dramatically. "I've done my best to bring you back to your old ways; I'm off for a coast."

He ran for cap and jacket; a moment later the side door slammed noisily. Don heard Bob Burnett calling, then Perry Adams. Through the crisp air sounded the merry tinkle of sleigh bells. Don started to the hall door. There was time for a few coasts before lunch; then Helen came crying to meet him; she was very fretful that day.

"You've got cold, Nell," Don said. "No, don't go bothering mamma. See, I'll play with you."

Helen yielded and her lips lost their peevish curves. Don told stories until lunch time, then carried her off to help get mamma's tray ready. "We've done our share; I wish we could do it all," he said to Helen, as he lifted the tray to carry it up-stairs. "We'd do better than this, anyway. Suppose we have a try at something this afternoon, while Norah's busy up-stairs."

"Well, are you coming?" Wilfred asked at lunch.

Don shook his head. "Nell's got cold and it makes her worrisome."

Wilfred's face showed his disgust. "You won't be fit to live with soon," he said impatiently. "Good-bye, sissy; I mean sister Don. I've a mind to use your skates. You'll never need them any more."

"You'd better change your mind, then," Don answered. He spoke brightly enough, but as the door closed on his brothers his eyes turned wistfully to the window. The blue sky, with here and there swiftly scurrying wind clouds, the keen and biting wind, tempted him sorely as he stood there, Helen tugging at his jacket. If only Aunt Frances hadn't suggested his playing eldest daughter for a while, then he too might have been racing, care-free, along the snowy streets to where, below a bend in the road, he caught glimpses of darting figures, and knew that the pond was alive with gay, frolicking young folks.

Don gave himself a little shake; snatches of a song he had heard somewhere passed through his mind: "Hold on to the plough.

And weary not now,  
For the ploughman shall have his reward."

Well, he would hold on, Don decided bravely, weary ploughman though he was, and not working for any reward for self.

"Play, Don," Helen coaxed "Build houses."

So Don built truly marvellous houses, until even Helen's desires were gratified. "Now the coast is clear, let's try our hand at concocting something for mamma to eat," he proposed. "I guess we'll make baked custards, like Aunt Fan brought. Mamma liked those."

He found the rule in mamma's cook book—a simple enough rule, but Don's heart sank within him as he read. "Worse than compound proportion," he said, rumpling his hair in his perplexity.

The first eggs were beaten with such good will that the bowl tipped over, sending a thick yellow stream over the table. He came near forgetting salt or flavoring in the second lot, but remembered just in time. At last, a bowl of yellow, foam-covered custard stood ready for the little, quaint cups.

"It's jolly good, Nell," Don said, giving her a taste.

Nell nodded gravely. She was having a beautiful time sailing egg-shell boats in a sea of custard.

Don had taken the precaution to envelop both himself and the child in a couple of Norah's aprons. "I'll put it into the cups now," he said,

then started, as the door opened, and Wilfred, followed by Bob Bennett, Percy Adams and Ned Baxter, rushed in.

"Just in time," cried Wilfred.

"Cooking?" Bob added.

"Got a reference from your last place?" Ned asked.

"Get on to the apron," Bob cried, giving it a pull.

"How many eggs did it take to get Helen and the table into such a state?" Perry questioned.

"You'd best work a motto, 'Waste not, want not,'" Bob advised.

"I want mamma," Helen cried, frightened by the noise and confusion. "Don't you hurt Don—I'll tell mamma."

"We won't hurt the little fellow," mocked Wilfred.

"Come, Helen," Don said. "You fellows just wait a moment."

Which last command was disobeyed. Don, on his return, found the kitchen empty, so, alas! the custard bowl. On the table lay a roughly-scrawled paper—"The stuff was fine, but 'practice makes perfect.' Yours, Wil, Bob, Perry, Ned."

Don's temper rose fiercely. He'd give it to Wilfred! there wasn't another egg in the house! Well, he'd go for some; he'd started out to make custards; he wouldn't be beaten.

When Don carried up mamma's tray that night, there stood on it a

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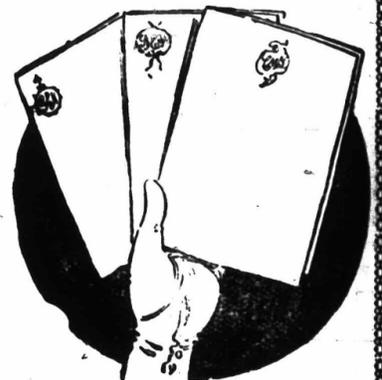
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baked custard, by and looking most "Is Aunt Fan asked.

"No," said Don only one can be added, with laugh nothing of the variety that had befallen first custards. "and for the little I guess I can spare"

Wilfred ate his "They're good, be cooked," he said Don's wrath gave

Custard making efforts, not always laughable; but I out bravely, until more and more t

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Mamma said, a eyes, "Norah wonderful."

"Norah?" cri "We've been girl lately," Wi

"I date my strong from the Mamma said, hands in her c

soon be able to new girl can g "She doesn't likes her place promptly. "Aunt Fan eldest daughte "I wish Don

baked custard, browned just right, and looking most tempting. "Is Aunt Fan home?" mamma asked.

"No," said Don. "She's not the only one can bake custards," he added, with laughing eyes. He said nothing of the various misadventures that had befallen the baking of the first custards. "I've one for papa, and for the little boys," he said. "I guess I can spare Wil one," he added. Wilfred ate his very willingly. "They're good, both cooked and uncooked," he said, "so simply that Don's wrath gave way to laughter."

Custard making led to further efforts, not always successful, often laughable; but Don's patience held out bravely, until his failures grew more and more things of the past. Very different were the trays carried up to mamma now, and Don saw with glad eyes that she began to gain strength. He was gaining strength too—of another kind; the frank, boyish face was becoming thoughtful and steady; Wilfred's taunts as to Don's growing girlish showed little danger of coming true; Don was learning to let such teasing pass unnoticed.

One morning Dr. Hurst stopped the boy on the street, with much fierceness in his eyes. "What have you been doing up at your house? I'm afraid I shall lose my patient soon; and, from all accounts, I believe it's your fault. You and I'll have to have a settling!"

"Is Mamma getting really stronger?" Don asked eagerly.

"Stronger? Certainly; somebody stole away half her worries, has been looking after her lately."

Don ran on to school with light heart. He gave even more than his usual care to the luncheon tray that noon; carrying it up with such glad face and bright eyes that Mamma declared his very presence in the room did her good. "I've a secret," she said. "But you're not to know until after school." Don came home promptly that afternoon. Coming into the sitting-room, he stood still in pleased surprise; there, among the cushions of Papa's great chair, sat Mamma; a little pale from the exertion of getting down-stairs, but still looking quite like her old self.

"Are you sure it won't hurt you! Just wait," and Don ran off, coming back presently with a glass of foaming egg-nog, which he insisted on Mamma's drinking before he would let her talk at all.

"Jolly, here's Mamma!" Wilfred cried, rushing in, followed by Dick and Hal.

"Now the room looks right," Dick said.

"How nicely everything looks. I've just dreaded the coming down," Mamma said, adding with dancing eyes, "Norah must have improved wonderfully."

"Norah?" cried Hal. "We've been keeping a second girl lately," Wilfred said.

"I date my beginning to grow strong from the day of her arrival," Mamma said, taking one of Don's hands in her own thin ones. "I'll soon be able to get around; then our new girl can go to her old life."

"She doesn't want to go back; she likes her place very much," Don said promptly.

"Aunt Fan can't say you need an eldest daughter now," Wilfred said. "I wish Don would haul off a bit;

his influence is positively demoralizing! I actually found myself trying to make a bed this morning! As for Hal and Dick, they've showed more than one bad symptom at times. He's had a hard time, Mamma, this new eldest daughter of yours; but he's a plucky one!"—THE CHURCH STANDARD.

HOW HARD IT SEEMS.

There are times in one's life when all the world seems to turn against us. Our motives are misunderstood, our words misconstrued; a malicious smile or an unkind word reveals to us the unfriendly feeling of others. Our advances are repulsed, or met with icy coldness; a dry refusal arrests on our lips the offer of help.

Oh! how hard it all seems, and the more so that we cannot divine the cause.

Courage, patience, poor disconsolate one! God is making a furrow in your heart, where He will surely sow His grace.

It is rare when injustice, or slights patiently borne, do not leave the heart at the close of the day filled with marvellous joy and peace.

It is the seed God has sown, springing up and bearing fruit.

OUR SELF EXAMINATION.

That which costs little, is of little worth. This thought should make us tremble. In our self-examination we may experience at times a certain satisfaction in noticing the little virtues we may possess, above all, those that render us pleasing in the eyes of others.

For a instance, we may like to pray at a certain place, with certain sentiments: and we think our-elves devout: we are gentle, polite, and smiling toward one person in particular: patient with those we fear, or in whose good opinion we would stand; we are devoted, charitable, generous, because the heart experiences an unspeakable pleasure in spending and being spent for others; we suffer willingly at the hands of some one we love, and then say we are patient; we are silent because we have no inclination to speak; shunning society because we fail to shine there, and then fancy that we love retirement.

Take these virtues that give you such self-satisfaction, one by one, and ask yourself at what sacrifice, labour, or cost, above all with what care you have managed to acquire them. Alas! you will find that all that patience, affability, generosity, and piety, are but as nought, springing from a heart puffed up with pride. It costs nothing, and it is worthless.

As self-sacrifice, says De Maistre, is the basis and essence of virtue, so those virtues are the most meritorious that have cost the greatest effort to attain.

Do not look with so much pride on this collection of virtues, but rather bring yourself to account for your faults. Take just one, the first that comes, impatience, sloth, gossip, uncharitableness, sulkiness, whatever it may be, and attack it bravely.

It will take at least a month, calculating upon three victories every day, not indeed to eradicate it—a fault is not so shortlived—but to prevent its attaining dominion over you.



Bronchial-Pneumonia.

Mrs. F. Dwyer, of Chesterville, says:—"My little girl, of three years, had an attack of bronchial pneumonia. My husband and I thought she was going to leave the world, as her case resisted the doctors' treatment. I bought a bottle of Dr. Chase's Syrup of Linseed and Turpentine from our popular druggist, W. G. Bolster. After the first two or three doses the child began to get better, and we are thankful to say is all right to-day after seven weeks' sickness."

What is the Cause Of Pneumonia?

This question is of vital interest at this season of the year, when nearly every newspaper contains reports of one or more deaths from this deadly disease. Prof. J. J. Walsh, M.D., Ph. D., an eminent authority on diseases of the lungs, says that pneumonia is the result of taking cold when the system is in a run-down condition, and of neglecting to take prompt means of curing it. The beginning is with a cough, chills and aching of the bones, soreness and tightness in the chest, pain in the lungs, weariness, exhaustion and sleeplessness.

It is easy to let a cold run on. You may say with others that you always let a cold take care of itself. There is a danger of following this plan once too often. At this season of the year the lungs seem to be unusually susceptible to disease and before you suspect it pneumonia or consumption has seated itself in your system. It is possible you have tried the cough mixtures which druggists offer to their customers. These may do well enough for slight coughs, tickling in the throat, but they are powerless in the presence of serious disease.

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is far more than a cough remedy. It cures the cold as well as loosening and easing the cough. It takes the pains out of the bones and reaches the very seat of disease when there are pain and tightness in the chest. It would not be too much to say that Dr. Chase's Syrup of Linseed and Turpentine has saved thousands of people from pneumonia and consumption. There is not a village or hamlet in Canada where this famous family treatment is not recognized as a most unusually effective cure for croup, bronchitis, asthma, coughs and colds. Don't take anything said to be "just as good." There is no throat and lung medicine just as good as Dr. Chase's Syrup of Linseed and Turpentine. Remember this when buying and insist on having Dr. Chase's; 25 cents a bottle, family size three times as much 60 cents; all dealers or Edmanson, Bates & Co., Toronto.

Almost Consumption.

Mr. J. J. Dodds, of Pleasant Ave., Deer Park, Ont., writes:—"I have suffered in my head and throat and all over my body since last summer from a very heavy cold, which I could not get rid of. I have tried several of what are considered good remedies, but none seemed to be of any avail. I began to think that my cold was developing into consumption, as very many have to my knowledge. I am thankful now to say that Dr. Chase's Syrup of Linseed and Turpentine has worked a complete cure, as I am now entirely free of the cold."



That one subdued, then take another. It is the work of a lifetime; and truly to our faults may we apply the saying:—"Quand il n'y en a plus, il y en a encore."

"Happy should I think myself," said S. Francis de Sales, "if I could rid myself of my imperfections but

one quarter of an hour previous to my death."

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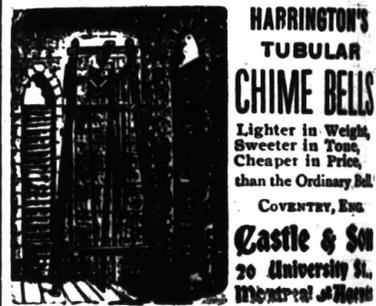
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