

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 28]

TORONTO, CANADA, THURSDAY, FEBRUARY 6, 1902.

[No. 6.

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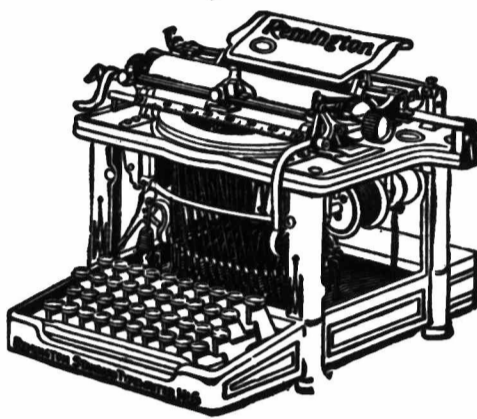
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An increase over last year of 23 1/2%	
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Canadian Churchman.

TORONTO, THURSDAY, FEBRUARY 6, 1902.

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LESSON FOR SUNDAYS AND HOLY DAYS.

QUINQUAGESIMA SUNDAY

Morning—Gen. IX., to 20; Mat. XXII., 15 to 41.
Evening—Gen. XII. or XIII.; Acts XXIV.

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

QUINQUAGESIMA SUNDAY.

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

FIRST SUNDAY IN LENT.

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

Immigration.

From the returns of the Government and railway officials it is evident that the northwest is rapidly filling with families from all parts of the United States. These people make excellent settlers, they fall into their places, take an intelligent interest in the affairs of the new community in which they are placed, are quick to grasp the advantages of Canadian freedom and of being subjects of the British Empire, and in fact become more Canadian than the Canadians themselves. While this is going on in the west very different changes of population are going on in the seaports. During the last ten years nearly 4,000,000 have entered the States from the East, of these a steadily decreasing now comparatively trifling number comes from the United Kingdom and northern Europe. The flood of immigration is now from

Southern Italy and the Levant, from Southern Austria and the Jews of Polish Russia. Our streets show that this continent is also invaded from China and Japan. With a declining or stationary birth rate what is before the Anglo-Saxon race of this continent? The problem is too serious to be passed over lightly.

Who are the Heathen?

The Manilla papers the "Freedom" and the "American" announce that they are temporarily obliged to suspend their Monday issues, but they hope that better facilities may be secured and all difficulties overcome. The difficulties consist in the impossibility of securing and keeping printers, the natives having a decided antipathy to working on Sunday, absolutely refusing to set type or work presses on Sunday night.

The See of Calcutta.

Rumor is busy with the names of clergy likely to succeed Bishop Welldon in the See of Calcutta. The position is not what it was when all India, and even Australia also, lay under the control of the Bishop of Calcutta. The movement of sub-divisions which, under Daniel Wilson, separated first Madras, then Bombay, and afterwards gave Ceylon its own bishop at Colombo, never was carried very far, and the greater Indian dioceses are still of the most unwieldy proportions. At the census of 1891 the population of that of Calcutta exceeded 110,000,000. If the scheme for a new diocese in the Central Provinces is soon carried through, this will afford material relief to the Bishop of Calcutta, but even so the work would still be of the most exacting character. The Bishop of Calcutta is Metropolitan of the Province, and that implies some additional responsibility and toil. Recent appointments to Indian sees have been marked by much independence, and there is some disposition to think that another stroke like the choice of Dr. Welldon may be in preparation. At the same time the feeling of active Churchmen in India may be taken some account of. They would prefer a clergyman with Indian experience, who would not have so much to learn. It must be remembered that the Indian bench of bishops already includes some men of capacity and experience, against whose promotion to the office of Metropolitan nothing could be urged. In the meantime it is still quite possible that Bishop Welldon may, as was hinted some time ago, be urged to accept the See of Melbourne. There is a strong local feeling that he should be asked, and preliminary action has been taken.

Hymns.

We regret that we are unable to answer our correspondent's question as to which are the hymns written by the king and the ribbon maker. The fact is that in all offices papers, when done with, disappear, and among those lost are the numbers of the Church of Ireland Gazette containing the article. Perhaps the editor of that journal will kindly supply the information if other correspondents do not do so. We can add, however, one item to our record of hymns, and that is that the Rev. S. Baring-Gould, so

well known as a prolific writer and the author of "On the Resurrection Morn," and the processional "Onward Christian Soldiers," has composed and set to a Breton melody an evening hymn, the concluding lines of which are:

Teach us, O Lord, Thy children,
To love and worship Thee.
That when our life is ended
Thy glorious face we see.

We await the arrival of some magazine with it published in full.

The Prime Minister.

Mr. J. G. Hall sends the following story to the "Living Church" apropos of Lord Salisbury's reputation for being singularly detached from the world of his distinguished contemporaries. The Prime Minister, the Bishop of London, and others, happened to be somewhere in a room with King Edward, who said to the Bishop: "Do you know what Lord Salisbury has just said about you? He pointed you out and asked, 'who is that young looking cleric?'" And then to save embarrassment to the Bishop, the King, with that invariable geniality all his own, added: "But you need not mind that. I just showed him the latest photograph of myself, and after looking at it some moments in silence he said, sympathetically, 'Poor old Buller!'"

The South.

Our readers know that one of the greatest problems that the United States have to deal with is the negro in the South. The church does what it can, but the results so far as we can see are few. As an illustration of what can be accomplished by intelligence, coupled with pluck, patience and perseverance, the work of the Rev. J. J. P. Perry, of Brunswick in Georgia is noteworthy. Taking up the mission of St. Athanasius for colored people thirteen years ago, with a small church and two houses (one of the many benefactions of the late Rev. Mr. Dodge, of St. Simons Island), worth possibly \$3,000, and in the face of much prejudice of white people, and deep-seated opposition of the negroes, he has built up what is nearly a self-supporting parish of about 200 communicants, a school of nearly 300 children, has erected a church and parish house which would do credit to many larger fields, and acquired property in equipment and investment worth \$31,000. He has broken down prejudice, reclaimed ignorance, elevated the morality of the people, and taught them habits of thrift and respectability, and by an honorable, dignified and judicious course has won the admiration and esteem of the community. The results go far to answer the oft-repeated question, how to solve the race problem. Mr. Perry's great need just now is of 300 school desks to equip his school rooms.

Revelation.

The Rev. Chancellor J. J. Lias has been of late chiefly noticeable for his warm interest in the old Catholic movement on the Continent. He has felt that some effort is necessary at the present time to all speculation in religious

matters back from the groove into which it has fallen. He read a paper at the Victoria Institute entitled "Modifications in the Idea of God produced by Modern Thought and Scientific Discovery." We had, said the Chancellor, been too much accustomed to separate speculation from revelation, instead of basing the former upon the latter; and we must go back to the days of the old conception of God as a liv-farce, manifested in the world which He has brought into being, and as an eternal self-existent Ruler of that world for the highest good of beings who lived, thought, and felt.

Consumption.

Some years ago the advantage of the climate of Colorado as a residence for the prevention and alleviation of pulmonary disease in the earlier stages were realized and the benefits of course exaggerated. Denver has, however, remained as a resort—where much benefit is derived. It may interest some to know that a gift has been made by a good churchman, Mr. Charles L. Adams, amounting to \$50,000, for the erection of an annex to the Consumptive Home in Denver, as a memorial to his deceased wife. This annex is to furnish accommodations, at a low rate, for consumptives who are unable to pay the rates in the main building.

Puritanism.

Our kind and learned correspondent, who objected to our editorial on what might be called the modern worship of Santa Claus, will, we trust, after reading the note which we found in an Old Country paper, understand our position better. He called it Puritanical, which surprised us, but "Peter Lombard" has a long note on Christmas which very aptly shows the use and abuse of Puritanism, and we hope that our extract will not be too long or out of place. "Things have swung round in two directions in the course of the last two centuries. Christmas was a day held in downright abhorrence by the Puritans of the 17th century. Let us, as true men and women, be just to them. Some of their most prominent writers declared that the festival was really a revival or continuation of the heathen Saturnalia, the rejoicing and merry-making of the Romans on the turn of the season, and named after Saturn as the author of husbandry and the arts of life. At this festival the utmost freedom of social intercourse was permitted; slaves were allowed to sit at the tables of their masters, processions crowded the streets, the nights were illuminated with lighted tapers of wax, which were also used as gifts between friends in the humbler walks of life. It was an especial season for the exchange of gifts of friendship, and especially of gifts to children. We may compare with this the similar joyous outburst at the Jewish Feast of Tabernacles, though this was earlier in the year. Nehemiah's exhortation to the nation, 'Go your way, eat the fat and drink the sweet, and send portions to them for whom nothing is prepared,' would make a most fitting Christmas text; indeed, it has many a time been so used. In other words, we fit the happy rejoicings of the old Church of God into our Christian life. And there is no doubt that the early Christians thought it desirable to take whatever was attractive in the customs of their Pagan ancestors and try to adapt it to the higher life which they aspired to lead. . . . Well, Prynne, the great Puritan writer, in his *Histrio-Mastix*, which is not such

a bad book as some of us thought it until we had had a good look through it, abuses the observance of Christmas fiercely on the ground, which I am afraid is too true a one, that it was "spent in revelling, epicurisme, wantonnesse, idleness, dancing, drinking, stage-playes, and such other Christmas disorders now in use with Christians . . . which should call all pious Christians eternally to abominate them." Now if it were really the case that Christmas could not be kept in England without these accompaniments, I am sure that he would have had the great author of the first Epistle to the Corinthians with him. And he had, too, good reason to fear if we may judge by the literature of the time. We know now that there was another side to it all. . . . Good Christians, whether "Prelatists" or "Predestinationists," did not like being shut out of church on Christmas Day. As a matter of fact, many of the Puritans themselves felt this, and as time went on, though the prohibition remained in the Statute Book, the services were resumed in Church congregations, and nobody interfered with them. It is recorded how the great Oliver allowed himself to be taken by his High Church daughter to the Christmas Day service at the Church of St. Gregory-by-St. Paul, and showed his pleasure therein. . . . But then remember how much of the purification of all this we owe to the Puritan protest, continued long after Prynne, bravely carried on all the time that the devil seemed let loose again in the orgies which were resumed after the Restoration; carried on, too, thanks be to God, by the brave Nonjurors, who made common cause with the Puritans in maintaining that pure life and conversation were better than ceremonies, however sacred.

Is there a Dawn Wind?

The "Spectator" rejoices in having such a large number of literary readers, that where one of them starts a discussion the only difficulty the editor has is to choose among the multitude of responses that reach him. In selecting from one of these discussions our readers will pardon us if we take more than our usual space. On the 28th of December, Mr. W. W. Ward, asked the above question. Is the morning the mother of winds, as Hesiod calls her? After quoting from what Virgil, Dante, and Longfellow say of the precursor wind, he adds: In that passionate poem translated in the Revised Version, "The Song of Songs which is Solomon's" a nuptial song composed, it is said, by Solomon on his marriage with Pharaoh's daughter, we read: "My love is mine and I am his. He is feeding his flocks among the lilies until the day breathes and the shadows flee away." Until the day breathes, not breaks, as if the dawn wind were as certain a sign of the approach of day as the first streak of light in the clouds. Has there been as yet any satisfactory interpretation of the mysterious line of Wordsworth, "The winds come to me from the fields of sleep"? May they not be the herald winds of that "sweet May morning"? The editor appositely heads the letters with the line from Tennyson, "The cold wind that foreruns the morn." F. T. Bullen, whom Mr. Ward calls the true poet of the sea, and others the modern John Bunyan, contributes a letter which we love to quote in full as he raises all he touches to such a religious and spiritual plane. Delightful as his letter is there is one jarring note struck in the first sentence, "Is there a dawn wind?"—jarring,

that is, because it puts a question as to the existence of what should long ago have passed beyond the realm of debate. Truly, he hastens to show, buttressed by a wealth of lovely quotation, how firm is his faith; but to how many of our colonists, sailors, soldiers, and travellers will his admittance of that question seem an act of heresy? For the coming of the breath of dawn is to vast numbers of enduring men and women scattered all over our wide-spread Empire the most precious physical fact of each day, an event to be looked forward to throughout what would often be the otherwise unbearably humid heat of the night. And its failure to arrive at the expected moment, for it does fail at times under the stress of certain atmospheric disturbances, is a calamity of the first magnitude, often alas! proving that the final straw that breaks down the terribly weakened resistance of the brave sufferer. And even when retirement from those exacting lands has come, and the released one retires to the easeful quiet and changefulness of climate of his native islands, the memory of those precious moments remains to him. As one of the uses of pain is the sense of gratitude cessation from it brings as well as the cultivation of hopeful endurance while it lasts, so one of the chief pleasures of memory of our experiences in tropical lands is our bearing patiently the heat of the night because of the certain expectation of most delicious relief at dawn. For then, as if by some miracle of Nature, the heat-waves suddenly cease to surge over the throbbing brain, the oozing sweat dries, and like the healing touch of a ministering cherub a delicious freshness prevades all things. "Thou canst not tell whence it cometh or whither it goeth," but a breath of coolness (it is no more than a breath) has come, and if there be any sense of divine Providence left in the heart, now is the season for morning praise and prayer. It will be pure from the fountain of life. But in the foregoing only the nether margin of this Aurora of delight has been indicated. To enter the upper regions we must wait on a tropical sea-coast, or better still, stand upon the deck of some calm-bound ship in low latitudes at the coming of day. Then, having wondered and worshipped throughout the mighty silences of the night, gazing with restful sight upon the immensity of the sea-plain beneath touched momentarily with suggestions of unearthly radiance or lifting wondering eyes above where in perfect harmony the morning stars sing together, the soul may rise to higher eminences of joy. To the watcher whose mind is attuned by submission to these sweet influences there will then come a frame of sacred expectation such as no other time or place on earth can bestow. There is silence in heaven. There has been, but not the same. Now heaven and earth and sea are waiting, and man must needs wait also. Not long. And God said "Let there be light." He speaks, and His breath is felt bringing life as well as light. The twin glories of day-dawn appear. The rich deep sheen of the blue-black ocean becomes diversified as the freshness of that celestial breath passes over it, while following closely, the triumphant clanging of colours strikes upon the senses as they rush athwart the sky. The tides of being that have been just at lowest ebb respond to the mighty call. They flow, at first sluggishly, but as the light sweet airs strengthen, and the precursor lances of the sun pierce the heart of darkness, they rise

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tumultuously, joyfully, until the time when the full day floods the half-world, and they sweep majestically onward towards their divinely appointed ends, or beginnings.

THE CHURCH AND SOCIALISM.

It is true that a name may often prejudice a cause, and many who are hostile to socialism, because of some of its advocates and associations, would regard it very differently were it divested of some of its supposed necessary connections. Some socialists are atheists, others advocate loose doctrines as to family ties, others, like the anarchists, seek to realize their aims, so far as they have any, by undisguised robbery, while according to some, the very possession of private property is a usurpation and a wrong to the community. With socialism of this character, subversive of the very foundations of organized society, and destructive of all moral law and restraint, the Church of Christ can form no alliance. A true socialism has been defined as every aspiration towards the improvement of society. And even though ignorant or misguided men may adopt views and methods with which the Church can have no sympathy, and must regard with deep abhorrence, yet at the same time with what they profess to be their central vein, the improvement of the material and moral condition of the poor, she must have the deepest tenderness, and extend the heartiest co-operation. A favourable sign of the times is the interest taken in the condition of the poor, and of the labouring classes. The public conscience has been aroused, and people are no longer content with the possession of comfort themselves, whilst they know that multitudes are living in unhealthy physical and moral conditions, in a state of hopeless poverty, and one favourable to crime. Another encouraging feature is the better relations existing between capital and labour, the recognition of the dignity of labour, and the influence of arbitration in settlement of disputes between the employer and employee. It is a true Socialism which realizes that the State cannot afford to have masses of ignorant and deprived people; and that the material, intellectual, and moral elevation of the people, as a whole, is a thing to be aimed at and promoted by all possible means. However much this may be furthered by legislation, by wise and good laws, it will be chiefly promoted by the change of individual hearts, and the introduction of a new brotherhood in Christ. Society will be improved only as the individual is expanded and elevated. The best help is self help. Thrift and self restraint are the necessary elements of material prosperity. The church can give invaluable assistance by encouraging and strengthening such habits and feelings. Thinking Christian men are realizing this more and more. Bishop Potter, of New York, preached recently on the subject of 'Man and the Man,' from the text, 'Put ye on the Lord Jesus Christ', and said that the secret of human conquest was not merely the armour, but the manhood within the armour, and the secret of that manhood was the indwelling strength of Christ. Here lay, he said, the solution of all social and moral problems—of the drink problem, of the reverent observance of Sunday, and the rest; that solution would be found always in some force touching the

inner springs of conscience and of life, for to cause righteousness men must be brought into relation with a saving and transforming power that would touch the springs of conscience. It was, he said, the touch of the personal Master, the Man, that made the personal free man. An applied Gospel to the individual conscience, and the solution of social questions, will bring about what all desire, a diminution of poverty and crime, a better feeling between class and class, and a general improvidence of social conditions. The reconciliation of the working classes to the Church, and a deeper interest by the Church in their welfare, physical and moral, will more than anything else advance a Socialism in which all will rejoice. This, it is pleasing to observe, is making rapid progress in London, and is the beginning of a movement which we hope will speedily extend to other cities in Europe and America. The following clipping from a contemporary speaks for itself, and illustrates how far the Church in the Metropolis of the Empire has advanced in the direction indicated above: "A Working Church' and the Working Classes—Great Service at St. Paul's. The Federation of Workingmen's Clubs held for the first time a united service for club members in St. Paul's Cathedral recently. The service may, in some sense, be looked upon as a test of how far the efforts of the Federation and Affiliated Clubs have been successful in the deepest sense, in drawing men up to a sense of spiritual realities, which, after all, is their ultimate aim. Since deciding upon this step, the officers of the Federation must have passed through many a moment of anxiety. Would the men come? Would they give up an evening after a hard day's work to an act of common worship, many of them, perhaps, never having been in a church in their lives? Soon after eight o'clock all doubt was over; the Cathedral was filled from end to end; men came in their thousands. From north, south, east and west of the metropolis, on foot, in 'bus loads, in brake loads, they came. Notting Hill, Poplar, the Isle of Dogs, Stratford, Bethnal Green, Walworth and Lambeth, all the great working class districts were represented by men of various occupations—bricklayers, laborers, mechanics, cabinet makers, carmen, porters, printers, boot-makers, shop assistants and costermongers in the inevitable "choker"—a congregation the like of which has never been brought together in the cathedral since Wren raised its walls from the ruins of the great fire. No great state or ecclesiastical function had drawn them there; no great ceremony involving all that art and beauty and ritual can supply and the eye take pleasure in. They were not there as sightseers in any sense, but solely to take part in a simple service of praise, a few hymns and prayers, and a sermon by the Bishop of London, the personal friend of many of them. A gentleman who has spent most of his life on the continent, and who, seeing that the Bishop of London was announced to preach, entered the Cathedral chiefly to hear the sermon, and quite unaware of the special nature of the service, afterwards expressed intense astonishment that so great a number of workmen could be drawn together for the simple purpose of worship. He believed that apart from any political object such a thing would be impossible in any capital in Europe. 'I have

been privileged to witness many great spectacles,' he said, 'among others a great review of the German army in 1897, when more than 120,000 men were in the field, and the Etat Major comprised representatives from all parts of the world, besides the greatest personages of the German Empire; but even that magnificent sight had not so great an effect upon me as what I have seen and heard to-night. The English nation can be proud to have such a man as the Bishop as a representative of its national religion. Undoubtedly it is in its religion that the secret of Britain's power lies.' "

THE LENTEN SEASON.

The season of Lent comes early in the year, and Wednesday next will be the first day, commonly called Ash Wednesday. This season has survived many changes, and by its survival, as well as by the constant witness of the Church to its utility, and also the testimony of many Christians to its benefits, it has come to be generally regarded as an invaluable period of instruction and edification. Not a few among the nonconformists are observing it, as they are also gradually adopting many things that were formerly the exclusive possession of the Church. We rejoice that this is the case, as it will be by close approximation in belief and methods that the unity we all desire and pray for will, if at all, be promoted and attained. It is a custom in the American Church for the bishops to issue a pastoral letter urging their clergy to provide adequate services and instruction for this holy season, and exhorting the people to wait diligently upon the Means of Grace, and generally to observe devoutly the forty days of Fasting and Abstinence. It is a custom which might with advantage be followed by the Canadian Episcopate. Often an earnest Priest's efforts to induce his people to give up worldly pleasures, and to attend the special Lenten services are but partially complied with, whereas if his hands were strengthened by a letter and exhortation from the Bishop many, now careless, or indifferent, might be induced to evince more interest, and not only benefit themselves, but encourage others as well. We are confident that a well kept Lent and Holy Week, culminating in a large attendance at the Holy Communion on Easter Day, is an unspeakable benefit and blessing to the parish in which it occurs. George Herbert well set forth the objects and reason for this sacred season, when he wrote of it: Welcome, deare feast of Lent, who loves not thee, he loves not temperance or authority, but is compos'd of passion. The Scriptures bid us fast; the Church says, Now: Give to thy mother what thou wouldst allow to ev'ry corporation. As a time of abstinence from sin and worldly pleasures this Lenten season is generally recognized, but how few appreciate it as a spiritual feast, as a feast of fat things, and who love the Lenten feast because their soul delights itself in fatness. To the faithful son or daughter of the Church Lent is not a season of gloom, but one of spiritual refection and refreshment, of communion with Christ, of growth in divine grace and knowledge. If duly observed, it will deepen spiritual life, and upbuild the character, and we shall know Him, and the fellowship of His sufferings, being made conformable unto His death. Let us not by disregard of it

be a cause of offence or a stumbling block to any, much less make the adversary to rejoice by seeing the children of the Church regardless of the rules and appointments of their spiritual Mother. When she speaks we should listen, and we should be obedient to the voice of the Church, when, as in this case, she speaks to us with authority. We trust that the forty days of Lent will be marked this year by the devout observance of the faithful, that the clergy will make due provision for frequent services and communions, as well as for instruction and edification, and that as a result, with God's blessing, the number of communicants at Easter may be large, remembering the words of the Apostle Paul to Timothy, "It is a faithful saying, for if we be dead with Him, we shall also live with Him. If we suffer, we shall also reign with Him: if we deny Him, He also will deny us."

REVIEWS.

The Soul in the Unseen World: An Enquiry into the Doctrine of the Intermediate State. by R. E. Hutton, London: Rivingtons; (price 6s.): Toronto Upper Canada Tract Society.

This is a remarkable and valuable contribution to the literature on the much-discussed subject of eschatology. The writer states in his preface the purpose which he had in view, viz., "to trace in the Bible, the Fathers, the Liturgies and the writings of the theologians what was commonly believed as to the life of the soul in the intermediate, disembodied state," and most readers will agree that he has carried out this purpose in a very satisfactory and impartial manner. The modern tendency to regard Paradise as an imperfect state Mr. Hutton rejects as unscriptural, maintaining that it is only when the soul is educated and cleansed from all defilements that it is permitted to enter Paradise and "be with Christ." The teaching of the Orthodox Eastern Church is given at some length. The "Romish doctrine concerning purgatory," which "would seem, like much else, to have been inherited by the Papacy from pagan Rome, and to be the distorted expression of a great truth," is shown to be justly condemned in our Articles, and to go far beyond Roman dogmatic teaching. After examining the teaching of the English Church, which does not dogmatize concerning the condition of the souls of the departed, the writer concludes: "We believe no torment can touch them, but since, wherever they are, they are being washed in the Precious Blood and purified and purged from all defilements, the state of these souls is not unfitly called one of purification—a Purgatory." Our space does not permit of a more extended notice of this interesting book, which we hope will be widely read.

The Books of the New Testament, by the Rev. Leighton Pullan. London: Rivingtons; price, 4s. 6d. Toronto: Upper Canada Tract Society.

Students of the New Testament will welcome this little book, which, written in a conservative spirit, treats of the various problems as to dates, authorship, etc., of the books of the New Testament in the light of the latest scholarship. There is first an introductory chapter, containing, amongst other things, a brief but very comprehensive sketch of the history of the Canon, and then each of the books is separately considered. There is a freshness and clearness of style about the book, which makes it not merely a dry summary of facts but pleasant and interesting reading. The question of the authorship of the fourth Gospel is a model of clear and concise treatment. The different theories that have been put forward are briefly stated, the external evidence of its authenticity is then adduced, and it is shown from internal evidence that the author was a Jew of

Palestine, and an eyewitness of the events which he records. "To suppose that an unknown, forgotten, born two generations, or even one generation, later than the Apostles, could invent such sublime doctrine, and insert it in so realistic a story, and completely deceive the whole Christian world, including the district in which St. John lived and died, is to show a credulity which is without parallel in the history of civilization." The value of the book is greatly enhanced by a good index.

The Church Eclectic. Edwin S. Gorham, Church Missions House, New York, January, 1902.

The current number of this review contains a very interesting sketch of the history of the Irish Church from the Act of Union to the Disestablishment, which is to be followed up in the next number of the review. This is a most instructive paper, giving an insight into the causes other than ecclesiastical, which have influenced the fortunes of the Church in Ireland. It corrects several mistaken ideas as to the origin and history of the Church. We wish the article could be more extensively read than is likely to be the case, seeing that the Review has not a very wide circulation in Canada. The article is by Rev. Bert Foster, D.D. A second article is upon the "Eucharistic Controversy," by the Rev. E. P. Hurley, giving the history of the term "Transubstantiation," and an investigation of the Roman doctrine of the Sacramental Presence. Some questions are touched upon which, we think, ought to be considered irrelevant even in a theological discussion, as not tending to any really good end. The writer advances a somewhat startling theory in these words, "Whether this presence of Christ be said to be contained in the elements, or not, it is, to my mind, certain that the validity of Anglican orders must stand or fall with a belief in it. At the Reformation period, historically and theologically, this is the basis upon which the validity of Anglican orders must rest." What "this" presence is, may be gathered from the writer's words immediately preceding those we have quoted: "The distinction made by theologians between a corporal and a carnal presence must never be forgotten. The former implies the organic Christ present in a supernatural mode, but the latter implies the presence of that same sacred humanity in all its natural conditions." The conclusion arrived at by the writer is that "the Church of England rejected transubstantiation as then, and now understood (viz., in the Roman Church), while at the same time she asserted her belief in the Real Presence." A third, and original paper decidedly, is on "Christian Unity," in which the writer seems to look upon the various denominations outside the Church as occupying the position of the "opposition" in Parliament, as being raised up to do the duty which the Church has failed to do. In fact they are like the prophets of Israel, called up not merely to awaken the Church to its duty, but unlike those prophets, they may actually thrust the Church aside, and take its place for the welfare of the people, and they are to do this "at the risk of being sneered at as heretics and schismatics." The writer has a mistaken idea that Theodore of Tarsus recognized "Presbyterian or merely Monastic ordination," and thinks the same might be done now. The Review contains some selected articles, a very striking one especially, on "The Anglican Church from a Mohammedan point of view." It is a translation from an Arabic newspaper speaking of the Anglican Church in Egypt. The writer speaks quite approvingly of the establishment of a new bishopric for Egypt, eventually to include the Soudan. He says, "It is difficult to close one's eyes to the fact that the community for which it is intended to create a bishopric in Egypt and the Soudan is a great community. It will have a great standing and a great influence on the future of Egypt and the Egyptians." The Review contains some very good "News and Notes from at Home and Abroad," notably some very good re-

marks upon the somewhat shameful treatment dealt out to Colonial clergy who may wish to take up clerical work in England. There are also Musical Notes and Queries, Book Notices, Recent Discoveries in Science, Recent Ordinations, and a Necrology.

The American Antiquarian and Oriental Journal, Chicago, Ill.

The first article is upon "The American Indigenes," by Charles Hallock, M.B.S. At the outset of his paper the author says, "The author of this paper is convinced that he has been able to solve the racial problem of the Western Hemisphere." Further on he says, "In its primordial state the globe was only in small part tenable (sic.) Later on, but long anterior to the days of the traditional Adam, these existed (Genesis iv., 16, 17) autogenous, independent and contemporaneous groups of men with their associated flora and fauna, which were distributed among the geographical areas, etc." The reference to Genesis must surely be a misprint, as any one may see who turns up the reference; 10,000 years ago the highest culture was to be found in Yucatan, and other Central American States. "How many centuries previously civilization had endured (sic.) is a problem hard to solve." Again, "at that time," viz., when the great ice sheet began to melt, "man and mastodon were contemporary." The original home of the American Indigenes apparently was Central America. Emigrants from Corea, driven out by the Chinese Emperor Tsin, probably were the ancestors of the Mexicans." Colonies came over to Florida from the West Indies; and in some such way was the whole land overspread. The paper is one in which history and archaeological monuments are very strangely used to build up a theory which is not so clearly established as the writer asserted it would be. Another paper in this magazine, with the title, "A Plea for greater Simplicity and greater Accuracy in the Writings of the Future with regard to the American Aborigines," by Dr. C. Slocum, of Ohio, would almost seem to have been written as an offset to Mr. Hallock's paper. A paper on "The Cultural Significance of Primitive Implements and Weapons," will be best understood, as to its scope and purpose, by an extract or two. After describing how helpless the "primeval troglodyte, that man-ape, the pithecanthropus," was, the writer goes on to show how he gradually grew more human-looking by "the loss of valuable weapons in the reduction of his teeth and claws, and then kind "mother nature" put him up to sharpen sticks and stones, having first taught him to throw things, in self-defence. This "advance in intelligence" placed him "beyond the stage of even the level of the man-apes, and he became a man." From her varied stores of the mineral kingdom, from the shells of mollusks "beneficent nature presented such things ready-made to the hand of primeval pithecanthropus man," "without them he could not have survived at all;" and his descendant, the man of the present day, would be wrong to forget the benefits he owes to "mother nature." There is a paper upon "The Beard as a Test for the Classification of Races," by C. Stainland Wake, which comes to the conclusion that the hair of primitive man was smooth and straight; at least the author says, "it would seem so." The magazine gives some archaeological notes, a very interesting one being on the "Scarabaeus," the sacred beetle of the Egyptians, concluding with Literary Notes and Book Reviews.

Magazines.—Scribner's Magazine for the current month contains discussions of questions of great importance from an American national point of view, short stories by clever writers, several art articles, poems by Winston Churchill—not the M.P.—Edith Wharton and others and an installment of the story of "The Fortunes of Oliver Horn" (Chaps. VIII-X.), by F. Hopkinson Smith. W. H. Burr contributes an article on

"The Prophecy of Vanderlip's Commercialism," this number of the States Constitution concerning Russian into great PRIX in the tion, and a tion for th which is sc Jarvis is a As usual, throughout.

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"The Proposed Isthmian Ship-Canal," and F. A. Vanderlip's second article on "The American Commercial Invasion of Europe" also appears in this number. This paper deals with Italy, Austria and Germany. Mr. William Jarvis, United States Consul at Milan, writes a descriptive article concerning Mr. Paul Troubetzky, a young Russian sculptor, who has recently sprung into great fame in Europe by winning the Grand Prix in the Russian Exhibit at the Paris Exhibition, and also by recently winning the competition for the equestrian statue of Alexander II., which is soon to be erected in Petersburg. Mr. Jarvis is a personal friend of the young sculptor. As usual, the magazine is beautifully illustrated throughout.

The Churchwoman.

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

SEMI-ANNUAL MEETING OF THE WOMAN'S AUXILIARY.

Aurora.—The half-yearly meeting of the Toronto Diocesan Branch of the Church of England Woman's Auxiliary was held in Aurora by the kind invitation of the Aurora and Oak Ridges branches. Twelve of the diocesan officers and 83 members left Toronto by the Metropolitan railway, and were joined by other members on the way up. They proceeded at once to Trinity church, where a celebration of the Holy Communion was held. The Rev. L. H. Kirkby celebrated, assisted by the Rev. R. Ashcroft, Rev. E. A. Watt and Rev. Frank Kennedy. The Rev. J. S. Broughall gave a very helpful and instructive address on "Motives for our W. A. Work." The music rendered by the choir added much to the beauty of the service. There were 150 communicants. The delegates were entertained to a sumptuous dinner in the schoolhouse, which was prettily decorated for the occasion. At 2 p.m. the delegates assembled in the Masonic Hall, where the afternoon session was held. Mrs. Williamson, diocesan president, was in the chair, and opened the meeting. Mrs. Kirkby gave a very cordial welcome to the visitors, which was replied to by Mrs. Williamson and Mrs. Ashcroft. Miss Bagshaw, of Uxbridge, has been added to the list of life members. Mrs. Cummings, corresponding secretary, reported six new branches had been formed since the annual meeting, but regretted two old branches had disbanded for a time. That six life members had been added to the roll, the first life member was made in 1890, and now numbered 155. The total amount for Life members' fees have been \$4,014; all of which has been dedicated to mission work. That as a result of the action taken at the Triennial in reference to child marriage among the Indians the Government had promised to try and help abolish it. We regret Miss Shackleton, from St. Mary's Bible Home, Matsumoto, would not be able to return to her work, owing to ill-health. Miss Awdrey, from Japan, had paid a short visit to Toronto. We are glad to say Miss Gibson has been able to return to the Blackfoot Home. Miss Mitchell, of Millbrook, and Miss Millie Baker, of Winnipeg, have gone with her, and now the staff is complete. Mrs. Banks, Diocesan Dorcas secretary, reported good work had been done; 262 bales had been sent, including 5,101 new articles, 2,488 second-hand articles, 300 quilts and 258 yards rag carpet; value of material and freight, not refunded, \$4,102.19. Furnishings for the Blackfoot Home had been sent by a band of little girls and several members of the W.A., two surplices,

two cossacks, two small fonts, one communion set and a bell. Boys' clothing is very much needed at the Indian homes. It is harder to make and more expensive, but let us remember our W.A. motto, "The love of Christ constraineth us," so do our sewing and pack our bales with the thought that when we are helping His little ones we are helping Him. Mrs. Webster, Diocesan treasurer, reported total receipts since annual meeting \$5,246.33. Mrs. Miles, treasurer of Extra-Cent-a-Day Fund, reported from April 16th, \$380.77, an increase of \$14.97 over same time last year. This fund, as the name indicates, is a special self-denial fund, and is voted monthly to some special emergency.

Mrs. Kuhring, Secretary of Juniors, stated several new branches had been formed and a missionary lesson would be given every month in the "Canadian Churchman." Miss Lee, treasurer of Juniors, reported receipts \$163.88, from April 24th to January. Mrs. Davidson, convenor of literature, spoke of the necessity of every woman giving her tenth, then she would always be able to give her mite to Christ's work. That 275 copies of the Diocesan catechisms had been sold, and another would be ready shortly on Columbia. The Library, through the kindness of the rector, is in St. James' school-room, and is opened on Fridays from 10.30 to 3.30 p.m. New books are being added continually to stimulate interest in mission work. Mrs. Hoskin, secretary-treasurer of Parochial missionary collections, reported since annual meeting \$1,892.58. Full returns for the six years the P.M.C. have been in charge of the W.A., \$26,389.31, expenses for the six years \$151. Two new branches have joined the P.M.C., St. John's, Tecumseth and Trinity, Bondhead. All the reports are most encouraging, and show growth in the work. There were 200 members of the diocese present, including representatives from 23 Toronto branches, and also from Barrie, Bradford, Bondhead, Churchill, Eglinton, Markham, Mimico, Millbrook, Oak Ridges, Richmond Hill, Thornhill, Shanty Bay, Tecumseth, Lloydtown, Roach's Point, Sutton West, Uxbridge and York Mills. Mrs. Boddy read a very interesting paper on Zenana Mission work. Other earnest addresses were given by Mrs. Davidson, Miss Tilley and Mrs. Carry, of Millbrook. Tea was served by the Aurora and Oak Ridges branches, and in the evening stirring addresses were given by Rev. Frank Kennedy, of Japan; the Rev. Mr. Stringer, who has just returned from Herschel Island, and the Rev. Mr. Fenning, of Minden. The return trip to Toronto was begun immediately after the missionary meeting, the day having been most successful and enjoyable to all who shared in it.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

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

Truro.—St. John's.—There were three services held in this pretty little church on Christmas Day. At 8 a.m., a celebration of the Holy Eucharist; at 11 o'clock, morning prayer, with sermon by the vicar, and second celebration of the Holy Eucharist, and Evensong at 4 o'clock. By the efforts of a few faithful workers, under the direction of Mrs. Davies, the church was very tastefully decorated, the rood screen of evergreen setting off the chancel to great advantage. The singing was very good, the anthem, "Glory to God in the Highest," was sung with great effect, the solo being taken by Mrs. J. Logan, who is noted for her beautiful voice. The services were very hearty. On the 9th of January the Sunday school children held their annual entertainment, consisting of a bountiful tea—of which about 150 children partook—at half past five o'clock. At eight o'clock the elder scholars began the pro-

gramme by singing a beautiful chorus, the "See-Saw" chorus, after which the recitations and dialogues followed, much to the amusement of the children and their parents and friends, who had assembled. At the conclusion of the programme, the superintendent of the Sunday school distributed the prizes, and from a prettily decorated tree bags of fruit and candy were handed to each scholar. The entertainment was closed by the singing of the "National Anthem."

FREDERICTON.

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

Newcastle.—A meeting of the clergy of the Rural Deanery of Chatham was held here on Jan. 21st and 22nd. There were present, the Revs. Canon Forsyth, Rural Dean, W. J. Wilkinson, M.A., B.D., Jas. Spencer, C. O'Dell Baylee, H. A. Meek, G. L. Freebern, B.D., and T. H. Cuthbert. The meeting opened with a corporate celebration of the Communion on Tuesday morning, by the Rural Dean, assisted by the Rev. T. H. Cuthbert. At the meeting held afterwards at the rectory, the first chapter of the Revelation of St. John the Divine was read in Greek, and a paper was read by the Rev. H. A. Meek on "Unfulfilled Prophecy," for which he received a vote of thanks. The following resolution was passed unanimously: "Resolved, That we, the clergy of the Rural Deanery, of Chatham, in Chapter assembled, desire to place on record our deep regret at the recent removal of the Rev. Thos. W. Street, M.A., from the Rectory of St. George's church, Bathurst, and from this Rural Deanery, to another field of labor. This removal deprives us of association with one whom as a faithful and able worker, a gentleman and a scholar, we have held in high esteem. We, therefore, desire to give expression to our sense of the great loss the Church in his late parish has sustained in Mr. Street's removal and the deprivation we, as a chapter, have suffered by the severance of association with one whom we have regarded as learned and able in counsel, and happy and profitable in personal intercourse. It is our wish and prayer that Mr. Street may be abundantly blessed in his new field of labor in the Lord's vineyard, and we have much pleasure in constituting him an honorary member of the Chapter of the Rural Deanery of Chatham." A meeting of the Sunday School Teachers' Association was held in the Sunday school room on Tuesday afternoon at 3 o'clock. Several teachers were present. Admirable papers were read by Miss Thompson, and the Rev. Canon Forsyth, and the discussions were animated and interesting. The Holy Communion was celebrated on Wednesday morning, and services were held on Tuesday and Wednesday evenings. On Tuesday evening the addresses in St. Andrew's church, Newcastle, were given by the Revs. W. G. Wilkinson and James Spencer, and in St. Mark's church, Nelson, by the Rev. G. L. Freebern. On Wednesday evening the Deanery sermon was preached in St. Andrew's church by the Rev. G. L. Freebern.

MONTREAL.

William Bennett Bond, D.D., Archbishop, Montreal.

Montreal—Christ Church Cathedral—The annual dinner of the choir of this cathedral church, took place at the Place Viger Hotel, Thursday, the 29th ult., and passed off very pleasantly. Mr. J. B. Norton presided; the attendance was large, and for the first time in the history of such gatherings, the Cathedral clergy occupied seats at the table. One of the features of the evening was the presentation to the Ven. Archdeacon Norton by Captain Chambers on behalf of the choir of a set

of expensive cut glass and silver-mounted ink wells, bearing the cathedral crest and an appropriate inscription. The gift was tendered by the choir as a mark of its appreciation of the splendid services rendered by the Archdeacon to the cause of Church music in this diocese, he having been largely instrumental for the raising of its standard to its present degree of perfection. The toasts of the evening included "The King," "The Rector," "The Choir," "Our Entertainers," "The Ladies," "The Gentlemen," "Our Partners," "Our Organist," "Our Assistant Minister," and "Captain Chambers." During the evening addresses, in proposing the toasts, were delivered by the Ven. Archdeacon Norton, Rev. A. T. S. Boyle, Mr. J. B. Norton, Capt. E. J. Chambers, Mr. Charles Blackmore, Mr. John M. Black, Mr. E. Lloyd, Miss Annie Peters and Mrs. E. J. Chambers. After the toasts, dancing and games were indulged in. Songs were also rendered by Capt. and Mrs. Chambers, and Messrs. Woodward, Anderson, Burnett and Hardman.

The Ven. Archdeacon Naylor, rector of Clarendon, was the preacher at the morning service in this Cathedral on Sunday, the 20th ult. In the course of his sermon he gave a short account of the mission work at present being carried on in his archdeaconry, which he said was progressing as fast as it could under the circumstances. Within the last 25 years 18 churches and 8 parsonages had been erected but much yet remained to be done. There was still a district of between 500 and 600 square miles which had not been touched by the Church. Assistance was urgently needed.

Negotiations are proceeding between the Cathedral authorities and Rev. F. J. Steen, and it is understood that the pastoral and parochial work will, if the contemplated arrangements are completed, be largely handed over to Mr. Steen, while the Ven. Archdeacon Norton will retain his legal and official position as rector of the Cathedral and Archdeacon of St. Andrew's, and the Rev. H. T. Boyle will continue as curate.

A special meeting of the Synod of the diocese has been called for Tuesday, March 4, in order to proceed to the business of the election of a coadjutor-bishop for the diocese.

The Diocesan Synod.—The opening service of this Synod was held in the Cathedral on Tuesday morning, the 28th ult. There was a choral celebration of the Holy Communion at which His Grace the Archbishop of Montreal was the celebrant, assisted by the Very Rev. the Dean, and the Ven. Archdeacon Evans, who acted as Gospels and Epistoller, respectively. The Revs. Canons Ellegood and Ker also assisted. The Rev. R. Hewton, rector of Lachine, preached, and he took for his text the words, "The Church of the Living God," I. Timothy, iii., 15. In commenting upon the words of his text the preacher gave as the right and proper definition of the Church the following, viz.: "That the Church of the living God is holy, Catholic, Apostolic, and a visible body, composed of all baptized persons, showing an unbroken historic continuity—a Church with a three-fold ministry, which can date its origin from the time of the Apostles. In the course of an able and eloquent sermon the preacher pointed out how that the Anglican Church was historic, holy, Apostolic and Catholic, that it had existed in England long before the advent of St. Augustine, who headed the Italian Mission, had reached her shores, and that in all probability it had been founded by one of the Apostles themselves. The sermon was throughout a scholarly and learned discourse. On Tuesday afternoon the members of the Synod met for the transaction of business in the Synod Hall, when the Archbishop delivered his inaugural address. The venerable head of the Church in this diocese appeared to be hale and strong, spoke in a clear voice, and subsequently presided over the house with his usual alertness. The matters dealt with in the charge

comprehended the whole work and interest of the Church throughout the diocese. The minute detail which marked the individual references indicated the zeal and care with which His Grace oversees all the forces of activity under his jurisdiction. The work of the diocese is constantly growing with the expansion of the Church, but His Grace keeps in touch with every form of effort, which is fostered either by the individual Church or the diocese as a whole. As an instance of his personal work the following figures will be interesting: Congregations visited, 90; confirmations held, 68; persons confirmed, 840, or 370 males and 476 females; ordained, 3 deacons and 1 priest; one corner stone laid; 3 new churches opened, and several other events of interest attended to. His Grace then drew attention to the suggestion made that the western and northern parts of the diocese had been neglected, and read reports prepared by Ven. Archdeacons Norton and Naylor, and of a deputation which visited the archdeaconry of Clarendon, the report being prepared by the Rev. Canon Ker. All were most favorable and hopeful in tone. In a general way His Grace commended to the notice of the clergy the latent strength and zeal of the laity, both men and women, and called upon them to make use of material which lay to hand. Something has been done in this direction, but mainly in city churches. The use of these agencies should be general, as in the first place it would conserve the strength of the clergy and in the second it would give the people a more direct interest in the work of the church. He advocated the bringing home to the people, both young and old, the truths of the gospel. We had, to be sure, a high degree of civilization, but is civilization accompanied by all the graces which we should expect? The world is startled by great crimes, committed, not by the ignorant and debased, but by the educated. Then, again, they saw the mad pursuit of wealth, which often ended in disaster. The young especially should be taught the old truths. This teaching should be given in the schools, but in the home and Church there should be impressed upon the young mind those truths which would stamp upon the soul a Christ-like character. There was a reference to the Widows' and Orphans' Fund, and His Grace said that in this matter there must be stringent measures taken, unless repudiation was to occur, while allusion was made to the death of clergy which had occurred since last meeting, to the approaching meeting of the General Synod, and to the work of the various auxiliaries of the Church in the city. The work of the Sabrevois Mission in connection with the jubilee to be held was referred to, as was also the recent legislation in regard to the parochial character of the Cathedral, the maintenance of which was now an object of concern to the whole diocese. In this connection a warm tribute was paid to the energy, foresight and unselfishness of Archdeacon Norton, whom he thanked for his attitude, and to whom the whole diocese owed a debt of gratitude. The work of the theological college and Miss Duncan's handsome gift of \$40,000 thereto, the mission fund, and the deficiency which marked its operation, were among the topics passed in review. In regard to the latter there had been some talk of reducing the grants, and the only solution of the difficulty in the matter of this fund was more generous giving all over the diocese. His Grace, having passed in review all the operations which made for efficient working of the diocese throughout the year, concluded by urging the clergy to constant prayer, for without prayer the work would come to naught—private prayer for individual help and uplifting, and for the welfare of the souls committed to their charge. He also urged personal concern for individual souls, and thanked God that he had such a body of loyal, zealous clergy, who gave proof of their love and self-sacrifice all the year round. On the conclusion of the charge, the regular business of the Synod was proceeded with. The following officers were

electd: Clerical secretary, Rev. Dr. Baylis; lay secretary, Mr. Saumarez Carmichael; treasurer, Mr. Richard White. On the motion of the Ven. Archdeacon Davidson, it was decided that hereafter the clerical members of the Synod would be required to wear gowns and bands on the floor of the Synod. The rule now to be enforced is an old one, but of recent years it has been more honoured in the breach than in the observance. The debate of the afternoon centred around the following motion of Vice-Principal Johnston, of McGill, one of the delegates to Synod, from St. George's Church: "That, as the hymnal authorized by Bishop Oxenden is out of print, the Archbishop be requested to name a committee either to reprint this Hymnal for the use of the diocese, with such changes as may be desirable, or to provide a new Hymnal." Dr. Johnston stated that he introduced the motion out of a desire for peace. The hymnal referred to was out of print, and the choice of some other collection of hymns was necessary for most of the congregations now using it. He had no desire to force the book upon any church wishing to adopt some other, but he thought it should be possible for those who wished to keep to the book to which they were attached, or one like it. The motion was very generally condemned for two reasons, the first being that, if carried, it would pledge the Synod to make the venture a financial success. The second was in effect that as there were at present many excellent hymn-books in circulation there was no necessity for adding to the number. It was pointed out that the book to which Dr. Johnston alluded in his motion had never met with general acceptance in this diocese, and had now almost fallen completely out of use. The motion was finally lost. Dr. Johnston and his seconder being the only delegates to vote for its adoption. During the afternoon the following resolution of condolence with the Archbishop in his recent bereavement was passed with a standing vote on the motion of the Ven. Archdeacon Evans, seconded by Dr. L. H. Davidson, K.C.: "That this Synod most respectfully expresses to His Grace the Lord Archbishop its profound and loving sympathy in the unspeakable sorrow through which the hand of God has caused him to pass, in the death of his son, a distinguished and valued member of this House, fervently praying that the God of all holy consolation may graciously uphold and comfort him." At the morning session of the Synod on Wednesday, the 29th ult., a proposal to do away with the annual meetings of the Diocesan Synod was the chief topic of discussion. The Rev. F. A. Pratt submitted a motion to the effect that the time of meeting of Synod should be changed from the third Tuesday in January of each year to the third Tuesday in January of every alternate year, and that conferences of the clergy and laity of the diocese should be held in those years in which the Synod does not meet. In speaking to his motion, Mr. Pratt stated that the regular work of the Synod could be done with biennial meetings to as an efficient extent as it could be accomplished at annual meetings. At the conferences, such as he had suggested, matters affecting the Church in another aspect could be considered and dealt with, matters that would bring the Church more in touch with the people. Interminable discussions on little points of no practical value to the Church were injuring the success of the present annual meetings of Synod, and matters of vital import to the Church were consequently being left over for future discussion.

The Rev. H. E. Wright, who seconded the motion, thought the conference would be alike profitable to clergy and laity. Both needed to be made acquainted with the tremendous problems and religious questions of the day which confronted the Church to-day, and such could be better accomplished at conferences such as had been suggested than at Synod meetings, where matters of Church law, finance and polity were the general topics discussed. In his opinion the business of the Synod would be advanced and the

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The Rev. Frank Charters opposed the motion for the reason that in his opinion it would be unwise at the present time to make the change owing to the financial condition of the various funds of the Church in the diocese, and also because the business of the Synod demanded that an annual session be held in the future as heretofore.

The Rev. T. B. Jenkins deplored the statement that the Church was not touching the great questions and problems of the day to as great an extent as it should. He was strongly of the opinion that the Church was keeping abreast of the times and that it was keeping in touch with the great social, moral and economic questions of the day. The Ven. Archdeacon Davidson thought biennial sessions of the Synod would tend towards an autocratic government for the Church in this diocese. Annual parliamentary representation was what he wanted. The Rev. G. Osborne Troop made an earnest plea for spirituality among the laity of the diocese. He believed that if more spirituality existed among the laity it would be very much easier than it now was to obtain all the funds necessary to carry on the work of the Church. He did not want to interfere with the business work of the Synod, but he thought the proposed conference would do a great deal of good. The discussion had not been finished when the Synod adjourned for lunch. On the motion of the Ven. Archdeacon Norton, the Archbishop appointed the Dean of Montreal, Archdeacon Norton, and Messrs. A. F. Gault, R. R. Stevenson, George Hague and Charles Garth to act as a committee to consider ways and means for securing an endowment for Christ Church Cathedral. The proposal of the Rev. F. A. Pratt to do away with the annual meetings of the Diocesan Synod and substitute therefore biennial sessions to alternate with biennial conferences of the clergy and laity of the diocese, was negatived at Wednesday morning's session of the Synod. The motion of Mr. Pratt found many supporters, and the object it sought to accomplish, namely, the deepening of spiritual life throughout the diocese, had many friends among the lay and clerical delegates present during the debate, but the scheme was at length considered to be impracticable at the present time, and was consequently vetoed.

The discussion accomplished this much, however, it showed that a very considerable number of those present were in favour of conferences such as had been described by Mr. Pratt, being held at regular periods provided they did not clash with the annual sessions of the Synod.

The debate was closed by the Dean who suggested that a committee be appointed to make arrangements for such conferences distinct from meetings of Synod. The Rev. F. H. Pratt accepted the amendment and withdrew his motion, and after it had been altered at the suggestion of Rev. Principal Hackett, it was passed unanimously, seconded by Ven. Archdeacon Evans as follows: "That this Synod would desire to hold a conference of the clergy and laity, and that His Grace the Archbishop be requested to appoint a committee with full power to publish a programme, name speakers, etc., subject to the approbation of the Archbishop." His Grace nominated the following committee for the purpose: Very Rev. the Dean, Ven. Archdeacons Davidson and Evans, Rev. Canon Ker, Rev. Principal Hackett, Rev. Arthur French, Rev. F. H. Pratt, Dr. L. H. Davidson, Dr. A. Johnson, Messrs. A. F. Gault, George Hague and Lansing Lewis.

The report of the Executive Committee and the treasurer's report were presented during the afternoon. The latter showed a deficit of \$1,457.13 in the Widows' and Orphans' Fund, as compared with \$385.06 last year, and a balance in the funds of the Superannuation Fund of \$503.21; while the Mission Fund was declared to be \$12,085.75 in debt, and \$9,942.86 behind at the beginning of the year. In consideration of this condition of affairs, the following motion was adopted: "Resolved,

That the Committee regret to find that the revenue will not this year be sufficient to pay the amounts voted last year to the several missions, and they feel it proper to notify Synod that, unless the collections are increased, very materially, it will be the painful duty of this committee to face the inevitable and reduce next year the grants to the several parishes." The total sum of the stipends and grants for the last year was \$22,602. The best thanks of Synod were then conveyed to Mr. C. Garth, by a unanimous vote, for his thirteen years' service as treasurer, and thirty-three years as member of the Executive Committee. The resolution spoke of his untiring zeal and devotion to all his duties, and while regretting the ill-health which compelled him to retire, expressed the hope that he might yet be spared for many years to come. His Grace the Archbishop said he could endorse every word of the resolution, and Mr. Garth in acknowledging it, stated his work had been a labour of love, and only his health compelled him to lay it down. Considerable discussion arose over proposals to further divide the parishes of Montreal and Sutton. It appeared, however, that certain formalities demanded by the Canon in connection with the decrees had not been complied with, and as a result the Archbishop declined to accede to the wish of the petitioners. During the afternoon reports were presented and read from the committees on superannuation, temperance, the Sabrevois mission, French work, the lumber districts, the evangelization of the Jews, marriage licenses and domestic and foreign missions. All were of a satisfactory character. The most important matter, however, which came before the Synod, was the report of the committee on marriage licenses in this province, presented by the Ven. Archdeacon Davidson, in an able scholarly document, of much length, in which the whole history of the case, the attitude of the Roman Catholic Church, the pretensions of her hierarchy, and the inequality of the Anglican Church in the premises, were set forth. The whole document, as well as the brief speech which followed, showed intimate knowledge, and an attitude of the greatest firmness on the part of the Anglican Church in the connection. It was pointed out how the Roman Church had arranged its own marriage fees, by a sliding scale, to suit every condition and every degree of consanguinity; how it had claimed to say who should be married and who should not; how it had invaded the civil rights of the individual, and by arbitrary decree had forever—in so far as such decree could be binding), separated certain elements of our population, whose racial and religious differences were thus accentuated; how it had, in the matter of mixed marriages, showed its disapproval by withholding its blessing, and how, generally, in the province of Quebec, it occupied a position of immeasurable superiority to that of the Anglican body whose bishops were, apparently, denied the powers which the heads of another Church enjoyed. Turning to the position of the minority in the matter, the speaker showed how the Protestants were charged eight dollars for a marriage license, this being imposed in an arbitrary manner, and the process employed by the Protestant Committee of the Council of Public Instruction. The archdeacon quoted, with a touch of fine sarcasm, the easy utterances of a certain member of the committee some time ago, on the question—the said member assuming, as a matter of course, that the committee was the final arbiter in the matter, and that it could dispose of rights as it pleased. The chief point made was this—the minority were in a position of inferiority in this matter—a position which was galling, which was an offence to propriety, and which violated the principle of equal rights. The other Protestant bodies of the province could fight their own battles, sure of the sympathy of the Anglican Church, but it was their duty to do all in their power to obtain equal rights in this important matter; it was their duty to insist that no hierarchy, whether Anglican or Roman, should be able to say to the people of this pro-

vince whom they should and should not marry; that they should protest against the assumption that certain elements were to be separated, in the matter of marriage, by an act of arbitrary power. To make such an assumption was to strike at the fundamental principle of freedom, which was the corner stone of British institutions. There was nothing to show in the history of Quebec, in the arrangements made originally with the Mother Land, that the Anglican Church was to be placed in a position of inferiority to that of the Roman Communion. He urged vigilance, he urged the enlargement and retention of the Committee. The speaker then resumed his seat amidst much applause. On Wednesday evening a missionary meeting was held in the Synod Hall, the Very Rev. the Dean in the chair, when addresses were delivered on the subject of Missions, both Foreign and Domestic, by the Revs. G. Osborne Troop, Canon Ker and Principal Hackett. Dr. Duhring, of Philadelphia, was to have been present and read a paper on the subject of "The Sunday School in Relation to Mission Work," but he was prevented from doing so by illness.

(To be continued).

ONTARIO.

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

Lansdowne Front.—The congregation of St. Paul's church, Escott, celebrated the twenty-fifth anniversary of the opening of the above church on Wednesday, 29th January. Morning Prayer was said at 10.30 a.m., followed by a celebration of the Holy Communion and evening service at 4.30 p.m. The Rev. R. L. M. Houston, M.A., rural dean of Stormont, who had been the first incumbent of the mission of Lansdowne, twenty-five years ago, when the church was first built, preached at the morning service. Mr. Houston took as his text Genesis xxii., 5: "I and the lad will go yonder and worship." After referring to the feeling of anxiety with which he began the building of the church a quarter of a century ago, he wove in many beautiful and helpful thoughts regarding the sacrificial side of worship. He congratulated the congregation on having such a complete little church in which to worship. Proceeding, the speaker's voice became more sympathetic, and as he called to memory the faces of those who had worshipped there in by-gone years his words grew tender, and many were moved to tears. The Rev. Stearne Tighe, rector of All Saints', Kingston, preached at the evening service, taking as his text Daniel vi., 10: "His windows being opened toward Jerusalem, he kneeled upon his knees three times a day and prayed." The venerable preacher dwelt upon Daniel's habits of prayer, and in eloquent words deplored the fact that worship seems fast becoming "a lost art." The climax was reached when he declared that he had no new message to deliver than that given at the opening service of the church, five and twenty years ago. The Gospel is still exactly the same. It gave him comfort to think that as the prayers of dear ones on earth, on behalf of friends and loved ones here, were answered, so they would also be heard in paradise. Letters had been sent by Revs. Rural Dean Young, M.A., of Sharbot Lake, and T. Bailey, rector of St. Barnabas, Ottawa, former incumbents, regretting their inability to be present. After service tea was served in the Town Hall near by, and this, with a social hour and short programme, completed a very happy and helpful day for St. Paul's, Escott. An interesting incident occurred during the evening; Mr. Houston, in making a short speech, said he remembered well the name of the first child baptized at Escott. On giving the name, and asking if such person were present to come forward, a young man advanced, and amid the delight of all received a warm greeting from the worthy Rural Dean. The events of this day will no doubt strengthen and intensify the corporate life of the congregation. The offerings at the services will

be devoted to the purchase of a fitting memorial to mark the anniversary.

The Rev. H. H. Bedford-Jones, M.A., of St. Peter's, Brockville, delivered a lecture in the Town Hall, Lansdowne, on Thursday, 23rd January, on "Modern Novelists," under the auspices of the St. John's Guild. The lecturer succeeded in retaining the interest of his audience from the beginning, and all felt that if only the reading public could be guided by the advice and counsel of the lecturer in the choice of books they read, excellent results would follow. Mr. Jones showed himself to be familiar with the works of modern writers. An old-time tea meeting was also held in connection with the lecture, and a nice sum realized for the funds of the Guild.

TORONTO.

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

Church, Bible and Prayer-book Society.—The following letter was read at the last meeting of the Board of Management of the above society: Halifax, December 31st, 1901.—Dear Sir,—I beg to acknowledge, with very many thanks, the receipt of the 300 Prayer-Books your society has so kindly sent for the use of my men. They are greatly appreciated by all ranks, and, on behalf of my regiment, please convey to the society our warm thanks for their kindness in sending them. T. B. Evans, Colonel, commanding 2nd C. M. R.

The Rev. Dr. Caswell, who, on account of ill-health, recently retired from the rectorship of Meaford, is now resident in Toronto. His address is 190 Simcoe street.

St. James'.—The Bishop of the diocese held a confirmation in this church on Sunday evening last, when he admitted twenty-six candidates to the full privileges of the Church. There was a large congregation present, despite the very inclement weather.

The Very Rev. Dean Williams of Holy Trinity Cathedral, Cleveland, Ohio, spoke in the Pavilion on Sunday afternoon last on "The Religion of Brotherhood." There was a fair-sized audience present. The Rev. R. J. Moore, rector of St. Margaret's, acted as chairman. In the morning the Dean occupied the pulpit at St. Margaret's, and in the evening preached at St. Mary Magdalene's.

St. Thomas'.—The Rev. F. G. Plummer, formerly assistant of this church, is thoroughly enjoying his holiday in England, and is in splendid health. During the past month he has been assisting at St. John the Evangelist's, Red Lion Square, W. C., as well as preaching in several other London churches, and on the 1st inst. he took charge of St. Andrew's, Paignton, S. Devon, a charming watering-place in the south of England, a few miles from Torquay. The organist of this church, Mr. T. A. Reed, Mus. Bac., has resigned his position, to take effect April 1st. He will then spend a few months in England and on the continent. Mr. Reed's successor has not yet been appointed.

Douro.—The vacancy caused by the removal of the Rev. W. Archbold to Craighurst, has been filled by the appointment of Mr. Dickenson, at present the lay-reader at Buckhorn. Mr. Dickenson has been at Buckhorn for two years, and has made many friends there, who will be sorry to hear of his proposed removal.

NIAGARA.

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

The diocese of Niagara is anxious to get a bill through Parliament to enable it to pass in Synod the following Canon on differences. A bill is be-

fore the Local House, and it is hoped will become law during the present session: 1. When ever the Bishop of the diocese believes that differences have arisen between a rector or other clergyman in charge of any rectory, parish or mission in the diocese and communicants resident in said rectory, parish, or mission, or that the condition of the rectory, parish or mission, is in any respect such as to require investigation, the Bishop may, and upon a request in writing signed by five persons qualified to vote at the election of lay representatives of such rectory, parish or mission, or by the said clergyman, shall, unless he shall be of opinion after considering the whole circumstances of the case, that proceedings should not be taken (in which case he shall state his reasons in writing to one of the petitioners), appoint a committee consisting of one clerical and one lay member of the Synod of the diocese, whose duty it shall be to proceed to the rectory, parish or mission and endeavour, if possible, to bring about a settlement of the difference existing therein or the removal of any grievances or cause of scandal or other hindrances to the peace or prosperity of the rectory, parish, or mission. 2. Within one month after their appointment, the said committee shall report in writing to the Bishop, and if the said committee by their said report declare that they have failed to bring about a settlement of the differences or a satisfactory condition of affairs, and that for causes named in the report (not being subjects for investigation under a Canon or Church discipline), the said committee consider it to be detrimental to the interests of the Church that such rector or other clergyman should longer remain in charge of such rectory, parish or mission, and recommend that a commission of enquiry be issued to enquire into such complaints made by communicants of the Church resident in the rectory, parish or mission, as may be recited in said report, the Bishop shall issue a commission to two clergymen and one layman (who shall be either the chancellor of the diocese or some other member of the Synod being a barrister of at least ten years' standing, and who shall be the chairman of the said commission), empowering the commissioners therein named to hold any investigation. 3. As soon as conveniently may be after the issue of the commission, the commissioners shall give notice to the clergyman in charge of such rectory, parish or mission, and to the churchwardens and lay representatives thereof, and the petitioners for the commission of enquiry (if any), of the time and place at which the commissioners will hold their meetings. 4. The commissioners may proceed in the matter of enquiry ex parte, if either or any one more of the parties affected thereby refuse or neglect to attend before them after due notice in writing and without reasonable excuse. 5. The commissioners, or a majority of them, shall report with all convenient speed to the Lord Bishop of the diocese the result of their enquiry, and may recommend that such action be taken in the premises as they may deem advisable. 6. The Lord Bishop shall take such action upon the report of the commissioners as may seem to him desirable, and in case the needed power in that behalf be granted by the Legislature, he may suspend or remove the incumbent of such rectory, parish or mission from his benefice. Provided that no clergyman who has complied with the requirements of the Canon on the Aged and Disabled Clergy Fund shall be suspended or removed solely for old age or disability, unless or until there is available for him when he applies to be put on the fund, the annuity to which he would be entitled by length of service in case of a voluntary resignation and application.

Georgetown.—The rural deanery chapter of Halton met here on Tuesday, 28th January. There were present the Rev. A. J. Belt, R.D. (Milton); Rev. J. K. Godden, secretary (Acton); also the Revs. A. Hockley (Lowville); R. Nie, (Hornby); and T. G. Wallace (Georgetown). Resolutions of

condolence were ordered to be forwarded to the Rev. F. A. Chadwick, and Mr. Dice, of Milton, on account of the death of Mrs. Chadwick. Letters of apology were received from Canon Worrell (Oakville), and the Rev. F. H. Fatt (Burlington). The Rev. A. Hockley read a paper on "Forces in the Parish," and the Rev. A. Baldwin (Toronto), gave a lecture on "Sick Visiting." A service was held in the evening, at which Rev. J. K. Godden read the prayers, the Rev. A. Hockley the lessons, and the Rev. A. Baldwin preached a forcible sermon from Matthew v. 6. The clergy were entertained by Mrs. Wallace at the rectory. At the evening service the new pulpit presented by the young men of the congregation was dedicated. Mr. W. J. McFadden (people's warden), came forward and presented the pulpit on behalf of the donors; the rector gratefully received it, and the Rev. J. K. Godden performed the dedication ceremony. This very acceptable gift adds much to the beauty of the church.

Norval.—On Friday, 17th January, the Rev. Canon McNab gave a lantern lecture on "A Bicycle Tour of English Cathedrals." The hall was well filled, and the greatest interest was taken in the lantern slides, which were both interesting and instructive. The chair was taken by the rector, and Mr. H. T. Archbold managed the lantern.

HURON.

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

Wingham.—St. Paul's.—This congregation contributed more last year for all purposes than any of the other churches in the county of Huron. The amount raised was \$3,048.44.

ALGOMA.

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

Gravenhurst.—St. James'.—The Lord Bishop of the diocese visited this mission Friday, January 24th. In the afternoon the Bishop, in company with the Rev. Rural Dean Burt and the incumbent, visited the National Sanatorium, and after Evening Prayer had been said by the incumbent, His Lordship delivered an inspiring and helpful address to the congregation present. At 7:30 p.m., service was held in the church, when the Rev. C. H. Buckland was inducted incumbent of this mission. Evensong was said by the Rev. Rural Dean Burt, and the Lessons were read by the incumbent, and His Lordship preached a sermon full of sound advice to the large congregation present.

Correspondence.

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

ENGLISH TITLES.

Sir,—I hope that Mr. A. M. Dymond and other enthusiastic lay champions of our Church will not regard two letters in your last issues as in any sense representing the general attitude of clergy towards them. The very language of the letters should testify that this is not the case. The writer has heard of Mr. Dymond's efforts referred to on all sides in terms of approval, with no dissenting voice. Surely we have at last learned to encourage our willing laity to take the particular places which they alone can fill in the aggressive work and in the councils of the

Church. Wally to address questions ap baptized and a certain wit Mr. Dymond tempt to dis up with any pen to make inaction, wh As to the p ture to agr vanced by M is to do her try, it is no is absolutely course), she the conditio temper of n And for ou seems to m ported titles are appropri tainly not a tively out of Lord," "Re rather than a foreign so often don't an undesiral a Church, w another. At titles have a prevalence particular of religious tha instance, can the title "E qualities and different tit (let alone t cluster arou kind of title. it largely lie not begin at to use the t permission t to the simp generally tal bishops the it. They ha long to the with an extr does not.

Sir,—Will sertion in t by Revs. H. building of District: Fr Canon Polla Miss J. R. these kind f due. But applications these are no one of the p to the posse the many pe for the bene hope that s tended to ou where the C dying out fo Such is cert although it of England ful and hard labouring at discouraging of a suitable

Church. When we clergy are called on continually to address the laity, surely it is most necessary that we should sometimes hear how Church questions appear from their standpoint. And as baptized and confirmed Christians have they not a certain witness to bear? All praise to men like Mr. Dymond, who recognize this duty and attempt to discharge it! Well can we afford to put up with any little mistakes which they may happen to make. It is not undue action, but undue inaction, which we have to fear from our laity. As to the particular address referred to, I venture to agree with the general contention advanced by Mr. Dymond. If the Anglican Church is to do her work with any success in this country, it is not only reasonable and natural, but it is absolutely necessary that (in non-essentials of course), she should somewhat adapt herself to the conditions of life here and to our national temper of mind and way of looking at things. And for our welfare and advance in Canada it seems to me most unfortunate that we have imported titles for both bishops and clergy, which are appropriate enough in England, but are certainly not as applicable here, if they are not entirely out of place. These titles, such as "My Lord," "Rector," "Vicar," etc., have a secular rather than a religious origin, have an unreal and a foreign sound; are an obstacle to people who often don't know how to use them, and create an undesirable gulf between different orders in a Church, who should be in close touch with one another. And there is this further evil that such titles have a tendency to gradually bring about a prevalence of false ideas as to the nature of particular offices, which ought to be much more religious than their unfortunate titles. What, for instance, can be more appropriate or helpful than the title "Bishop," suggesting truly Episcopal qualities and functions, as opposed to that very different title, "My Lord," and the unscriptural (let alone the un-Canadian) associations which cluster around it? We have no use for that kind of title. But if this matter is to be set right it largely lies with us clergy, and why should we not begin at once? We have never been instructed to use the title referred to, and therefore need no permission to change it (in speaking or writing), to the simple word "Bishop." If this step be generally taken, it should afford most relief to the bishops themselves, who will probably welcome it. They have enough burdens which rightly belong to their great office, without loading them with an extra one which (in this country at least), does not.

PRESBYTER.

WILL MORE HELP?

Sir,—Will you kindly give the following an insertion in the "Canadian Churchman." Received by Revs. H. D. Cooper and F. Codd, towards the building of a church at Dryden, Rainy River District: From Rev. Canon Muckleston, \$1; Rev. Canon Pollard, \$1; Rev. C. E. Whitcombe, \$1; Miss J. R. Mathieson, \$2; Dr. Garrett, \$2. To these kind friends our most grateful thanks are due. But surely out of more than 200 special applications made, besides the general appeal, these are not the only persons who care to help one of the poorest missions in north-west Ontario to the possession of a place of worship? Among the many people who give more or less liberally for the benefit of Foreign Missions, may we not hope that some practical sympathy will be extended to our own people, newly settled in places where the Church of our fathers is in danger of dying out for want of a little temporary help? Such is certainly the case in Dryden, in which, although it is a growing settlement, the Church of England is weak and poor, and under a faithful and hard-working, though elderly clergyman, labouring at present under most unfavourable and discouraging circumstances, chiefly through want of a suitable building for Divine service. Will

not our brethren of the Church of England send one dollar to help in such an urgent case?

FRANCIS CODD,

134 Albany Ave., Toronto.

FRIDAY ENTERTAINMENTS.

Sir,—Why cannot we come to some degree of uniformity with regard to observing Friday as a day of abstinence. Some priests will not have entertainments on that day. There are other priests who will have all kinds of doings from concerts down to raffles. Mr. A will not have Friday entertainments, and teaches his people that he would be breaking a rule of the Church. Mr. B, in the neighbouring parish, desires to be considered just as strong a Churchman as Mr. A, and he has them. Mr. A leaves and is succeeded by Mr. C, who acts like Mr. B. The result of this divergent teaching is that people are taught by example that Church rules are made to be broken according to one's fancy, and the priests, who try to keep the rules, are looked upon as visionary cranks or are Romanists in disguise. The Roman Catholics have Friday entertainments and they cannot be held up as being imitated. As loyal Church people we want to try and carry out the mind of the Church with regard to our duty. Loyalty without consistency will not benefit the Church but rather "hinder the Gospel of Christ."

J. W. F.

"CHRISTIAN UNITY."

Sir,—English Catholics in Toronto have looked in vain since the recent "Christian Unity" conference for a correction from the rector of a parish over the Don of the published report that thereat he represented the English Church. The fact cannot be too soon disclosed to those who were, to some extent at least, misled, that he, in this affair, represented no one but himself. The Church of England could only refrain from entering upon, by her, unoccupied territory, by reason of the field being already in possession of some other branch of the One Holy, Catholic, and Apostolic Church, either Roman or Greek; to say she should refuse to supply her children with Catholic privileges because the ground is already covered by the activities of some Protestant minister, would be on all fours with the case of the lawyer who would hesitate to settle in a lawyerless locality because a physician was already established there. The surest way to prick this bubble of "prevention of overlapping by co-operation of the Protestant bodies with the English Church" is to show them exactly what the Church teaches, and then asking them whether an isolated Churchman could be ministered to by one of any of the Protestant denominations. I give part of the order for the "Visitation of the Sick," which will be found in every English Church Prayer-Book: "Here shall the sick person be moved to make a special confession of his sins, if he feel his conscience troubled with any weighty matter. After which confession the priest shall absolve him after this sort: 'Our Lord Jesus Christ, who hath left power to His Church to absolve all sinners who truly repent and believe in Him of His great mercy forgive thee thine offences; and by His authority, committed to me, I absolve thee from all thy sins. In the Name of the Father, and of the Son, and of the Holy Ghost.'" W. H. F.

BISHOP STRACHAN AND TRINITY COLLEGE.

Sir,—Those who lived in the time of Bishop Strachan, and admired him for his Scotch pluck and tenacity, remember how, at his advanced age, he went to England to obtain aid for the establishment of a university that should be loyal to the Church of England for all time to come. They have always felt sorry for the disappointment

he encountered in living to see the first college he had succeeded in getting built turned into an asylum for incurable lunatics. Should the "federation of Trinity College" be carried out, will this be the fate of the present college, whose foundation-stone he laid, and for which he worked so hard, and so lovingly? On one occasion he spoke of Trinity College as the "child of his old age," will it, too, be wiped out as his former work has been? Will incurable lunatics be hereafter the successors in the building of those who now inhabit it? C.

THE BISHOP'S PASTORAL.

Sir,—At the Provincial Synod, held last September, the bishops were asked and consented to issue a pastoral on "The Low Birth Rate," "Divorce," and kindred subjects. Nearly five months have elapsed, and yet there is no sign from their Lordships. The American bishops issued their pastoral as soon as the convention closed, but the Canadian bishops, with true British stolidity, are waiting till after the General Synod, or the next Lambeth Conference, apparently.

A MEMBER OF THE SYNOD.

The death is announced of the Rev. Arthur Douglas Wagner, who for the past 52 years has been vicar of St. Paul's, Brighton, aged 78.

The Bishop of Chichester has appointed the Rev. Prebendary Masters, rector of Slinfold, to the vacant Residuary Canonry in his Cathedral.

The Dean and Chapter of Peterborough hope to be able to grant permission for the Cathedral bells to be rung in honour of the King's Coronation. The bells have been silent for fifty years, fears being felt that the vibration would endanger the safety of the west front. The structure has now been made thoroughly secure, and the bells were rehung some years ago. An expert is to be called in before any risk is run.

Among the many incidents in China creative of hope and expectation, few are more significant of the fact that the Chinese Government has set aside 500,000 taels (£60,000) to start a college at Tai-yuen, near where the great massacre was. The Rev. Timothy Richard (Secretary of the Christian Literature Society for China in Shanghai), is to choose the professors, and the college is to under missionary control for ten years.

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The Rev. James Bell, rector of Drumlithie, has been presented with a handsome cassock, a travelling bag with suitable inscription, and a purse of sovereigns by his parishioners. Mrs. A. B. Nicholson, of Glenberrie House, made the presentation.

NINETEEN HUNDRED AND TWO.

The clock chimes forth the solemn hour,
And o'er the hush a cadence swells—
Hark! from the great Cathedral tower
The midnight bells.

The frosty skies are dark o'erhead,
The spires reflect no gleam of morn;
The bells peal out—"A Year is dead,
A Year is born!"

Eternal Source of life and breath,
All creatures bow to Thy decree;
With hopes of life, and fears of death,
We turn to Thee.

We dread the future all unknown,
The past is smirched with stain and blot—
Thou art our Refuge, God alone,
Who changest not.

Grant us Thy grace, Thy guidance give
Through these dim ways of stress and strife:
Gird our frail souls with strength to live
The upward life.

That while the years like torrents roll
Down to the gulf of ancient Time,
We, pressing towards the heavenly goal,
May mount and climb;

And hail at last the light that fills
All suns and spheres with life's increase.
And find among the shining hills
The Place of Peace.

—Beatrice Rosenthal, in Church Times.

THE BISHOP OF DURHAM.

The Bishop of Durham, in the course of his communication, says, with regard to confirmation: "The rule of the Rubric is a domestic rule of the Church of England, and a very wholesome one. But both Anglican history and the equity of the case are for me conclusive that it is not a rule to be pressed against Christian guests from other communions at what is, after all, not our table, but the Lord's. Most assuredly my conviction is not altered by the experiences of the first weeks of episcopal life. Among other incidents of that period has been a succession of greetings from representative Nonconformists—greetings which have deeply moved me, and which I have hailed as omens of a better time. . . . For myself, I should look upon it as a wrong to our Master's cause to meet such greetings with smooth words, indeed, but with the secret reserve that these Christian men were somehow not to be regarded as out-and-out brethren in the Church of Christ, that "whole congregation of Christ's people dispersed throughout the world which the English Church (in the canonical bidding prayer), commands her sons to pray for the Church as holy and Catholic. I have already come within the scope of Canon Henson's second plea, his powerful appeal for the frank recognition as churches of the great non-episcopal societies, such as the Methodists, with their vastly numerous membership throughout the world. It must be enough for me to say that I am distinctly with him in this appeal. I believe with solemn conviction in the importance and sacredness of the office of

which I am the unworthiest bearer. I entirely believe that it existed in one form or another 'from the apostles' time.' But I am quite certain that no one can tell me exactly how it arose, nor what was its first authentic form, nor prove to me by either science or experience that the Church of Christ stands or falls with it. Well do I know how wide and how deep is the conviction that the Episcopate is the one assured and assuring depository of the grace of God. But I see no real proof of that position in the Holy Scriptures. I see grave disproof of it in the long history of Christendom, not least in the great fields of Christian missions."

WORLDLY HAPPINESS.

The prodigal son tried to satiate his appetite with husks. A husk is an empty thing; it is a thing which looks extremely like food, and promises as much as food, but it is not food. It is a thing which when chewed will stay the appetite, but leaves the emaciated body without nourishment. Earthly happiness is a husk. We say not that there is no satisfaction in the pleasure of a worldly life. That would be an over-statement of the truth. Something there is, or why should men persist in living for them? The cravings of man's appetite may be stayed by things which cannot satisfy him. Every new pursuit contains in it a new hope; and it is long before hope is bankrupt.

But it is strange if a man has not found out long before he has reached the age of thirty, that everything here is empty and disappointing. The nobler his heart, and the more unquenchable his hunger for the high and good, the sooner will he find that out. Bubble after bubble bursts, each bubble tinted with the celestial colours of the rainbow, and each leaving in the hand which crushes it a cold, damp drop of disappointment. All that has been described in Scripture by the emphatic metaphor of "sowing the wind and reaping the whirlwind," the whirlwind of blighted hopes and unreturned feelings, and crushed expectations—that is the harvest which the world gives you to reap.—F. W. Robertson.

THE MISSIONARY SPIRIT.

Is it possible to apprehend what is the message of the Holy Spirit of God to the Church in the new century, whose threshold we have crossed? I do not know; I think it is so, but I cannot tell; only this I do know, that he who would learn it must "have an ear" to "hear what the Spirit saith unto the Churches." Let me lead your thoughts to the primary mission of the Holy Spirit. It was at the Pentecost, in the mighty wind, in the cloven tongues, in the burning fire; but its immediate consequence was the preaching of the Gospel to the representatives of "every nation under heaven." Is there no call of the Spirit for missionary zeal in the present day? If the world is opening up, as it is, to commerce and civilization, is it not equally opening up to the faith of Christ? The sealed regions of mankind—India, Africa, China, Japan—one after another, are reluctantly or spontaneously unbarring their gates. "The Spirit and the Bride say, Come; and let him that heareth say, Come; and let him that athirst come." The missionary spirit is the life-blood of the Church. Missions are the Imperialism of Christianity. They expand the minds, the hearts, the consciences of Christians. Of all visions of the future the vision of a universal Church is surely the grandest and the best.—Right Rev. Dr. Weldon.

PRACTICAL PATRIOTISM.

An immense sum of money in life insurance premiums passes annually out of the hands of Canadians into the control of American companies. This is a serious and unnecessary drain upon the resources of Canada. In a letter to the leading public men of the country, Sir Charles Tupper, Mr. John Charlton, M.P., and Mr. George H. Roberts, president, vice-president, and managing director, respectively, of the Crown Life Insurance Company, direct attention to the importance of keeping in Canada the control of the money thus paid annually in life insurance premiums to foreign companies. They point out that it represents, to a great extent, the net result of the industry and toil of our own people, and that, sound and progressive as are most of the foreign companies operating in Canada, they cannot bestow upon the insurer a single advantage not obtainable from a home company. "It is essential to the prosperity and progress of Canada," conclude Sir Charles and his colleagues, "that the cash surplus produced by the energy of the individual citizen should not only be retained for home investment, but should be controlled by Canadians." This is a patriotic policy, one of national importance, and one that will commend itself to all thoughtful Canadians. An interesting article on the subject appears in a brochure issued by the Crown Life, which also contains portraits of the representative Canadians who constitute the Company's strong board of directors.

HINTS TO HOUSEKEEPERS.

Apple Pudding.—Sliced tart apples, bread crumbs, butter, sugar, cinnamon. Butter a pudding dish very well and put in a layer of crumbs; then small pieces of butter; next sliced apples well covered with sugar and cinnamon. More buttered crumbs. Repeat the layers in this way until the dish is full, with crumbs on top. Cover dish and bake from half to three-quarters of an hour, turn out, pour liquid sauce over it, and serve hot.

Shredded Eggs.—To prepare shredded eggs, boil four eggs twenty minutes, and drop them in cold water for five minutes; then remove the shell and cut them into thin slices; put in frying pan three level tablespoonfuls of butter, and, when hot, add one medium-sized onion, thinly sliced; let cook slowly for five minutes, and not too brown; add three level tablespoonfuls of flour, and stir; then add two cupfuls of milk and stir until boiling; add one level teaspoonful of salt, a little pepper and the sliced eggs; serve on a platter and sprinkle chopped parsley over the top.

A new way to serve eggs and olives as a luncheon relish is worth trying. The eggs are first boiled hard, and the shells taken off. From the big end slice off a bit to let the egg stand upright, and in the small end cut a little hole deep enough to hold a baby olive. When the olives are inserted, stand the eggs on a bed of lettuce leaves and pour over and around them a good French dressing, made with lemon juice instead of vinegar.

For devilled eggs, shell hard-boiled eggs carefully and cut in half lengthwise. Remove the yolks without breaking the whites, and mash the former through a ricer; season highly with salt, red pepper, a little chopped onion, a few drops of lemon juice and a small quantity of melted butter or olive oil. Add cream enough to make a rather soft paste, and pack into the whites, rounding the yellow mixture high; sprinkle with fine bread crumbs and brown in the oven. Serve hot.

Baked Beans.—Let the beans soak over night. Put on in cold salted water and cook until soft. Drain dry and put them into pan, stir in a large spoonful of butter, and when this has melted, enough milk to fill the dish one-quarter full. Season to suit taste with pepper and salt. Cover well and bake forty minutes. Remove top and brown.

"I mean in our manner and especially are strange selves. One lady asked her in the was so pleased. "Polly, I r clothes first with the l every day out, or me very nice lady who l ing in her c where she village the s looked at word; at th their caps, a little curts you think b. Another day band went asked the c A few ans others said Ma'am." answered if One day a b clergyman. ed up the man's little He expecte when he a were at ho seen a black they felt a l bered comp ed the bla study.

Some yea boy asked a him work ir left school, manners bel that when need not be a foolish mi was told by was no roon for any mor face grew "Thank yo and turned t merchant c here," he sa nered boy room for yo

Boys and are like ba everyone fe must not b When yo the schoolr the squire, a don't stare always plea Once upon spent a hol It was some mind telling he came ba you like b Germans?" only foreig were the people; I f and Germa cause they Englishma best becaus So you see good man those who I hope no this addre they are w deat old cle part of the

COMPANY MANNERS.

"I mean by 'company manners' our manners towards other people, and especially towards those who are strangers or older than ourselves. Once upon a time a kind lady asked a little girl to stay with her in the country. The little girl was so pleased, but the mother said, 'Polly, I must get you some nice clothes first, you can never stay with the lady, in your worn-out every day frock.' When we are out, or meet people, we want our very nicest manners. A dear old lady who loved children was driving in her carriage past two villages where she was known. At the first village the school children stood and looked at her without saying a word; at the other the boys touched their caps, and the girls gave a nice little curtsy. Which children do you think had the nicest manners? Another day the lady and her husband went into the schools. They asked the children some questions. A few answered Yes or No, but others said 'Yes, Sir,' or 'No, Ma'am.' How would you have answered if you had been there? One day a black man came to see a clergyman. As the black man walked up the garden path the clergyman's little boy and girl met him. He expected they would run away when he asked them if the Vicar were at home, for they had never seen a black man before; but though they felt a little afraid they remembered company manners, and showed the black man into father's study.

Some years ago a nice mannered boy asked a rich merchant to give him work in his office. The boy had left school, but he had not left his manners behind. Some boys think that when they leave school they need not be polite any more. What a foolish mistake! Well, this boy was told by the merchant that there was no room in his place of business for any more clerks. Poor boy, his face grew sad, but he only said, 'Thank you, sir; good morning,' and turned to go. Suddenly the rich merchant called him back. 'Look here,' he said, 'you are a nice mannered boy; I think I can make room for you.'

Boys and girls with bad manners are like bad weather; they make everyone feel uncomfortable. You must not be too shy to be polite. When you meet the clergyman, or the schoolmaster, or the doctor, or the squire, always notice them first; don't stare as if afraid. People are always pleased with nice manners. Once upon a time a friend of mine spent a holiday on the Continent. It was some years ago, so I don't mind telling the story. Well, when he came back I said, 'Whom did you like best, the French or the Germans?' He answered, 'The only foreigners I had to do with were the shopkeepers and hotel people; I found that both French and Germans tried to cheat me because they thought I was a rich Englishman, but I liked the French best because they cheated politely.' So you see that even cheats with good manners get along better than those who have no manners at all.

I hope no boys and girls who read this address have rude manners; they are worse than none at all. A dear old clergyman said that in his part of the world the children when



Good Advice

A writer in the *Chaperone Magazine* on Flannels, Blankets and Laces insists on little wringing for woollens and no rubbing for laces. Every intelligent woman has a method of her own but all agree on those two points—hard points using ordinary bar soap—harder still with penny—cheap Washing powders.

Have used Pearline a number of years, and like it very much for all kinds of flannel garments. They are soft and nice after washing. Mrs. Rev. C.T.

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they saw him would call out "Hullo mister!" instead of "Good day, sir." Perhaps they didn't mean to be rude, but for all that it doesn't sound nice, does it?

"Will you have a piece of cake," said a kind lady to a child who had come to the house with a message. "I don't mind," was the answer. What a pity the child had not been taught to say "Thank you," it would have sounded better. But even worse than "I don't mind" is saying nothing at all, like Johnny Green when the Colonel handed him a plate of apples. Johnny picked out the biggest and began to eat at once; when the Colonel passed the plate to Fred Smith he chose a small one and said with a bright smile on his face, "Thank you, sir."

"Your girl never curtsies when she meets me now," said the Colonel's wife to Mrs. Green. "Well, ma'am, she's left school, and she says she is too old to curtsy." "You tell her, Mrs. Green, that she is not so old as her mother, and you are always well mannered." Would you like to know what the Colonel's wife used to say of Mrs. Green? She called her one of nature's ladies. What did she mean? She meant that though Mrs. Green was too poor to live in a large house and drive her carriage she was a lady in

manners, and that is the best kind of lady to be. So, boys and girls, try to be nature's ladies and gentlemen. In France everybody used to be a lady or gentleman, but then everybody was so well mannered that they deserved the name.

FILLING IN THE CHINKS.

"Oh, I just fill in the chinks." The girl laughed as she said it, but her mother added quickly:

"The chinks are everything. You haven't the slightest idea what a help she is and what a load it lifts from my shoulders, this 'filling in the chinks' as she calls it."

The busy woman spoke warmly as she smiled happily at her daughter.

"You see, when she was through school, there didn't seem to be anything definite for her to do. Her father and I wanted her at home, for a while at least, before she undertook to go out into the world.

"Our one servant does all the heavy work, of course, and I am kept pretty busy with the children, and so she looked around and noticed the little things that should be done to keep a home neat and orderly, and which a servant never does and I have very little time for. The leftovers, I always called them—oh, but it is such a comfort to have them done."

"And what are they?" I asked of the girl, as she sat pulling out the edges of a lace mat and making it look fresh and fluffy.

"Oh, I don't know," she answered. "There are so many of them, and such little things, you know."

She spoke almost apologetically. "Let me see. Well, I began in the parlor, of course. All girls do at first. There were some little silver vases that were seldom shined. I kept those bright, and the silver on the afternoon tea-table. You have no idea how much it tarnishes. And the little cups always dusted, and the doilies fresh and clean, and the tidies also. Really, that is a work by itself, and mother never used to have time. Then the picture moulding. The brass hooks that holds the picture was never dusted. I kept those clean.

"Then in the bedrooms. I look out that there are fresh towels on the bureau and stand, and that the hair receivers are not jammed full.

ADVERTISER

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"It is really too funny the way I found them packed when I first began. And the soap dishes clean and fresh soap when it is needed, and dusters in their bags, and waste baskets emptied, oh, yes, and buttons sewed on to the shoes. I believe I sew on a half-dozen every day.

"I go over the house daily, in the morning right after the children are sent to school.

"I begin by picking up the things they have dropped, and putting them in their proper places.

"Then I go into the library, sharpen the pencils that need it; fill the ink-well; see that the pens in the penholders are good, the blotting pad not too old, the waste basket empty; and then I go through the other rooms, and, if you'll believe me, I always find something to be done, something aside from the regular work of clearing up, sweeping, or bed-making these belong to the girl to do.

"You see, I only do the little things that get left for the general cleaning, or neglected altogether.

"It is very pleasant, and helps—at least mother says that it does."

"Yes," said the mother, "and no one else knows what a difference it does make in having those chinks filled."

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"TALKING IN THEIR SLEEP."

"You think I'm dead,"
The apple tree said;
"Because I have never a leaf to show;
Because I stoop,
And my branches droop,
And the dull gray mosses over me grow!
But I'm all alive in trunk and shoot;
The buds of next May
I fold away—
But I pity the withered grass at my root."
"You think I'm dead,"
The quick grass said;
"Because I have parted with stem and blade!
But under the ground
I am safe and sound,
With the snow's thick blanket over me laid;
I'm all alive and ready to shoot
Should the spring of the year
Come dancing here—
But I pity the flowers without branch or root."
"You think I'm dead,"
A soft voice said;
"Because not a branch or root I own!
I never have died,
But close I hide
In a plummy seed that the wind has sown;
Patiently I wait through the long winter hours;
You will see me again—
I shall laugh at you then
Out of the eyes of a hundred flowers."
Edith M. Thomas.

GOOD SECURITY.

"Mister, do you lend money here?" asked an earnest young voice at the office door.

The lawyer turned away from his desk, confronted a clear-eyed, poorly dressed lad of twelve years, and studied him keenly for a minute. "Sometimes we do—on good security," he said, gravely.

The little fellow explained that he had a chance, "to buy out a boy that's cryin' papers." He had half the money required, but he needed to borrow the other fifteen cents.

"What security can you offer?" asked the lawyer.

The boy's brown hand sought his pocket, and drew out a paper, carefully folded in a bit of calico. It was a cheaply printed pledge against the use of intoxicating liquor and tobacco.

As respectfully as if it had been the deed to a farm, the lawyer examined it, accepted it, and handed over the required sum.

A friend who had watched the transaction with silent amusement, laughed as the young borrower departed.

"You think that I know nothing about him," smiled the lawyer. "I know that he came manfully, in what he supposed to be a business way, and tried to negotiate a loan instead of begging the money. I know that he has been under good influences, or he would not have signed that pledge; and that he does not hold it lightly, or he would not have cared for it so carefully. I agree with him that one who keeps himself from such things has a character to offer as a security."

A BIG DAY FOR GRANDPA MOORE.

"Now do be careful, Ben!"
"Yes'm, I won't forget. Don't worry, mother!"

With a final wave of his cap, Ben Lawson bounded down the road toward the next farmhouse to join his friend and chum, Dick North, who was going with the rest of the family to the farmers' picnic, down at Chippewa Grove.

"Hello, Ben! Isn't it a fine day, though!" Dick shouted, catching sight of his friend from the barn, where he was "tackling up" the bays to the big hay-waggon. "I'll be through in a minute," he added, hurrying so fast that old Bess looked over her shoulder at him in quiet wonder.

It certainly was a radiantly beautiful day. A light frost the night before had lent a crispness to the air; and blue skies and golden sunshine gave promise of perfect autumn weather. Holidays were scarce among the farmers; but this was the annual Harvest Home gathering, when everybody, young and old, within driving distance, was sure to turn out.

There was always a bountiful, old-fashioned picnic dinner, with chicken pot-pies, roasted corn, scalloped oysters, and potatoes roasted in ashes. Everything was hot and toothsome, coming from the great brick oven on the grounds, or the embers beneath.

Ben's father had been hurt in an accident the week before, and his mother was staying home to keep him company. Ben had worked like a beaver all the week, to get both his father's work and his own in shape so he could be spared for this one day; and soon he and Dick, crowded in at the back of the old hay-waggon, with feet dangling over the edge, were bumping and thumping merrily on their way to the grove. Before they had gone far, they began to overtake other similarly loaded vehicles, and soon a jolly company was jogging on together.

Dinner was served early, partly "to get it out of the way," and partly because the early morning drive through the exhilarating air had developed keen and hearty appetites. Everybody turned in to help, the boys husking corn, carrying pails of water, bringing wood, and doing other similar errands, while the women set the long tables and the men watched the oven with its big, fragrant pans of pot-pie and oysters, and set the huge coffee-pots over the glowing camp-fire.

Everything ready, a large and merry company surrounded the well-filled tables; and when the boys had eaten till they could eat no more, they drew off into another part of the grove and began to look eagerly toward the wood road, down which a nutting expedition always started soon after dinner.

"Come on, Ben," called Dick,

Reward of Merit.

A new Catarrh Cure Secures National Popularity in Less than One Year.

Throughout a great nation of eighty million it is a desperate struggle to secure even a recognition for a new article to say nothing of achieving popular favour, and yet within one year Stuart's Catarrh Tablets, the new catarrh cure, has met with



such success that to-day it can be found in every drug store throughout the United States and Canada.

To be sure a large amount of advertising was necessary in the first instance to bring the remedy to the attention of the public, but everyone familiar with the subject knows that advertising alone never made any article permanently successful. It must have in addition absolute, undeniable merit, and this the new catarrh cure certainly possesses in a marked degree.

Physicians, who formerly depended upon inhalers, sprays and local washes, or ointments, now use Stuart's Catarrh Tablets because, as one of the most prominent stated, these tablets contain in pleasant convenient form all the really efficient catarrh remedies, such as red gum, blood root and similar antiseptics.

They contain no cocaine nor opiate, and are given to little children with entire safety and benefit.

Dr. J. J. Reiter, of Covington, Ky., says: "I suffered from catarrh in my head and throat every fall, with stoppage of the nose and irritation in the throat affecting my voice and often extending to the stomach, causing catarrh of the stomach. I bought a fifty cent package of Stuart's Catarrh Tablets at my druggist's, carried them in my pocket and used them faithfully, and the way in which they cleared my head and throat was certainly remarkable. I had no catarrh last winter and spring and consider myself entirely free from any catarrhal trouble."

Mrs. Jerome Ellison, of Wheeling, W. Va., writes: "I suffered from catarrh nearly my whole life and last winter my two children suffered from catarrhal colds and sore throat so much they were out of school a large portion of the winter. My brother, who was cured of catarrhal deafness by using Stuart's Catarrh Tablets, urged me to try them so much that I did so and am truly thankful for what they have done for myself and my children. I always keep a box of the tablets in the house and at the first appearance of a cold or sore throat I nip it in the bud and catarrh is no longer a household affliction with us."

Full sized packages of Stuart's Catarrh Tablets are sold for fifty cents at all druggists.

Send for book on cause and cure of catarrh mailed free. Address, F. A. Stuart & Co., Marshall, Mich.

joining the others; and all together they started across the grove.

"Wait a minute," said Ben suddenly, turning back, "Grandfather Moore's lost his specs. I'll go and pick 'em up for him."

He darted over to an old hickory arm-chair, where a very old and feeble man was sitting, bending forward and groping helplessly in the grass for the fallen spectacles.

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"Here they are, grandfather. Ben said, cheerily, picking them up and slipping them into the withered, shaking hand.

"Thank you, thank you," was the response, "I was just thinking I needed my specs so's I could see to find 'em," added the old man, with a laugh.

The old gentleman continued to chuckle while readjusting his glasses then, seeing Ben about to start away, he continued hastily:

"Fell ye what, 'tain't much as it was when I first came to these parts. Over where you see that —"

Ben looked over at the other boys standing a short distance away and waving frantically. "I'm to go nutting with the boys, now, grandpa," he said gently; "they're all waiting for me. But when I come back, you'll tell me all about it, won't you?" And with a cheery smile and nod, Ben was gone.

Out in the woods a light frost had scattered far and wide the glossy brown nuts. Bright-eyed squirrels, intent on storing away their winter's supply while food was plentiful, scampered nimbly hither and yon, as the merry lads tramped shouting through the brown and gold leaves, scattering them far and wide in their eager search. Before the early twilight had begun to draw on, bags and baskets were filled and the boys were on their way back to the grove, leaving the coast clear for the shy inhabitants of the woods.

Ben had been so busy shaking the trees and scrambling about among the leaves that he had forgotten all about the lonely, old man in the grove, until, coming suddenly in sight of the picnickers, he saw Grandfather Moore's bent figure still seated in the hickory arm-chair.

"Say, boys," Ben said, suddenly, "there's poor old Grandpa Moore sitting there still. He's been alone 'most of the day. You know how he likes to talk over old times—let's all go over and ask him to tell us some stories about when he was a boy here. 'Twould please him. Shall we?"

"But we've heard 'most all his stories," began Dick, protestingly.

"Well, what if we have?" replied Ben. "Another year he may not be here. I, for one, would like to make this something of a pleasant day for him." Ben's eyes held an earnest light.

"As you like it," said one of the others; and the entire party was soon gathered around Grandpa Moore, whose kindly old face beamed with pleasure as he saw the attention given him, and he called up one of his best stories of the days when, rifle in hand, he had tramped through these same woods, hunting for wild partridge.

Told of the former scene of action, the stories gained additional interest for the boys, and they listened with unfeigned pleasure to these tales of pioneer life. The summons to the sunset supper came while Grandpa Moore was still talking, and the old man was

A Wrong Idea of the Nerves.

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Dr. Chase's Nerve Food

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The nervous system should never be thought of as a separate part of the body. Its branches extend from the brain and the spinal column to the tips of the fingers and the toes. Just as the blood is carried by the arteries to every nook and corner of the system, so the nerve force, by means of nerve fibres, is distributed and nerve force is just as important to life as is good, rich blood.

When the nerve cells are wasted, by over-exertion, worry or disease, more rapidly than they are replaced, the action of the heart becomes slower, the lungs begin to weaken, the stomach fails to do its duty, the liver and kidneys falter in their work as filters and the excretory organs get feeble and inactive. You may be a sufferer from weakness and exhaustion of the nerves, and may have been attributing the trouble to the stomach, kidneys or other organs. Nervous exhaustion is marked by restlessness, disturbed sleep, languid, weary feelings, headache, dyspepsia, and bodily pains, inability to concentrate the thoughts, absent-mindedness, weakened memory, twisting of the muscles and eyelids, sudden startings and jerking of the limbs in sleep, dizziness, irritability and gloomy forebodings.

Through the medium of the nervous system, Dr. Chase's Nerve Food carries new life and energy to every organ of the body. It strengthens the action of the heart, invigorates the stomach, makes the kidneys, liver and bowels more active, and builds up the entire system.

If you experience any of these symptoms of nervous exhaustion, you can rely absolutely on Dr. Chase's Nerve Food to cure you. It does not stimulate, but thoroughly cures by forming new, red corpuscles in the blood and creating nerve force.

Mr. E. Rosevear, a retired school teacher, of 2 Markham Place, Toronto says:—

"I am getting up in years, and, as a natural result of severe study, my health has been undermined and my system very much run down. I got so weak and nervous and suffered so much from dizziness, that I found it necessary to begin treatment of some kind. Dr. Chase's Nerve Food

has been so highly spoken of that I decided to give it a trial, and can now speak of its merits from personal experience. It has built me up wonderfully, and strengthened and restored my nervous system."

Dr. Chase's Nerve Food, 50 cents a box, 6 boxes for \$2.50, at all dealers, or Edmanson, Bates & Co., Toronto.

led out in triumph to sit in state at the head of the boys table, and the lads vied with one another in heaping his plate with the choicest morsels.

"I declare, father looks ten years younger than he did when he came," exclaimed his daughter, who had been in charge of fite cooking and general preparations for the day. "He held back about coming, for he said I'd be busy all day, and he was afraid no one would want to be bothered with him. But he seems to have chirked up wonderfully."

While supper was being cleared away, there was a clatter of hoofs, and a roll of wheels, and Jim Wilson's light spring wagon came through the grove, to take grandpa Moore home.

"Been lonesome, grandfather?" he asked, assisting the feeble old man to climb into the wagon.

"I can't say that I have," was the smiling reply. "I've been entertaining these boys with old-time stories this last hour or so, and we have had a proper good time; have we not, boys?"

"Yes, sir, we have!" came in hearty response. "A right good time." And as the wagon disappeared in the gloaming, Ben turned to the boys and said:

"That paid, didn't it?"

"I should say it did! Better than bagging nuts."

"And Grandpa Moore feels as young as though he had been bagging nuts. That was a fine story he told."

"And right on the spot where it happened, too. I shall think of it when I come into these woods again."

"The pleasantest part of the day," said one of the women who were packing the baskets, "was seeing the young folks and the old mingle so."

"Yes, And how finely the boys treated Grandpa Moore. He'll remember it as long as he lives."

HE HAD A CONSCIENCE.

One day, after a severe storm, a large number of men and boys were out on the roads of a country town to shovel out the dritts. Each workman was paid twenty-five cents an hour, and, as may be supposed, there was no very strict watch kept upon them; but one little tellow seemed to be working with all his might, and his comrades laughed at him.

"Why, Jim, are you after the job of highway surveyor, or do you expect to get more than the rest of us for putting in so?"

"Let's put him out; he is shortening our job; 'twon't last till night at this rate!" laughed another.

"I am getting man's pay for the first time in my life, and I mean to earn it," said Jim. "I don't suppose the town cares, nor that I shall get any more money at night, but I shall feel a big sight better myself."

"You've begun right, Jim," said the surveyor, who was not very strict in behalf of the town, perhaps, but had a business of his own, where he appreciated workmen with a conscience.

MAKE USE OF THE MINUTES.

In the room of a girl friend the other day we noticed something which especially interested us. To the pin cushion, which occupied the central position on her dresser was pinned a short poem, evidently clipped from some newspaper, and the poem happened to be the "Recessional," which everybody knows about, but comparatively few people know.

Now a pin-cushion is not the place where one expects to find a poem, however grand or beautiful, and we looked to our friend for an explanation.

"I always have something I especially want to know pinned to my cushion," she said, smiling, "and when I'm brushing my hair or adjusting a collar button, I just glance over the lines. Before I know it I have the whole committed to memory, and then I remove it and place something else in its stead."

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