

# Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 28.]

TORONTO, CANADA, THURSDAY, MARCH 27, 1902.

[No. 13.]

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# Canadian Churchman.

TORONTO, THURSDAY, MARCH 27, 1902.

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### EASTER DAY.

Holy Communion: 127, 321, 323, 555.

Processional: 130, 134, 136, 302.

Offertory: 135, 138, 503, 504.

Children's Hymns: 197, 329, 340, 561.

General Hymns: 132, 498, 500, 502.

### FIRST SUNDAY AFTER EASTER.

Holy Communion: 137, 173, 315, 316.

Processional: 34, 133, 215, 547.

Offertory: 132, 140, 173, 520.

Children's Hymns: 330, 334, 335, 337.

General Hymns: 222, 469, 501, 550.

## Education in England.

Efforts are constantly being made in the Mother country to improve the religious teaching and training of the scholars. A few years ago a determined effort to raise it in London and to free the teaching in the schools from the Unitarian tendency led by Mr. Athelstan Riley was partially successful. Another and very different champion has arisen, in the shape of Sir Edward Clarke, the foremost lawyer of the day, who at a meeting of the supporters of the Church Defence Institution, held in Kensington under the presidency of the Bishop of London, moved an expression of the meeting's satisfaction that the Government intended to deal with primary as well as secondary education. The tone of Sir Edward Clarke's address may be

gathered from this passage towards the beginning of his speech: "The resolution reminded them that the great strength of the Church was to be found in the schools. The old rabbi used to say that the school ruled. We had had some experience during thirty years of a system of popular education. He did not think that all or many were satisfied with the results of the system, for there had been a great weakness in the popular education of this country during the last thirty years. The systems adopted had too often had the result of teaching children either that there was no such thing as religion to be learned, and studied, and followed, or of teaching them that although there was something which was called religion, it was a matter of discussion amongst those employed to discuss it. There was not much ground for congratulation upon the result of these thirty years of popular education upon the national character."

## Church Pastoral Aid Society.

The Church Pastoral Aid Society, London, England, has adopted a scheme for the aiding of candidates for holy orders who have not the means to meet the expenses of their training. The committee has adopted the following:—1. The special fund shall be entitled the "Ordination Fund." 2. Its primary object is to assist godly young men desirous to enter the ministry, but without sufficient means to meet the expenses of their training. This assistance may be given either directly to the candidate himself or to an approved institution or person on his behalf. 3. Each applicant for aid shall give at least three references as to (a) Christian character, (b) educational attainments, (c) financial resources, (d) general fitness for the ministry. One of these references shall be the incumbent of the parish in which the applicant resides, or the clergyman under whom he has worked. 4. Applicants shall give satisfactory evidence of their agreement with the Reformation principles and doctrines of the Church of England. 5. During the period of training, grants may be made from this fund to men who are not giving their whole time to study. 6. Applicants shall attend only such colleges or institutions as shall be approved by the committee. 7. It shall be in the power of the committee to withdraw any grant at not less than three months' notice.

## Burial.

We have recently noticed the propriety of a reform of our burial customs and in many cases the necessity of a resort to cremation. There is another aspect of the question which the *Scottish Guardian* deplores, saying the old Presbyterian lack of a burial service, coupled with modern indifference to religion, seems to have made people forget the reverent treatment of the dead, which has always been the teaching of Christianity. Perhaps in some instances a half-unconscious attraction towards consecrated ground may have done something to lead to the overcrowding, but this cannot be said in many cases nowadays. The state of numbers of our Scottish churchyards does no credit to those who have had the care of them since the Revolution. It is the duty of Churchpeople to do

all they can to see that decency is preserved; to remember that the parish churchyards are nearly all of them consecrated, and should be cared for and treated as such. And when a churchyard is closed we ought always to make sure that we get some consecrated ground in lieu of that which can no longer be used. In cemeteries, too, it is very necessary to safeguard (at least for ourselves) the old Christian practice of burial with the feet towards the east in all cases, in those of the clergy as well as of the laity.

## Levelling up.

Much that is said in the latter part of the above paragraph applies forceably to ourselves, but the following does still more so. When an old churchyard is closed it sometimes happens that a process of levelling goes on. This levelling of churchyards has been responsible for more acts of vandalism than many of us realize. The foundations of old ruined churches have actually been cleared away; old gravestones sunk and buried. The gravestones of many of our older people have very often completely disappeared, largely through the apathy and indifference of their successors. There is hardly a town or city where this has not taken place, and the graves of the loyalists and early settlers been covered over and forgotten.

## Reformed Episcopalians

In the United States have, within a year, twice lost their presiding Bishop by death. The last was Dr. Latane, who seems to have been much respected. On his withdrawal from the Church he published a letter to his Bishop dated January 12th, 1874, which is now republished. Perusing it we find another instance of the folly, not to say the sinfulness of schism. The points on which he lays stress have ceased to interest the new generation. Another illustration of the fact that patience and the healing hand of time will give a saner judgment than the excited man in a hurry can possibly have.

## Attending Church.

English people have taken greatly to heart the indifference which has developed during the last thirty years. This is a good sign. There is no doubt that aping continental vulgarity was one great cause. Then advanced people changed the habit and hours of morning service; it may be only a habit but it is a good one, and the use of bicycles aided it largely. Taking up the question of external worship *Church Bells* asserts that a point on which there is considerable divergence of opinion among Church people is the question whether what are called High Church services, i.e., services with plenty of music, an ornate ritual, and processions with banners, etc., or what are called Low Church or Evangelical services, viz., those in which there is a rigid simplicity of outward observance, are most successful in attracting men. It is a fact that churches of both types may be cited as examples of what may be done to attract the male element in large numbers to Divine worship. But the true and lasting power of influence is not one of æsthetics, but rather of the Spirit of Christ. Where the incumbent is



a man of deep spirituality, and feels himself compelled to deliver the Master's message after the pattern of the Great Teacher, he cannot fail to win souls to the Cross. A careless or a godless layman would far rather listen to a sermon which brought home to him the conviction of sin, and led him to a true spirit of penitence, than be regaled with a string of meaningless platitudes.

#### The Over-Doing of Athletics.

It is a significant fact that on the same day on which Mr. Rudyard Kipling's much criticized poem "The Islanders" appeared in "The Times," Mr. John Burns, M.P., was denouncing to a mass meeting of working men in London the excessive worship of athletics. He said that "the English working classes were being over-specialized in their work and over-specialized in their play. They were rearing up a body of people who could and did applaud sport in which they could not indulge, as did the Greeks in the days of their generation." We are no advocates of Mr. Kipling's plea for conscription. We have not come to that yet in the British Empire. But his severe criticism of "flannelled fools" may help to show that there is another side to the athletic craze. We fail to see how the thousands who flock to cricket matches or football matches every Saturday afternoon are helping to develop the manhood of the country. They are mere spectators. To witness a great cricket match or a contest between two picked football teams occasionally is a pleasure and a recreation. But this lazy spectacular form of amusement has become with thousands of young men the business of their leisure hours. If only they would be athletes themselves and not mere gaping, shouting lookers on! Physically, the modern worship of athletics is a failure. Morally, it has a deteriorating and degrading influence.—"Sunday at Home."

#### Repentance.

God, by His Holy Spirit, acts upon us, works out in us a real repentance, changes the thought of the mind so that we judge of things with a different judgment, so that we call that desirable which of old we despised, so that we call undesirable that to which of old we clung. Until we judge rightly about the two distinct things, until we judge rightly as between God and sin, there can be no right living. But once let the mind be turned from a wrong judgment to a right, and the great work of repentance is begun. And with this also comes a change of heart. Things that were of old unattractive become attractive to us with an intense attraction. A dull and stupid Bible becomes to us a book loved above all books. The house of God once neglected, or whose services were wearisome to us, becomes the sphere of intense delight. Lord, what love have I unto Thy habitations! The blessed sacrifice that was once to us almost an unnecessary thing becomes to us the very crown of all the joys of which we can have experience in this our mortal course. Oh! what change of heart comes when God works this work of repentance in us. And not only this change of mind and heart, but with it the change of will, we pass from disobedience to willing obedience. We not only take Jesus to be our Saviour, but we take Him to be our King, and with our wills surrendered in loyalty to His obedience we go forth changed in the

very essence of our inner being. For deeper than the mind, deeper than the heart, as the regulated power of conduct within us, is the posture of the human will. Is it not true that God in His own grace thus works upon us? He works within us nothing else than a re-creation; He gives us a new heart and a new spirit; He makes us to be changed men and changed women. Changed men! Ah, that thought came to me the other day under conditions which filled my heart with gladness. I had to prepare for death the last poor fellow who was hung at Durham. When first of all I came into his cell he was hard, with a hardness that seemed to be impenetrable. In fact, the reason I was there was because the chaplain was baffled, and knew not what to do. But at length the man softened; and he became, I am as certain as that I am, a real penitent. I was not able to be with him on the morning of his execution; I saw him the last time, I think, the day before; but after he was pinioned and was going to the scaffold he turned to the chaplain—they were the last words he said on earth—"Tell Canon Body I die in peace. Thank God, at last I am a changed man." And there would have been no condition of peace if one had brought to him the opiate of an external forgiveness, and if he had not the knowledge that by God's grace he had been re-created through penitence, unto righteousness, in Jesus Christ. Here is the work of repentance. Repentance consists here and hereafter in our receiving from the God of judgment our salvation, because in and through repentance we are re-created unto righteousness in Christ. But how is this work of re-creation wrought out? "Godly sorrow worketh repentance unto salvation, not to be repented of." There are three things that precede salvation—contrition, repentance, conversion." From a sermon by Canon Body.

#### EASTER.

We are concerned just now with the most momentous and vital facts and truths of our holy religion. The Church tries to realize those eventful days in her Lord's life, when He was crucified, dead, buried, descended into Hell and rose again. As we deeply enter into sympathy with the suffering Saviour, and the events of Holy Week become very real to us, and their significance is mentally grasped, so correspondingly great is the joy caused by the announcement of Easter morning, when we gather as it were, around the tomb of Jesus, "The Lord is risen." The Resurrection of Jesus is not a myth, nor an invention to account for His abiding influence, but is a fact, well attested, fully believed by those who preached Jesus and the resurrection, and confirmed by many infallible proofs. Foretold by Jesus, it was only understood by His disciples in its fulfillment, when they recalled His words "Destroy this temple and in three days I will raise it up again." His resurrection was the great theme of their preaching, it convinced them of His divine character and mission, and gave them courage to suffer and die for His name and cause. St. Paul taught that on it the Gospel depended for its veracity and power, and the Church for its existence and influence, for if Christ be not risen, then is our preaching vain, and your faith is also vain. The perpetual observance of the first day of the week as a memorial of the

resurrection of Christ from the dead, is an evidence of the fact; and from the first age of the Church the disciples observed the anniversary of their Lord's restoration to them. It was kept as the principal festival of the year, and Easter had become long familiar to all parts of the Christian world so early as the days of Polycarp and Anicetus, who had a consultation at Rome in A.D. 158; as to whether it should be observed according to the reckoning of Jewish or Gentile Christians. From the resurrection flow the most blessed results, and by it the most inspiring hopes are excited. It renders a future for mankind not only possible, but certain. Christ is the first fruits of them that slept. He is the Resurrection and the Life. Without His revelation of a future for mankind there is nothing to base a hope of a future existence upon. Easter hope drives despair from our hearts, and we see a future for ourselves and our loved ones. How purposeless does not life seem without the prospect of eternity! The question will ever arise, "If a man die shall he live again?" and where can an answer be found, but in Him, who died, yea rather is risen again. Easter thoughts are full of joy and hope and immortality. Who can limit the boundless possibilities involved in the thought of the resurrection for the individual believer and the human race? God is not the God of the dead, but of the living, and His faithful ones shall come from the remotest bounds of earth, and sit down with Abraham, Isaac and Jacob in the Kingdom of Heaven. The Resurrection speaks to us also of a risen life, of the abandonment of low ideals and sordid aims, and a seeking of those things which are above. The believer in Christ's resurrection will make Him his example, because he is persuaded that his destiny is to be like Him, and with Him forever. Worship of Christ therefore this great festival, both glorious and inspiring, will be offered in many places, and by many faithful hearts to Him who dieth no more; as direct preparation for the future is made in worship. In the most solemn moments we can spend on earth, we hear the words "The body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life." Christian worship is an anticipation of the life of the world to come. In it we recognize our personal immortality, men who have no faith in a future do not pray. In worship we fit ourselves for companionship with saints and angels, and for the everlasting sight of the face of God. Worship is the one thing done on earth we shall continue and repeat in heaven, and upon which we shall reflect with most thankful joy when through atoning mercy we shall have reached our true home at last. With worship heartfelt and sincere let us keep the feast, and praise Him who by His rising to life again has restored to us everlasting life.

#### THE EASTER VESTRIES.

The Church is about to celebrate the greatest fact, after His incarnation, in our Lord's life, His glorious resurrection. It was after He rose from the dead that He was with His Apostles, and speaking of the things pertaining to the Kingdom of God. It is a very fitting time therefore, just after the festival of Easter, that throughout the Church the faithful should gather together to take counsel of the things pertaining

to the parish life. A cese, a the Ch Church will the at large Vestry of the sense at of the p extensio when it made, a redresse spirit of manifest both by of Christ Church by the se Day, an Christ of God, parishion confident liberal t and pre review of cial aspe recogniti case, far avoided, future, to such ther the comit a time for it the wh encourag the East and other of Church and extre zealous C ence shou serve in ti of the par ment and too much selection; honour to ble an offi charged election of Synod. is of great and the its legislat ability an sentatives made of re laity at th creasing. wisdom ar needed, ar Synods, as their delibe For the Synods the can be as travelling liminary abolished, reached a number w



to the Kingdom of God in their midst. The parish is a most important factor of the Church's life. A number of parishes constitute the diocese, as the aggregation of dioceses make up the Church universal. As the work of the Church prospers in the separate parishes, so will there be general prosperity in the diocese at large. The duty of attending the Easter Vestry should be recognized, and all members of the Church should endeavour, by their presence and counsel, to make this annual gathering of the parishioners tend to the upbuilding and extension of the Church. It is an occasion when information can be given, explanations made, and grievances, if any such exist, can be redressed. It is a time when good feeling, a spirit of love and Christian unity, should be manifested, and also an earnest determination, both by counsel and effect, to promote the cause of Christ in the parish and diocese, and in the Church at large. With the impression made by the solemn services of Holy Week and Easter Day, and strengthened by communion with Christ and one another around the altar of God, there should be at the meeting of parishioners a feeling of brotherly love, mutual confidence and counsel, and a devising of liberal things for the Church's well-being and progress. The Easter Vestry is a review of the year past in its spiritual and financial aspects. If there be progress, let there be recognition of it, and thankfulness. In any case, fault finding or dissension should be avoided, and counsel should be taken as to the future, to avoid past mistakes and failures, if such there have been, and to increased effort in the coming year. It is an annual stock-taking, a time for new plans and greater effort, and by it the whole parish should be stimulated and encouraged. An important duty devolving on the Easter Vestry is the election of wardens and other officers, and committees. The office of Churchwarden is ancient and honourable, and extremely important, and men who are zealous Churchmen and of good business experience should be chosen, and should be willing to serve in this capacity—the peace and prosperity of the parish largely depend on the good judgment and efficiency of the Churchwardens, and too much care cannot be bestowed on their selection; and good men should esteem it an honour to be elected to so useful and responsible an office. Yet another important duty discharged at these Easter gatherings is the election of lay delegates to the Diocesan Synod. The business of a Diocesan Synod is of great moment, and if it is to be well done, and the interests of the Church promoted by its legislation, then it is evident that men of ability and influence should be sent as representatives of the parishes. Complaints are made of recent years that the attendance of the laity at the Synods of the Church is steadily decreasing. This is much to be regretted, as the wisdom and experience of godly laymen is much needed, and adds greatly to the influence of our Synods, as well as imparting breadth of view to their deliberations, and weight to their decisions. For the reduced attendance of our laity at Synods there are more reasons than one that can be assigned, but we believe that if their travelling expenses were paid, and useless preliminaries and time occupying methods were abolished, so that business could be quickly reached and despatched, that a much larger number would find it convenient to attend.

Attendance at Synods would enlarge many a man's views of Church affairs, and make him a centre of light and information on church policy and methods in his own parish, and among his brother laymen. We trust that large and interested assemblies of Churchmen will gather in all our parishes the coming week, and that they will be characterized by harmony, wise counsel, and liberal effort for the support and extension of the Kingdom of God.

THE LATE W. I. IMLACH.

A loyal and devoted son of the Church passed away on the 20th February last, whose life's record is worthy of being recognized now that his life on this earth is over. W. I. Imlach was born in India. His father, Colonel Imlach, was a C.B. and staff officer in the Honourable East India Company's service. He was with Lord Lake at the taking of the Isle of France, and was afterwards governor of Rodriguez. The family came to Canada some time before the disturbances of 1837, and the subject of our sketch acted then with the Government troops in the restoration of order. He was engaged in various business enterprises during the active time of a business man's life, but finally settled in London, where the last twenty-five years of his life were spent. But it is with him as a Churchman and an active worker in the Church that we have chiefly to do. He was always ready for service in the Church. He was always available for parish duties whenever required, and for a number of years efficiently laboured as a Sunday school superintendent. He was likewise prominent in the synods. He was a lay delegate to the Synod of Huron for over forty years; first from Grace church, Brantford, and then from St. John's parish, in London. About 1860 the then dioceses in Canada felt the necessity for a closer alliance, and the Provincial Synod of Canada came into existence. Mr. Imlach at that time furthered and assisted this movement by every means in his power. In the process of time, the increase in Church population, the political creation of the Dominion of Canada, whereby British territory in North America, except Newfoundland, came under one civil rule and government, and the increase of transportation facilities, brought into prominence one item of the original programme of the Provincial Synod, viz., the consolidation of the Church in British North America. Vague aspirations for unity were plentiful enough, and very fine sounding resolutions on the question were not infrequent in the Synods; but something had to be done of a practical character after the synods adjourned. A small society was formed in London in the beginning of 1887, chiefly to promote this movement, and Mr. Imlach became its secretary. In this he did yeoman service. The matter had to be put before the various diocesan synods to prepare for action in the Provincial Synod. This involved a great deal of correspondence and general work, and Mr. Imlach did his part so thoroughly and efficiently that the time was ripe for bringing the matter before the Provincial Synod of 1889. Resolutions in favour of consolidation of the Church in Canada were carried unanimously, and a conference of representatives from all parts was called to meet in Winnipeg in August, 1890. Mr. Imlach was selected by the Synod of Huron as one of its delegates, and attended the conference. The principle of consolidation was unanimously affirmed, and the draft of consolidation adopted. Sickness prevented Mr. Imlach attending as a Huron delegate the Provincial Synod of 1892, where the action of the conference was exhaustively discussed and substantially ratified. The result of all was the first general Synod met in Toronto in 1893. It has taken some little time to get it into working order on account of diocesan idiosyncrasies, but the foundation has been laid, and the General Synod will prove to be of in-

estimable service to the Church in Canada. As increasing infirmity beset him, Mr. Imlach gradually withdrew from active work in the Church, and when the end came, he was ready to depart. His character can be summed up in the phrase, "a Christian gentleman." He was of a type that is all too rare on this continent, in which courtesy and kindness are combined with the loyal discharge of duty, and has in it an inherent element of chivalry, which shows itself in delicacy of feeling and expression, toleration of differences, and sympathies as broad as humanity. As the things of time gradually receded, and the things of eternity loomed larger and larger on his view, his interest in the work and progress of the Church continued increasingly strong. The reward of his life on earth has now come, for he has heard the voice: "Well done, good and faithful servant, enter thou into the joy of thy Lord."

REVIEWS.

"The Chinaman as We See Him," and Fifty Years of Work for Him." By Rev. Ira M. Condit, D.D. Fleming H. Revell Co., Toronto, New York, Chicago.

Dr. Condit has, in this book, introduced us to the Chinaman in California, especially in San Francisco. We see him as he has reproduced a bad specimen of his native land, but are shown that he is not as bad as some popular ideas conceive him to be. The greater part of the book is taken up with an account of the great Presbyterian missionary work in converting and elevating the Pacific Coast Chinaman. The illustrations are very good, and help very considerably to make the volume attractive. Dr. Condit has done a good work in putting before us the real Chinaman of the lower order, and showing us what good can be done for him. The book is written in a very interesting style, and the topics well selected.

Divorce and Remarriage, in the Light of Holy Scripture. A Sermon by Rev. James Simpson, M.A., Preached in St. Peter's Cathedral, Charlottetown, P.E.I., and Published by Request. 10c. \$1 per Dozen, Post Paid.

This is a most admirable and timely sermon, scholarly and unanswerable. We wish it could be very extensively circulated in Canada, not only among Churchpeople, but especially among Protestants of every name. A very remarkable part of the sermon is taken up with quotations from leading Protestant ministers in the United States, notably the Rev. S. Dike, writing in the Presbyterian Princeton Review, the leading Presbyterian organ in "the States." We have not space to give his startling words; we commend them to the earnest attention of all our Protestant brethren. Space forbids our noticing Mr. Simpson's sermon at greater length; we can only urge everyone who desires light upon the subject of Christian marriage to earnestly ponder the teachings of this sermon. We may add that it glances at the deadly sin of ante-natal murder, which, we fear, is too well known in Canada, as well as kindred sin against the Divine object of marriage, "that God might have a holy seed." We hope that many of our readers may be induced to get, read, and help to circulate this most timely sermon.

Temperance and Prohibition. By John F. Mitchell, and Rendol Snell, Publisher of the Marmora Herald, and Author of "Mines and Mining in Eastern Ontario. Published at Marmora Herald Office.

This is a booklet of five chapters. Chapter I. Temperance a Principle. II. The Church in Relation to Temperance. III. Hints to Reformers. IV. Prohibition. V. Answers to Common Arguments of Prohibitionists. This little book takes



the ground that true temperance, being really self-control, can only be rightly taught by inculcating the conviction that all excess is wrong, in whatever direction it may go. That excess in drinking can only be provided against by fatherly guidance from the earliest years, and by winning the confidence of the children, so as to look upon the father as the best friend; a better friend than the friendliest of boon companions. The true principle of education is to be found in developing the moral sense of responsibility in having freedom of choice in good or evil. "Temperance, and temperance reform are matters of intellectual training and moral culture." The writers point out the evils that will ensue from exaggerated teaching that "the demon is in the glass," and "putting on the pledge-card large snakes, or some other species of hideous reptile." When the child grows up to see men drink, and "sees no devil in the glass nor any snakes," a fatal revulsion against his early teaching may disastrously ensue. We are afraid the book is too deep to be really understood by professional agitators on this topic, but the principle upon which its arguments are based is the only true one, and the only one likely to have real success. Proofs sufficient are given of the failure of legislative coercion hitherto, and attention is called to the decided growth of real temperance in Ontario. Altogether the little book is richly deserving of attentive study, and is likely to do good to all who may be able to grasp its teaching.

Studies in Holy Scripture. By the Rev. Alfred G. Mortimer, D.D. London: Rivington's, 1901; Toronto: Upper Canada Tract Society.

This is a volume of sermons by the well-known rector of St. Mark's, Philadelphia. Whatever Dr. Mortimer writes is thoughtful and well worth reading, and these sermons are no exception to the rule. They deal with a variety of subjects. The first four sermons are a connected series, dealing with the characters of the patriarchs Abraham, Isaac, Jacob and Joseph. He takes the three first as representing respectively, "the man of genius and action, the man of thought and organization, the man of suffering and patient labour," and in Joseph all these characteristics meet. To most readers, no doubt, the exegesis will seem somewhat strained; but at least the ideas are cleverly worked out, and there is much in the book that is helpful and suggestive.

## 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.

### OTTAWA.

Lancaster.—St. John's.—The annual meeting of the Lancaster branch of the Woman's Auxiliary was held in St. John's church, Thursday, March 6th, at 7.30 p.m. The rector, the Rev. W. H. Green, sang the service. The Rev. Rural Dean Houston preached an eloquent sermon showing the difference and expansion of the missionary work under the old and new dispensation, and also spoke most encouragingly of what the W.A. was doing for missions at the present. The offertory at the service was given as a thank-offering. After the service an adjournment was made to the Sunday school hall, the rector inviting all to attend the meeting, when the annual business meeting was transacted. The secretary and treasurer's reports were very encouraging, showing an increase in the work all through. A bale was sent through the year to the Rev., Mr.

Matheson, at Duck Lake, which was highly commended upon.

President's Address, St. John's W.A., Lancaster, March 6th, 1902.—My Dear Sisters.—Another year has gone by and once more you are met together for the purpose of electing officers for the coming year, and also for mapping out your work, because, as you know, to be a member of the W.A. means to work. But before we look forward to the year that we are entering upon, let us rather look back, and ask ourselves: "Have we done what we could, have we left our responsibilities, as members of this auxiliary? Although I have only been with you a short time, and perhaps should not judge, I cannot help feeling that there is not one of us but what could have done more. How often through the year have we allowed pleasure or work at home to keep us from the meetings; we all know when our meetings are held, and I think that every true member that has the auxiliary at heart will plan her home duties so that nothing will interfere with the few hours, only five a month, that we have pledged ourselves to give to mission work. Do you realize what a great privilege it is to be a member of the W.A., and what grand opportunities there are for spreading Christ's kingdom here on earth. How many there are who do not realize the responsibilities or opportunities afforded to them; they think that to pay their monthly fee and do a little sewing at home, when they can find time, is quite enough; but how can we expect God's blessing on such work as this. Do try to be more regular in your attendance at the meetings; try and feel that you are doing this work for Christ, not to please your rector or some friend, who, perhaps, has asked you to join. You know the charge that Christ has laid upon us all: "Go ye into all the world and preach the Gospel." It is true we cannot go out into the world and preach, but there is so much that we can do at home. We can show in a practical manner by our bales that we are trying to help those who cannot help themselves, and above all, we can pray that God will lead them into the light. Let me ask you in the coming year to be more in unison with one another; let us leave all our little personal affairs behind when we come to the meetings; let us come as one; let us show more interest in those for whom we are working, and the only way to stir up our interest is to read; we must learn and know something about the mission field, if we are to work with all our hearts for those who are still in utter darkness, and I hope that in the coming year we shall have at least one reading a month on some mission. Let us at the beginning of a new year make a fresh effort; let us take up this work with all our might, and if there are any of our Church women who are not members of this auxiliary, encourage them to join us. Show them by your zeal and devotion that you are a true member and not one in name only. You will hear the reports of the year's work from your secretary and treasurer, and I am pleased to say that they are both very satisfactory, as far as the material side of the work is concerned, but I am afraid it is a great fault of the auxiliary to be too keen about the material part of the work, and to rather neglect the spiritual. You all know the motto of this diocese. God is love; let us ask Him to fill us with that love, which is able to go forward with courage, fearing nothing, knowing that inasmuch as we have done it unto the least, we have done it unto Him. I have much pleasure in reporting a C.C.M.G. in this parish with a membership of fourteen, and that the little ones have taken up the work with a will, and I would ask all the mothers to take an interest in this work, encourage the children to attend the meetings; try and plan the household duties so that you will not need to keep your child at home, as so many are apt to do; and if you will do this, our C.C.M.G. is bound to succeed. And in conclusion, let me say that next Sunday we will have an opportunity

of drawing near to God's Holy table, and let me ask that not one member of this branch of W.A. absent herself, for in no better way can we commence this year, and we will go away feeling that we indeed have strength to take up our work again, and we will not be discouraged under difficulties, but our work will go on growing from year to year, as it should, and at our next annual we shall feel that we have done a little better, and so we shall go on and on till God shall say: It is finished; "She hath done what she could." Mrs. Green, the president, then left the chair, and the officers for the coming year were elected, resulting in the officers holding nearly the same posts as last year. The president then called on Mrs. Houston, the organizing secretary of the deanery, to address the meeting.

My Dear Friends,—I was very glad to receive, through your secretary, an invitation to be present at this meeting. I take an interest in all the work of the W.A., but especially in the branches which I have organized. There is a bond of union between us—the common bond that ought to cement all Church women—the work in the Lord's vineyard; and the work is so simply and systematically arranged and so varied, that everyone no matter how poor, or how busy, can take some part in it, and it becomes in time a part of our life; in fact we do not know the spirit of the W.A. until we make it part of our lives. Time will not permit me to give more than a synopsis of the principal growth of the various departments, but what little I can say should be what will bring the work home to us individually. We will first ask ourselves, what is the principal object of our work? Our daily prayer tells us it is the "endeavour to aid and encourage missionaries." There is a great variety of ways of encouraging missionaries—our prayers, our alms, our sympathies, our time and ourselves. There is probably no one here to-night who feels called upon for the latter qualification, to give themselves to minister to those "who are far from the Church of their fathers in a strange land;" but I think in all of the other points each and every one of us can do our part. We can all pray. On our membership card, besides the daily prayer, we are asked to pray for the Board of Domestic and Foreign Missions, for increased liberality in the members of the Church, for our lady missionaries, and also for our Domestic and Foreign missionary field, changed every month; so, as far as possible, we shall in the course of the year have prayed separately for all the missionary work of the world; and, my dear friends, we do not fully realize the benefit of prayer. It is God's own method of communication with Him, and it is only when we are in great trouble and feel our own helplessness that we fully appreciate the blessedness of prayer, and we know that if we ask in perfect faith, our prayers will be heard at the throne above. If you notice the letters from missionaries in the Leaflet, how often they request our prayers! When Archdeacon McKay was with us last autumn, he told us what a tower of strength our prayers were to the missionary. He said one time they were in great straits, the ship that should have brought their supplies failed them, and there seemed nothing but starvation before them; he said in his despair one day he fell on his knees and asked God to hear the prayers that were being offered for them all over the world. He felt comforted, and help came to them from a most unexpected quarter; the benefit of our prayers will only be known at that day, when all things shall be revealed to us. Our alms is another means of worship, and the giving of alms is, I think, more neglected and misunderstood than even our prayers. The motive and method of giving means so much. The usual method of giving for Church purposes is varied, and but few of them in the Scriptural sense. Some give because they do not like to say no to the person asking them; some give just what happens to be in their purse at the time of asking; is that the way we



supply our own wants, or pay our debts to our fellow beings? We are debtors to God, and every good thing we have comes from Him, and in justice He demands His own. As grateful, dutiful children, we must give Him His own, not grudgingly or of necessity, but feeling that it is God's share; and besides our regular pledges, which we have promised to give, we should cultivate the spirit of thanksgiving. I earnestly recommend that as members of the W.A. each member should have a God's treasury in the house, some sort of mite box that should contain the small offerings that can be spared as a visible acknowledgment of our many blessings, dropped in with a prayer on our lips for thankfulness to an ever-watchful Providence. The offering may be small, even one cent, and the prayer a few words, but it will be acceptable to God, and of great benefit to ourselves; it will teach us to think and observe our blessings instead of dwelling on our trials, as we are too apt to do. The T. O. of our W.A. is one of our greatest blessings to the fund as well as to ourselves. The triennial T. O. for 1904 is to be for Domestic Missions, which means all the great North-West, and as that country is the home of our young people from our own doors, we must follow them with the services of the Church. If each member of the W.A. will give as a special T. O., 35 cents a year for three years, we would be able to present a united offering of \$15,000. You see what it means if every one were systematic and faithful in their method of giving; then if God's treasury were used, as I recommended, each one would have a pure offering, for the diocesan T. O. or any special object we might be called upon for, and I think a greater blessing would go with it than if it were given grudgingly or of necessity. Our time is another responsibility we have to shoulder; our time is not all our own, any more than our money is not all our own. God demands time for worship, for deeds of kindness, for self-examination and religious thought. There are many different ways of giving one's time; some cannot go beyond their own homes, others can meet together and work for the welfare of their brothers and sisters in less favoured circumstances, and the present system of preparing bales, and apportioning them to the different needy districts gives everyone an opportunity of taking part in one of the greatest missionary enterprises, for some of the missionaries could not carry on their work if they did not receive a certain number of bales. Another duty we owe ourselves, and without which our interest must flag, is to keep ourselves posted with what is being done. We must read about the missionary work, and we are continually being surprised to see how little we know of what is being done, and what a share we may have in it; if we try to do so our lukewarmness and apathy is a want of knowledge, and it is in the power of everyone now to gain the knowledge if they have the desire. There is a committee on literature in Ottawa, who are pleading to supply branches with literature. The Canadian Church Magazine supplies excellent items for reading at the monthly business meeting, upon the subjects for the month, and it is only 50 cents a year to the members of the Woman's Auxiliary. One copy might be taken by the branch, and someone appointed to do the reading. Each branch ought to find out all they can about the mission to which they are sending their bale, and the letters of the missionaries in the Leaflet ought to furnish much food for thought, in fact, to sum up the whole work, we want to bring in the character and spirit of missions into our lives; make them part of our daily thoughts, and feel that the privilege of helping in God's work is indeed ours. The rector then made an address, thanking and congratulating the members of St. John's for turning out in such good numbers, also the Rural Dean and Mrs. Houston for their kind expressions of the good work being done by the women of the W.A. of St. John's. Tea and coffee were then served and all dispersed resolv-

ing to do even more during the coming year. Laus Deo.

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

### NOVA SCOTIA.

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

Halifax.—The Sunday school teachers of Nova Scotia and Prince Edward Island are reminded that the Sunday school committee of the Synod has arranged to hold an examination in May next on Thuriburt's Revised Manual Lesson. It is hoped that all who are studying that book will take the examination, and try for the diploma which will be given to all who are successful. Full particulars regarding the examination will be given later.

### QUEBEC.

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

Sherbrooke.—St. Peter's.—The opening and consecration service in connection with the new church took place on Tuesday, the 18th inst. The Lord Bishop of the diocese officiated and preached an eloquent sermon. The musical portions of the service were well rendered, and the choir were vested for the first time. There was a very large congregation present. At Evensong, the Lord Bishop of Algoma, a former rector of the church, preached. A large number of clergy from the surrounding district were present at both services. The movement for the erection of a new parish church was commenced some years ago, and proceeded slowly on account of the difficulty of securing contributions. In 1898 Bishop Dunn obtained from the Society for the Propagation of the Gospel a sum of \$5,000 towards the building, and a similar amount was promised by Mr. William Farwell, general manager of the Eastern Townships Bank. Thus encouraged, the fund steadily grew until about 40,000 was raised, which is the estimated cost of the new building. This amount does not include the organ, which cost in the neighbourhood of \$5,500. The new church has a nave, chancel and two aisles, and will seat 700 persons. The building is a lofty and dignified one, with clerest windows and very high roof. The total length of the building is 150 feet, and instead of the difficult and awkward steps by which the old church was approached, there are only three or four steps from the sidewalk into the building. The new church has been erected at a cost of \$35,000.

Three Rivers.—St. James'.—A recent issue of our English contemporary, "Church Bells," contains the following notice of this ancient church: "St. James' church, in the city of Three Rivers, the most ancient town in Canada, except Quebec, was erected about 1690, as a wing and chapel of a Recollet monastery, founded and built during the French regime. Upon the British occupation of Canada, the monastery, which had been abandoned by the friars, was for many years used as the district gaol, the rear half of the chapel as a court house, and the front part as a garrison chapel. In 1820, the whole building, with the land appurtenant to it, was granted by the Crown to Bishop Jacob Mountain, the first Anglican Bishop of Quebec, to be held forever as a parish church and rectory of the Church of England, which it continues to be. The church was consecrated by Bishop Stewart, the second Bishop of Quebec, during the incumbency of the late Rev. Samuel Simpson Wood, of Corpus Christi College, Cambridge, who was for forty years rector of the parish. It stands in a stronghold of Romanism, a witness to, and an emblem in stone of, the Anglican Reformation."

The Rev. Richard Wainwright, who was well-known in Canada, died on Monday last, the 17th inst., at Biltmore, North Carolina, and was buried at Asheville. The late Rev. Richard Wainwright was a clergyman of the Church of England. He came out to Canada from England as a young man, and was ordained by the late Bishop Williams in the Cathedral of Quebec. Bishop Williams appointed him medical missionary on the Labrador coast, which post he filled for five years. Since that time Mr. Wainwright has held various charges in connection with the Church in the United States, having been especially interested in the Indians. He was chaplain of Custer's Regiment in Dakota at the time Custer was surprised by the Indians and every man in the company killed but one. Mr. Wainwright with others went out to gather the dead bodies and he was the first to break the news to Custer's widow. At the time of his death, Mr. Wainwright was rector of Bowman's Bluffs, Asheville, North Carolina. He owned a large estate there, which he presented to the Church to be used as an Indian mission. The deceased clergyman had many friends in Montreal, which city he often visited. He leaves a widow, who was Miss Willis, sister of the Bishop of Honolulu.

### MONTREAL.

William Bennett Bond, Bishop, Montreal, Que.

Montreal.—St. George's.—The Bishop-coadjutor-elect, while still fulfilling the duties of his episcopal office will also remain the rector of this church. This was unanimously decided at a special meeting of the vestry held recently. Mr. James Crathern, the senior churchwarden, presided. At the opening, Mr. George E. Drummond, who acted as secretary, read a communication from Messrs. Strachan Betnune, K.C., and L. H. Davidson, K.C., stating that there could be no legal objection to the coadjutor bishop-elect retaining the rectorship of the church. It was then explained by Mr. Drummond that the rector had expressed a great desire to remain in charge when there was a question of his being appointed coadjutor bishop. The duties of his new position would not, the Archbishop had stated, keep him away from his congregation more than five or six Sundays, and this would be in the summer time when most of the members of the congregation were out of town. Everyone present was particularly anxious that, in view of these facts, the coadjutor bishop-elect should continue to remain in charge. The question of remuneration was then taken up. The executive committee reported that the best course that could be followed would be for the Church to pay so much and the Synod so much. Everyone was in favour of this, and it was agreed that his annual salary should remain at \$4,000. Of this the church would contribute \$2,500, and the Synod \$1,500, as it had already agreed to do. A proposal was made that the church should, on account of the difficulty experienced by the Synod to obtain the money, pay the entire salary. It was explained by the wardens that it was intended to use the \$1,500, which would be at their disposal, in increasing the stipend of the assistant minister, and making other changes that would be given in detail at the Easter meeting. It was then moved by Mr. Lansing Lewis, seconded by Mr. R. W. Macdougall: "That the report of the wardens be received, and the suggestions contained therein be adopted, and that Messrs. A. F. Gault, F. H. Mathewson and Richard White, with the churchwardens, be, and they are hereby named as delegates from St. George's church, to represent at the meeting of the executive, to be held next Thursday, this vestry and congregation, in connection with any arrangement that may be come to, looking to the continuance of the Dean in the position of rector of St. George's, notwithstanding his elevation to the higher office of assistant bishop; and the vestry hereby pledge themselves



to carry out any financial arrangement that may be come to by the said committee in connection with the stipend of the assistant bishop in the future." After a number of the older members had referred to the excellent manner in which the Very Rev. Dean had always performed his duties, it was moved by Mr. A. F. Gault, seconded by Dr. A. Johnson: "That the congregation of St. George's church, represented by the vestry, which had for over a quarter of a century the great privilege of having the Very Rev. James Carmichael, M.A., D.C.L., as its pastor, desire to put on record their great joy and satisfaction at the recognition paid to his great abilities and high spiritual character in his almost unanimous election on the first ballot at the recent meeting of the synod to the position of coadjutor bishop, with the succession to the See of Montreal, when that position becomes vacant. The vestry takes great comfort from the hope that they are not to be absolutely deprived of the services of their old friend and rector, and while rejoicing greatly at his elevation, they feel strengthened by the knowledge that it will not immediately separate him from his people and his old work. They look with confidence to the great benefits that must accrue to the diocese from the work of the new bishop, especially in the increased interest in the diocesan mission field, and they earnestly pray that he may be spared in health and strength to continue in the higher sphere the noble work which he has been permitted to do while occupying the position of rector of St. George's church and dean of Montreal." Before the meeting was adjourned, Mr. James Crathern referred to the excellent support that had been given the rector by the new assistant minister, Rev. Dyson Hague.

St. Luke's.—The parishioners have chosen the Rev. W. W. Craig, curate of Trinity church, St. John N.B., to become rector of this church in the place of the late Rev. J. H. Mallinson, and the Archbishop has ratified their choice. Mr. Craig is a native of Montreal, and was educated at McGill University, where he took his Bachelor's degree in 1895. He afterwards studied theology for two years at the Diocesan College, and was then ordained deacon, going at once as curate of St. Martin's church. Here Mr. Craig remained for about two years, going to St. John, as curate, in the autumn of 1899. It is expected that Mr. Craig will accept the offer.

#### OTTAWA.

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

Morrisburg.—St. James'.—The death is announced of Mr. John Anderson, the father of the rector of this church. The deceased was buried at Maitland on the 17th inst., when the rector, the Rev. E. Scammell, and the Rev. A. H. Whalley, of Iroquois, took part in the service. The obsequies were attended by a very large crowd of people, for the deceased was well known and highly esteemed at Maitland, where he had lived, previous to coming to this place to reside for a number of years. He was held in the greatest respect by all who knew him.

#### TORONTO.

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

Church of the Redeemer.—On Sunday, the 16th inst., the superintendent and teachers of the Sunday school belonging to this church presented the Rev. G. A. Rix, the curate, who was recently appointed rector of Orangeville, with a silver tea pot and tray; the members of the Bible Class presented him with a silver butter dish, and the members of the Social and Literary Society with a silver pocket communion service. Mr. Rix left Toronto last week in order to assume the duties of his new office.

St. James' Cathedral.—The death took place on Sunday evening last at his residence, 173 Jameson Ave., Parkdale, of ex-Alderman James Scott, president of the Northern Navigation Company. For many years past the deceased was a member of this congregation, and for the past four years was one of the churchwardens. He was also a lay delegate to the diocesan synod, and a member of the Corporation of Trinity University. Mr. Scott was a former president of the Irish Protestant Benevolent Society, and a past president of the Home for Incurables. He was a member of the boards of several charitable institutions. Deceased was unmarried. He leaves two sisters, Mrs. Bonney, of Port Colborne and, Miss Scott, who resides at her late brother's residence.

The Westminster Co. has just effected the purchase of The Presbyterian Review, which will now be at once incorporated with the Westminster. The Westminster is in its sixth year and is making steady progress in all its various departments. It began as a monthly magazine, under the able editorship of the Rev. J. A. Macdonald, who will still continue to occupy the editorial chair.

Port Hope.—Trinity College School.—The current number of the Trinity College School Record contains a lengthy obituary of the late Major Ogilvy, who died after being seriously wounded in an engagement not far from Pretoria, shortly before Christmas. Major Ogilvy was an old boy of the school, and was one of the first Canadians to volunteer for active service in South Africa. Writing shortly after his death, General Baden-Powell pays a high tribute to his soldierly qualities which had indeed been already recognized by the D.S.O., which was conferred upon him last June in England. The boys of Trinity College School have decided to erect a memorial in the beautiful school chapel to the Farncomb brothers, who were drowned at Newcastle during the last summer's vacation. The elder boy was head of the school, and the younger was following in his footsteps. Both boys were very popular. Over one hundred dollars have already been handed in for this object. Another Trinity College School boy, who has distinguished himself in South Africa, is Major Leader, who is attached to the column of Colonels Kekewich and Hickie. Major Leader was successful in capturing Alberts' commando of some 140 men. During the term now drawing to a close, the school has enjoyed a capital lecture on Dickens; a talk from Major Campbell, D.S.O., another old boy, on the war; an evening of readings, and a sermon from Dean Rigby, of Trinity University, who is an ever welcome visitor, and two very earnest addresses from the Rev. E. C. Cayley, an old boy of the school, and now a member of the governing body. Mr. Hampden Bevinham, of Peterborough, also paid the school a visit and gave an inspiring address on "Patriotism." Mr. Robert F. Drury, of Oxford, also visited the school in the interests of the Boys' Scripture Union of England. His manly and lucid address was greatly appreciated by the boys, of whom about thirty-five have quite voluntarily become members. On Palm Sunday, the Lord Bishop of the diocese administered the rite of confirmation to a number of boys prepared by the head master.

North Essa.—The Rev. F. W. Carpenter, formerly of Pickering, has been appointed to the charge of the parishes of Ivy, Thornton and Utopia, in this mission district, by the Bishop of the diocese.

#### HURON.

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

Delaware.—Christ Church.—The Rev. R. J. Seton-Adamson, for some time in charge of St. Paul's, Southampton, has been appointed to this

parish by the Bishop at the unanimous desire of the congregation. He enters upon his work there on April 6th.

Morpeth.—The parish of Trinity church, Howard, Morpeth and Clearville is building a new brick rectory. The contract was let on the 15th inst., and the work is to be completed early in the fall.

### Correspondence.

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

#### THE CENSUS OF RELIGIONS.

Sir.—Your article in this week's issue, re the state of the Church, as exhibited by the report of the religious census, ought to set every Churchman thinking. Where is the leak? What is the cause? These are questions we must try and answer. The leak is not down East. Comparing the diocese in 1901 with the archdeaconry of Kingston, as it was under the old diocese of Ontario, we find that we have increased in the ten years our 500 families, 3,000 Church population, and about 400 communicants, and this in the face of a reduced population by constant migration to the United States and the North-West Territories. Let each diocese examine its figures at once. What is the cause? One cause is a too conservative policy, not adapting ourselves to our environments; this can be done without touching the essentials, or preaching higher criticism. Another cause is our not using to the best advantage our best laymen either in our parishes or in Synod. Those of us who have travelled about amongst our parishes must notice in almost every parish good business and professional leading men in these neighbourhoods who are never elected to offices either in the parish or as delegates to the Synod. If we examine the reports of proceedings in Synod, we will see the same old names doing all the talking and filling all the committees year after year. Now is the right time to make a change; the vestry meetings are coming on. Let each vestry elect its very best business men as delegates to Synod, and see that they go and make themselves felt. New blood and a general shaking up cannot help but be advantageous. F. D. WOODCOCK.

#### HOW IT STRIKES A LAYMAN.

Sir.—Laymen read, and in many cases, perhaps, read just as much as the clergy. How, then, does an intelligent layman view the stand of his pastor who occupies the position of a higher critic? The higher critics tell us that the Pentateuch was not written by Moses, but compiled from various documents and legends by some unknown scribe or scribes, during, or about the time of the Babylonian captivity. They forget that the Pentateuch was in the possession of all Israel at the time of the disruption under Rehoboam, about 1,000 years before. When Shalmanezzer conquered and deported the ten tribes, he sent Cutheans (afterwards called Samaritans), to occupy the vacant land. These people, after suffering from a grievous plague, sent a deputation to Shalmanezzer requesting him to send some Israelite priests to teach them the knowledge and proper worship of the true God. The king sent some priests who taught them the Sacred law, and the plague was stayed. Josephus says that ever after the "Samaritans worshipped God in a respectful manner." The Samaritan Pentateuch is well known to Biblical scholars, and varies little from

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our own, considering the various translations which each have undergone. This occurred at least 500 years before the critics say the Pentateuch was finally written. They all tell us that there are numerous contradictions in the narrative, and that true history can only be said to begin under the reigns of David and Solomon. A reverend gentleman in Toronto told his congregation, as reported by the News, that however beautiful Genesis might be, it had no more historical force or truth than Milton's "Paradise Lost;" that the story of the Creation, of the Fall, and of the Flood, was learned during their captivity from Babylonian stories and legends. He ridiculed the story of Eve's creation, and said that in whatever way Adam was made, Eve was made in the same way. There was no fall but a gradual uprising and improvement all along the line, from the original protoplasm, till we have arrived at the noble (?) men of to-day. That the Rev. Mr. Sunderland goes a little farther than most of the higher critics, I must confess. But when Dr. George Adam Smith tells us it is very doubtful if Abraham, Isaac and Jacob ever existed as persons, and that Jacob's dying blessing on his sons was a forgery of several hundred years after because, forsooth, it referred to their settlement in Canaan. He thus denies any prophetic character to the blessing, and is a good second to the Rev. Mr. Sunderland. How does this affect the laity? Well, if they are men of sound judgment, and extensive reading, they laugh at it, or mourn over it, according to their several dispositions. If unlearned and easily led they may follow their teachers even when they insist on making oriental thought and story and symbolism square with occidental expression and custom. If we give way in this, what guarantee have we of the truthfulness or helpfulness of the rest of the Bible? It must stand or fall together. If in Adam no one died, and there was no Adam anyway, but a gorilla, what becomes of the other half of St. Paul's proposition, that "even so in Christ shall all be made alive?" If there were no patriarchs, according to Dr. Smith, what an ironical expression is that, "I am the God of Abraham and of Isaac and of Jacob;" or our Saviour's statement, "Before Abraham was, I am." Take, again, Dr. Smith's very ignorant statement, that it is very probable Moses did not know how to write, against this, "If they believe not Moses and the prophets, neither will they be persuaded though one rose from the dead." What will happen if most of the laity believe in the higher critics? Why just this; those who are devout will seek a sure foundation in the infallible teachings of the Roman Catholic Church, where no doubt is ever aired, much less preached. Others who are more emotional will drift into the Salvation Army, the Christian Scientists, et hoc genus omne! Certainly we will not build costly churches and pay big salaries to men to teach us doubt; for God knows the most of us, even of those who are most positive in the declaration of our faith, have doubts enough of our own without paying to be taught any more.

S. R. RICHARDSON, M.D.

TOO MANY SEMINARIES.

Sir,—I have just read your article, headed, "Too Many Seminaries," in last week's issue of the "Canadian Churchman," in which you say: "We believe the unification of Trinity, Wycliffe and Huron College would be an unspeakable gain." Will you kindly permit me to say that I heartily concur in this view, and I shall be glad to cooperate to the utmost of my power with the authorities of the several colleges named, towards the end suggested. If the heads of the other two colleges can see their way to expressing themselves in similar terms, I see no reason why the unification of these three colleges should not be successfully carried out. I am, faithfully yours,

T. C. STREET MACKLEM,  
Provost of Trinity College, Toronto.

THANKS.

Sir,—I write to say that I have received in answer to my appeal, a sufficient supply of books and other reading matter. I have expressed my thanks individually, except with regard to the package received yesterday (12th), which bore no name or address. I take this opportunity of thanking this donor.

(REV.) JAMES WILLIAMS.  
Ormsby, Ont.

WOULD LIKE TO KNOW.

Sir,—Many of your readers would like to know positively whether it is true that Canon Dixon was all last summer in Switzerland or Italy, holding a holiday chaplaincy, and therefore has not spent the whole of his time in collecting funds in England?

VERITAS.

THE CENSUS OF RELIGIONS.

Sir,—The Church throughout Canada is indebted to you for your timely article on the above subject. The condition of things is simply appalling. The Church, which has continued steadfastly in the apostles' doctrine and fellowship, in the breaking of the bread, and in the prayers; the Church of which our Lord said the gates of hell shall not prevail against it; the Church with which our Lord promised to be until the end of the world; this Church to have increased in Canada five per cent., in ten years, while religious bodies of modern manufacture have increased double as much! But the crowning disaster is the news from the great premier province of Ontario that the Church has here lost eighteen thousand members in ten years. Why, it is almost beyond one's power to accept the statement as true. It staggers one. If it is true, let us waste no time in empty exclamations of regret, but without delay set to work to find the cause of such disaster and apply the remedy, lest a worse disaster befall us. Throw open the windows and let in the light. Induce correspondence from all quarters in order that we may feel the popular pulse and learn our weak points. My own knowledge of sections of the province does not admit of my concurrence with your assumption that a "falling off of population in the older settled portions of the province," accounts to any appreciable extent for the calamity by which the Church in this province has been visited. Your suggestion of another diocese, and therefore another bishop, is of course sound on general principles, but in the special circumstances under review there is, in my judgment, much to be remedied before that stage of action is reached. Since the census of 1891, we have increased the episcopate by the creation of a new diocese (Ottawa). Within the same period, and in the same province the Church has lost eighteen thousand members. Had we not better be careful ere making another addition to our dioceses? May there not be reforms required within, before proceeding to lay plans for expansion? We have made the mistake of transplanting from English to Canadian soil everything pertaining to the administration of a diocese in the Old Land and in the old days. Much of what we have transplanted does not take in this new soil. We have deans, archdeacons, canons and rural deans. We have dignity without utility. We have aprons, leggings, ribbons and rosettes. With some rare exceptions, that is about all we have. What we want is men with power and authority to superintend the work of the rank and file, and to be accountable to a higher authority for the state of the Church in his particular district. We want supervision in every county in the province. You may reply: Yes, we want more bishops. Not necessarily. Men with delegated authority from the bishop would come in more close and frequent touch with the clergy and the parishes. Their work would

be to inspect, to look critically into every department of parish life and work. At present the clergy are left very largely to their own resources. They do marvellously well under the circumstances. To increase the number of bishops does not appear a pressing necessity at present. None of them appear to be at all overworked. A few months in the year is given to a very hasty visit to each parish, and for the remainder of the year we are practically Congregationalists. No, I do not think we need more bishops. Some of these we have we scarcely know where they are to be found many months in the year. They are sufficient in number to confirm all who may be presented to them, and to ordain the rapidly decreasing number of young men who are found willing to enter the precarious calling of a priest of the Church in Canada. Could we obtain bishops who would be real apostolic officers, overseers in the apostolic sense, devoting all their time, their energy, love, health, strength, to the building up of the Church—for such men we have every need, and the present shame and reproach would soon be wiped away. Yes, we want leaders, generals, commanding officers, and the Church would go forth, fulfilling her mission with leaps and bounds. But the type of bishop we sometimes—not always, for there are exceptions—see in Canada, we do not surely need to increase, for to a very large extent the present sad condition of the Church in Ontario is due to inefficient leadership, inefficiency which in a commanding officer in the armies of the Empire would lead to his displacement. Open wide your columns. Let us have light and discussion on this vital matter. The Church has met with a great disaster. What are we going to do about it?

KENNEBECASIS.

CHURCH DECLINE.

Sir,—Allow me to supplement what Mr. Patterson suggests as the cause of the decline of the Church in Ontario, by saying, that if the machinery at present at work or supposed to be at work, was faithfully used, there would not be the present decline in the Church. How can we expect people to become true and faithful members of the Church if we do not teach them what the Church is? How can we expect our work as priests of the Church of God to prosper, if we do not perform it faithfully? if we encourage our people by either word or silence to think and believe that the denominations are just as good as the Church? I think we priests of the Church have to learn that we have been ordained, according to the practice of the Catholic Church, everywhere and at all times, to do a work which no man can do, no matter what his qualifications may be, unless he has been lawfully called and sent to perform the same by those to whom the work of ordaining has been committed, viz., that of priest in the Church of God. The spirit of the world has crept so much into the lives of the clergy that it often happens, where we expect to meet a minister of God, we meet a man dressed in clerical attire, decidedly the "minister of the people," whose teaching is guided by the purse of some of his parishioners. Let us always realize into how high a dignity and to how weighty an office and charge we have been called. "Christ," says one, "makes over to each of us a special portion of His vineyard to cultivate for immortality. For that definite allotment and for every soul we shall have to answer." Called to be stewards of His household, shall we lay waste His inheritance, or let it lie fallow and unproductive? Shall we not rather keep ever before us that final day of visitation, when the Chief Shepherd and Bishop shall appear to inspect accounts of our stewardship, and require the blood of the unwarned at the hand of the faithless watchman? If we do our duty in the Church of God, as we ought to do it, there will be no more "declines in the Church."

A. CAMERON MACKINTOSH.



## British and Foreign.

The Bishop of Exeter has been selected to preach the annual sermon for the British and Foreign Bible Society at St. Paul's Cathedral in May next.

Dr. Weidon's name is being freely mentioned in connection with the See of Melbourne, the more so since in a recent sermon at Westminster Abbey he remarked, speaking of the British Empire, "I hope and long to see more of it, perhaps in far distant regions of the earth."

By the will of Mr. Thomas Lewington, of Freemantle, Australia, the reversion of his residuary estate, probably about £10,000, is left to the S.P.G. and S.P.C.K., the National Society for the Education of the Poor, Additional Curates' Society, Incorporated Church Buildings Society and the Poor Clergy Relief Corporation.

Two fishermen—H. Partridge and A. Bremen, both belonging to Brixham, Devon—have volunteered to work for the Universities Mission to Central Africa, and have left this country for Lake Nyasa. They are to be employed on the steamers plying up and down the lake. Before they left Brixham a farewell service was held at the Mission Church, about a hundred communicants being present, and evidencing much loving interest in the departing friends.

It is announced that the fittings for the electric lighting of the choir of St. Paul's Cathedral will be completed by Easter. The dome, nave and transepts will, it is expected, be lighted by the autumn. There will be eight fittings under the dome, but through want of funds, only four will be completed; four will be fixed temporarily. The same arrangement will be made with regard to two of the transept fittings.

From the 1st of April the fabric of Westminster Abbey will be in the hands of H. M. Board of Works, in preparation for the historic event which is to take place within its walls on June 26th. A certain number of the daily services will be maintained in the little chapel of St. Faith, which lies between the south transept and the great buttresses of the Chapter House, but owing to its diminutive size the services will be strictly private, and limited to members of the collegiate body of the Abbey.

The Rev. J. Reader Smith, M.A., who has just been appointed private chaplain to Dr. Gore, the new Bishop of Worcester, is the son of a Wesleyan minister, and a graduate of London and Durham Universities. Before taking holy orders, Mr. Smith spent some years in educational work. He has been clerical secretary of the Church Lads' Brigade for some years, a position for which his muscular Christianity eminently fitted him. Mr. Smith is a distinguished climber, having made some very difficult ascents in North Wales, and is as much at home in the football field as in the pulpit.

Belgrave Chapel, Halkyn street, Belgrave Square, London, S.W., in bygone days the fashionable resort of the old nobility and members of Parliament, has recently received the following improvements: The chancel dais, originally flanked by pews on either side of the altar has now through the removal of the pews, been extended in either direction to admit 25 communicants at a time. Thus the celebrant, despite the large old-fashioned pulpit still left in the centre of the chancel, is easily visible to the congregation. A new brass lectern, a new wooden reading-desk, and two elegantly carved Communion chairs have also been added, partly through the kindness of a member of the congregation.

During 1901 a sum of £228 was raised for the Additional Curates' Society by the efforts of the Children's Branch, which thus enabled the society to give four curate grants of £50 each.

The Rev. Cecil Deedes, M.A., senior curate of the Parish Church, Brighton, has been appointed by the Bishop of Chichester, Prebendary of Nova Ecclesia in Chichester Cathedral. Such an honour as this very rarely falls to a clergyman occupying only the position of a curate.

Church Missions in South America.—The Rev. E. S. Field will be grateful to readers of The Canadian Churchman if they will kindly send him (used or unused) postage stamps, postcards, etc. (of any country), for the benefit of the South American Missionary Society. Address, 44 Ethelbert Road, Cliftonville, Margate, England.

At the close of the service, during which Dr. Gore had been enthroned as Bishop of Worcester, the clergy proceeded to the Chapter House where the Dean assigned the chair to the Bishop and presented him with a pastoral staff on behalf of the Cathedral clergy.

### THE MUTUAL LIFE OF CANADA.

(Formerly The Ontario Mutual Life).  
32nd Annual Meeting.

The Company Solid and Progressive.—Another Year of Substantial Gains.

The thirty-second annual meeting of this popular and prosperous life company took place at its head office, Waterloo, Ont., on Thursday, March 6th, 1902, at 1 p.m. The company's spacious board room was well filled with policy-holders, who evinced deep interest in the proceedings, which were throughout both harmonious and instructive.

The president having taken the chair, on motion, Mr. W. H. Riddell, secretary of the company, acted as secretary of the meeting, and at the request of the president, read the

#### Directors' Report.

Your directors submit for your consideration and approval their report, with financial statement for the year ended December 31st, 1901.

NEW BUSINESS.—They are pleased to inform you that the business of the year in all respects has been of the most satisfactory character, enabling them to make the same liberal distribution of surplus to policy-holders as in the past. The volume and character of new business were all that could be desired; the death rate was much below the expectation, and the lapses and surrenders, in proportion to business in force, very moderate. Amount of applications for new assurance received was \$4,403,000; accepted and policies issued \$4,071,669, all of which with the exception of \$36,500 was secured in Canada.

CANADA FIRST.—The board of directors have not seen any reason why they should depart from the rule hitherto followed of confining their operations to our own country and Newfoundland.

INSURANCE IN FORCE.—The number of policies in force was 21,785, assuring \$31,718,031, the reserve on which, based on our own standard, actuaries 4 per cent., on all business previous to 1900, and Hm. 3½ per cent. on all business taken since then, is \$5,301,100.41.

ASSETS AND INCOME.—The cash assets are \$5,439,541.65, and the total assets \$5,757,822.17. The surplus on Government standard, over all liabilities, is \$605,470; on the company's standard, \$379,970.53. The net premium income was \$998,619.06; interest and rent, \$255,817.02; annuity premiums, \$23,250; total income, \$1,277,686.08.

PAID TO POLICY-HOLDERS.—The amount paid to policy-holders was \$493,532.45, of which sum \$305,021.95 was paid to living policy-holders. The death claims paid were \$188,510.50; matured

endowments, \$163,480; purchased policies, \$52,337; surplus, \$82,255.51; annuities, \$6,763.07.

INVESTMENTS.—During the year the demand for money has been active and the funds of the company have been fully employed. The rate of interest has been good, and payments on both investments and interest have been promptly met, the interest overdue being much less than in any former year.

The manager, officers and staff continue to discharge their duties to the entire satisfaction of the board, and in the best interests of the company.

The executive committee have carefully examined all the securities, and compared them with the entries in the ledger and found them to correspond therewith.

You will be called upon to elect four directors in place of Rt. Hon. Sir Wilfrid Laurier, Alfred Hoskin, K.C.; E. P. Clement and Hon. J. T. Garrow, whose term has expired, all of whom are eligible for re-election.

Robert Melvin, President.

Waterloo, March 6th, 1902.

#### ABSTRACT OF ACCOUNTS FOR 1901.

Income.	
Premiums, net .....	\$ 998,619 06
Interest, rent and annuities .....	279,067 02
Total .....	\$1,277,686 08
Disbursements.	
Death claims, endowments, profits, etc. ....	\$ 493,532 45
All other payments .....	215,676 94
Total .....	\$ 709,209 39
Assets.	
Loans on first mortgages and bonds ..	\$2,650,566 61
Municipal debentures and bonds ....	2,012,449 03
Loans on company's policies .....	643,361 93
Real estate, including company's office	123,729 01
Cash in hand and in banks .....	14,312 25
Other assets .....	313,403 34
Total .....	\$5,757,822 17
Liabilities.	
Reserve, 4 and 3½ per cent. ....	\$5,301,100 41
All other liabilities .....	76,751 23
Total .....	\$5,377,851 64
Surplus.	
On the company's standard, 4 and 3½ per cent. ....	\$ 379,970 53
On the Government standard, 4½ and 3½ per cent. ....	605,470 00

In moving the adoption of the directors' and other reports submitted to the meeting, the president ably reviewed the business of the company during the fiscal year, ending December 31st, 1901, showing that steady progress had been made in all that denotes strength and stability, while the ratio of expense to income was the lowest in the history of the company, being \$23,951 less than the previous year. It was gratifying to find that the interest and rents from investments exceeded the amount paid for death losses in 1901 by \$67,307, and that the large sum of \$305,021 was paid to living policy-holders during the same year for endowments, annuities, dividends, etc.

On the whole, the business of the company for 1901 was in all respects most satisfactory, and if every one interested in its welfare will do his duty, the year upon which we have entered will be still more successful than the one just passed. Mr. A. Hoskin, K.C., first vice-president, having supported the motion at some length, the reports were adopted unanimously.

The scrutineers reported the unanimous re-election of the Right Hon. Sir Wilfrid Laurier, Hon. J. T. Garrow, A. Hoskin, K.C., and E. P. Clement, as directors for the ensuing term of three years. The full board is now composed of the following members: Robert Melvin, president, Guelph; Alfred Hoskin, K.C., 1st vice-president, Toronto; the Hon. Mr. Justice Britton, and vice-president, Kingston; Right Hon. Sir Wilfrid



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Laurier, P.C., G.C.M.G., Premier of Canada. Ottawa; Francis C. Bruce, M.P., Hamilton; J. Kerr Fiskin, B.A., Toronto; E. P. Clement, Berlin; W. J. Kidd, B.A., Ottawa; George A. Somerville, London; Hon. F. W. Borden, M.D., Minister of Militia and Defence, Ottawa; Hon. J. T. Garrow, K.C., Goderich, and William Snider, Waterloo; and the officers of the company are: George Wegenast, manager; W. H. Riddell, secretary; T. R. Earl, superintendent of agencies; J. H. Webb, M.D., medical director; and Millar & Sims, solicitors.

GOOD FRIDAY.

Be hushed, my heart, remembering,  
What dole was given for thee,  
How pressed on Him thy burden, when,  
For all the sinful sons of men,  
Christ went to Calvary.

The mournful journey that He made,  
Each step was taken for thee,  
Be hushed, my heart, let clamour cease;  
Prepare a chamber white with peace,  
His resting-place to be.

In solemn shadow of the cross,  
Oh! soul, abide till He  
Who tasted death ere thou shouldst know  
Its bitterness of utmost woe  
With strength shall guerdon thee.

Its Via Dolorosa still  
Each life of earth must see,  
And in some hour, or soon or late,  
Must bend beneath the crushing weight  
Of earth's Gethsemane.

But, heart, in love and prayer look up  
Beyond the awesome tree;  
The heaven of heavens is reit to-day;  
All angels march the starry way  
That leads to Calvary.

For conquering the Lord of Life,  
(His mighty legions free)  
Goes forward while the ages roll;  
The price of every ransomed soul  
Full paid 'on Calvary.

—Margaret E. Sangster in Harper's Bazar.

A THANKFUL HEART.

We think of all the sins that pierce the heart of  
Christ anew,  
And once again in bitterwise bring Calvary to  
view,  
That in those hands and feet again the nail prints  
deep impress,  
The blackest is the loveless sin of dark unthank-  
fulness.  
A grudging soul that counts its sorrows, weighing-  
one by one,  
The pain it bears, the tears it sheds, the work that  
it has done;  
That thanks its God, perchance, because it has a  
patient mind,  
And for its crowning grace, desires a spirit well  
resigned.  
Resigned; that Christ hath died for thee upon the  
shameful tree;  
Resigned; that still He lives, and pleads in hea-  
ven's high court for thee;  
Resigned; that He hath willed to thee His nature  
to impart,  
And that for thee, undying love burns in His  
human heart.

Or it may be thou art resigned to think that thou  
hast borne,  
One little splinter from His cross, or from His  
crown one thorn,

Or that (when contumely pursued thy Master  
year by year),  
Some word of censure of thyself hath fallen on  
thine ear.

Oh, sin against the love of Christ, of all the sins  
that are,  
Methinks that this in heaven must move the great-  
est sorrow far;  
Must make the soul of Christ to grieve, and  
angels' eyes grow dim,  
At sight of all He does for us, and the nought we  
do for Him.

Oh, grudging hearts; for very shame, be thankful  
if ye may,  
That He allows such coward souls to suffer day  
by day;  
That He hath left His cross on earth, nor carried  
it on high,  
That ye in likeness of His death, may learn of  
Him to die.

"Oh child," He saith, "of my deep love unto  
death's grasp, I sped;  
No place had I, save the hard cross, whereon to  
lay my Head;  
This beauteous earth I made so bright and plente-  
ous for thy sake,  
Yielded me not one little spot where I some rest  
could take.

I made the flowers, the lovely flowers, but only  
thorns were found,  
To twine into the Royal Crown, which round My  
brow was bound;  
I made the fruit, the pleasant fruit, but none was  
found for me,  
To slake the burning thirst that rose in my death  
agony.

Oh child, whom I have loved, as never mother  
loved her own;  
Oh child, whom I have pleaded for at Heaven's  
eternal throne,  
Think not thy soul can brook to lose one pang I  
send to thee;  
Know that thy griefs and sorrows all are mea-  
sured out by Me.

Each anxious thought, each sleepless night, each  
unrefreshing prayer,  
Each bitter tear thou shedd'st on earth are in high  
heaven my care;  
Each great bereavement, shaking the foundations  
of thy life,  
Each unsuccess, each calumny, and all thy weary  
strife.

I know them all, I send them all, for very love  
for thee,  
Take them, My child, as from My hand, but take  
them thankfully;  
Be thankful for thy joys, but most be thankful  
for thy woe;  
For he who ne'er felt grief on earth ne'er joy in  
heaven can know."

SINCERITY.

A man cannot depend upon himself in  
emergencies without the habit of sincerity.  
We can be as easily duped by ourselves as  
by any designing villain. Self-delusion is  
not only easy, it is also very subtle in its ap-  
proach. Personal advantage or our safety  
can either, with plausibility, make attractive  
wrong actions and dangerous precedents.  
The greatest safety here, short of the saving  
grace of God, is a habit of sincerity. It is  
difficult to break away from such a habit. It  
rises up to hold us to what is seemingly but  
an impulse, and our consciences will be sensi-  
tive to every departure from the way we  
have hitherto walked in.

Sincerity is also a safeguard when,  
through ignorance or impetuosity, we fall  
into sin. Peter sinned grievously and fell  
very far. He came where he might well dis-  
credit his own strength and where the  
doubts of his brethren were fully justified.  
Jesus came in the morning at the lake, he  
searched deep into Peter's heart, and this be-  
fore all the brethren. At last the search re-  
vealed a sincere, faithful heart. On that  
basis, Peter was rebuilt for the kingdom of  
God. As long as this was left there was  
hope for him. God can do very much for a  
man who is sincere.

So it appears that a man owes to himself  
the duty of being sincere. In no other way  
can he be sure of himself. In no other way  
can a man preserve his moral integrity and  
be as strong in one line as in another. If we  
allow ourselves consciously to be insincere  
we are putting our best in jeopardy. If un-  
consciously we are insincere, the danger is  
only less great in that we may be shown our  
insincerity and have the privilege of repent-  
ing.

RELIGIOUS INTOLERANCE.

All of us are tempted in turn to be intoler-  
ant of other men's methods, over critical of  
eccentric types of goodness, doubtful about  
unfamiliar formulae, hasty to look askance  
at liberty we deny ourselves, merely because  
it would hurt us, and almost refuse credence  
to a spiritual life that seems to live in an-  
other zone. Yet let us be humble and full  
of charity. God fulfils Himself in many  
ways, and what satisfies Him may be enough  
for His servants.—Bishop Thorold.

GLAD TIDINGS TO THE SUNDAY  
SCHOOLS.

Sunday schools and picnic-goers will be  
glad to learn that the steamer "White Star"  
is going to be placed on the Toronto-Oak-  
ville route the coming season. This popu-  
lar steamer was chartered for the Pan-  
American traffic last year, and many of the  
schools had to forego their usual outing by  
boat or go by train. The steamer "White  
Star" is new, well fitted up, electric lighted  
throughout, spacious, steady, and a first-  
class excursion boat.

Your . . .  
Satisfaction

is closely allied with our success.  
You will find our employees cour-  
teous and attentive in any deal-  
ings you may have with them.  
Civility has long been regarded as  
the key to business prosperity.  
We realize this, insist on it and  
combine it with hard work, expert  
knowledge and fair dealing. Small  
orders as well as large welcomed.

ORDERS CAREFULLY FILLED.

WANLESS & CO.,  
LONG ESTABLISHED JEWELLERS.  
168 Yonge Street, Toronto



## MUTUAL LIFE OF CANADA.

The attention of our readers is directed to the annual report of the Mutual Life of Canada, a careful perusal of which will reveal an excellent year's business. The present prosperity in Canada is perhaps best evidenced by the satisfactory statements of our financial institutions, none of which, however, have made greater strides than the life insurance companies. For, while in earlier years the lion's share of this business was done by foreign companies, thereby taking a large amount of money out of the country, such is not now the case. In the year 1900 the total insurance written in Canada was \$68,000,000, of which Canadian companies secured \$38,000,000 and foreign companies \$30,000,000. It is gratifying, therefore, to find that Canadians are patronizing the home companies more largely, with the result that the growing wealth of our people remains here and helps to build up our own country.

The Mutual Life is, as its name implies, a purely mutual company, having no shareholders. It is now in its thirty-third year, thus having the advantage to be gained by long experience and stability through its large and well-invested funds. The insurance written last year was \$4,071,669, all of which, except a trifling amount, was purely Canadian business, being exceeded by but one other company.

The large amount paid to policy-holders, \$493,532, including \$305,021 paid to living policy-holders for profits, endowments, etc., is perhaps the best proof that this is essentially a policy-holders' company.

The president, Mr. Robert Melvin, in pointing out these features, dwelt especially upon the fact that, notwithstanding the large transactions of the year, the expenses were \$23,951 less than in 1900, being only 16 per cent. of the total income. This is the lowest expense ratio of all the companies doing business in Canada, and shows that, while the company made rapid and substantial progress, its affairs are prudently and economically administered.

## LENT.

The great end which the season of Lent has in view is the deepening of the spiritual life in faithful Christians. But there can be no deepening of that which scarcely exists. And the spiritual life can scarcely be said to exist until there is in the soul some sense of sinfulness of sin—until, in other words, the soul has learned to see and to feel how hateful and how terrible sin really is. We all know that spiritual life is the life of God's Holy Spirit in our soul. But what is the very first work of the Holy Spirit? Our dear Saviour, who promised this blessed gift to His Church, told us what the Comforter would do for us. "When He is come, He will reprove" (or, as it is in the margin, "convince") "the world of sin." Yes, before we can go one step—before we can even see the beauty of holiness, or set foot upon the upward pathway—we must learn what sin is. The Holy Ghost, the Comforter, must teach us this lesson. Oh, God, send Thy Holy Spirit to us now, that we may rightly meditate upon this matter during this Lent, and may, indeed, be convinced of sin.

## EASTER HINTS.

The Easter festival is the objective point of our Lenten pilgrimage. Its joy is not the joy of relief and relaxation, but the joy of an ideal attained, the resurrection through repentance and self-denial to the true power of life revealed in Christ.

Thus Easter must gather up for us the lessons of Lent and witness to the fact of "something accomplished, something done."

This it should do in three ways:

1. The gathering up of our Lenten devotion in our Easter Communion.
2. The gathering up of our Lenten self-denial in our Easter offering.
3. The gathering up of our Lenten work in an active and earnest part in our Easter parish meeting.

All our Lenten devotion should find its expression in our Easter Eucharist. The clouds of selfishness and sin have been lifted by our penitence, the figure of our Saviour has been realized more plainly by our waiting upon Him, we have learned to yearn for His righteousness and love as incarnate in His humanity. So hungering and thirsting we come to His Table to feed on the blessed food provided for our souls. Let us not have one communicant absent this Easter. Let us all be as one family at the altar of our Risen Lord.

As with our Easter Communion, so with our Easter offering. Let us gather up all the self-denial of Lent. Each parish owes to Almighty God a great debt of thanksgiving for the mercies of the past year. Let us endeavour to repay it by the free-will offering of our substance for the Church's work. Set free from debt, not to any great extent by our own efforts, let us supply the parish abundantly with the means she needs for fulfilling her mission to the large population within her borders. Let this Easter offering be by far the largest in our history.

## THE MAGDALEN AT THE GRAVE.

"But Mary stood without at the sepulchre weeping." Why those tears? There was another grave at which her Lord Himself erstwhile had stood—weeping! And why wept He at the grave of Lazarus? They were the tears of love, "Behold how He loved him." And so were hers. She wept because she loved Him! But this is not the whole answer, "Woman, why weepest thou?" She saith unto them, "Because they have taken away my Lord, and I know not where they have laid Him." She wept, because, as she thought, she had lost her dead! And how often do we weep, simply because we think we have "lost our dead," whereas indeed they are but risen, risen to a higher and a better life. Yes, "there was error in her love," but that mattered little. Why? Because "there was love in her error." If we "err in love" see to it that we "love in erring."

And what was it that proved her love—aye, even more than her tears? She said not "they have taken away the Lord," but "they have taken away my Lord." He was her's, her own, her very own Lord and Master, made hers by the power of a personal, assimilating appropriating love. It was like that love of Thomas, when it burst out into flame in the clear light of the glory of the Resurrection "My Lord and My God." "O God, Thou art my God, early will I seek thee!" And so it ever is, this personal, particular, appropriating hold upon our Lord is ever the foundation of all true Christian love and service.

And what saw Mary as "she stooped down and looked into the sepulchre"? "Two angels in white, sitting the one at the head, and the other at the feet, where the body of Jesus had lain." It was the vision of the Mercy-seat! Gazing through her veil of tears, she saw the Cherubim "covering with their wings the Mercy-seat, with their faces one to another" (Exod. xxxvii., 9). Beneath it "the law," "the body of sin," had lain buried, buried away now forever, in the dark recesses of the "Ark" (so with striking significance, though, alas, too often unrealized, is the coffin called by some of us still). Above it had been spread the Atonement,

the Mercy-seat, hiding it forever from view, while covering over all, over Mary and the Angels, over the Cherubim and the penitent, for the moment all undiscerned by her stood the Shekinah, the risen Lord! The "veil of the temple" had been rent, and Mary had seen indeed, though then, it may be, she knew it not, the Mystery of the True Evangel.

T. W.

## HINTS TO HOUSEKEEPERS.

**FRIED CHICKEN.**—Clean and singe the fowl. Divide it at the joints and take out the bones from the breast, legs and thighs, being careful to keep the meat in good shape. Wipe the pieces with a cloth, which has been wrung out of cold water, and dredge well with flour, which has been seasoned with salt and pepper. Dredge again with flour if the pieces are not well covered. Fry out several slices of fat salt pork, and cook the chicken carefully in the hot pork fat. Fat enough should be used to keep the chicken from burning, and it should be a nice even brown on each side. Arrange the chicken on a hot platter, with the legs and side bones at one end, the wings and neck at the other, and the breast in the middle. Serve with a chestnut puree and with a gravy, using only enough of the latter to moisten the meat, and pass the remainder in a gravy boat.

To make Cream Gravy for fried chicken, pour off the fat which may be left in the pan after frying the chicken; wipe out the browned crumbs, pour back about one tablespoon of the clear fat, add two level tablespoons of flour, and when well mixed stir in one cup of hot thin cream. Season with salt and pepper, and when thoroughly cooked and thick, strain it over the meat.

**BAKED FISH.**—Stuff and sew a four or five pound pickerel. Skewer into shape, dredge with salt, pepper and flour. Put slices of salt pork on top and underneath the fish. Bake in hot oven for one hour without any water in the pan. Baste frequently; remove the fish to a hot platter, take out the skewers and garnish with parsley. For the stuffing take one cup of cracker crumbs, one teaspoonful of salt, a speck of pepper, one level teaspoonful of chopped onion, one teaspoonful of chopped parsley, one teaspoonful of chopped pickles, one teaspoonful of chopped capers, one-quarter cup of melted butter, one egg, beaten slightly. If a moist stuffing be desired, add a little hot water.

**BROILED SALT CODFISH.**—Use a piece cut from the thick part of the cod. Let it stand in cold water over night, or a shorter time will do if the water is changed frequently. Wipe it dry and broil over a good bed of coals, twelve minutes. Place on a hot platter and spread maitre d'hotel butter over it, cutting into the fish a little here and there so the butter may penetrate all parts of it.

**FILLETED KIPPERS ON EGG TOAST.**—Pass the yolks and whites of two hard-boiled eggs through a sieve, pound them to a smooth paste with a little butter and season with salt and pepper. Put a tiny piece of butter into a small saucepan and when it is hot stir in the egg mixture. Cut some wide strips of hot butter toast, spread them with the egg mixture, put them in the oven, cover them with buttered paper and keep them hot. Take filleted kippers which have been soaked in milk for ten minutes, dry them on a cloth, and fry quickly. Place one fillet on each strip of toast, pour butter over it, sprinkle with parsley.

Very good ginger cakes are made as follows: One cup of lard, one cup of molasses, one teaspoonful of baking powder, two teaspoonfuls of ginger, a pinch of allspice and a quart of flour, roll out thin and bake in a quick oven.

Every good housekeeper browns and rolls or grates her stale bread, thus having it in readiness for frying meats, fish, or croquettes. If, after being rolled, it is put through the flour sieve the additional fineness will amply repay the trouble.



BIRTHS

SOFTLEY. At Morpeth, Ont., on the 17th March, to Mrs. Softley and Rev. E. Softley, junior, a son

THE RIGHT KIND OF A BOY.

The other morning we were in the midst of a three days' rain. The fire smoked, the dining room was chilly, and when we assembled for breakfast, papa looked rather grim, and mamma rather tired, for the baby had been restless all night. Polly was plainly inclined to fretfulness, and Bridget was undeniably cross, when Jack came in with the breakfast rolls from the baker's. He had taken off his rubber coat and boots in the entry, and he came in rosy and smiling.

"Here's the paper, sir," said he to his father, with such a cheerful tone that his father's brow relaxed; and he said, "All right, Jack, thank you," quite pleasantly.

His mother looked up at him smiling, and he just touched her cheek gently as he passed.

"Top of the morning to you, Pollywog," he said to his little sister, and delivered the rolls to Bridget, "with a here you are, Bridget. Aren't you sorry you didn't go yourself this beautiful day?"

He gave the fire a poke and opened the damper. The smoke ceased, and presently the coals began to glow; and five minutes after Jack came in we gathered around the table and were eating our oatmeal as cheerily as possible. This seems very simple in the telling, and Jack never knew he had done anything at all; but he had, in fact, changed the whole moral atmosphere of the room, and had started a gloomy day pleasantly for five people.

"He is always so," said his mother, when I spoke to her about it afterward, "just so sunny and kind and ready all the time. I suppose there are more brilliant boys in the world than mine, but none with a kinder heart or a sweeter temper, I am sure of that."



Cured of Piles.

Mrs. Hinkley, Indianapolis, writes:—"The doctor said it must be an operation costing \$800, and little chance to survive. I chose Pyramid Pile Cure, and one 50 cent box made me sound and well." All druggists sell it. It never fails to cure any form of Piles. Try it. Book on Piles, cause and cure, free by mail. Pyramid Drug Co., Marshall, Mich.

COURLAY, WINTER & LEEMING, 188 Yonge Street, Toronto.

SPECIAL SALE OF ORGANS

For CHURCH, CHAPEL, SCHOOL or MISSION-USE, at

BARGAIN PRICES

WE herewith submit a list of New Organs, by the most eminent makers, suited for use in churches and school-rooms. The prices submitted would be impossible but for the elimination of the canvasser or travelling salesman. Our quotations are low because we calculate to have no expense beyond the packing. These prices will not allow us to spend time or money making the sale. Read the advertisement carefully, then write and tell us which one you think would suit you. We will then ship, subject to your approval, and will pay return freight, if not satisfactory when you receive it.



Bargains No. 8 & 9

TERMS OF SALE

- 1.—We guarantee every instrument and agree to pay return freight if not satisfactory.
2.—A discount of ten per cent. off these prices for cash
3.—A stool accompanies each organ.
4.—Every instrument safely packed without extra charge.
5.—One-quarter of purchase price after receipt of organ, and balance in two or three half-yearly payments without interest.



Bargain No. 1

SPECIAL NOTE—All the Organs described below are NEW, and the very latest product of their respective factories.

1. Dominion Organ

Church and School Design
A specially attractive organ in solid black walnut case with neat rail-top.

DESCRIPTION. (See illustration.)
5 octaves, 11 stops, mouseproof pedals
BASS TREBLE
Diapason, 8 feet. Melodia, 8 feet.
Bassoon, 8 feet. Echo, 8 feet.
Sub-Bass, 16 feet. Vox Angelica, 8 ft.
1 Forte. 2 Forte.
Bass Coupler. Treble Coupler.
Vox Humana, knee-swell and grand organ. Height, 53 in. Length 45 inches, Width, 22 1/2 inches, Weight, 325 lbs. Price, \$58 00

2. Estey Organ

School Organ in neat and tasty design of case, solid black walnut, with small walnut rail. Unequaled for lodge or school-room.

DESCRIPTION
5 octaves, 10 stops, mouseproof.
BASS TREBLE
Melodia, Diapason.
Principal, Echo.
Dulcet, Celeste.
Bass Coupler. Treble Coupler.
Forte. Tremolo.
Grand organ and knee-swell. Height, 46 in. Length 49 in. Depth, 21 in. Weight, boxed, 290 lbs. Price, \$70 00

3. Karn Organ

New and artistic design of Chapel Organ, in solid black walnut, tastefully decorated case, with rail top. Finished back and front. Made for church use.

DESCRIPTION
5 octaves, F scale, 11 stops, mouseproof.
BASS TREBLE
Diapason, 8 feet. Principal, 8 feet.
Viola, 4 feet. Vox Angelica, 8 feet.
Piano, 8 feet. Dulcet, 8 feet.
Diapason Forte. Viola Forte
Bass Coupler. Treble Coupler
Vox Jubilante
Knee-swell and grand organ. Height 52 in. Depth 23 in. Length, 48 in. Weight, boxed, 340 lbs. Price, \$77 00

4. Dominion Organ

Chapel Style of Case
A handsome solid walnut organ, in Chapel design of case. Finished back and front, with neat rail top.

DESCRIPTION
5 octaves, 13 stops, mouseproof pedals.
BASS TREBLE
Diapason, 8 feet. Melodia, 8 feet.
Bassoon, 8 feet. Echo, 8 feet.
Viola, 4 feet. Vox Angelica, 8 feet.
Dulcet, 4 feet. 2 Forte.
Sub-Bass, 16 feet. Treble Coupler.
1 Forte. Bass Coupler.
Vox Humana, grand organ and knee-swell. Height, 50 in. Width, 24 in. Length, 49 in. Weight, boxed, 325 lbs. Price, \$79 00

5. Karn Organ

New and artistic design of Chapel Organ in solid black walnut, tastefully decorated case, with rail top. Finished back and front. Made for church use.

DESCRIPTION
5 octaves, F scale, 15 stops, mouseproof.
BASS TREBLE
Diapason, 8 feet. Principal 8 feet.
Viola, 4 feet. Flute, 4 feet.
Sub-Bass, 16 feet. Vox Angelica 8 feet.
Piano, 8 feet. Violoncello, 16 feet.
Viol D'Amour, 4 ft. Dolce, 8 feet
Bass Coupler. Cremons, 16 feet.
Forte. Treble Coupler.
Vox Jubilante.
Grand organ and knee-swell. Height, 52 in. Depth, 23 in. Length, 48 in. Weight, boxed, 350 lbs. Price, \$86 00

6. Estey Organ

Artistic New Chapel Style, in solid black walnut, decorated case with neat brass rail on top. Finished back and front.

DESCRIPTION
5 octaves, 13 stops, 7 sets of reeds, mouseproof.
BASS TREBLE
Melodia, 8 feet. Diapason, 8 feet.
Dulcet, 8 feet. Dulciana, 8 feet.
Viola, 4 feet. Flute, 4 feet.
Violetta (soft) 4 ft. Vox Jubilante, 8 ft.
Sub-Bass, 16 feet. Octave Coupler.
1 Forte. 2 Forte.
Vox Humana, knee swell and grand organ. Length 3 ft. 10 in. Height, 4 ft. 4 in. Depth, 1 ft. 11 in. Weight, boxed, 340 lbs. Price, \$90 00

7. Dominion Organ

Handsome new design of "Vestry" or Chapel Organ, in rich dark polished walnut or quartered oak case, with ornamented back, and rail top. Suitable for lodges, school rooms or churches.

DESCRIPTION
5 octaves, 12 stops, 6 sets of reeds, Scribner's patent qualifying tubes, mouseproof pedals.
BASS TREBLE
Diapason, 8 feet. Melodia, 8 feet.
Bassoon, 8 feet. Vox Celeste, 8 feet.
Viola, 4 feet. Vox Angelica, 8 feet.
Dulcet, 4 feet. Principal, 4 feet.
Sub-Bass, 16 feet. Forte.
Bass Coupler. Treble Coupler.
Knee-swell and grand organ. Height 54 in. Length 53 in. Width 26 in. Weight, boxed, 450 lbs. Price, \$93 00

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Church Style
Latest and most approved design of Gothic case for church organ—chaste and elegant in its lines, in solid walnut or quartered oak, as desired. Finished back and front. Patent enlarged reed board with celebrated philharmonic reeds.

DESCRIPTION. (See illustration.)
5 octaves, 18 stops, 7 sets of reeds, mouseproof.
BASS TREBLE
Melodia, 8 feet. Diapason, 8 feet.
Dulcet, 8 feet. Dulciana, 8 feet.
Viola, 4 feet. Flute, 4 feet.
Violetta (soft) 4 ft. Vox Jubilante, 8 feet.
Sub-Bass, 16 feet. Vox Humana
1 Forte. 2 Forte.
Octave Coupler.
Knee-swell and grand organ. Height, 4 ft. 4 1/2 in. Depth, 2 ft. 2 in. Length, 4 ft. 3 in. Weight, boxed, 400 lbs. Price, \$130 00

9. Estey Organ

Latest and most approved design of Gothic case for church organ, chaste and elegant in its lines, in solid walnut or quartered oak, as desired. Finished back and front. Patent enlarged reed board with celebrated philharmonic reeds.

DESCRIPTION. (See illustration.)
5 octaves, 16 stops, 9 sets of reeds, mouseproof.
BASS TREBLE
Melodia, 8 feet. Diapason, 8 feet.
Dulcet, 8 feet. Dulciana, 8 feet.
Viola, 4 feet. Flute, 4 feet.
Viola Dolce, 4 feet. Vox Jubilante, 8 feet.
Harp Eolienne, 2 ft. Choral, 8 feet.
Sub-Bass, 16 feet. Vox Humana.
Melodia Forte. Flute Forte.
Bass Coupler. Treble Coupler.
Grand Organ and knee-swell. Height, 4 ft. 10 in. Depth, 2 ft. 2 in. Length, 4 ft. 3 in. Weight, Boxed, 400 lbs. Price, \$150 00

10. Mason & Hamlin

Patent design of chapel organ for church use. Case in solid black walnut, with new patented exterior swell, book cupboards and racks, lamp stands and blow pedal cover, equally finished on back, front and sides.

DESCRIPTION
5 octaves, F scale, 14 stops, 8 sets of reeds, mouse and dust proof.
BASS TREBLE
Viola, 4 feet. Melodia, 8 feet.
Viola Dolce. Melodia Dolce.
Diapason, 8 feet. Seraphone, 8 feet.
Diapason Dolce. Vox Celeste.
Sub-Bass. Treble Coupler.
Vox Humana, grand organ and knee-swell. Length, 4 ft. 7 in. Depth 2 ft. 3 in. Height, 4 ft. 6 in. Weight, boxed 405 lbs. Price, \$175 00

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**PURPLE VIOLETS.**

Violets in purple mourning.

Bloomed as flakes of driven snow,  
Calvary's rugged path adorning.  
Ere the Saviour knew its woe.

When the Virgin Mother, holy,  
In her bitter anguish passed,  
O'er the blossoms, white and lowly,  
Was her sacred shadow cast:

And the agony of sorrow  
Falling like a purple pall,  
Unforgotten with the morrow,  
Still doth linger over all.

Purple violets! remind us,  
Oh, reproach us with His pain;  
Lest the fleeting days should find us,  
Crucifying Him again!  
—Alma Frances McCollum.

**WHAT I SAW THE TOAD DO.**

All my life from childhood to age has been favoured with the pleasure of a garden's work and play. The living creatures were for us to pet, to love, but not to treat with wanton cruelty. Among others the toad was a favourite study. In the terribly destructive days of the canker-worms, I used to watch one big old toad, and could never see him get beyond swallowing a hundred worms, before he gave up his task.

Our garden was very full of toads; and I always picked up in the street the tiny little ones, which were liable to be trodden on, and put them in a safe place.

One day, when I came home from church, as dinner was not quite ready, I went into the garden, and under one of the cherry trees I saw a very odd-looking toad.

His coat was so dull, dusty, and shabby, I wondered what ailed him. Suddenly and instantly his skin cracked open from the tip of his head to the hindermost end of his body, in a straight line down the middle of his back, drawing itself away on each side, leaving the whole breadth clear. A bright, clean, beautiful, new skin met my view. It was sprinkled with sparkling drops like dew and finely mottled.

"Oh," I cried, "now I can get a toad's skin! How glad I am!"

I watched him eagerly. He began to undress on his left side. With his hind claw he pulled down and off the sleeve of his coat in a very careful way. Then he rested a little while.

Next he pulled off the sleeve of his right side, with the same careful motions and rested again. After a few minutes he resumed operations on his left side, and pushed down and off the leg of his

trousers, keeping all the skin carefully rolled together. Then he took another rest.

"Oh," I exclaimed eagerly, "now I will get his skin in a moment." I bent down in order to seize it at once.

Alas for my fond expectations! The toad drew off his skin; but, as he did so, he carefully rolled the whole into a little ball, which he instantly swallowed.

He winked his bright eyes at me, as much as to say, "you did not do it that time!"

I soon turned away and left him in his beautiful new garments, and went sorrowfully into the house.

That was more than fifty years ago, and with all my watching I have never again seen a toad shed his skin.

**THE CHARITY THAT DOES NOT TELL.**

There is a great deal of charity abroad in the world, but the charity that causes one not to tell of the sad and unfortunate happenings within one's own experience is about as sweet and helpful a charity as God has put into human hearts. The charity that keeps silent when one's friends are overtaken in a fault; the charity that causes one not to repeat gossip; the charity that causes boys and girls not to become tattlers; the charity that "suffereth long and is kind;"—if there were more of such charity as this in the world sin would be decreased. There is a very broad and beautiful charity that boys and girls, as well as older people, should cultivate, and that is the charity of forgiving those who are always getting into trouble through their own blunders.

I know of a boy who, not long ago, came to grief through his own stupid blundering. A good many of the other boys who knew him said:

"It is good enough for him. Maybe he will learn to be more careful next time. He is forever making some sort of a blunder. I don't feel a bit sorry for him."

But there was one boy who said

"It is too bad. I don't suppose Will can very well help making so many blunders. Some people are always making mistakes. I'm ever so sorry for him, and I'm going around to tell him so."

Now this boy had true charity in his heart and the spirit of criticism was not in him. Perhaps he recalled some of the mistakes of his own life and his sense of injustice when he was condemned for them.

A boy of about eighteen years was caught by his employer not long ago pilfering a money drawer. His conduct had been above reproach up to that time. He gave a cry of dismay when he knew that he had been caught, and, covering his face with his hands, cried out:

"Oh, I don't know what made me do it! The temptation came to me suddenly, and I did not for

**FRIED ONIONS**

Indirectly Caused the Death of the World's Greatest General.

It is a matter of history that Napoleon was a gormand, an inordinate lover of the good things of the table, and history further records that his favourite dish was fried onions; his death from cancer of stomach it is claimed also, was probably caused from his excessive indulgence of this fondness for the odorous vegetable.



The onion is undoubtedly a wholesome article of food, in fact has many medicinal qualities of value, but it would be difficult to find a more indigestible article than fried onions, and to many people they are simply poison, but the onion does not stand alone in this respect. Any article of food that is not thoroughly digested becomes a source of disease and discomfort whether it be fried onions or beef steak.

The reason why any wholesome food is not promptly digested is because the stomach lacks some important element of digestion, some stomachs lack pepsine, others are deficient in gastric juice, still others lack hydrochloric acid.

The one thing necessary to do in any case of poor digestion is to supply those elements of digestion which the stomach lacks, and nothing does this so thoroughly and safely as Stuart's Dyspepsia Tablets.

Dr. Richardson in writing a thesis on treatment of dyspepsia and indigestion, closes his remarks by saying, "for those suffering from acid dyspepsia, shown by sour, watery risings, or for flatulent dyspepsia shown by gas on stomach, causing heart trouble and difficult breathing, as well as for all other forms of stomach trouble, the safest treatment is to take one or two of Stuart's Dyspepsia Tablets after each meal. I advise them because they contain no harmful drugs, but are composed of valuable digestives, which act promptly upon the food eaten. I never knew a case of indigestion or even chronic dyspepsia which Stuart's Tablets would not reach."

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the moment seem able to resist it. I never stole anything before. I am so sorry I did it!"

"I am very sorry, too, Harry," said his employer, kindly, "and now we'll not say anything more about it."

"And you're not going to have me arrested?" asked Harry, in surprise.

"Not at all. I am going to keep it a secret from your associates in the store. No one shall know anything about it."

"And you're not going to discharge me?"

"Not at all, Harry. I might feel that I would have to do so if the offence were repeated, but—"

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"Oh, it will not be repeated, sir!" said the grateful boy. "I promise you that it will not!"

Charity of this kind—the charity that "does not tell"—has kept many a boy and many a man from repeating a sin. It has kept many boys and girls from yielding to a second temptation. It is this kind of charity that causes us to keep silent when the knowledge of our friend's shortcomings is forced upon us.

Two boys were overheard talking not long ago, and one said to the other:

"Do you know, Rob K— told me a dreadful story about himself the other day?"

"Poor Rob!" said the other boy, in a kindly spirit of forbearance. "He is always blundering in that way. I never tell anything he tells me about himself that is bad. He will be sorry some day that he has been so indiscreet. Let's never tell on him."

The charity that never tells is a beautiful charity to cultivate. It is this kind of charity that covers up instead of reveals the sins and weaknesses of those whom temptation has overcome.

MARGIE'S LILIES.

They were growing in a big conservatory, these lilies of the Easter-tide, growing tall and fair; and as the days of Lent approached completion, the pure white buds began to show themselves among the green leaves. The conservatory seemed very sweet to the owner's little daughter, as she came with her father to see how the lilies grew.

There was one special lily-plant which was all her own; she intended to present it to her Sunday school teacher for Easter Day.

So she came in every morning, with her father and watered it herself, and touched the leaves tenderly with her little hands. Sometimes, when her father was not near—for she was a shy little maid and feared to be laughed at—she would whisper lovingly to it. And she was quite sure that it understood her, for little Margie as a dream child.

One day, when she first saw the white buds peeping forth here and there, she sat beside the plant for a long while and told the beautiful lily blossoms how they were to make everyone very happy, for they were to tell of new and more beautiful life—aye, even of the resurrection.

Margie was imaginative and loved to talk to all things about her. The leaves, the flowers, the butterflies and birds, even the soft, white clouds floating above her, were something more than mere mist-wreaths to the gentle child-soul.

"The lilies must be very fair and sweet on Easter day," she said, for they were to go to the beautiful church and give of their beauty and fragrance with all the other offerings of flowers and music and joy. Perhaps the lovely

buds did understand her, for they seemed to nod at her, and the whole place, with their soft breath, was so very, very sweet.

It was Good Friday when Margie's mother told her of a poor and lonely woman whom she had been to see that day, and who, besides being poor and lonely, was lame and unable to attend the Easter service, and had not done so for years. Margie's mother had thought to send some lilies from the conservatory, but found they had all been engaged for the day; would Margie give her lilies to the poor sufferer, and so bring a bit of the Easter light into that dim room?

Margie's face was quite distressed.

The Conductor's Second Letter

Confirms His Cure of Two Years Ago, and Proves that it was Permanent—Warm Words of Praise for

Dr. Chase's Kidney Liver Pills

Many readers of this paper, and especially railroaders, will remember the cure of C. P. R. Conductor Berryman of St. Stephen, N. B. In a letter received last week the conductor states that he is real well and that his cure, after ten years of suffering with kidney disease, is permanent, not having had a touch of his old trouble for two years.

Mr. Berryman's case was such a severe one, and his cure so remarkable, that many write to ask him about it. He never tires of recommending Dr. Chase's Kidney-Liver Pills, but on the contrary, is glad of the opportunity to tell fellow-sufferers how he was cured.

In his letter of April 14, 1900, in which his case is described, Conductor Berryman wrote:—

"I have been railroading for 23 years, and for ten years suffered from a severe case of kidney disease and back-ache, a trouble common to railroad men. It used me all up to walk, and after walking up hill I would have to lie down to get relief, my back was so bad. I could not sleep more than half the night, and then didn't seem to get any rest.

"I had used all sorts of medicines and was pretty badly discouraged when I heard of Dr. Chase's Kidney-Liver Pills.

After using two boxes of this treatment I found it was helping me, and five boxes have made a complete cure. I now rest and sleep well, my back is strong and the old trouble has entirely disappeared. Many people to whom I have recommended these pills have been cured. Anyone wishing further particulars write me."

There is no doubting the efficiency of Dr. Chase's Kidney-Liver Pills as a thorough cure for backache, kidney disease and liver complaint. They have a direct action on kidneys, liver and bowels, which is bound to strengthen, invigorate and regulate these organs. One pill a dose, 25 cents a box. At all dealers, or Edmanson, Bates & Co., Toronto.

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A. T. LAING, Secretary.

"Why, mamma! I can't do that. I promised them to Miss May for the church."

"Well, dear, you are not obliged to give your plant to Mrs. Gowing. I have said nothing to her of my hope to send her any lilies, so she will not be disappointed. I thought my little girl might like to take a bit of the Easter joy to a lonely heart, and Miss May would be glad, too, I know. The church will have many offerings, and this one little gift of love in an 'all alone' corner would be very sweet to the dear Lord—don't you think so, too?"

Margie said nothing, but she went slowly away to her own room, and had a little cry, a little "think," and a little prayer all to herself. The little cry relieved her, the little "think" was not quite satisfactory, and somehow the little prayer brought no comfort. So it was a very subdued little girl who sat down to the teatable that night. Papa looked puzzled, but mamma gave him a warning look against asking questions just then. Thus Margie was left in quietude.

She started for bed a whole hour before her usual time; perhaps to have a better "think," a more earnest prayer—it was so much easier to talk with God in the dark about things—and perhaps she did have another little cry before she went to sleep. It was certain that mamma kissed away a tear from the cheek of a very tired-looking little slumberer when she came to see if all was right before going to her own bed.

In the morning, Margie was up bright and early; going softly into her mother's dressing room, she whispered, "I'll do it, mamma; I'll give my lilies to Mrs. Gowing."

"Do you really wish to, Margie?"

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"Yes, mamma, I really do; I've got all through being sorry; I would rather give them to her than to Miss May."

After breakfast a pair of little feet flew down the street to Miss May's house. When Margie came back her face was radiant.

"Oh, mamma! Miss May was so pleased! She had heard of Mrs. Gowing, and tried to get some lilies to send her, but they were all sold or engaged for tomorrow. She said my lily-plant would be more to her than if I had given it to her for the church."

Easter day Margie's plant was covered with lilies in full splendour, which bent and nodded each head to the radiant face of the child who stood before them in the early sunlight of that glorious day.

The plant was too heavy for the little arms, so mamma carried it. Margie kissed everyone of the lovely flowers as her mother held the plant down to her; then they went on their way, first to Mrs. Gowing's, then to the church.

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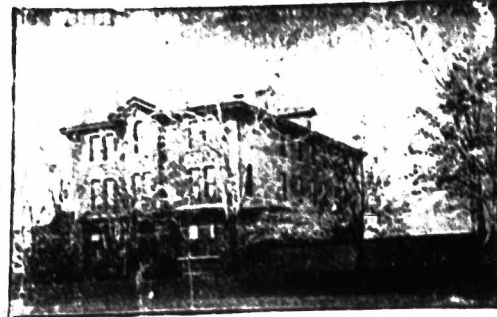
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