

Canadian Churchman

DOMINION CHURCHMAN AND CHURCH EVANGELIST.

The Church of England Weekly Family Newspaper.

ILLUSTRATED.

Vol. 28.]

TORONTO, CANADA, THURSDAY, JANUARY 30, 1902.

[No. 5.]



Change your Tailor.

We want to see the man who hasn't been suited by his tailor; in fact, we want to see every man who appreciates good clothing, made and fitted right.

During January and February any Tweed Suit in stock made to order for \$18.00, very stylish goods.

BERKINSHAW & GAIN,
348 Yonge Street, Toronto.

Tobacco

That Won't Burn the Tongue

Perhaps you are a pipe smoker. Have you ever tried CLUBB'S DOLLAR MIXTURE? This celebrated tobacco is different from most lines—it smokes cool and will POSITIVELY NOT BURN THE TONGUE. 1 lb. tin, \$1.00; ½ lb. tin, 50c.; ¼ lb. package, 25c.

OUR OFFER—To enable you to try this tobacco we will for a short time send sample 1-10 lb. package prepaid to any address on receipt of TEN CENTS. Address A. CLUBB & SONS, 49 King St. West, Toronto. Mention this paper.

EASTER MUSIC

We have a splendid variety of Easter Anthems and will be glad to send sample copies ON APPROVAL to any one desiring SAME.

ASHDOWN'S MUSIC STORE, 88 Yonge St. TORONTO

Butchart & Watson

Confederation Life McIntyre Block Bldg., Toronto. Winnipeg.

DOUGLAS, LACEY & CO., NEW YORK.

Dividend-Paying Investments

Full particulars of reliable investments paying 10 per cent. and 12 per cent. per annum, with dividends paid quarterly, sent free to any address on application.

Stocks bought and sold or exchanged. Our OIL investments are yielding large profits.

OTHER BRANCHES—Cleveland, Boston, Philadelphia, Chicago, Prescott, Ariz.; Los Angeles, Cal.; Cincinnati, O.; Hartford, Conn.; Buffalo, N.Y.; Baltimore, Md.; Montreal, Que.; St. John, N.B.; London, Eng.

Holiday Gifts.

Handsome Articles made of Olivewood from Jerusalem Mother of Pearl from Bethlehem Native Brass Work from Damascus Stones from the Dead Sea, etc., etc.

These articles are made by converted Jews at the Houses of Industry of the London Society for promoting Christianity amongst the Jews, and are sold for the benefit of the Mission.

Rev. A. T. BURT, Shediac, N.B., Canadian Secretary. Send for Price List.

TO OUR READERS

We ask our readers before making purchases to kindly look through our advertising columns with a view of purchasing from those houses who advertise with us, and when writing or ordering please mention The Canadian Churchman.

STYLE R 33

11 STOPS

Bass	Treble
Melodia, . . . 8 ft.	Diapason, . . . 8 ft.
Voices, 8 ft.	Dulciana, . . . 8 ft.
Viola, 4 ft.	Vox Jubilante, 8 ft.
Sub-Bass, . . 16 ft.	Vox Humana, II Forte,
I Forte	

Octave Coupler.

Knee Swell and Grand Organ (Knee)

ESTEY ORGAN, STYLE R 33

This is an instrument of the highest class musically, enclosed in a neat but simple walnut case. It has two FULL five-octave sets of reeds with sub-bass reeds and octave coupler extra.

Price \$90.00, on terms of payment ranging from 12 to 18 months, or we will take \$81.00 cash. Stool free with each organ.

Gourlay, Winter & Leeming,

66 King St. W., Hamilton. - 188 Yonge St., TORONTO

4%

Investment Bonds

The Central Canada

Loan & Savings Co.

Toronto, Canada

Afford an absolutely safe and profitable investment for sums of \$100 and upwards. Interest allowed from date money is received.

Interest paid half-yearly. Money can be withdrawn upon giving 60 days' notice or at end of one, two or three years.

Capital and Assets, \$7,500,000

Karn-Warren Pipe Organs

Built under the direct supervision of Mr. S. C. Warren, admittedly the finest organ builder in Canada, are simply unrivalled Church Organs. That's the whole story.

We send Catalogues Willingly.

The D. W. KARN CO., Limited

Manufactures Pianos, Reed Organs and Pipe Organs.

WOODSTOCK, Ontario.

WANTED.—Orders for Church Embroidery on linen. Apply to Miss O. S. Tippet, Waterloo-Row, Fredericton, N.B.

FAVORABLY KNOWN SINCE 1826 BELLS HAVE FURNISHED BY GIBBS & CO. MENEELY & CO. WEST-TROY N.Y. GIBBS & CO. WEST-TROY N.Y.

Estey Organ

The ESTEY ORGAN has the greatest reputation in the world, and justly so. Let no one fear that on that account it is beyond the means of the average customer. The extra expenditure involved for superior skill and material is more than balanced by the economies incident to an enormous production.

Read this Letter

from a clergyman who has tried our establishment.

"I am delighted with the style, finish, and fit of the coat just received and hope to place with you later on, an order for some more clothes."

GEO. HARCOURT & SON

CLERICAL TAILORS
57 King Street West, Toronto.



The road to success is easy for those who are equipped for the proper transaction of affairs. Those who get their education where attention is given to correct details and simple methods will have the advantage over others. You get that kind of education in the

Federated Business Colleges

With schools at Toronto, Hamilton, London, Ottawa, Sarnia, Berlin, Galt, St. Catharines.

We have information for those who are interested. Write school nearest your home.

J. W. Westervelt, London, President.
David Hopkins, C. A., Toronto, Vice-President.
O. E. McJullough, Hamilton, Managing Director.

RECENT BOOKS

Lessons from Work, By Bishop Westcott, \$1 75

The Body of Christ, By Chas. Gore, M.A., D.D. \$1 75

The Loving Word and the Opened Grave, By Thos. A. Gurney, M.A., LL.B., Rector of Swanage \$2 00

The Ascent through Christ, A study of the doctrine of Redemption in the Light of the Theory of Evolution, E. Griffith-Jones, B.A., \$1 25

Books by BISHOP MOULE,
Ephesian Studies.
Colossian Studies.
Philippian Studies.
Each . . . \$1 50

UPPER CANADA TRACT SOCIETY
102 Yonge Street, Toronto.

Style and Beauty



THE HAGAR SHOE

We are pleased to inform our customers that the HAGAR SHOES gave pleasure and comfort to thousands last year, so with later improvements we trust to be better able to attend to your wants this year with even better results.

H. & C. BLACHFORD,

114 Yonge Street, Toronto.

MONUMENTS

MEMORIAL CROSSES
Of All Kinds.

McIntosh Granite & Marble Company, Limited

1119 & 1121 Yonge St., Toronto.
Phone North 1249. Terminal Yonge St. car route

Miss Dalton

Dress and Mantle Making
Millinery

All the season's goods now on view. The latest Parisian, London and New York styles.
356 Yonge St., Toronto

MEN RESCUED FROM DRINK.

Send for 10 day test of the treatment for Alcoholism which I represent. It will be supplied free. It is unsurpassed in this or any other country. If you are interested yourself or in anyone addicted to drink, write for particulars. It is the cheapest in America. Taken at home. All letters confidential.

REV. H. C. DIXON,
Room 6, 15 Toronto St.
TORONTO

When writing to or purchasing from Advertisers mention The Canadian Churchman

Western

Assurance and Co's
FIRE - - and MARINE
 Assets, over \$2,340,000
 Annual Income, over \$2,290,000
 HEAD OFFICE,
 Cor. Scott & Wellington Streets,
 TORONTO
 HON. GEO. A. COX, President. J. J. KENNY, Managing Dir.
 C. C. FOSTER, Secretary.

The National Life

Assurance Co. of Canada
 Incorporated by Special Act of the Dominion Parliament.
AUTHORIZED CAPITAL, \$1,000,000
 Head Office, Temple Blg., Toronto
 H. S. HOWLAND, President.
 R. H. MATSON, Man. Dir. F. SPARLING, Sec'y
 Active and Reliable Agents wanted in every city and county in the Dominion of Canada. Apply to Head Office.

GEO. W. COOLEY

Importer of **567 Yonge St**
High-Class Wines & Spirits for Medicinal use.
 Telephone 8089. **Sacramental Wine**

The Alexander Engraving Co.

(Successors to Moore & Alexander)
16 Adelaide Street West, Toronto.
 Half-tone Engravings, Zinc Etchings, Wood Cuts, Designing and Commercial Photography.
Our Cuts give satisfaction. Samples on application. Phone Main 2158.

J. YOUNG THE LEADING Undertaker and Embalmer

359 YONGE ST.
 Telephone 679

Princess - Theatre

Sarah Cowell LeMoyné
 In the brilliant comedy of manners
THE FIRST DUCHESS OF MARLBOROUGH
 Thursday Evening,
THE BELLE OF NEW YORK
 SEATS READY THURSDAY FOR
FLORADORA

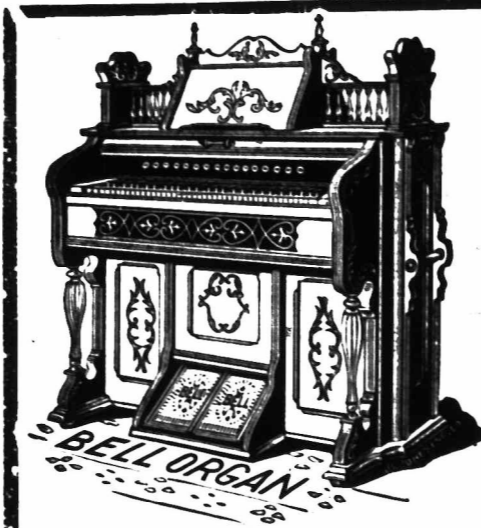
Cancers Cured.

The Absorption Process a conceded success. No knife. No caustic. No blood. No pain. Write DR. HESS, of GRAND RAPIDS, MI' H., for particulars and references. For cancer of breast, if not broken out, treatment can be sent.

When Writing to Advertisers Please Mention The Canadian Churchman.

A Physicians Testimony For Labatt's Stout.

Dear Sir:—
 Speaking from personal experience I can state that your Stout is excellent in building up the system. I was very much run down and was advised to use Labatt's Porter—this I have done for some time and I largely attribute to its effects my steady improvement in strength and weight. I deem it but justice to you, and it certainly is a pleasure to me, to add my testimony to its sterling qualities, and I gladly recommend your Stout as an excellent tonic and food in cases where such is required.
 JOHN LABATT, Esq., Brewer,
 London, Ont.
 ALEXANDRIA, DEC. 20th 1901.
 Yours truly,
 G. S. TIFFANY, M.D.



The Furnishing of the Church

Is not complete without an organ.

When one is required either as a new introduction or to replace an old one, consider the merits of the

BELL ORGAN

THE TIME-TRIED STANDARD INSTRUMENT

Send for Catalogue No. 56 to

The Bell Organ & Piano Co., Ltd.
GUELPH, ONT.

Largest Makers in Canada

Office and Yard, FRONT ST., NEAR BATHURST. Telephone No. 449. Established 1866.
 Office and Yard, PRINCESS STREET DOCK Telephone No. 190
P. Burns & Co. Wholesale and Retail Dealers in Coal and Wood
 Head Office, 38 King St. West, Toronto. Telephone 131 & 132.



SOLID AS THE CONTINENT.

A young man glories in his strength and so should a young company. The North American Life finds a fitting personification in the young man who, having outlived the trying periods of life, enters manhood splendidly prepared. It has just completed twenty-one years, a period marked by healthy progress and continued success. A firmly established institution, it is progressive and ever alive to the interests of the insuring public.

THE TWENTY-FIRST YEAR HAS BEEN THE BEST

Particulars of the guaranteed and other plans furnished on application.

NORTH AMERICAN LIFE

Head Office—112-118 King St. W., Toronto
 JOHN L. BLAIKIE, President.

L. GOLDMAN, A.I.A. Secretary.

W. McCABE, F.I.A., Managing Director.

5 O'CLOCK Brass Kettles and Stands Nickel-Plated Chafing DISHES Hot Water Plates AND Pudding Dishes

RICE LEWIS & SON, Ltd. TORONTO



Owing to the prolonged delay in the building operations on the New Hotel we are holding a

New Year Sale High Class Dry Goods

Offering many lines of our carefully selected stock at unprecedented prices. This sale affords splendid chances to prompt purchasers

In Linen Damasks and Bed Linens
 — Blankets, Lace Curtains, Quilts
 — Black and Colored Dress Fabrics
 — Cambric Underwear, Corsets
 — Silks and Printed Flannels

Mail Orders carefully filled.

JOHN CATTO & SON

King Street—opposite the Post-Office. TORONTO

CANON MACNAB'S Illustrated Lectures

On Foreign Travel, Church History, etc. Interesting, Instructive and Humorous.

1. A Cathedral Bicycle Tour in England. 50 Lantern Slides
 2. London and Oxford. The Jubilee Gathering of the Empire in 1897. 50 Lantern Slides
 3. Personal Experiences in Switzerland, Venice and Milan, Mountain Climbing, etc. 50 Lantern Slides
 4. Phases and Features of Florentine and Roman Life, Naples and Pompeii. (Beautifully colored). 50 Lantern Slides
 5. Bible Scenes and Sacred Art. (colored), very suitable for Mission and Lenten Services. 50 Lantern Slides
 6. Church History, Illustrated, suitable for Mission Services and Parish Gatherings. 50 Lantern Slides to each Lecture
- To any of the above Lectures may be added, if desired, supplementary sets of slides for the young people. For terms address,

REV. CANON MACNAB, 120 Wells Street, Toronto

Contribution Envelopes

WE SUPPLY THEM



There is nothing in the line of Church Printing that we do not do and do well.

THE MONETARY TIMES Printing Co. of Canada, Limited, TORONTO.

Canadian Churchman.

TORONTO, THURSDAY, JANUARY 30, 1902.

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

ADVERTISING RATES PER LINE - - 15 CENTS
P. H. AUGER, Advertising Manager.

ADVERTISING.—The CANADIAN CHURCHMAN is an excellent medium for advertising, being by far the most widely circulated Church Journal in the Dominion.

BIRTHS, MARRIAGES, DEATHS.—Notices of Births, Marriage-Deaths, etc., two cents a word prepaid.

THE PAPER FOR CHURCHMEN.—The CANADIAN CHURCHMAN is a Family Paper devoted to the best interests of the Church in Canada, and should be in every Church family in the Dominion.

CHANGE OF ADDRESS.—Subscribers should be careful to name not only the Post-Office to which they wish the paper sent, but also the one to which it has been sent.

DISCONTINUANCES.—If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue the paper must remit the amount due at the rate of two dollars per annum for the time it has been sent.

RECEIPTS.—The label indicates the time to which the subscription is paid, no written receipt is needed. If one is requested, a postage stamp must be sent with the request. It requires three or four weeks to make the change on the label.

CHECKS.—On country banks are received at a discount of fifteen cents.

CORRESPONDENTS.—All matter for publication of any number of the CANADIAN CHURCHMAN, should be in the office not later than Friday morning for the following week's issue.

Address all communications,

FRANK WOOTTEN

Box 2640, Toronto.

Offices—Room 18, 1 Toronto Street.

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

LESSON FOR SUNDAYS AND HOLY DAYS.

SEXAGESIMA SUNDAY

Morning—Gen. III.; Mat. XVIII., 21—XIX., 8.
Evening—Gen. VI. or VIII.; Acts XX., 17.

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

SEXAGESIMA SUNDAY.

Holy Communion: 192, 314, 316, 323.
Processional: 233, 236, 274, 298.
Offertory: 229, 239, 244, 353.
Children's Hymns: 238, 337, 340, 342.
General Hymns: 165, 234, 245, 288.

QUINQUAGESIMA SUNDAY.

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

The American and Canadian Churches.

It is gratifying to us to find the leader with this heading reproduced prominently in "Church Bells." Our reference to the close and intimate communion between the two, and the freedom with which the clergy interchange is gratifying to our English friends. At the same time we would be glad if our own clergy would more often stay with us than they do.

Spurgeon.

The learned "Peter Lombard" has a note in "Church Times" which shows how good sermons are appreciated. A well known "Ritualist" priest in London some years ago preached on Christmas Day from the text "Behold I bring you glad tidings of great joy"; and some of his congregation congratulated him on his good sermon. "Oh," he said quietly, "yes, it was an excellent sermon. It was one of Spur-

geon's, which he preached one Christmas Day when it happened to fall on Sunday."

Thou Art Peter.

Discussion on this question as was said will never end, in our day at any rate, but it is right that the following comments should also be inserted in closing the reference to it. "As regards the interpretation of the words, the late Dean Mansel's comment (Speaker's Commentary) seems to me admirable: 'The verbal allusion is lost in the English, but the Greek can hardly be naturally interpreted except as referring to the person of Peter, and the fulfilment of the prophecy is to be found in the fact that he was the chosen agent in laying the foundation of the Christian Church, both among the Jews and among the Gentiles. But the promise is given to St. Peter individually as the person who, by Divine revelation, had uttered his confession! Nothing is said or intimated concerning any office that Peter was afterwards to hold, nor of any successor in such an office.' I cannot agree with 'J. C.' in seeing anything like profanity in the fact that our Lord makes a play upon the words 'Petros' and 'petra.' In his teaching He used sarcasm, irony, &c., and why is humour to be debarred?" and this referring to the letter of 'J. C.' 'Petros' is a stone, a loose stone, such as houses are built with. 'Petra' is a rock rooted in the earth, such as if large enough, makes the best possible foundation for a house. Our Lord Christ therefore described Peter as one of those stones wherewith His Church is built, not as a rock whereon it is built. Romanists are bad Grecians, and don't understand this."

Dickens' Advice to Beginners.

A number of the "Sketch" contained the following interesting and hitherto unpublished letter. Gad's Hill Place, Higham by Rochester, Kent, Tuesday, August 16th, 1859. Dear Sir,—I return you herewith the proofs of the opening of your story. I think the story evinces a great deal of promise and a great deal of power. If I may venture to take the liberty of offering you two pieces of advice, they are these—(1) Never to be afraid of being pathetic when any tenderness naturally arises in you out of the situation, and never to regard it as a kind of weakness that needs to be jested away or otherwise atoned for. (2) Not too pettily and perseveringly to urge to the utmost any humorous little extravagance. I think the dog should not open his mouth so very wide in barking as to show the whole of his internal mechanism, and the same kind of objection strikes me in reference to the spelling of some of the noises made, both by men and beasts. These are slight remarks, and they in no way affect my honest opinion that you begin exceedingly well—with force, with interest, and with character.—Faithfully yours,—Charles Dickens.

Reformed Episcopalians.

There is to us an interest in an ordination in Philadelphia where the Rev. Mr. Usher, son of the Bishop of the R. E. body in Canada and Newfoundland was ordained deacon. H

was educated at McGill University, Montreal, is about forty years of age and was formerly in charge of a congregation in Pennsylvania which he gave up about a year ago to join the church, to his father's great regret. We trust that his example will be followed by others. The excitement which caused the secession some twenty five years ago has long since died away and there is no reason for the next generation continuing it.

Donations.

Mr. Carnegie's donations to libraries, universities, institutes, etc., aggregate at this time no less than seventy millions of dollars; but no single gift of his equals the thirty million dollars recently given by Mrs. Stanford to the Leland Stanford, Jr., University of California. If our wealthy men would establish much-needed sanitariums or homes for consumptives, epileptics, and other incurables, hospitals for other sick or disabled persons, asylums for the feeble-minded, etc., and give generously towards the supply of the spiritual needs of men and women at home as well as abroad, they would be doing still better. To increase the stock of human knowledge is good, but to lessen human suffering, and impart the only true consolation under it, is the best of all.

John Huss.

Was burnt in 1415 and has been looked on as a saint and martyr. His memory is especially dear to the Czech people and he is called a saint in their old national hymns. In the political intrigues of Eastern Europe, Russia's political design is to make herself the central protector of all Slavs and a movement is on foot for his canonization by the Greek Catholic Church for very mixed reasons.

The Ethiopian Movement.

We are all interested in South Africa. One result of the war was a remarkable step by the coloured people in organizing themselves into a body and applying to the Bishops for admission into the church. In August, 1900, the Bishops of the Province of South Africa, assembled in synod at Grahamstown, and granted a favourable answer to the request. The Bishops laid down certain conditions, which were accepted by the Ethiopians, and, on the basis of those conditions, the request of the Ethiopians was in principle granted. But, before the compact made at Grahamstown could be fully carried out, it was necessary that the Ethiopian people, numbering several thousands, should be thoroughly instructed in the principles of the Church. The leaders are going through a special training, after which they will prepare the people for confirmation. There are now in the college a band of twelve earnest Churchmen, who rejoice exceedingly at having been guided by God, after many wanderings, into the communion of Holy Church, and who are yearning to teach their Ethiopian people the great truths which they have learnt to love. When the period of their instruction comes to an end, these twelve students will receive from the Bishop a provisional Catechist's license, and will begin the work of preparing the Ethiopian

people for their reception into the communion of the Church and for their Confirmation. It is earnestly hoped that we may have abundant and solid results, and a great strengthening of the Native Church in South Africa.

An Editor's Sermons.

Most men have hobbies, and Sir Edward Russell, editor of the Liverpool Daily Post, has published a volume with the above title to which the Bishop of Hereford has written a preface. On the subject of churchgoing, he says: "It is a mistake to suppose that even the most pious man can dispense with definite religious observances without some loss of spiritual stimulus. Men think they can worship quite as well on a hillside, and so on. As a matter of fact they do not. Hillside devotions are spasmodic, vague, unsustaining, uncorrecting, unintellectual, unpreserving. For all but the highest natures there would be no devotion at all if there were not public devotion. Many natures need that the mind should play periodically on the purest spiritual topics, and should be played upon by the most potent moral restraints in order to avoid actual sin; and the most potent moral restraint is an habitual contemplation of holy things. On all altars, except the ribald, public offices of religion have a refining influence. In the actual life of our country, many men, and especially many women, are literally without intellectual or high-minded or high-souled exercises except at their places of worship. No man of any belief is in as good state of mind and heart when he eschews religious services as he would be if he attended them. The case most clearly perfect of a thoroughly holy agnostic life—a life not merely sound but spiritual—is probably that of John Stuart Mill. But when Mill's private life came to be known, it was discovered that though he had not attended any ordinary ritual, he had maintained usages of religious meditation which, though to us odd in their special character, were very real to him, and by him were observed with a faithful tenacity very infrequent among those by whom worship is ignored.

Poverty of English Clergymen.

The mean pittances to which the increase of population, the depression in land, and other causes have reduced clerical incomes is a standing disgrace to churchmen who take no effective steps to remedy this state of things. There are, the bishop of London tells us, over 700 clergymen, presumably educated gentlemen, whose professional emolument is under £155 a year. That is a state of affairs which is not for the welfare of the nation or the church. The clergy do not ask for luxury," but it is essential that they should be gentlemen, and they naturally have the instincts and tastes of their class, and, above all, the desire that their children should be brought up with advantages similar to those which they themselves received. The alternative to making proper provision for the clergy is that we must be content either with men oppressed with the carking cares of poverty, or with men of no breeding who take orders for the sake of the social position thereby obtained, neither of which are at all desirable things—St. James Gazette.

S. P. G.

The appointment of Bishop Montgomery as secretary must be fresh in the recollection of

our readers. Scarcely has his successor taken up the reins of office in Delahay street, when news is received of the death of Prebendary Tucker, until recently Secretary of the Society for the Propagation of the Gospel in Foreign Parts. Shortly after resigning his post, Prebendary Tucker went to Italy for the winter, and it was at Florence that he died after a few days' illness. Prebendary Tucker was appointed Assistant Secretary in 1895 and succeeded to the office in 1897. It is claimed that on the whole his management was a failure. In spite of the great awakening in recent years amongst church people to their responsibilities and privileges, the S. P. G. has made little, if any, advance. The "Times" says of him referring to his hard business habits and saving of expense by untiring personal labour: "He had great powers of concentration. The younger clergy might be holding enthusiastic meetings in the committee room, but the Secretary could continue his correspondence in the next room, sometimes with the door open between, and take little or no notice of the ardent juniors. He might delegate to a subordinate the oversight of the Continental work, but the missionary and Colonial operations were his prerogative. As a matter of form the S. P. G. has a standing committee and sub-committee, but in the great majority of cases under discussion Prebendary Tucker meant to have his way and had it.

UNIVERSITY FEDERATION.

It is reported that the Board of Governors of Kings College, Windsor N. S., the oldest university in the British Colonies, and therefore perhaps the fittest to lead in the matter, is about to make overtures to the other colleges and universities of the Maritime Provinces with a view to their federation—Kings has many distinguished men among its graduates, and has many of its sons in Holy Orders, and yet she may well consider that she is lacking in many respects in all that goes to make up a great university, as it is understood in these days. There are five universities in the Maritime Provinces, and each has done good work, and yet none of them are adequately equipped to cope with McGill or Harvard, to which not a few from these Provinces by the sea are attracted. Were the resources of these institutions combined in one, with the aid which might be given by the wealthy and the several Provincial governments, an institution of learning might be formed, which would be creditable to the Provinces concerned, and which would retain their youth for instruction at home. The church could retain its theological department, and residential feature of college life, and gain by having her members share in a wider training and greater educational advantages than can possibly be supplied by the colleges of a single denomination. No doubt there are many difficulties in the way of such a scheme, and we shall rejoice if it can be promoted without prejudice to the cause of religion or learning.

INCREASE OF THE EPISCOPATE.

One of the immediate results of the revival of church life, which marked the last half of the nineteenth century, was an increased appreciation of Episcopal work and influence, and a large addition both at home and abroad to

the number of Bishops. For three hundred years after the period of the Reformation there was a strange indifference to this source of strength and power, and three millions of people were left in America without a Bishop, and none could obtain ordination or confirmation without crossing three thousand miles of ocean. Within the past sixty years the increase in the number of Dioceses in all parts of the Church has been the most remarkable, as well as the most encouraging feature of its life. Today there are in the Anglican Communion two hundred and sixty-two Bishops, divided as follows: In England sixty-eight, in Scotland seven, in Ireland thirteen, in the colonial and missionary dioceses ninety-eight, and in the United States of America eighty-six. Not only has the number of bishops been largely augmented, but the standard of Episcopal work and duty has been greatly raised. The conception of a Bishop, as a great dignitary of state, living in baronial seclusion and dignity, difficult of access and rarely seen, which formerly prevailed, has given place to that of an active leader of men. One in touch with his clergy and laity, and whose influence is felt in every parish, and in matters social and philanthropic, as well as in those that are strictly religious or ecclesiastical. No single Bishop contributed more to this change than the late Bishop Wilberforce of Winchester, whose ubiquity and energy in all directions astonished the slumbering Episcopate and created a new departure, which has been universally recognized as an improvement on old methods. In this extension of the Episcopate Canada has shared, and where in 1802 we had but two Episcopal Sees, namely, Nova Scotia and Quebec, to-day we have, including Newfoundland, twenty-one, and two additional dioceses are projected and will soon be organized, viz. Keewatin and Kootenay. This increase of dioceses has been attended with most happy results, and in the great West of Canada especially, much energy has been shown in this matter, and of the twenty-three dioceses existing, or about to be called into existence, twelve, or a majority of them, are in the territory north or west of Lake Superior. It is into this region that population is most rapidly flowing and where in the not distant future the majority of the people of Canada will make their homes, and it is gratifying to observe that the Church is fully equipped to meet the incoming tide of settlers, who will occupy its fertile plains, and develop its well nigh inexhaustible resources. In the report of the committee on the state of the Church presented at the last meeting of the Provincial Synod, it was stated as a cause of regret, that no progress had been made in the extension of the Episcopate in Eastern Canada. It was hoped some few years ago, when the diocese of Ontario was divided with such evidently excellent results, and an endowment fund raised for the diocese of Ottawa that her example would be followed by the larger and wealthier dioceses of Toronto and Huron. In 1889, the Bishop of Huron declared that his diocese was too large, and yet thirteen years have elapsed, and no steps have been taken to relieve the Bishop, and to overtake the work in that important section of the Province. The dioceses of Toronto and Huron are territorially large, they contain nearly, if not quite, one-fourth of the entire population of the

Dominion, and more than one-fourth of the total number of clergy labouring betwixt Halifax and Vancouver. The clergy and the laity of those dioceses who have given any thought to the question, are well nigh unanimously of the opinion that the best interests of the church would be furthered by their division or rearrangement, and yet from some cause the matter is left in abeyance and nothing is done. In the large Diocese of Huron, with a population of three quarters of a million, the confirmations for the past three years have numbered but little over twelve hundred annually. In Nova Scotia, with a much smaller population and one-third less number of clergy, they are reported as amounting to two thousand in the past year. Numbers of young people, especially in rural places, are lost to the Church, because they have such infrequent opportunities of being confirmed. To most parishes, the Bishop's visits are, like those of the Angels, few and far between. We believe that a diocese should be small enough for a Bishop to visit each parish once a year, not only to confirm, but to advise and consult in all matters concerning its welfare and progress. Seventy or eighty clergy, with the positions which would be made, would give any Bishop enough to do, and the entire Diocese would enjoy the benefits of Episcopal supervision, and the good results which attend the Bishop's presence in all the parishes. Possible schemes we will not discuss, they can easily be settled and determined, when the principle that more Bishops are necessary is fully conceded. As to the financial aspects of the question we anticipate no difficulty, and we are persuaded that what Ontario has done could with greater ease be accomplished by either Toronto or Huron. We trust that in the best interests of the Church this subject will no longer be allowed to lie dormant. We should be glad to hear from the Bishops of Toronto and Huron upon it, either favorably or otherwise, for it is one which their clergy and lay people have much in their minds, and in this, as in other important matters, they look to their Bishops as men of light and leading. Failing this on the part of our natural leaders, we hope and trust that the Synods of their Dioceses in 1902 will take up the subject, at least discuss it fully, and in all its bearings, and take such action as will afford the needed relief, and tend to the extending and upbuilding of the Church in this important and central section of the Province.

ENGLAND.

(From our own Correspondent).

There is very great activity in the matter of the education question. Articles are appearing in many of the periodicals, as well as newspapers, and meetings are being frequently held. It is gratifying to see that such educational experts as Mr. Yoxal, M.P., and Dr. Macnamara M.M., and the Journal of Education are at one on the question of equal financial treatment. It is time, they argue, that qua State education and the Voluntary Schools should be in the same position as Board Schools. On the other side, the managers of these Church or Voluntary Schools are finding the strain of maintaining them almost intolerable. With increased demands made on them for better buildings and a more adequate, as well as efficient staff, the monetary question is too acute for words. Then there seems tolerable agreement on the matter of one single authority, and that this should be the

County Council. Whether the sub-committee to manage both Primary and Secondary Schools should be specially elected by the ratepayers for this purpose, or whether the council itself should appoint, is a feature which is being keenly discussed, with no sign of agreement at present. A more dangerous rock is the question of Religious Instruction. On this point many Churchmen are inclined to the colonial plan of letting this instruction be given by special teachers at duly specified hours; but my own experience in the colonies convinces me that this plan is neither workable nor satisfactory. It is a good sign of healthy Church life to find her leaders devoting more time and energy to social matters. The Primate, for example, on New Year's Day gave a very earnest address on the evils of gambling. Here are some of His Grace's words: We claimed that we were enlightened, not more than our forefathers, but that we knew more, and this knowledge had raised us to high positions. Superstitions had been clean driven away by our knowledge. What was once accepted by all sorts of people turned out now to be not true. But the evils prevalent among us were many, and were a deep concern to Christian people throughout the land. Could we say we were making efforts to get rid of these evils altogether? Gambling was no doubt increasing, and the increase was rapid now in all classes of society. It was a very serious evil, and was doing great harm. Gambling tempted a man to theft and to cheating, and filled his whole mind to the exclusion of all Christian meaning. Many gamblers, however, did not admit that they had given up their Christian character, but their minds were so full of their vice that they could not find any opportunity for true worship of God. It was a very infectious disease, and stirred up those who had not commenced it to make a beginning. Did we condemn it as we ought? To be indifferent to seeing such an evil was to be indifferent to God's laws. Then there was the sin of intemperance, with the awful mischief it was doing. What were we doing to stamp it out? There were also the sins of flesh—the sin of selfishness and the sin of indifference—and were we content to say we had nothing to do with them? That day was the close of the year, and on the morrow we commenced another year. It is significant, too, that the Public House Trust Company is making headway. Very recently the Bishop of Exeter held a meeting in his own palace to consider this very question, and His Lordship was supported by some of the leading gentry and nobility of the country. As many as forty public houses in which pure beverages are supplied, and every inducement to excess minimized, are now flourishing in various parts of the country. A most impressive memorial service was held in St. Paul's Cathedral near the end of the year, for those who had fallen in the South African war. I quote the following sentences from the Times' report of the service: For the third year in succession, the Dean and Chapter had announced that such a service would be celebrated for those who have fallen in the war, and how justly they interpreted the feelings of the public in general and of the bereaved relatives in particular was rendered evident by the vast congregation of devout and reverent worshippers, who filled the beautiful and stately church. There was something infinitely touching in the sight of the silent multitude assembled to commemorate in the most solemn and impressive fashion the brave men who have laid down their lives for their country. The occasion was one which, it is safe to say, left no one unmoved, while, during the service, many persons in the congregation could not refrain from weeping. No place could be more appropriate for such a ceremony than St. Paul's Cathedral. As the last resting-place of the illustrious dead, it shares with Westminster Abbey the veneration of every Englishman, and the thoughts of many must have reverted on Monday to the great men whose memorials are cherished within its walls. The men who have

fallen in South Africa were worthy to be the countrymen of Wellington, of Nelson, of Abercromby, of Gordon, and of the other heroes whose monuments in St. Paul's recall the achievements of British arms on land and sea in former days. The traditions have been handed down unbroken and untarnished. Nothing can be more remarkable than the change of front in China in regard to Western methods of thought and in regard to mission work. The missionaries are now bidden to return and protection is guaranteed them, and restitution has been given to those who would receive the same. I think the Times has done good service to the missionary cause by its weighty leader in a recent issue; from its columns I read: Nothing is more remarkable in the thrilling narratives of the survivors than the many instances of friendliness shown to them during their flight by the humbler classes of Chinese. Nor was such friendliness confined only to the humbler classes. Many petty officials and priests and gentry sheltered and helped them on their way to safety, often at great personal risk and in disregard of superior orders, whilst in some cases even the Boxers themselves refused to lay hands upon them until imperative orders constrained them. When one bears in mind that Imperial edicts had been issued for the extermination of all "barbarians," and that the highest provincial authorities had given a hideous example of the way in which those edicts were to be carried out, the wonder is not that so many missionaries were slain, but that any were able to escape. Had the popular and universal hatred of missionaries been such as it has been represented in certain quarters to be, would a single one have been spared in such circumstances, when not merely impunity, but substantial rewards, were assured to anyone who brought in a foreigner's head, when to be detected, on the other hand, in an attempt to give him aid or comfort, was to incur the savage wrath of those in power? Referring to the Society for Diffusing of Knowledge, the same authority says that the cause of Christianity cannot, in the first instance, be more effectually promoted than by raising the general standard of Chinese education. Under the auspices of that society, the history, the science, the social and political, as well as the religious, life of the West have already been made accessible to the educated Chinaman through the medium of translations from the best Western authors, and of popular treatises specially written in Chinese. The enormous demand for the society's books was one of the most conspicuous features of the reform movement nipped in the bud by the Empress-Dowager's coup d'etat, in 1898. That the society should now have received generous encouragement to resume and extend its labours from Chang Chih-tung, one of the great Yangtze Viceroys, is an equally significant indication of the new spirit which is gradually informing even the highest official classes. For Chang Chih-tung is not only the ruler of two great provinces, but also a profound thinker and a master of the Chinese classics. The example such a man sets by taking the society's work publicly under his protection is of far greater importance than the mere money value of his not inconsiderable gift. China is pre-eminently a bureaucratic State, and that some of the ablest and most powerful representatives of the bureaucracy are actually turning to the missionaries for assistance in the task of educating the rising generation of Mandarins is strong testimony to the ethical value of missionary work. The Rev. Hugh Macmillan's "Corn of Heaven" is written in the same prose-poetic strain for which all his books are famous. In it homeliness and heavenliness are beautifully blended. A solid book is Mr. Kenyon's handbook to the "Textual Criticism of New Testament." The last ten years has added greatly to our means of deciding many textual questions, and in this most valuable book the reader has everything necessary placed at his fingers' ends. During the month, with a little more leisure than usual, I have found the follow-

ing four books most delightful reading: Seton Merriman's "Velvet Glove," which carries one to Spain; Crawford's "Marietta," which lands us in ever fascinating Venice; "The Benefactors," through which we get a glimpse of German home life; and Kipling's "Deep Sea Plundering," in which his intimate knowledge of sea phenomena and his rare skill in describing the same are everywhere in evidence.

ST. ANDREW'S BROTHERHOOD.

From the January number of the Saint Andrew's Cross, we gather the following items of news:

Although he has left us, we are glad to find that our old friend, Mr. T. R. Clougher, still rejoices as being known as "of Toronto," and that his bright, attractive personality is doing much to popularize the St. Andrew's Brotherhood in England.

Algoma and Labrador.—We are glad to find the St. Andrew's Brotherhood has at last been spurred up, so far, as to propose to do something. The Lord Bishop of Algoma recently wrote to the Brotherhood office: "Your suggestions respecting the Brotherhood of St. Andrew and this diocese are timely and wise. I will not fail to make further effort toward the revival and extension of the work among us. It does seem as though this were a great field for this work, yet so far it has been found hard to get the right men. I trust we shall soon get them and begin working in earnest." We can assure Mr. Herbert Carleton that we rejoice in his desire to do some work in this diocese and of our hearty support. We shall be glad if he will forward us for publication his letter to the Bishop, so that his suggestions may reach our readers. We also find from St. Andrew's Cross that St. Stephen's Chapter, Happy Adventure, Newfoundland, writes: "Four of our men have been in Labrador for the past three months, and met the chapter last night to tell us something of Brotherhood work in Labrador. On that bleak coast in the past, Salvationism, Methodism, and other isms have taken the attention of a great many of our Churchpeople, but we hope in the near future that the Brotherhood of St. Andrew will be claiming its share of attention there. Our Church is only able to send one clergyman each season, so that but one or two visits can be made to any one port during the summer. We intend to try to have a good staff of Brotherhood men among the fishermen, and each one vested with the power of a lay-reader. Then our Churchpeople will have a service of their own to attend.

The Provost of Trinity.—Provost Macklem, of Trinity University, Toronto, has contributed his quota of opinion to St. Andrew's Cross, on the question, "If I were a Layman Again." As few of our readers will see this, we extract a portion of the address, the whole of which would well repay study, and so give some idea of the manner of man the Provost is. "If I were a layman again, I think I should make it my chiefest aim to show that the saint of God is the man who is most concerned with the welfare of the state and of the whole social fabric of which he forms a part. About honesty, integrity, and solid worth I might not often speak, but I would labour day and night to let men read these virtues, writ large but unobtrusively, in my daily business, my social intercourse and all personal relationships. While I should never withhold my bond, whenever it ought to be given, yet neither bond nor oath should be a whit more binding upon my conscience than the simplest promise made between man and man, nor even the definite purpose once clearly formulated in my own mind. Moreover, I would wish that men should know this of me. If I were a layman again, I would resolutely set apart one-seventh of my time and one-tenth of my income for the work and worship of my God and Saviour. And this I should regard not as maxima but as minima. In the free-seated church I would choose some unoccupied seat and make it my busi-

ness to see that that seat no longer remained unoccupied at any of the regular services of the Church. In the mass of engagements and in the varied round of duties which might crowd my diary and demand some recognition of the principle of relative importance, I would place my Church duties in the first rank; for whatever I had once dedicated to God, be it time or money, would be as sacred to me as if I had deeded it over by solemn bond and compact to Christ in His own Person. Moreover, if I were a layman again, I would seek to find some special talent which I might devote, not exclusively, but primarily, to the service of God. It might be a talent for organization; it might be such an abounding love toward my fellow men as would make me useful in promoting the missionary or charitable work of the Church; it might be the ability to teach in one way or another; it might be some artistic excellence of hand or voice; it matters less what the talent might prove to be than how it be used. I should like to regard that one talent as being especially and primarily dedicated to God, so that whenever an opportunity presented itself by which I could put it to good use in God's service, either directly or indirectly—whether in His visible Church, or out in the world among His unshepherded brethren—I would say to myself: "Here is the opportunity that is mine; this is something I am already sworn to do, and to do it is my delight."

REVIEWS.

The Intermediate State. Two Sermons in one Pamphlet. 1st, The Rest in Paradise; 2nd, The Intermediate State. By the Rev. Canon Brock. Price, 10 cents each. Apply to C. R. Ruggles, 143 Barington St., Halifax, N.S., or to the Author, the Rev. Canon Brock, Kentville, N.S., or 17 Richmond St. West, Toronto.

The subject, which is of profound and growing interest to all who live, is clearly and forcibly treated in these sermons. The statements of Scripture upon "the Rest in Paradise," are unfolded and made plain in a way that will guide all unprejudiced Churchmen to the doctrine taught on this subject by the Primitive Catholic and Anglo-Catholic churches. The second sermon argues strongly, and in an interesting way that the life in the intermediate state must be one of education, of growing knowledge, and development of character. If Bishop Horsley's interpretation of 1. Peter iv., 6, which the author endorses, be accepted, then his conclusions necessarily follow, and, indeed, apart from any revelation on the subject, those conclusions seem rational and in every way probable. The clergy will find it a helpful pamphlet for circulation in their parishes.

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.

WORK OF JUNIOR BRANCHES.

On looking into the operation of our junior branches, it is found that the difficulties in the work do not altogether exist in the branches themselves. There are responsibilities resting on every member of the senior branches, in connection with the junior work, which are only commencing to be fully realized. Lack of interest among the seniors is the paramount reason why there has been so little progress along this line of W.A. work. Many members and even officers of senior branches do not know that their duty in this respect is clearly set forth in clause two of

the parochial constitution, in which it says, that one object of the parochial branch is "to infuse missionary zeal amongst the children of the Church." Where better to commence than by visiting and assisting in the work of the junior branches? It is deplorable that so many seniors wait for an invitation to attend the junior meetings, or, that the junior branch, having a good superintendent to look after it, should be made an excuse for their absence. Not only the officers, but the members of a senior branch should visit the junior meetings frequently and it would be well if they would go prepared to speak a few words of encouragement, especially to the children, who are regular in attendance, or do careful work. Children become accustomed to their superintendent, and a little praise from an occasional visitor often leaves a lasting impression. The superintendents toil on from week to week and their labour could be much relieved by a short visit and a "little talk" from one of the senior members, who keeps herself posted as to the attendance and the amount and quality of work being accomplished in the junior branch. It is simply this—if a senior branch is filled with zeal for missions they will find some desirable means "to infuse that zeal amongst the children." More personal interest is looked for in the future, for there is no better feeder to a senior branch than the members of a junior branch, well trained to work and pray for the advancement of the missionary cause. Since missionary work is a work of love, sacrifice and unselfishness, this training should be the means of deepening the spiritual life of the children and of making them provide for their own final reward. Do not let them forget that God, Who knows our hearts, holds out a glorious reward to all those who strive to serve Him. The elder members of a family can also assist the junior work by encouraging the children to be punctual and regular in attendance, and after the meeting is over, to be willing to listen to all they can remember to tell about it. The greatest responsibility resting on the senior branches is the selection of a suitable superintendent. The necessary qualities of patience, love for children, a missionary spirit, and an enthusiastic temperament are seldom combined in one person; but when a superintendent has been chosen, it should be the duty of all the members of the senior branch to strive to assist her the best way and in every way they possibly can. The superintendent's first care is to keep in mind that she is preparing these children to be the future workers and officers of senior branches, and that in some cases they will become missionaries to foreign lands. Missionary intelligence should, therefore, be a large factor in training the children to be future workers. They should be encouraged to bring to the meetings any newspaper paragraphs they may see about the countries for which missionary prayers are systematically offered. Selections read from the "Leaflet" will keep them in touch with the work being done by sister junior branches, as well as giving them information about the missions receiving help. An occasional talk about the mission for which they are working and a short account prepared by the secretary and treasurer of the branch about the work accomplished and financial progress is sure to interest them. It is a deplorable fact and one that should be immediately remedied, that in several of the junior branches the children do not know the first thing about the mission for which they are working. As soon as a branch commences to work for a mission (for which they have never previously worked), the superintendent should instruct the secretary of that branch to write at once to the missionary in charge for information concerning that mission, so that the children can be thinking and praying intelligently for those for whom they are working. Their interest is aroused when they hear about the wonderful work of education going on in the Indian mission schools; how kindly the Indian children are being cared for in those schools and how those

same Indian children are eager to learn about the junior workers in Eastern Canada, who are willingly giving time, energy and material to help support them. It is the personal interest in others that helps deepen their missionary zeal, and they should often be reminded to be grateful to God for giving them a religion that calls for love and devotion to others. The superintendent should not only instruct the secretary and treasurer of her branch to keep their books carefully so that at a moment's notice they can give a correct statement of all that has been done during that year, but she should see that the secretary keeps account of the meetings, attendance, change of any member's residence, number of garments finished, and any other items of interest incidental to the work of the branch. The secretary should also keep a list of all articles sent in a bale with the cash values strictly in accordance with the cash expenditure, whether purchased or donated. From this list she should fill out carefully two Dorcas forms, giving the cash spent in various ways—the money value of goods donated, number of miscellaneous articles, number of Christmas gifts, etc. One of these forms must be either packed in the bale or sent by post to the missionary in charge of the mission where the bale is being sent. The other form is to be sent with any added items of interest (and the freight bill enclosed), to the diocesan secretary for junior branches. The superintendent should also instruct the treasurer to see that every member pays an annual fee of not less than five cents, that a weekly collection is taken up, that the cash value of everything purchased or donated is recorded in her book. There is one important thing that the secretary and treasurer of our junior branches must overcome, and that is the temptation to swell the totals by placing fictitious values on articles in the bales; especially with second-hand clothing is this the case. The value of second-hand clothing is only an approximate value, put on the Dorcas form for the benefit of the Indian Department of the Canadian Government, who refund freight in bales with the understanding that the bales contain articles of sufficient value to warrant the rebate. This approximate value of second-hand clothing must not be recorded in the treasurer's book as cash or as a cash donation; whereas, donations of groceries or any sort of new material should be put down at their cash value. The Domestic and Foreign Mission Board require only cash or its equivalent to be reported. They class our Dorcas work as equal to money given to missions, and it is quite right to value sewing material (when new), groceries, medicine, etc., at their cash value, but no value should be put on the sewing or work done by members of the branch. So often quilts are made out of worthless patches only for the time taken to piece them together. Where lining and batting are purchased or donated to make such patch-work into quilts, it is quite right to record the value of such purchase or donation, but it is not right to add any further value for the piecing or the quilting. The same principle applies to rag carpet, only the price of weaving should be recorded as the value of the carpet. Forgetting to put down at once every item has been the cause of many treasurers being unable to balance their accounts at the close of the year. On one occasion a treasurer's report showed a discrepancy of nearly \$4, as she had expended that much more than her report showed she had received. Our junior branches of the W.A. are organized to do missionary work and although parochial work in its various branches is often done, still it cannot be reported; therefore, the junior treasurers must not be disappointed when they find their full reports have been cut down in the tabulated statement of the printed annual report of the W.A. Every new member of a branch, on the payment of 5 cents, is entitled to a member's card and a badge. When badges are lost, the secretary should supply others at the cost of 5 cents a piece,

payable to the diocesan secretary of junior branches. And now we come to the important subject of giving. It is well to teach children that giving is a privilege, and that blessing surely follows cheerfulness in rendering services that cost small sums are all that are asked for, and the children soon realize the efficacy of giving these sums regularly when they are kept acquainted with the aggregate of these small sums. It is encouraging to note that several of our Niagara junior branches have realized the substantial assistance they can render by giving small sums to the different diocesan pledge funds. It is only right they should learn while young what these pledges are, and they will be more willing to assist these pledges when they know why they exist. In estimating the value of the work of the junior branches, we must not forget that its better and higher value is not shown in dollars and cents, nor in the needlework that is accomplished. The most lasting results, and the truest value is in the training of children to give their sympathy, thought and prayers for those absent though requiring their aid; prayer for consecration to this noble work, prayer to love and live in sympathy with those less enlightened, less privileged than themselves, prayer for "those who know Thee not, for those who are far from the Church of their fathers in a strange land," and prayer that God in His infinite love and wisdom may "strengthen with His Holy Spirit all who are engaged in missionary work." M. F. Glassco, diocesan secretary for junior branches of the Niagara Women's Auxiliary.

THE FAMINE SUFFERERS OF INDIA.

With very grateful thanks I acknowledge the following contributions: J. A. Nicholas, Owen Sound, being another year's support of famine orphan, \$15; Mrs. Boomer, London, \$2; a friend, \$1.05; "S," Windsor, N.S., \$5; M. C., \$10; Sunday school of St. James' church, Manotick, per Rev. Darcy I. Clayton, for Chinese sufferers, \$3.60; Miss M. E. Austin, Quebec, \$5; Miss McCarthy, Barrie, for leper work, \$1; J. S. Meredith, London, \$5; Anon., \$1; E. A. Gaviller, Hamilton, \$5; The New York "Christian Herald" writes that the famine is again severe in some parts of India, and we know how thankful the poor sufferers will be for all we can do to help bring them food. One cannot but mark the bountiful harvest of our own North-West, and the poverty of the yield in some parts of India. It makes one long to pour out of our fullness into their empty cup, to share with them some of the rich blessings God has vouchsafed to us. Our papers tell us that Manitoba and the North-West Territories have yielded about 65,000,000 bushels of wheat. Our harvest thanksgiving should be very sincere, and our country should be glad and willing, as indeed she often is, to give generously to those whose cries of hunger and distress reach her ears. It is difficult, nay impossible, for us to realize what starvation means, but we know enough of its meaning to be glad to give food to the starving, offering it as alms to God, with an earnest prayer for the sufferers and humble thanksgiving for our own great mercies. Please address contributions for relief, or for support of famine orphans to Miss Caroline Macklem, Sylvan Towers, Rosedale, Toronto.

ALGOMA.

It is with much pleasure that the provincial treasurer of the Woman's Auxiliary acknowledges the following amounts towards the Bishop Sullivan Memorial Sustentation Fund, Algoma, in answer to the special appeal: Diocese of Quebec, \$251.47; diocese of Toronto, \$1,357.80; diocese of Montreal, \$20; diocese of Ontario, \$281.46; diocese of Niagara, \$211.55; diocese of Ottawa, \$330.00; diocese of Algoma, \$85; Halifax, \$2; London, Ont., \$5; Guelph, Ont., \$1; Princeton, Ont.,

\$7; total, \$2,552.61. The Bishop of Algoma wrote, when acknowledging this money, to the provincial treasurer: "To say that we are deeply grateful for this magnificent gift, is to say very little. It is not merely the money that we are thankful for, but the spirit in which it has been raised and presented to us; no better proof could indeed be given of the warm, loving interest taken by our friends in our work. May God reward them. I hope and believe it will have the effect of stirring up a wider and deeper interest in our work and in securing the completion of the fund for which we are working so hard." The treasurer of Toronto diocese has still in hand \$100; the Bishop has had, \$2,552.61; total, \$2,652.61.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

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

Aylesford.—The people of this parish, after their kind and thoughtful manner, generously remembered their rector at Christmas by presenting him with a handsome fur coat. The Christmas offering, at Berwick, a considerable sum, was given to the rector. The popular and efficient organist of St. Mary's church, Miss Ethel Groves, was also the recipient of a money gift, in recognition of her faithful services.

Annapolis Royal.—On Thursday, 16th January, there was laid to rest in the oldest cemetery in the Dominion, the old Church of England burying ground, here, Amelia, the late wife of the Very Rev. Edwin Gilpin, D.D., Dean of Nova Scotia. The deceased lady was a daughter of our brilliant and literary genius, Judge Thomas C. Haliburton, author of "Sam Slick," and of many very able and valuable works, a man whose name will go down with honour to the latest generation of his countrymen. She was born in the old town shortly before her father's removal from it, in 1829, and in the house in which, then member of the Provincial Parliament for the County of Annapolis, he wrote his invaluable history of Nova Scotia, and which is still pointed out to strangers as the former residence of the famous author and jurist. She was therefore a connecting link between the Annapolis Royal of to-day and a brilliant period of his historic past. Her venerable husband is a son of the late Rev. Edwin Gilpin, rector of St. Luke's church, Annapolis, from 1830 to 1860, and although born in Aylesford, his father's previous parish, he spent his schoolboy days and early manhood amidst the scenes which he revisited on Thursday last to see the remains of his departed wife laid in the burial lot wherein three generations of his kinsfolk, who have gone before him, all of them men and women of strong character, and of note and influence in their day, await their Master's call to a better life beyond. To each and everyone of those who rest in that corner of "God's acre," will surely come the sublime summons: "Good and faithful servant enter thou into the joy of thy Lord." Death has made so many inroads in the ranks of our aged citizens that few who lived in the town contemporaneously with the Dean were left to sympathize with him on the sad occasion, and not very many knew that the funeral was to take place here. The rector, Rev. Mr. How, officiated at the services, assisted by Rev. Mr. Lockward, of Clementsport, and Rev. Mr. Warner, of Granville Ferry, besides whom the following named of our western clergy attended to pay the last tribute of respect to the memory of the deceased, and of sympathy with their venerated ecclesiastical superior: Rev. Mr. Axford, of Cornwallis; Rev. Mr. Armor, of Middleton; Rev. R. Atkinson Smith, of Round Hill; Rev. H. D. De Blois, retired, and Rev. Rawlins A. Robinson, all of whom walked in the proces-

sion of the funeral cortege. The following prominent members of the Church of England, residing in the parish, fitly acted as pall-bearers: Judge Savary, Mayor Augustus Robinson, M.D.; Chas. McCormick, church warden, and J. J. Ritchie, K.C., assisted as under-bearers by H. L. Rudolph, churchwarden; George Wells, vestryman; William H. Buckler and Thomas A. Dargie. The younger members of Judge Haliburton's family were born at Windsor, and now three only of his children survive, Lord Haliburton, of the British peerage; Mrs. J. Bainbridge Smith, whose husband was formerly a professor of mathematics at King's College, Windsor, and Mrs. William Cunard, all of whom live in England.

The usual quarterly meeting of the Annapolis rural deanery was held in Bridgetown on Tuesday evening and Wednesday, January 21st and 22nd. The following members attended: Rev. Messrs. De Blois, Harris, Lockward, Warner, How, Amor, and the rector, E. Underwood. At a missionary meeting on Tuesday evening, which was well attended, the following clergy delivered addresses: Rev. Messrs. De Blois, How and Harris, on "Home Missions," "Diocese of Moosonee," and "Foreign Missions." At the deanery service, the Rev. de Blois was the celebrant, and the Rev. L. Amor, preached the sermon. At the usual session of the chapter, held in the Synod House, the office of rural dean was declared void, and a meeting, for the election of a successor, was appointed for February 17th, at Granville Ferry. A valuable paper on "The Attitude of the Priest in Receiving the Holy Communion," was read by Rev. John Lockward. The following resolution was unanimously passed: "That the members of the Annapolis deanery, in chapter assembled, desire to express to the Very Rev. Edwin Gilpin, D.D., Dean of Nova Scotia, their sincere sympathy with him in his recent sad bereavement through the peaceful exodus of his dear and devoted wife, an illustrious daughter of Annapolis. They further respectfully assure him that their heartfelt prayers will continue to be offered up to our Heavenly Father to grant him strength and comfort in this his present great sorrow." A resolution was unanimously passed referring to the loss sustained by the resignation of the Rev. H. D. de Blois of the office of rural dean, held for nearly ten years. A touching reply was made by the aged clergyman, who has charge of the extra-parochial district of The Hill, Morse Road, etc. The several visiting clergy were very hospitably entertained by their hosts and hostesses.

At a recent parish tea, the sum of \$45.30 was cleared. The Gleaners' Union have just forwarded, freight paid, a bale of miscellaneous clothing, valued at \$80, to the Shingwauk Homes, Algoma.

QUEBEC.

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

Lennoxville.—A four days' convention of the clergy of the diocese was held here last week. The meetings were held at Bishop's College, and the gathering proved so successful that it is likely to be held annually. It was called together through the instrumentality of the Rev. Canon Whitney, principal of Bishop's College. Archdeacon Roe and some twenty-five parish clergy attended, and were entertained at the college. Lectures were delivered by the staff of the college and other clergy of the diocese, partly of a devotional or theological nature, partly upon literary and historical subjects. Informal conferences were also held, whereat any of those present were able to bring up personal difficulties and seek the advice of those who had similar experiences, and a meeting of the Alumni Association of the college took place, in which matters of great importance were settled. Each morning the day began with an early celebration in the chapel, and the regular services, and a short evening office, with an ad-

dress, were also held. The Rev. Dr. Allnott gave a series of lectures upon the Book of Genesis, in which the results of the latest writers and the deductions of modern scholars were set forth and criticized, while the Rev. Principal Whitney, the Rev. Dr. Scott and the Rev. Dr. Allnatt gave devotional addresses as well. Principal Whitney also delivered lectures upon Wycliffe, Erasmus and Zwingli, setting forth their lives and struggles, and describing the services they rendered to religion and the revival of learning. The Rev. Prof. Parréck described the life and times of Julius and Augustus Caesar, and the Rev. Dr. Scott, of Quebec, gave addresses on the best books to be read, and on "Poetry, What Is It?" Archdeacon Roe recalled the disturbances which signalized the formation of the first Canadian Synods over forty years ago. Dr. Scarth spoke of his experiences as one of the senior clergy of the diocese, and Dr. Dumbell discussed the alterations in the Common Prayer-Book of the American Episcopal Church from the standpoint of one who had used both it and the original English version. At the meeting of the Alumni Association, all graduates of the university, professors and lecturers, were declared eligible for membership, and the objects of the association were defined as follows: To keep up a spirit of devotion and love for the institution; to diffuse all useful information respecting her; to secure new students; to facilitate pleasant reunions of graduates and students. Undergraduates may also become associate members, and the annual meeting of the association will be held in convocation. Principal Whitney, referring to the increasing numbers at the university, said there was great need of an augmented staff. A small endowment fund had been raised for a professorship of applied science, which was too small to be of any practical value. Moreover, the foundation of a school of applied science at Lennoxville was neither needed nor likely to be ever realized. On the other hand, the teaching of natural science at the university ought to be strengthened, and he hoped to obtain the consent of the donors of this fund or their representatives, to its diversion to this purpose. He also appealed for the endowment of the chair of English. Dr. R. W. Heneker reminded the audience that a deficit of over a thousand dollars remained after the late improvement of the college buildings and the provision of a separate dining-room for the school. Rural Dean Hepburn referred to the invaluable services of Dr. Heneker to the university during the many years he had been Chancellor. He wished him many years of life and happiness in the well-earned retirement he was seeking in England. The clergy of the diocese of Quebec were urged to make special appeals to their congregations for the college on Trinity Sunday, and a good deal of other business was transacted.

Appointment.—Mr. Birchall Marling, B.A., of Trinity College, Toronto, has been appointed assistant master at Bishop's College School, Lennoxville. He was for seven years at Trinity College School, Port Hope, and served with distinction in the Second South African Contingent. He has been a successful master at Lakefield Preparatory School, under the Rev. Mr. Mackenzie, and is a good athlete and cricketer.

Cape Cove.—Rev. W. Gore Lyster, B.A., died last week, at Gaspé Basin, Que., at the age of seventy years. Born at Tallah, county Wexford, the deceased clergyman studied at Trinity College, Dublin, and took orders in the Anglican Church. About forty years ago he came to Canada, and became rector of Cape Cove and Perce, in Gaspé county, a charge which he kept until the time of his death. He also became rural dean of Gaspé district, and was inspector of Protestant schools for the counties of Gaspé and Bonaventure, so that he was known to the present generation of all the Gaspé peninsula. A few days ago, as he was feeling in splendid health, he drove from Cape

Cove, where he resided, to Gaspé Basin, a distance of about fifty miles, to visit Dr. Wakeham and other friends. While there, he became suddenly very ill and passed away before his friends apprehended any danger. The news of his death was communicated to his wife and daughter, at Cape Cove, as well as to another daughter, Mrs. G. Fauvel, of Point St. Peter, and his sons, Messrs. Martin, Charles and Raphael Lyster, in this city, as well as Irwin, who is employed in a branch of the Molsons Bank, in Western Ontario, and Nelson, who is a clerk in the Bank of Nova Scotia, at Campbellton, N.B. Gifted with a most pleasant disposition, and possessed of considerable medical knowledge, the deceased clergyman dispensed good, not only to his own flock, and his own parishioners, but to all within his reach, rich or poor, and of all nationalities and creeds. The poor, especially, who in that remote district have sometimes considerable difficulty in procuring medical assistance, found in him a friend and consolator, as well as a man who could minister to many of their physical ills. Ever a true friend of education, he was always ready to assist by his advice and counsel any pupil who sought to obtain higher education than the schools of the district could afford to give. Under his guidance and direction the Protestant schools of the district have reached a state of efficiency within their sphere that is to be envied, and could profitably be imitated by more pretentious districts. Throughout the length of the Gaspé coast the loss of Mr. Lyster will be felt by all classes and creeds, and the most heartfelt sympathy goes forth to the bereaved family as well as to the congregation who have come to regard their pastor as a father.

Sherbrooke.—St. Peter's.—The Rev. Dr. Dumbell, the rector of this parish, has accepted a living in the diocese of New York, and will leave Sherbrooke shortly after the opening of the new St. Peter's church, which is expected to take place during the latter part of March. The Rev. Dr. Dumbell was installed as rector of St. Peter's in this city on the 16th February, 1897, and his departure will be deeply regretted by all his parishioners, by whom he was highly esteemed.

MONTREAL.

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

Montreal.—Diocesan Theological College. — At a meeting of the governors of this institution, which was held on Friday afternoon, the 17th inst., the following resolution, in respect to the late Major E. L. Bond, was unanimously passed: "The governors of the Montreal Diocesan Theological College desire upon this, the first meeting of the Board since the lamented death of Major E. L. Bond, to place on record the expression of their sincere regard and admiration for him, in both his public and private character. His presence upon the Board of Governors was a source of real strength, and his wise councils, gracious manner and unflinching tact helped to solve many a difficulty. The governors tender to his bereaved wife, to his father, the most reverend and beloved president of the college, and to all his relatives, their heartfelt sympathy, and earnestly pray that the consciousness of the presence and love of our compassionate God may be their strength and stay."

All Saints'.—The annual festival and distribution of prizes in connection with the Sunday school, took place last Friday evening in the basement of the church, the Rev. Canon H. J. Evans, M.A., rector of the church, presiding. There were no fewer than 170 children in attendance, of whom it can safely be said that they thoroughly enjoyed themselves. After a hearty tea, served by the Sunday school teachers, games were indulged in for two hours, in promoting which Mr. Evans was ably assisted by Mr. Herbert

Swift, the Frank B. Shee and Swindlehurst prizes were distributed, candies to most enjoy.

Beaumont the church surprised music cabinet.

Iberville of Montreal church, and vocate, a exist in vie tie endowm The other bishop, and tees are co resigns, an by his tw duties the tor when a

Knowlton its annual ish church one of the parishes w chief busin of the ann encouragin tion was ta of Potton the isolated Expression late Rural bishop wer of the dean currence in Knowlton, in kindly t

Lachine. Wright, wh half years He has bee and will ta Mr. Wright is much re whcm he is

South St the deanery here, on Tu ent, the R Rev. J. W. J. A. Post A. Wilson, tin, Captain J. Capping, Sherwood merced at Con. munion J. W. Gar who also g sion of the public hall meeting. T read and co again re-elo chairman st the Ven. A avoidable a Abbott and read by the passed at a the several these detail est, progr ments were were passed

Swift, the Sunday school superintendent; Mr. Frank Bailey, the secretary-treasurer; Messrs. Shee and Eberwein, the librarians, and Mr. Arthur Swindlehurst. After the games were over the prizes were presented to the respective winners, a distribution of oranges and neat little bags of candies to each child, bringing what had proved a most enjoyable evening to a close.

Beauharnois.—Mr. W. H. Pearson, organist of the church in this place, was recently agreeably surprised by receiving from his friends a handsome music cabinet, as a gift.

Iberville.—Trinity.—The late Mr. E. L. Bond, of Montreal, was one of the trustees of this church, and is succeeded by Mr. W. L. Bond, advocate, a nephew of the deceased. These trustees exist in virtue of the will of the late Major Christie endowing the church, and are three in number. The other two trustees are His Grace, the Archbishop, and Mr. Plenderleath McGinnis. The trustees are continued in perpetuity. If one dies or resigns, another is at once appointed in his place by his two remaining colleagues. Among other duties the trustees have the nomination of a rector when a vacancy occurs.

Knowlton.—The rural deanery of Brome held its annual meeting in the lecture room of the parish church here on Wednesday 15th inst. All but one of the clergy were present, and most of the parishes were represented by laymen also. The chief business of the meeting was the preparation of the annual report, which shows a cheering and encouraging state of activity in the deanery. Action was taken with regard to the vacant missions of Potton and Eastman and also with regard to the isolated condition of the last named station. Expressions of sympathy with the family of the late Rural Dean Brown and also with the Archbishop were fittingly expressed. And the members of the deanery were pleased to express their concurrence in the appointment of the rector of Knowlton, as rural dean, and to congratulate him in kindly terms upon his promotion.

Lachine.—St. Stephen's.—The Rev. H. E. Wright, who has been for the past four and one-half years the rector of this parish, has resigned. He has been appointed rector of Drummondville, and will take up his new duties in March next. Mr. Wright's approaching departure from Lachine is much regretted by his parishioners there, with whom he is very popular.

South Stukely.—The clergy and lay delegates of the deanery of Shefford assembled in conclave here, on Tuesday, January 21st. There were present, the Rural Dean (Rev. T. B. Jeakins), the Rev. J. W. Garland, the Rev. R. Emmett, the Rev. J. A. Poston, the Rev. A. W. Buckland, Messrs. A. Wilson, G. Forrest, Henry Rockwell, C. Martin, Captain Bell, L. Hackwell, W. L. Davidson, J. Capping, J. Laurie, E. Booth, J. Marshall, O. Sherwood and others. The proceedings commenced at 10.30 a.m. with the celebration of Holy Communion in St. Matthew's church. The Rev. J. W. Garland was assisted by the Rural Dean, who also gave a short address. At the conclusion of the service, the chapter adjourned to the public hall and at once commenced the business meeting. The minutes of the last meeting were read and confirmed, and the Rev. R. Emmett was again re-elected secretary to the chapter. The chairman stated that he had received a letter from the Ven. Archdeacon Davidson, regretting his unavoidable absence. Letters from the Rev. C. P. Abbott and the Ven. Archdeacon Davidson were read by the secretary, acknowledging resolutions passed at a previous meeting. The reports from the several parishes were then read and discussed; these details of the Church's doings revealed earnest, progressive work, and numerous improvements were reported. Congratulatory resolutions were passed to the Rev. Canon Longhurst and the

Rev. T. B. Jeakins, rural dean; and a resolution, which was carried by the chapter standing, was unanimously passed to the Archbishop of Montreal, to Mrs. E. L. Bond, and to their family, conveying heartfelt sympathy in the heavy bereavement which has recently come upon them. A long discussion followed with reference to a re-arrangement of parishes, and this culminated in the framing of two resolutions recommending the Archbishop to make certain changes whereby two of the smaller missions might be benefited. At the hour for luncheon, an excellent repast was served by the ladies of St. Matthew's church, and this was duly appreciated and acknowledged by the guests. As usual, the Rev. J. W. Garland, incumbent, had the arrangements for his visitors carried out with promptness and efficiency.

Last Tuesday afternoon the regular quarterly meeting of the Executive Committee of the diocese was held in the Synod Office. The treasurer having presented the annual report of the Executive Committee, and the report of the Investment Committee, it was seen that the expenditure during the year was about \$2,000 greater than the revenue. It was explained that this was due to some unusually large amounts expended on repairs to property. The committee adopted a report in connection with St. Edward's church, formerly St. Stephen's, in which the Executive Committee agreed to advance money for the liquidation of the debt due by the congregation, taking a deed of the property in security. The Mission Fund Committee called attention to the necessity for greater liberality in the contributions, and it will be necessary to reduce the grants to the parishes. The question was also raised as to the sale of properties, and the sense of the meeting was strongly in favour of disposing of them.

OTTAWA.

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

Moulinette.—Christ Church.—On Wednesday, the 15th inst., the new, spacious and beautiful chancel and sanctuary, which have been recently added to this church, were formally opened. There were services both morning and evening, and the congregations were exceptionally large. The sermons were preached by Rev. R. M. L. Houston, M.A., the rural dean, and the Rev. R. W. Samwell, of Ottawa. There were a large number of communicants present, both at the early and the mid-day celebrations. There was a dinner given in the middle of the day in order to celebrate the event, after which speeches of a congratulatory nature were delivered by the Revs. R. M. L. Houston, S. Gower Poole, R. W. Samwell, J. G. Snettinger, and R. A. Pringle, M.P. The Rev. C. O. Carson, the rector, acted as chairman. All spoke very highly of the generosity which has ever been a characteristic of the people of this place. About 65 years ago the church itself was the gift of one man, Adam Dixon, and now the the addition of a handsome chancel is the gift of J. G. Snettinger. Five beautiful memorial windows add very greatly to the beauty of the chancel. The congregation has supplemented Mr. Snettinger's gift with a thorough renovation of the old church at a cost of at least \$1,200. The contributions of the people at the services netted over \$100.

TORONTO.

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

Trinity Appointments.—The new Chancellor of Trinity, Mr. Christopher Robinson, K.C., has appointed Prof. Clark deputy Chancellor. Mr. Frederic Nicholls has been elected to a seat on the corporation, rendered vacant by the death of Mr. C. J. Campbell. Dr. Jones, Registrar, has left for a trip to Egypt for his health, and Prof. Dean Rigby and Prof. Young will divided his duties.

Results of the Inter-Diocesan Sunday School Examination, Advent, 1901.—Teachers.—Maximum Marks.—Scripture Paper, 100; Catechism Paper, 100; Lesson Sketch, 50; Total, 250.—First Class.—Register No. 600.—First Prize—\$6 in books, presented by the Sunday School Committee of the diocese of Toronto, Miss Margaret Johnston, St. Cyprian's Sunday school, Toronto; Scripture, 91; Catechism, 86; Lesson Sketch, 33; Total, 210. Register No. 422.—Second Prize—\$5 in books, presented by the Church of England Sunday School Association of the deanery of Toronto, Miss Minnie J. Sivers, St. Margaret's Sunday school, Toronto; Scripture, 70; Catechism, 82; Lesson Sketch, 45; Total, 197. Register No. 102.—Third Prize—\$4 in books, presented by the Sunday School Committee of the diocese of Toronto, Miss Emily A. Knott, St. Paul's Cathedral Sunday school, London, Ont.; Scripture 81; Catechism, 71; Lesson Sketch, 40; Total, 192. Second Class.—Register No. 801.—Fourth Prize—\$2 in books, presented by the Sunday School Committee of the diocese of Toronto, Mr. Dudley L. Hill, St. Mary Magdalene Sunday school, Napanee; Scripture, 73; Catechism, 71; Lesson Sketch, 30; Total, 174. Register No. 100.—Fifth Place—Miss Alice Farncomb, St. Paul's Cathedral Sunday school, London; Scripture, 56; Catechism, 77; Lesson Sketch, 25; Total, 158. Register No. 300.—Fifth Prize—\$3 in books, presented by the Church of England Sunday School Association, deanery of Toronto, Miss Katie Isabel Fuerst, All Saints' Sunday School, Toronto; Scripture, 75; Catechism, 56; Lesson Sketch, 22; Total, 153. Register No. 350.—Seventh Place.—Miss Florence Hendry, Grace Church Sunday school, Montreal, Scripture, 59; Catechism, 47; Lesson Sketch, 35; Total, 141. Register No. 400.—Sixth Prize—\$2.50 in books presented by the Church of England Sunday School Association, deanery of Toronto, Miss Bertha Parkes, St. Stephen's Sunday school, Toronto; Scripture, 47; Catechism, 50; Lesson Sketch, 38; Total, 135. Register No. 106.—Miss Nora Dann, St. Paul's Cathedral Sunday school, London, Ont.; Scripture, 55; Catechism, 59; Lesson Sketch, 20; Total, 134. Register No. 351.—Miss Ethel W. Hostler, Grace Church Sunday school, Montreal; Scripture, 50; Catechism, 38; Lesson Sketch, 38; Total, 126.

Note.—The prizes fourth fifth and seventh in order, were presented by the Church of England Sunday School Association of the deanery of Toronto, and were open only to candidates belonging to the deanery of Toronto, consequently, although Mr. Hill obtained fourth place, the prize awarded to him is the sixth in order of value, it being the next after the fourth open to all the candidates. Miss Alice Farncomb and Miss Florence Hendry do not belong to the deanery of Toronto; no prizes are awarded to them, although they win fifth and seventh places in order of merit, as there were only three prizes open to all candidates, and these three are already awarded. The seventh prize, open only to candidates within the deanery of Toronto, is not awarded, no candidate within the deanery having obtained a sufficient number of marks.

Scholars.—Maximum Marks.—Scripture Paper, 100; Catechism Paper, 100; Total, 200.—First Class.—Register No. 304.—First Prize—\$5 in books, presented by the Sunday School Committee of the diocese of Toronto, Alice Bailey, All Saints' Sunday school, Toronto; Scripture, 96; Catechism, 82; Total, 178. Register No. 303.—Second Prize—\$4.50 in books, presented by the Church of England Sunday School Association, deanery of Toronto, Clara Gill, All Saints' Sunday school, Toronto; Scripture, 93; Catechism, 80; Total, 173. Register No. 305.—Third Prize—\$4 in books, presented by the Sunday School Committee of the diocese of Toronto, Sadie Lemon, All Saints' Sunday school, Toronto; Scripture, 95; Catechism, 77; Total 172. Register No. 506.—Fourth Prize—\$3.50 in books, presented by the Church of England Sunday School Association of the deanery of Toronto, Ellen Young, St. Mark's Sunday school, Parkdale, Toronto; Scripture, 82; Catechism, 84;

Total, 100. Register No. 700.—Fifth Prize—\$2 in books, presented by the Sunday School Committee of the diocese of Toronto; Helen Crump, St. Thomas' Sunday school, Belleville; Scripture, 84; Catechism, 78; Total, 162. Register No. 301.—Sixth Prize—\$2.50 in books, presented by the Church of England Sunday School Association of the deanery of Toronto; Mary Lean, All Saints' Sunday school, Toronto; Scripture, 73; Catechism, 80; Total, 150. Register No. 701.—Seventh Prize—\$1 in books, presented by the Sunday School Committee of the diocese of Toronto; Mabel Sills, St. Thomas' Sunday school, Belleville; Scripture, 70; Catechism, 77; Total, 153. Register No. 602.—Eighth Prize—\$1.50 in books, presented by the Church of England Sunday School Association of the deanery of Toronto; Dora Prince, St. Cyprian's Sunday school, Toronto; Scripture, 70; Catechism, 72; Total, 142.

Note.—Fifth and seventh prizes were won by candidates from outside the deanery of Toronto; as these prizes were open only to candidates from the deanery of Toronto, the candidates who came sixth and eighth in order of merit receive these prizes, and the candidates which win fifth and seventh places retain their places though their prizes are of less value.

Register No. 251.—Cassie Pease, Christ Church Cathedral, Sunday school, Hamilton; Scripture, 64; Catechism, 77; Total, 141. Register No. 201.—Isabel Handley, St. Thomas' Sunday school, Millbrook; Scripture, 75; Catechism, 65; Total, 140. Register No. 307.—Gertrude Lean, All Saints' Sunday school, Toronto; Scripture, 60; Catechism, 76; Total, 136. Register No. 400.—Lillian Johnson, St. Stephen's Sunday school, Toronto; Scripture, 77; Catechism, 56; Total, 133. Register No. 604.—Mary Vatcher, St. Cyprian's Sunday school, Toronto; Scripture, 70; Catechism, 63; Total, 133. Register No. 800.—Marjorie C. H. Jarvis, St. Mary Magdalene Sunday school, Napanee; Scripture, 78; Catechism, 54; Total, 132. Register No. 408.—Edith Kelley, St. Stephen's Sunday school, Toronto; Scripture, 86; Catechism, 42; Total, 128. Register No. 155.—Dora Dugit, St. Paul's Sunday school, Woodstock; Scripture, 60; Catechism, 63; Total, 123. Register No. 703.—Dora C. M. Lee, St. Thomas' Sunday school, Belleville; Scripture, 60; Catechism, 61; Total, 121. Register No. 601.—Gertrude Blake, St. Cyprian's Sunday school, Toronto; Scripture, 56; Catechism, 65; Total, 121. Second Class.—Register No. 25.—Emma K. McCrum, Christ Church Sunday school, St. Stephen, N.B.; Scripture, 72; Catechism, 47; Total, 119. Register No. 500.—Christina Kammerer, St. Mark's, S.S. Parkdale, Toronto; Scripture, 64; Catechism, 49; Total, 113. Register No. 411.—Olive Parkes, St. Stephen's Sunday school, Toronto; Scripture, 57; Catechism, 56; Total, 113. Register No. 526.—Ira Spencer, St. Mary's Sunday school, Dovercourt, Toronto; Scripture, 43; Catechism 70; Total, 113; Register No. 419.—Edith Callow, St. Alban's Cathedral, Toronto; Scripture, 57; Catechism, 55; Total, 112. Register No. 315.—Frances Jerratt, All Saints' Sunday school, Toronto; Scripture, 39; Catechism, 72; Total, 111. Register No. 302.—Bertha Kegan, All Saints' Sunday school, Toronto; Scripture, 53; Catechism, 56; Total, 109. Register No. 250.—Kate Tompkins, Christ Church Cathedral Sunday school, Hamilton; Scripture, 60; Catechism, 46; Total, 106. Register No. 154.—Lenora Hamilton, St. Paul's Sunday school, Woodstock; Scripture, 60; Catechism, 45; Total, 105. Register No. 618.—Jennie Brock, St. Cyprian's Sunday school, Toronto; Scripture, 48; Catechism, 57; Total, 105. Register No. 501.—Rebie Cornock, St. Mark's Sunday school, Parkdale, Toronto; Scripture, 48; Catechism, 55; Total, 103. Register No. 705.—Eva La Voie, St. Thomas' Sunday school, Belleville; Scripture, 56; Catechism, 46; Total, 102. Register No. 506.—George L. Ingles, St. Mark's Sunday school, Parkdale, Toronto; Scripture, 58; Catechism, 42; Total, 100. Register No. 615.—Marie Turk, St. Cyprian's Sunday school, Toronto; Scripture, 45; Catechism,

55; Total, 100. Register No. 525. Eme Dinsmore, St. Mary's Sunday school, Dovercourt, Toronto; Scripture, 40; Catechism, 50; Total, 90. Register No. 306. Laura Wallen, All Saints' Sunday school, Toronto; Scripture, 50; Catechism, 30; Total, 80. Register No. 600. Edith Field, St. Cyprian's Sunday school, Toronto; Scripture, 45; Catechism, 40; Total, 85. Register No. 159. Anna Shobbotham, St. Paul's Sunday school, Woodstock; Scripture, 40; Catechism, 47; Total, 87. Register No. 611. May Bryant, St. Cyprian's Sunday school, Toronto; Scripture, 50; Catechism, 37; Total, 87. Register No. 520. Edith Tomlin, St. Mary's Sunday school, Dovercourt, Toronto; Scripture, 52; Catechism, 38; Total, 90. Register No. 417. Jennie Ballentyne, St. Alban's Cathedral Sunday school, Toronto; Scripture, 41; Catechism, 47; Total, 88. Register No. 151. Ernest Bond, St. Paul's Sunday school, Woodstock; Scripture, 52; Catechism, 36; Total, 88. Register No. 605. Louise Shuter, St. Cyprian's Sunday school, Toronto; Scripture, 45; Catechism, 43; Total, 88. Register No. 404.—Gertie Edgar, St. Stephen's Sunday school, Toronto; Scripture, 51; Catechism, 36; Total, 87. Register No. 607.—Mabel Burt, St. Cyprian's Sunday school, Toronto; Scripture, 47; Catechism, 36; Total, 83.

Note.—Diplomas will be presented to the successful candidates among the teachers, and certificates to those scholars who obtain first or second-class honours. The percentage of marks necessary for teachers to obtain first-class honours is 75 per cent. of the total number of marks and not less than 40 per cent. in any one subject. For second-class honours, 50 per cent. of the total and not less than 33 1-3 per cent. in any one subject. For scholars, 60 per cent. of the total and not less than 30 per cent. in any one subject for first-class honours, and 40 per cent. of the total and not less than 25 per cent. in any one subject for second-class honours.

Peterboro.—All Saints'.—The special mission services, conducted during the past two weeks by the Rev. Arthur Murphy, were concluded last night, when large numbers of people were unable to gain admission. As it was, chairs were placed in the aisles, in the choir and in the vestry, and many stood throughout the service. Mr. Murphy gave three powerful addresses during the day. In the morning he spoke on "Manna," drawing many helpful lessons from its teachings as illustrating the way of salvation. There were a large number remained to partake of the Lord's Supper.

Port Hope.—Trinity College School.—The annual meeting of the corporation and governing body of this school, recently held, showed the school to be in a very satisfactory and encouraging condition. Since Dr. Symonds assumed the headmastership the work of the school has progressed most satisfactorily, and there has been an encouraging increase in the number of boys. The head master reported that the improvements which he had inaugurated, both in the matter of the teaching work and with regard to the boys' comfort—the science work particularly—has been placed on a satisfactory footing; and under the direction of Mr. S. L. Miller (who is an honour graduate of Toronto University), that branch of the school work will receive due attention. A scheme for the completion of the chapel is being considered, as well as the further decoration of the speech room and dining hall. With the assistance of the Old Boys' Association, the head master reported that he had been able to furnish two reading rooms, which would be greatly appreciated by the boys, particularly during the winter term. The governing body re-elected the retiring members, Messrs. E. B. Osler, J. A. Worrell, K.C., and Edward Martin, K.C. The by-laws were amended, so as to increase the elective members to nine, and the Rev. E. C. Cayley, Lieut.-Col. Pellatt and H. A. Ward, M.P., were elected members of the governing body for the next two years, and Messrs.

L. D. Armour, K.C.; R. M. Dennistoun (Peterboro), and Mr. Randall Davidson (Montreal), were elected for the next ensuing year. The representatives of the Old Boys' Association are Dr. A. J. Johnson, D'Arcy Martin (Hamilton), and Dyce W. Saunders.

Fendon Falls.—The Rev. R. McNamara, formerly curate of St. Paul's church, Lindsay, has been appointed by the Bishop of the diocese rector of this parish, in succession to the Rev. William Earncomb, who has resigned the living.

Caledon East.—The late Mr. R. A. Davidson, station agent for the G.T.R. at Palgrave, passed quietly to his rest on Wednesday morning, Nov. 27th, 1901, at the residence of Mrs. Coulter. He deceased was the eldest son of Mrs. S. Davidson, of Caledon East, and was a bright, promising young fellow of twenty-six years. The funeral service, which was held in St. Paul's church, Beeton, was largely attended, and was taken by the Rev. A. S. Madill, assisted by the Rev. W. G. G. Dreijer. The remains were interred in the Union Cemetery. The Free Masons took part in the general proceedings throughout and read their service also at the grave.

Orillia.—A proposal has been made to have all the Anglican missions in this district worked from this town as a centre, the whole of it to be one parish, having one rector who will be assisted by three or four curates. A generous friend of the Church has greatly helped towards the accomplishment of the scheme by offering to provide a clergy house rent free for a term of years in order to give the plan a trial. The name of this generous lady is Miss Rowe, of this town. The property placed at the disposal of the Bishop for this purpose is "Hillside," the beautifully situated residence on Coldwater street, which was occupied for many years by Mr. Walter Tucker, and lately purchased from him by Miss Rowe. It is understood that Miss Rowe has been inspired to make this splendid gift to the Church by the fact that her father, the late Basil R. Rowe, was a strong advocate of the proposed plan for carrying on the work of the Church of England in this vicinity. The congregations, which it is proposed to include in the new and enlarged parish are Price's Corner, Fair Valley, Atherley, Longford Mills, Cooper's Falls, Grass Lake, Washago, Uthloff and Foxmead, all of which have been rendered vacant by the resignations of the Rev. William Burns and the Rev. C. H. Brooks. Mr. Burns, who has consented to remain in charge of his parish until Easter, has moved to Hillside, and will be assisted in his work by Mr. T. A. Fawcett, a divinity student.

NIAGARA.

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

Rural Deanery.—How to make the rural deanery chapter helpful to the parochial clergy and the Church in general has been the ambition of not a few of our worthiest and most earnest minded clergy. The meeting of the brethren is pleasant, and a decidedly invigorating recreation. The renewal of friendships, the social meal, appeals to the ordinary human being. But should there be no profitable and instructive lessons sandwiched between? The Wentworth deanery of the diocese of Niagara has answered the question more than once. The coming convention of Sunday school teachers in Waterdown is a move in the right direction. What more important to consider than (1) How to retain the newly confirmed. (2) The Sunday school, and how to improve it. (3) Sunday school literature. (4) Relation of parents to Sunday school. When the clergy have decided these questions, and acted upon them, the Church will be in a more healthy condition.

Maurice Scollar

Aylmer.—The been appointed vacancy caused Andrew to Ber and zealous wo been ordained.

Meaford.—Th the regrettable Dr. Caswell, w vacancy has bee T. H. Brown, friends will be which was well ary service in c

Waterloo.—H formation tour this county, wh Rev. Rural Dea four paged card clergy to the c the rural deane the Bishop, a i appropriate letter Dean, together and suitable te; be kept by the solemn occasion firmation servic interest. Prepara past three mon

John Dart,

Rossland.—St the old year wi church, in the c of a handsome devotion of the past year, their amounting to o assisted, howev work, architect who, by contrib made possible dren's efforts. cuted by local Curtis, of Nelso its present surr a new and bette after the conse day school and the financial ec ing, it is hope date, will result the coming sun

Trail.—St. A; vacant in spite to the contrar, held by the rec and an early 1 Communion is The church bu there is a very gation, while t crease of popu future.

Mr. W. H. University, To Mission, in the Bishop Audrey

The Very R Patrick's, died old year. He in Ireland.

HURON.

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

Aylmer.—The Rev. Mr. Farney, of Gorrie, has been appointed rector of Aylmer, to fill the vacancy caused by the removal of Rev. J. W. Andrew to Berlin. Mr. Farney is an energetic and zealous worker. He is a young man, having been ordained only six years ago.

McLeod.—This parish became vacant through the regrettable break-down of health of the Rev. Dr. Caswell, who is now superannuated. The vacancy has been filled by the appointment of Rev. T. H. Brown, of Delaware. Mr. Brown's many friends will be glad to hear of this appointment, which was well deserved, after years of missionary service in difficult and scattered fields.

Waterloo.—In view of the approaching confirmation tour of His Lordship the Bishop, in this county, when every parish will be visited, the Rev. Rural Dean Ridley has issued a neatly-printed four paged card, which he has sent through the clergy to the candidates and families throughout the rural deanery. It contains a photograph of the Bishop, a full list of the services, etc., an appropriate letter to the candidates from the Rural Dean, together with a short prayer and hymn, and suitable texts of Scripture. It will, no doubt, be kept by the recipients as a reminder of the solemn occasion. The Bishop's visit and the confirmation services are looked forward to with interest. Preparation classes have been held for the past three months.

KOOTENAY.

John Dart, D.D., D.C.L., Bishop in Charge.

Rossland.—St. George's.—The last Sunday in the old year witnessed an interesting event in this church, in the consecration, at a children's service, of a handsome new font. This is the result of the devotion of the Sunday school children during the past year, their contributions and self-denial fund amounting to over \$80. They were very materially assisted, however, by all others concerned in the work, architect, contractor and stone workers, who, by contributing largely in material and work, made possible so handsome a result of the children's efforts. The font is of Calgary stone, executed by local workmen, from a design by Mr. Curtis, of Nelson. Out of place as it appears in its present surroundings, it has been offered with a new and better church building in view. Directly after the consecration, one member of the Sunday school and two infants were baptized. As the financial conditions of the town are improving, it is hoped that a strong effort, at an early date, will result in the building of a church during the coming summer.

Trail.—St. Andrew's.—This living still remains vacant in spite of recent hopes and expectations to the contrary. Week-day services, which are held by the rector of Rossland, are well attended, and an early morning celebration of the Holy Communion is offered fortnightly or monthly. The church building is an attractive one, and there is a very loyal nucleus for a good congregation, while the town gives promise of an increase of population and industry in the near future.

Mr. W. H. M. Mockridge, B.A., of Trinity University, Toronto, has joined the St Andrew's Mission, in the diocese of South Tokyo, under Bishop Audrey.

The Very Rev. Henry Jellett, Dean of St. Patrick's, died in Dublin on the last day of the old year. He was a very prominent Churchman in Ireland.

Correspondence.

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

MR. JAMES WOODS' "QUESTIONS ON CHURCH CATECHISM."

Sir,—In your kind notice of my little publication on "Church Catechism," one of its uses was overlooked. The "Questions" are the outcome of many years' catechizing of the whole school. We devote five to ten minutes at the opening of the Sunday school to questioning on the Catechism lesson for the previous Sunday, with, I think, much advantage. The "Questions" should be helpful and suggestive to the superintendent and also to the teachers in the class. The answers are supposed to be given from knowledge of the text of the Church Catechism itself, which is supposed to have been memorized. I fear that many Sunday school workers do not grasp the power there is in the Church Catechism to teach men how to be Christian Churchmen, good citizens, and pure, true, noble and upright men.

JAMES WOODS.

Galt, 16th January, 1902.

FEDERATION.

Sir,—Apropos of the request made to Trinity College by one of the "men of renown" at the installation of Chancellor a few evenings ago, to join the University of Toronto, one must note the significance of his closing words: "Come to us and we will take you in." It reminds us of the episode of the shark and the little nigger boy. The piccaninny had fallen into the water, and the shark sidled up to him and said, "Come in, sonny, out of the wet." Moral—Don't go in.

SANTA CLAUS.

Sir,—No one could read the kindly and moderate letter of "One of the Former," in this week's Canadian Churchman, without wishing to agree with him about Santa Claus. The writer, however, seems to lose sight of your object in this matter, which is, as I understand it, not to "abolish" Santa Claus altogether but to represent him as being just what your correspondent would have him to be, viz., "an innocent myth," and also, "as interesting and delightful to a child as good works of fiction are to grown-ups." Exactly so but your correspondent surely does not need to be informed that the people he reads about in these works of fiction actually exist, in order that he may enjoy them; and this is still more the case with children, who have a far stronger faculty of imagination and power to "make believe" than grown up people possess. Who has not seen children obviously enjoying all the pleasures of a carriage or sleigh drive, whilst sitting in a steedless waggon in a barn, or even in an upturned table in the nursery; what need, then, is there to tell them what is not true? I do not think "one of the former" would like to have overheard a discussion, as to the actual coming of Santa Claus, ended decisively by one of his own children with the clinching argument: "My father told me so, and I never knew him to tell me a lie." That has been the experience of many parents, and a very uncomfortable one it was, every time. Is it not immensely important in these days of growing municipal and political corruption, that children should early be taught the utter sacredness of truth? But there is another serious side to this matter; experience tells us that Santa Claus, like

the camel in the oriental fable, is not by any means where he was sixty years ago, but has pushed his way into the tent, nose and hump, and all! In the United States, and increasingly in Canada, Christmas Day is rapidly losing its real significance, and the idea called up in the minds of the vast majority of children by the mention of Christmas, is not one connected in any way with the Saviour's birth at Bethlehem, but that of this probably heathen, but certainly unscriptural, figure of Santa Claus. However innocent and jovial he may be, he becomes most harmful when he robs our Lord of any of the honour due to Him on His own Birthday Festival. How much more beautiful and true is the old English and German teaching that though St. Nicholas is the children's patron saint, it is the Christ Child who really gives the presents at Christmas time, because it is He who fills the hearts of parents and friends with love which overflows in gifts and kindnesses. It is a thousand pities that all the happy and loving Christmas associations should not be connected from the very earliest days with the name of Jesus, instead of being wasted on even an innocent myth. In conclusion, may I suggest to your readers that it would be well not to take for granted that their children know all about what happened on Christmas Day, but to begin the day by reading to them a few verses of St. Luke ii., followed by a Christmas hymn. Amongst all the pleasant memories which remain of many happy Christmastides, there are none which linger more sweetly in the heart than the echoes of the angel's song, which we sang with childish voices to greet our new born King. "Noel."

THE EPIPHANY AND ASCENSIONTIDE APPEALS.

Sir,—In remitting my subscription to The Canadian Churchman I feel disposed to ask if it is not possible for you to persuade the D. & F. M. Society of our Church to adopt some more practical means of bringing its needs before the people at Epiphany and Ascensiontide? People are greatly prejudiced against the lengthy "appeals" that are read "as a sermon or otherwise," generally the latter. If we had a short letter that could be read in about five minutes, and if, in addition, the clergy were supplied with a statement of the facts that the society desires to be brought to the notice of our congregations it might be an improvement. Almost any plan would be better than that at present employed.

SILVER SPOONS . . AND FORKS . .

Our stock of table appointments is one of the very largest in Canada. Quality, reasonableness of price and beauty of design are its outstanding features. The size of our stock is an indication of the business done, and the large turnover in this department shows clearly that it possesses all the good points claimed for it. We shall be pleased to have you inspect or send for one of our illustrated catalogues.

WANLESS & CO., ESTABLISHED 1840. 168 Yonge Street, Toronto

SANTA CLAUS.

Sir.—No one can fail to sympathize with your correspondent in his wish to retain the fancies of sixty years ago. But times have changed especially within the last ten years. The myth has grown into a belief. I do not wish to weary you with going over the ground again, but would ask the insertion of the enclosed from a contemporary, the compiler of the note: "What Shall We Do With Santa Claus? A Question for all Parents." Yes, little Jack will have to be told; and he believes so implicitly in Santa Claus. He wrote him a letter only last week about a railway train, and we nodded and smiled, and said that as it was such a well-written letter we were sure Santa Claus would do as he asked. But Jack is nearly seven years old, and he will have to be told that there is no Santa Claus, as he has believed in him. And we shall have to face those honest eyes, and that perplexed, upturned face, and tell the boy that for years we have been making him believe what was untrue. We have told him that a man, a real man, came down an utterly impossible chimney. We have told him of a purely spiritual matter as an entirely material fact, and now we must pay the penalty. When we have finished the hard task and the incredulity and pain have settled in hard acceptance, we need not be surprised if the boy whom we have tried to nurture so carefully should ask with a bitter tone in his childish voice: "Is what you told me about Jesus a lie, too?" That would hurt us, but would it not be logical? And what is what one little boy on a similar occasion did ask. Another child, who had been carefully disillusioned by a tender mother, asked pitifully if there were no angels, either? She did not know which of her ideals she might keep. The problem, then, is before us—What shall we do with Santa Claus? The anxious mother questions, "Would you have me tell the child nothing about Santa Claus? Would you leave all that beautiful part out of the child's life?" By no manner of means. There is a Santa Claus; why should we deny him? The first thing to do is to believe in him yourself. Ask yourself what Santa Claus has meant to the child. He is the mysterious, never-seen benefactor; the one who never forgets; the one who never brings the good child aught but sunshine, and leaves a trail of happiness behind. Think of what Christmas meant to you as a child. Think of the expectancy, the realization, the flood of good feeling and fellowship that seemed to pervade the world on those days. And then ask yourself if this echo of the most wonderful song ever heard on earth has not some connection with the childish idea of Santa Claus. You have given your child the letter; he has caught the spirit. Tell the child the dear old stories of the good Saint as often as you please, but tell them invariably as myths, as fairy tales. Tell them from babyhood, when the letter will be all he will understand, until he reaches the age when he can grasp the spiritual idea and slough the letter off. If the child is always told the myth of Santa Claus as a fairy tale, he will have all the childish joy and will have nothing to unlearn. You need not fear that he will lose his child's right to happiness in the story because of this way of presenting it. To a child of three the spiritual is unintelligible, and the tale will be a simple actuality; when he reaches the age of five or six his mind will readjust it to an ideality.

EPISCOPALIAN

Sir,—In reference to "Churchman's" protest over the name of "Episcopalian," may I as a Scottish Churchman say, that the term is no more offensive than the term he prefers, viz., "Church of England." We (Scottish Churchmen), do not belong to the Church of England, and many of us have never seen the inside of an English church.

FREDERICK B. NORRIE.

OUR HYMNS

Sir.—On page 35 of your issue of the 22nd inst. I find the three articles on the Hymns of the Church of Ireland Gazette, by the Rev. G. R. W. Hymns, "A King" and "A Riddle Maker" are named as contributors of only one hymn. Will you kindly tell us who the King and the Riddle Maker are, respectively, and what the hymns are that they wrote.

SANTA CLAUS

Sir.—I quite agree with you, and as already differ from your correspondent. One of the former, on the subject of Santa Claus, I have never yet forgotten the shock to my young and tender sensibilities when I was first undeceived on that subject by happening to overhear my mother tell someone to put certain articles in the stockings of my little sister and myself one Christmas eve, that we might receive them in the morning as the result of Santa Claus' visit down the chimney during the night. I was pained to torture by the thought that my parents who had taught me it was so wicked to lie, had been so long wilfully lying to me. Your correspondent says some children that he knew were taught that it was the devil, and no Santa Claus, who had brought their gifts. Now, we have all been taught that the devil is the father of lies, and probably he misunderstood the little ones. They may have only meant that the devil was the author of the fiction of Santa Claus. After I was married, there was born to me in due time, as there is to most men under such circumstances, a child; and it was intensely gratifying to me when its dear mother said to me, in effect: "Now, we must not deceive this little one by any story of Santa Claus. I do not approve of lying to children, or deceiving them in any way or for any purpose. We will always tell him the truth, that these good Christmas things are given him by his loving parents and friends, who are enabled to give them through the bounty of a loving Father in heaven, to whom alone supreme love and gratitude are due. If we deceive him, when he is undeceived, he will feel less regard for our word, and be less careful to be truthful himself, and, besides, he may imagine that all we tell him about God and the angels is equally false." That boy never "delighted in the happy illusion," as your correspondent expresses it, but delighted much more in the infinitely happier truth.

SEPTUAGENARIUS.

AUTHORSHIP OF EPISTLE TO THE HEBREWS.

Sir.—The Churchman came to my hands this morning, and I found your report of our last Clericus very interesting. You did not get what I said quite right. What I said was: "So far as the language of the Epistle to the Hebrews is concerned it assimilates most nearly to St. Luke's writings of all others in the New Testament. But I was careful to add that the authority quoted by me felt that Hebrews had an individuality of his own, and cannot be identified with St. Luke."

N. A. F. BOURNE.

TRINITY ALUMNI.

Sir.—The letter signed "Radical," in your issue of last week, re Trinity Alumni, was most opportune. I think an apology is due to those who spent both time and money in attending the meeting, for inflicting upon them the vapourings and contortions of a certain law clerk of the Legislative Assembly, whose main object is to gain a cheap notoriety. A few years ago, when this "diamond" was unearthed and began to sparkle, in other words to air his oratorical powers in the Synod, it amused people, and relieved for a time the monotony of the "weary, stale, flat and un-

profitable" proceedings, which characterize the body, to listen to him; and to look at him, now it has rather a nauseating effect; in sensible and sober-minded people are disgusted, and are saying in the expressive language of the street, "It is time he was sat upon." This ideal contortionist is, I believe, a victim of the modern craze or fad called Christian Socialism, for a clear definition of which I have sought in vain from some of its disciples. Like the Federation, it is difficult to explain, and difficult to comprehend. I suppose, however, the tree is known by its fruit, and if such an outcome of Christian Socialism, it is high time the cult was dropped, or the advocates of it squashed.

RUMMAGE SALE.

The Fleming H. Revell Company, 25-27 King Street West, Toronto, are having a Rummage Sale of books, hundreds of really good books, which are offered for a fraction of their original cost.

Clergymen, Sunday school teachers, and Church workers have now a splendid chance to add to their libraries such books as will be helpful to them. The large miscellaneous stock of theological and doctrinal, and doctrinal books, also books of fact and travel, will be reduced to a price to suit the purchaser.

Call and inspect the stock. The books are ranged on tables, and prices marked so that the purchaser will have no trouble in making a choice.

British and Foreign.

The Bishop of London's Fund has received New Year's gift of £1,200.

The Rev. Beresford Potter has been appointed by the Bishop of Jerusalem, Archdeacon of Cyprus.

It is proposed to erect in the neighbourhood of Jarrow-on-Tyne a memorial to the Venerable Bede.

There is every probability that the Prince of Wales will leave England for India late in the autumn of the present year.

The death is announced of the Rev. Prebendary H. W. Tucker, late secretary of the S.P.G., at the age of 71. He died at Florence when on his way to Rome.

The Rev. E. C. Cooke, M.A. (Oxon.), rector of St. James, Cupar-Fife, has been offered and accepted the incumbency of Holy Trinity, Lochrie.

The Rev. Canon Armitage Robinson, rector of St. Margaret's, Westminster, has been appointed a Chaplain-in-Ordinary to His Majesty the King in the place of the Bishop of Worcester.

The King has been pleased to approve of the appointment of the Rev. Prebendary H. W. Tucker, as Dean of Chichester, in the place of the Very Rev. Dr. Randall who has resigned.

At least £19,000,000 a year is raised and spent in religious work in England and Wales. This averages about 12s. for each person in the country. In Scotland and Ireland another £10,000,000 is raised, making the total religious revenue of the United Kingdom £25,000,000 sterling annuum. This is equal to nearly one-fifth of the total revenue raised by taxation.

An eagle was kept several days in a cage. He was first, beating his wings, and holding his wings, and then he was submitted to a very pathetic and interesting trial. He was put in a prison cell, and he was kept there for several days, and he was very languishing. He was then taken to a place where he was to be emancipated, and he was put in a cage with those who had been in the cage, and he was very happy and delighted. He was then put in a cage with those who had been in the cage, and he was very happy and delighted. He was then put in a cage with those who had been in the cage, and he was very happy and delighted.

The day came, and the eagle was freed. He was very happy and delighted, and he was very happy and delighted. He was then put in a cage with those who had been in the cage, and he was very happy and delighted.

With evident reluctance, he allowed himself to be urged through the distance, and he was only by refusing to go any further. He was then put in a cage with those who had been in the cage, and he was very happy and delighted.

He was then put in a cage with those who had been in the cage, and he was very happy and delighted. He was then put in a cage with those who had been in the cage, and he was very happy and delighted.

Winifred had a very interesting experience. She was very happy and delighted, and she was very happy and delighted. She was then put in a cage with those who had been in the cage, and he was very happy and delighted.

She was then put in a cage with those who had been in the cage, and he was very happy and delighted. She was then put in a cage with those who had been in the cage, and he was very happy and delighted.

She was then put in a cage with those who had been in the cage, and he was very happy and delighted. She was then put in a cage with those who had been in the cage, and he was very happy and delighted.

She was then put in a cage with those who had been in the cage, and he was very happy and delighted. She was then put in a cage with those who had been in the cage, and he was very happy and delighted.

She was then put in a cage with those who had been in the cage, and he was very happy and delighted. She was then put in a cage with those who had been in the cage, and he was very happy and delighted.

WITH WINGS AS EAGLES."

An eagle was once taken captive and kept several years in a large cage. He was wildly rebellious at first, beating fiercely against the folding bars, but at last he became submissive and accepted his fate with pathetic dignity. Interested friends viewing him in prison felt sympathy for the noble bird, deprived of his freedom and languishing in a cage. Finally he was decided to set the eagle free, and the emancipation was announced to take place on a certain day. Those who had mourned his captivity now came to witness the surprise and delight when, untrammelled by chain or bars, he should soar proudly aloft with sweeping rush of powerful wings into the clear blue above.

The day came, and the door was opened wide. The lookers-on stood breathless anticipation, but, to their utter astonishment, the great eagle, looking indifferently at the way escape, deliberately turned his back upon it and walked with majestic strides to the further side of the enclosure. With evident unwillingness, the eagle allowed himself to be pushed and urged through the door. Then under compulsion, he flew a very short distance, and alighted; and it was only by refusing him food and placing upon him the necessity of making a living for himself, that his natural instincts reasserted themselves, and he learned again to use his wings.

Is it not often thus with our God-given talents, surfeited with the good things of life, having no need to use them, we "bury our talent in the earth," until necessity causes us to use our wings -- to make the most of ourselves and our opportunities?

WHICH WAS SELFISH?

Winifred had promised to go with one of the other girls to a concert that was to be given on Saturday afternoon, and they had agreed to meet at a drug store on a certain corner at just two o'clock.

"We won't wait a minute after that for anybody," Lillian Blake said, "because the concert begins a quarter past, and it will take us a long time to get to the music hall and settle in our seats. And don't forget that, Winifred!" she added, with a warning shake of her finger at the girl who was always a little behind.

Winifred looked a little indignant, but she only said, "You wait and I'll be there on time."

As soon as lunch was over Saturday, her mother suggested that Winifred should go and get dressed, and Winifred herself was in no hurry. When she did go to her room, she took her time about her dressing, and though her mother reminded her once or twice of how quickly the time was passing, she did not make any effort to hasten. It was exactly two o'clock when at last she was ready to start from the house.

"I'm afraid you won't find the girls," her mother said anxiously. "It was a great trial to her that Winifred was always behind time."

"Oh, I am sure they'll wait for me," was the confident answer.

FINEST and RICHEST



CREAM CHEESE

10 Cts. a Package at all Grocers...

Prepared on "Bow Park" Farm by

SHUTTLEWORTH & HARRIS BRANTFORD - CANADA

THE WILLIAMS. PIANO.

It has been under the investigation of the Canadian public over fifty years, and the verdict today by the users of the Williams Pianos is

"The Best in the Dominion"

We want you to come and see for yourself. Showrooms always open to visitors. . . .

The R. S. Williams & Sons Co. LIMITED 143 YONGE STREET

OIL--SMELTER--MINES. Dividend-Paying Mining, Oil and Smelter Stocks, Listed and Unlisted, our Specialty. DOUGLAS, LACEY & CO., Bankers & Brokers, Fiscal Agents, Members N. Y. Consolidated Stock Exchange. 66 BROADWAY & 17 NEW ST., NEW YORK.

"They always do." And Winifred started down the street at a pace only a little faster than her ordinary one.

It was late in the afternoon when she reached home, and her mother knew at once from the expression of her face that the afternoon had not been a happy one.

"Did you meet the girls?" was her first question.

"No, I didn't!" Winifred answered petulantly. "It wasn't much more than five minutes past two when I got there, but they had gone. They asked the man to save a seat for me in the same row with them, but he had a chance to sell it, and so I was too late for it. And I had to take a seat in the middle of the long row. I had to go in front of a lot of people to get to it, and they looked so cross."

"Had the concert begun," her mother asked with a sigh. She thought she knew exactly how those people felt.

"Yes, they were playing something real soft and sweet, but I

couldn't hear much of it, because it was such a bother getting into my seat. I think it was real selfish of those girls not to wait for me, don't you, mamma?"

"No, I don't Winifred," her mother said gravely. "If any of the party must be late, it was better that it should be one, instead of five. I think the selfishness was on the part of the one who wanted to inconvenience the other four, simply because she herself does not like to hurry."

Which do you think was right; Winifred or her mother?

YOUR GIRL FRIEND.

"Yes. I am disappointed in her." With a sigh, Margery sat down beside an older friend with a look that appealed for a sympathy which had never failed.

"Disappointed in whom, dear?" "Oh, the new girl I told you of when school began. I told you how warmly I took to her, and she to me. We made friends at once and took so much comfort in each other."

"And it is different now?" "Yes, I'm afraid I am getting disenchanted."

"What has happened to make you feel so?"

"Oh, nothing in the way of happening, Miss Ware. It is simply that as time goes on I think Katherine doesn't come up to what I thought her. She is--well, just a little bit selfish and fond of her own way. Then she is exacting. If she thinks I am too friendly with some other girl she thinks it is taking something from herself and shows that she feels injured."

"That is not always pleasant, dear. But surely most girls might develop worse qualities than those you speak of, and still be very good and lovable girls."

"But you see, Miss Ware, I didn't look for the development of faults in my new friend. I simply idealized her. I thought she was all a girl ought to be--so you see how disappointing it is."

"I see." After a short pause Miss Ware resumed.

"So you are going to punish your friend for your high opinion of her?"

"I don't understand you, Miss Ware. I haven't said anything

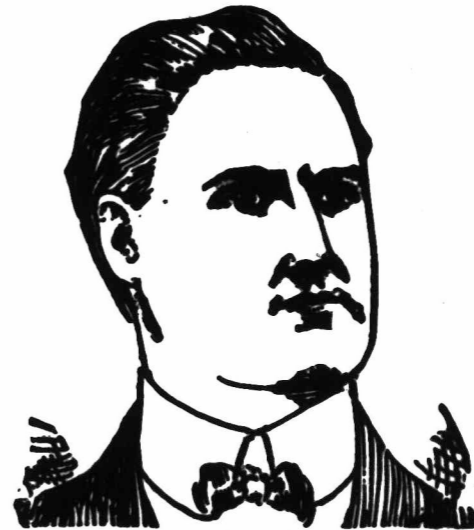
about punishing Katherine."

"But you feel like it, dear. She is not to blame that you built up and imputed to her a character which she never possessed. From all you say I should imagine your friend to be very much the kind of friend a girl might wish to have. And yet you are now criticizing her for virtues which she never claimed; ready to withdraw your friendship from her for not being quite up to the picture of her which existed nowhere but in your mind."

"Dear me!" Margery gazed into the clear, kindly eyes of the speaker in a kind of half serious, half comical dismay, "you quite take my breath away, Miss Ware, I never thought of there being so much to it. And yet, when I look at it your way I can see that you are right."

"And that you are not just to your friend?" "I would rather look at it that way if I can," said Margery thoughtfully; "because if I am unjust I can stop being so."

"I think, dear, there is another point to consider in this friendship of yours. You speak of having idealized your friend. Has she done



Cured--32 Years of Awful Pile Agony.

Sioux Falls, S. D., Feb. 18, 1901.

"For 32 years I suffered constantly from protruding piles and finally had to abandon my trade of stone-mason. Four months ago I began using Pyramid Pile Cure, and before I had used up one 50 cent box the disease had entirely disappeared and there is no sign of it ever returning. I am completely cured. F. Capps, 216 N. Minnesota Ave." Sold by all druggists, 50 cents a box. "Book, 'Piles, Causes and Cure' mailed free. Pyramid Drug Co., Marshall, Mich.

ADVERTISER

Do You Want Your Trade to Grow

In a good solid constituency?--in a community that when you've proved to their satisfaction that what you have to sell is a thing of merit, will stick to you like glue. If you do, put part of your advertising appropriation in space in

The Canadian Churchman

One of the brightest, newsiest and most up-to-date mediums in the field of religious journalism to day--and by far the largest circulation of any paper going into the Anglican homes of Canada.

Circulation Figures and Advertising Rates on Application.

ADDRESS

THE CANADIAN CHURCHMAN, 1 Toronto St., TORONTO

the same by you?"

"Why, I don't know. I never thought."

"Very likely she has. You girls with your warm impulses and your generous admiration are so liable to look out for beauty in the characters of your friends—thank God for the sweet faith of youth! Well, has it ever occurred to you that you might be a disappointment to her?"

Margery's face flushed.

"I have thought so much of the other side of it—I never have thought of looking at it that way."

"We are all given to forgetting that side of it dear child. We want only the best in our friends—we demand of them a living up to our view of what they should be. And we lose sight of the fact that they have a right to expect just as much of us. We ask the best, but we are not always careful to give them our best. Isn't that so?"

"It is so," said Margery. "There is a great deal more to it than I ever thought of."

"I would bring a little more consideration to the forming of your friendships, dear. If you are a little less swift in allowing yourself to be attracted by mere outside appearances you will be less liable to disappointment. Think how dear and sweet and precious a thing a real friendship is—a drawing together of young hearts with the same pursuits and aims. What a privilege for the best in each character to be able to act on the others to their mutual elevation! How good to join hands in the path of better and enthusiastic advance in a life that is worth striving for!"

"And in regard to the friend you already have, or any other you may have, I should advise you not to expect perfection until you are sure you can offer her perfection in exchange."

SCHOOL MANNERS.

When I was a boy, if I behaved rudely, people would say where did you go to school? you do not seem to have paid two-pence for manners. Why did people say that? Because we expect boys and girls who go to school to learn not only how to read and write, and add and sew, but also how to behave. During the summer I visited a school in Epping Forest. Such rows of neat, happy-looking children; they sat quite still, they did their work without talking, they smiled when you spoke to them—in fact, they were very nice mannered. By-and-bye the bell rang for play. How the children enjoyed themselves, all but one; he was a new boy and felt strange. When a new boy comes to your school, do you treat him kindly? Some boys don't. Their manners are rude and rough and unkind. Always behave well to your schoolfellows, and never bully the weak or the queer. Did you ever read "Tom Brown's School Days"? It is not read much now. There is a story in it of a delicate boy called Arthur who could not fight, but Tom Brown would not let him be bullied, and the boys were afraid of Tom's fist, and let Arthur alone. Will you be Tom Browns or bullies?

HE DROVE THE SQUIRE'S COWS.

"I suppose, mother, you'll let me have a pancake for bossing the job," said Charlie Foss. "They smell dreadful good!"

"Mother's pancakes," served hot in the warm kitchen on a rainy day! Who can forget them?

"Then you think looking on is bossing the job, and deserves a pancake? Well!"

So saying, she slipped a hot one on to a plate and gave it to him.

"Thank you." He always said "thank you" in return for a favour. "Oh, it's splendid! Much better than driving the Squire's cows from pasture to-day. Got to do it, though!"

"I am sorry, Charlie," said the mother-cook, watching knife and fork in hand the browning of the cakes in the frying-pan. "Sorry it rains. Cows must be driven though!"

"Oh, well, it's all right. What! is that father coming across the street? Why, how he is driving!"

"Yes, he told me he had a chance to do a little extra work at the mill, and get him some stockings."

"Too bad!" said Charlie in a sympathetic tone. "To cut your dinner short is worse than driving cows."

"I believe he has some wood to pile this noon, too."

"Has he? Tell him I'll look after that, and tell him to eat all the cakes he can!"

Charlie sprang out of the back door ere his father, a thin, nervous, worried-looking man, entered the front door.

Charlie was piling away in a wood-shed open on the southern side to the sun—when there was one—and he suddenly heard a "Hem-m-m!"

He looked up and saw a face shining with its pair of gold-bowed spectacles and looking over the yard fence adjoining the street. It was the smiling countenance of Squire Hobbs, whose cows Charlie drove to pasture each day.

"Oh, Charlie, I see you are piling wood there, and it makes me think I've got a two hours' job for you at the very same thing. You might get the cows home earlier by an hour than usual, and that will give you time before dark to pile my wood, and I'll give you fifteen cents an hour."

"All right, sir."

The gold-bowed spectacles had hardly been withdrawn from the top of the yard fence, something like a small sun suddenly setting, when Charlie dashed into the kitchen.

"Oh, mother—the—the Squire—say—is father gone?"

"He's all through."

"He hurried too much, mother."

"He wants to earn those stockings."

"Well—I—I—he—ought to take things easier! Well, I have come—to tell—you I've got a job—piling the Squire's—job—the

Squire's wood—there! thought I must tell you!"

Away he ran, hurrying back to the shed.

"A chip of the old block! The Fosses always did hurry!" said the mother. "They can't take things calm!" She was not a Foss, but a Foster.

Charlie in the afternoon started off an hour earlier than usual to drive home from pasture Squire Hobbs' cows. It still rained, but as he had the blue cotton family umbrella and carefully kept on the side that had no holes in it, Charlie was well sheltered.

The Squire's sleek, comfortable cows were driven home early, and Charlie went to work piling the Squire's wood. It was better, firmer wood than Charlie's father could afford to burn, and Charlie, as he went along, would murmur, "Stick of yellow birch—good! Father told me this is rock maple—good!"

Charlie soon began another line of thought. "Fifteen cents an hour! If I work two hours I'll earn thirty cents—good! So much towards a pair of school trousers! I can get a pair for a dollar and a half. I need 'em!"

Somebody else thought the same thing—a stout man walking deliberately toward the shed, talking softly to himself.

"My! see that boy's legs! His legs are not more than half covered! I expect the Fosses are next door to being poor. Honest, though, and self-respecting, and that is a fine record. Let me see—my Bob wrote home from his school and said to his mother and me that his legs were too long or his trousers too short, and he would have to send us some old ones. Old trousers—why, a package came to-day! Now, I'll step back—Charlie, he didn't see me—and look the package over."

He soon returned, carrying on his arm a pair of trousers that were still good-looking, and had a lot of wear in them. Charlie was busily piling, saying occasionally, "Through with the job before dark! So much towards some good clothes!"

"Hem-m-m!"

Charlie looked up. There was big Squire Hobbs, hemming away, beaming at the boy piling wood.

"Well, Charlie, you got home from pasture in good season."

"Yes, sir," Charlie looked down. He went on piling.

"Well, I used to drive a neighbour's cow when a boy."

"Yes, sir. Good many eminent men had to start out and do something when boys—drive cows and so on."

The Squire grinned, and the grin went from ear to ear.

"Yes, I expect I see one before me."

Charlie did not seem to hear this remark. He was thinking if he multiplied fifteen cents by two, how much it would make. Then he exclaimed, "Six sticks more! Six, more, Square!"

People all said "Square Hobbs."

Heart Disease

Ninety Per Cent of it Really Comes From Poor Digestion.

Real organic heart trouble is increasing but scarcely one case in a hundred is organic.

The action of the heart and stomach are both controlled by the same great nerves—the sympathetic and pneumogastric, when the stomach fails to properly digest



the food and it lies in the stomach, fermenting, gases are formed which distend the organ, causing pressure on the heart and lungs, causing palpitation, irregularity and shortness of breath.

The danger from this condition is the continued disturbance of the heart, sooner or later may cause real organic heart trouble and in fact frequently does so.

Furthermore, poor digestion makes the blood thin and watery and deficient in corpuscles, and this further irritates and weakens the heart.

The most sensible thing to do for heart trouble is to insure the digestion and assimilation of the food.

This can be done by the regular use of meals of some safe, pleasant and effective digestive preparation, like Stuart's Dyspepsia Tablets which may be found in all drug stores and which contain the necessary digestive elements in a pleasant, convenient form.

Thousands of people keep well and vigorous by keeping their digestion perfect by observing the rule of taking one or two of these tablets after each meal, or at least after each hearty meal.

Stuart's Dyspepsia Tablets contain U.S.P. pepsin, diastase from malt and other natural digestives which act only on the food, digesting it perfectly and preventing acidity, gases and the many diseased conditions which accompany a weak stomach.

When Stuart's Dyspepsia Tablets are used you may know you are not taking the system any strong medicine or powerful drug but simply the natural digestive elements which every weak stomach lacks.

So widely known and popular have these tablets become that they are now sold by every druggist in the United States, Canada and Great Britain.

"I see. It's an hour and a half," said the Squire.

Charlie's face fell.

"And we'll call it two hours. Here is the money."

Charlie's face shortened.

"Thankee, sir!"

"And, mebbe, you know of some boy who would like these trousers, if you'll help me give them away."

"Oh, yes boy!"

When Charlie eaggerness to and tell her possible, he over.

"Why, Charlie Foss!"

"Scuse me."

say I'm all and if you'll ber, I'll buy stockings as soon as I

"Why, Charlie"

"And, n think?"

S bossing the

ing he dro

a boy, and I

men, or so

used to driv

him grin—

him."

That night

a dream.

passed awa

not forget

somebody

for he wore

bowed spec

ed her

mother!"

BOYS WE

A merch

"What kind

ness man

"Well, I wil

place he wa

think he k

know. Bu

want to run

and prefer s

to their wa

them a nev

prompt boy

that seven

minutes pas

be industric

afraid to pu

of need. M

sure that th

last, he mus

boy, who

even under

Now, bes

tions mentic

needful one

low and to

asked of us.

Once a n

boy and gi

with nothin

their suppor

ertions. Wh

years old h

ployment, b

one so your

day he wen

well-known

said: "Do

The gentl

minute and

can you do!

"Whatever

done that is

"Well," s

to have m

someone be

train."

"Let me

the boy, pro

blackening?"

"Oh, yes! I know the very boy!"

When Charlie went home, in his eagerness to get to his mother and tell her the news as soon as possible, he almost knocked her over.

"Why, Charlie, that's just like a Foss!"

"Scuse me, but I wanted to say I'm all fitted out for clothes, and if you'll give me father's number, I'll buy him a pair of fine stockings and present them just as soon as I can buy them."

"Why, Charlie!"

"And, mother, what do you think? Squire Hobbs was out bossing the job, he gave me, saying he drove cows when he was a boy, and I said a lot of first-class men, or something of that kind, used to drive cows, and it made him grin—he didn't think I saw him."

That night Charlie's mother had a dream. She thought years had passed away, but still she could not forget "Squire Hobbs," or somebody that looked like him, for he wore fine clothes and gold-bowed spectacles, but he astonished her by saying, "Hello, mother!"

BOYS WHO ARE WANTED.

A merchant was once asked: "What kind of boy does a business man want?" He replied: "Well, I will tell you. In the first place he wants a boy who doesn't think he knows all there is to know. Business men generally want to run their own business and prefer someone who will listen to their way rather than teach them a new kind. He wants a prompt boy, one that understands that seven o'clock is not ten minutes past seven. Then he must be industrious, one who is not afraid to put in extra work in case of need. Most of all he must feel sure that the boy is honest. And last, he must be a good-natured boy, who will keep his temper even under trying circumstances."

Now, beside all these qualifications mentioned there is another needful one—willingness to begin low and to do the humblest task asked of us.

Once a minister died, leaving a boy and girl and their mother with nothing to depend on for their support except their own exertions. When the boy was twelve years old he decided to seek employment, but it was difficult for one so young to find work. One day he went into the office of a well-known business man and said: "Do you want a boy, sir?"

The gentleman studied him a minute and then said: "What can you do?"

"Whatever you need to have done that is honest."

"Well," said the other, "I need to have my boots blacked by someone before I catch the next train."

"Let me have them," answered the boy, promptly. "Where is the blacking?"

"In the cellar, I think," was the answer.

The boy, after a short absence, returned with the boots neatly blacked.

"Come to-morrow morning, and let me give you a trial," was the gentleman's order as he took the boots.

That boy was ready to enter into business because he was willing

Patches of Raw Flaming Flesh.

Itching, Burning, Stinging Eczema Can Always Be Cured by the Use of

Dr. Chase's Ointment

Only those who have endured the acute torture of eczema, salt rheum or similar skin diseases and eruption can appreciate the wonderful feelings of relief which come with the use of Dr. Chase's Ointment. It is impossible to describe the marvelous healing, soothing influence of this great standard remedy. You can judge of its extraordinary curative properties by the following cases:

Mrs. Ann McDonald, Kingsville, Ont. states:

"For about three years I was a dreadful sufferer from Eczema. At times the patches of raw, flaming flesh would extend from my waist to my neck and from the knees to the ankles. The intense itching almost drove me crazy, and although I tried all the local physicians, they could not even relieve the suffering. The flesh would crack open, and I don't believe anyone ever suffered more than I did."

"I was told of Dr. Chase's Ointment, but did not believe that it could not help me. After the fifth application of this preparation I began to feel the benefit of its soothing, healing effects, and now attribute a cure to the persistent use of this wonderful remedy. It is truly worth its weight in gold, and I never tire of recommending it to other sufferers."

Mr. J. H. Stevens, harnessmaker, Seaford, Ont., writes:

"At the age of three months my son Arnold was attacked by baby Eczema on his face, and in spite of all the doctors could do he kept getting worse, until his face was a mass of scabs, and would ulcerate when he would scratch. It was terrible to see him suffer, but we tried everything until we were discouraged. Hearing of Dr. Chase's Ointment, we got a box and applied it. At once the child was relieved, and went to sleep. The first box helped him so much that we got two more, which completely cured him. At nine months his face was as well as could be. He is now fourteen months old and has a fine clear skin, and not a trace of eczema."

Dr. Chase's Ointment is also prompt and effective as a treatment for chafing and itching skin. 60 cents a box at all dealers, or Edman-son Bates & Co., Toronto.

Thanks, Dear Mrs. Grundy,

for your advice about 40c. MONSOON CEYLON TEA. I have tried it and must say it is most delicious. My husband now says that breakfast is something to look forward to.

MONSOON

INDO-CEYLON TEA

to begin at the thing that needed doing.

Boys and young men do not appreciate the high value of character, though they think they do," says a recent writer. "It is only when one gets further along in life that its priceless is perceived."

FRED. AND CARLO.

Little Fred. Keith had no brother nor sister to play with, and when company came he was very selfish with his playthings.

One day his father brought home a beautiful collie. "Now, Fred," he said, "Carlo is to be your pet, but you must treat him kindly and not be selfish."

They had grand frolics when they went for a walk together. If Fred. threw a stick into the pond Carlo would always swim out and bring it back.

One bright morning in July Fred. went out into the pasture to pick berries. He carried two small pails, in one of which mother had packed a nice luncheon. Carlo trotted along carrying the empty pail in his mouth.

The blueberries hung in clusters on the low bushes but the sun was hot, and before one pail was filled Fred. decided that it was surely dinner time. He sat down in the shade of a tall laurel bush and began to eat a sandwich. Carlo smelled the meat and begged for a piece, but though his big brown eyes were wistful, and he held up both paws, Fred. took no notice.

"I'm real hungry, and I want it all myself. "You can catch a squirrel," he said, at last.

The second sandwich was half gone, and Carlo's eyes looked sad. "Carlo has been chasing a rabbit all the morning; p'rhaps he is as hungry as I am. I guess maybe he can have this ham and cake, and I'll eat the pie."

Carlo barked a jovious "Thank-you!" and, somehow, Fred's pie tasted twice as good as usual. Then they ran down to the spring and drank some of the clear water.

When both pails were full, they started for home. Faithful Carlo carried one pail so carefully that not a berry was spilled.

The next afternoon Fred. took Carlo for a walk in the fields. Grandfather's barn, where he kept his salted hay, stood all by itself

THE Illustrated Christmas number of the Canadian Churchman this year is handsomely and artistically got up. It is a finished work of high art. It will be sent free to all new subscribers.

And the Canadian Churchman to new subscribers from 1st December, 1901, to 31st December, 1902, for \$1.00. Subscribers in City of Toronto, \$1.50, paid strictly in advance—or if not paid in advance \$2.00 per year.

Extra copies of the Christmas number will be mailed to any place in Canada and the United States for 20 cents, to Great Britain 25 cents. Send in your orders at once. Address

Canadian Churchman
 No 2640
 Toronto, Canada.
 Offices—1 Toronto St.

in the pasture, and near by was an old cellar. Fred. went to the edge to look over, a stone loosened, and he fell in. He tried for a long while to climb out, but each time he fell back.

Carlo ran round the edge, barking; then he jumped in. Fred. was glad that he did not leave him alone. He called for help until he was tired. The sun went down with all his might, but the only answer was an echo from the old barn. By and by he lay down be-
 (To be continued.)

COWAN'S Healthful and Nutritious
Hygienic Cocoa...
 Sold in 1/2 lb., 1 lb. and 1 lb. Tins only.
 Absolutely Pure.

Ready Jan. 1st, 1902, a series of ten lessons on the Reading the Holy Scriptures and Liturgy.
 These will include Analysis and Emphasis, the correction of common faults, and the general principles of the Church of England service. Each lesson contains an examination paper to be returned for criticism and remarks.
 Series of fifteen lessons in unpointed Hebrew, by which a diligent student may rapidly acquire a working knowledge of the sacred tongue. Write for circulars to
DEAN PARTRIDGE,
 Box 220, Fredericton, N.B.

Established 1884. Telephone Main 1137
Copeland & Fairbairn
House & Land Agents
 24 Victoria Street, TORONTO.
MONEY TO LEND.

Meneely Bell Company,
 CLINTON H. MENEELY, Gen. Mgr
 TROY, N.Y., and NEW YORK CITY.
 Manufacture superior Church Bells

Royal Victoria College
 MCGILL UNIVERSITY,
 MONTREAL

A residential college for the women students of McGill University. For particulars of matriculation, scholarships, courses, degrees, terms or residence, and other information, address—THE WARDEN, Royal Victoria College, Montreal.

The York County
 LOAN & SAVINGS CO.
 Plans suitable for those desiring to own their homes instead of continuing to pay rent. Literature free.
 Head Office—Confederation Life Building Toronto.
JOSEPH PHILLIPS, Pres.

The Yorkville Laundry
 45 ELM STREET
 H. D. PALSER, Proprietor
 Telephone 1580
 ALL HAND WORK

W. H. Stone
 UNDERTAKER
 343 Yonge Street
 PHONE 932
 N. B.—Our charges have been greatly reduced in order to meet the popular demand for moderate-priced funerals

St. Augustine
 \$1.50 per Gallon
 Direct Importer of High Grade Foreign Wines, etc.
 All goods guaranteed pure and genuine.
J. C. MOOR 433 Yonge Street
 Toronto. Tel. 625

Now Is the time to subscribe for THE CANADIAN CHURCHMAN.

SYMINGTON'S
 EDINBURGH
COFFEE ESSENCE
 makes delicious coffee in a moment. No trouble, no waste. In small and large bottles, from all Grocers.
 GUARANTEED PURE. 100

Edgehill, Church School for Girls
 WINDSOR, NOVA SCOTIA
 Incorporated 1891.

The Bishop of Nova Scotia, Chairman Board of Trustees. The Bishop of Fredericton member of Board of Trustees, ex-officio. Miss Lefroy, of Cheltenham Ladies' College, England, Principal, assisted by Ten Resident Experienced Governesses from England, five of whom are specialists in the Music and Art Departments, and Two Non-Resident Instructors, Housekeeper, Matron and Nurse.
 Extensive Buildings with capacity for 100 Residents: Heated by Hot Water, Lighted by Electricity. Grounds covering eight acres. School Dairy and Laundry, within fenced limits of property.
 Preparation for the Universities.
 Michaelmas Term begins on Wednesday, September 11th, 1901.
 For Calendar apply to **DR. HIND.**

RIDLEY COLLEGE
 ST. CATHARINES, ONT.
 A Canadian Church School for Boys. The new Preparatory School for Junior Boys is now in full operation.
 For calendar and full information apply to **REV. J. O. MILLER, M.A.,** Principal.

ST. ALBAN'S CATHEDRAL SCHOOL
 Toronto—Incorporated
 For residential and day boys. Chairman of Board—The Bishop. A thoroughly qualified teaching staff.
 For prospectus address
M. E. MATTHEWS,
 Principal.

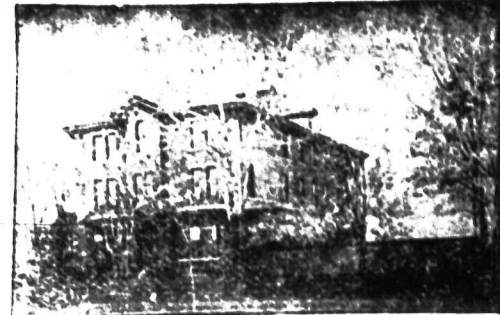
WESTBOURNE SCHOOL FOR GIRLS
 340 Bloor Street W., TORONTO, Can.
 Full courses in Literature, Music, Art, Elocution, and Domestic Science. Students prepared for University and Departmental Examinations. Affiliated with the Toronto Conservatory of Music. F. McGillivray Knowles, R.C.A., Art Director. For announcement and information, address the Principals.
MISS M. CURLETTE, B.A.
MISS S. E. DALLAS, Mus. Bac.

LUXFER
 Electro-glazed Church Windows
 Decorative Glass.
 Write for prices
LUXFER PRISM Co. Limited
 100 King W. Toronto.

STANDARD .. STAR .. LAUNDRY
 Company Limited
 Phone Main 2444 306 CHURCH ST

THE OXFORD PRESS
 THE OLD-ESTABLISHED CHURCH PRINTING HOUSE.
Ecclesiastic Printing.
 Music Printing
 Illuminated Texts or Alphabets for Church Decoration.
Christmas Carols A collection of 10, words and music complete.
 60 cents per dozen.
 Baptismal, Confirmation and Marriage Certificates.
G. PARKER
 33 Adelaide Street West, TORONTO

When writing to or purchasing from Advertisers mention The Canadian Churchman



"Glen Muir" MISS VEALS' SCHOOL, 651 MADISON AVE., TORONTO.
 Art, Music, Matriculation and General English Course

ST. MONICA'S
 (Formerly ROLLESTON HOUSE)
 Residential and Day School for Girls
 170 Bloor St. West, Toronto
 Re-opens on January 9th, 1902.
 Thorough course in English, Languages, Music, Art, Elocution and Domestic Science. Prepares for University and Departmental Examinations. Kindergarten and Primary Departments.
 Teachers, Specialists in each Department. A Home School. Extensive Grounds.
 For Prospectus apply to
MISS PHILLIPOTS,
 Lady Principal.

Bishop Strachan School for Girls
 President—The Lord Bishop of Toronto
 Preparation for the Universities and also Elementary work.
 Apply for Calendar to
MISS ACRES, Lady Principal,
 Wykeham Hall, Toronto.

Trinity College School
 PORT HOPE, Ont.
 FOUNDED 1865
 Provides a complete education for boys by the harmonious development of their mental, moral and physical powers. A splendid and healthful location overlooking Lake Ontario, one mile from the town of Port Hope.
 For calendar and full information apply to
REV. H. BERT SYMONDS, M.A., D.D., Head Master

Bishop Bethune College, Oshawa, Ontario
 UNDER THE CHARGE OF
 The Sisters of St. John the Divine
 Visitor, the Lord Bishop of Toronto.
 Michaelmas Term begins on WEDNESDAY, 11th September.
 For terms and particulars apply to the SISTER IN CHARGE, or to
 The Sisters of St. John the Divine
 MAJOR STREET, TORONTO

Church = Extension Association
 106 Beverley Street, Toronto
 School of the Sisters of the Church.
 Next term begins Monday, Sept. 9th, 1901.
 Surpluses made to order from \$3.00 up.
 Orders taken for all kinds of Church Needle-work. Also Books and Publications.
 Apply Sister in charge.

CHURCH WINDOWS
 SIMPLE & ORNATE.
MEMORIALS
 A SPECIALTY
MCCAVSLAND
 TORONTO

JONES AND WILLIS

Church Furniture Manufacturers
Metal, Wood, Stone and Textile Fabrics.
STAINED GLASS ARTISTS
 43 Great Russell Street, LONDON, ENG.
 Opposite British Museum,
 Also at Birmingham and Liverpool

Harding Hall Girls' School
 Limited, London, Ont.
 Residential and Day School; Prepares for Matriculation and Diploma Courses. Music, Art, &c. Beautiful grounds. Strong Faculty. Terms moderate. For Calendar, apply to Principal, J. J. BAKER, M.A.

STAINED GLASS
MEMORIAL :::: WINDOWS
 BRASSES AND DECORATIONS
Castle & Son
 20 UNIVERSITY ST., MONTREAL

CHURCH BRASS WORK
 Eagle and Rail Lecterns, Altar Vases, Ewer, Candlesticks, Altar Deaks, Crosses, Veils, Lights, Altar Rails, etc. Chandeliers and Gas Fixtures.
CHADWICK BROTHERS
 (Successors to J. A. Chadwick)
 MANUFACTURERS
 182 to 190 King William St. HAMILTON, ONT.

HARRINGTON'S TUBULAR Chime Bells
 Lighter in Weight, Sweeter in Tone, Cheaper in Price Than the ordinary kind
 COVENTRY, ENGL.
CASTLE & SON
 20 University St. Montreal, Agents

Easter Brass Work
 Manufacturers of all kinds of Church Brass Work, Pulpits, Lecterns, Altar Rails, etc.
The KEITH & FITZSIMONS CO., Ltd.
 111 King West, Toronto.

Church Brass Work
 MEMORIAL BRASSES
 RAILS, LISTS
PRITCHARD ANDREWS
 CO. OF OTTAWA, LTD.
 133 Sparks St. OTTAWA

VOL.
 DURING J. Suit in
 "THE UNKINDS CUT OF ALL"
 BER
 To
 Perhaps you tried CLU celebrated—it smoked THE TONGUE lb. package OUR C tobacco we 1-10 lb. package of THE SONS, 49 this paper
 EAS
 V
 iety will copy one
 ASHDOWN
 Bul
 Confes Bldg
 DOU
 Divic
 Full ments p cent. p quart of applica Stock Our large p OTHE Philade Los Ang ford, Ct Md; M London
 H
 H
 Olivewood Mother o Native B Stones fr These art at the Hou for promoti and are sol Rev. Send for Pr
 We a ing purel our adv of purch who adv writing The Cana